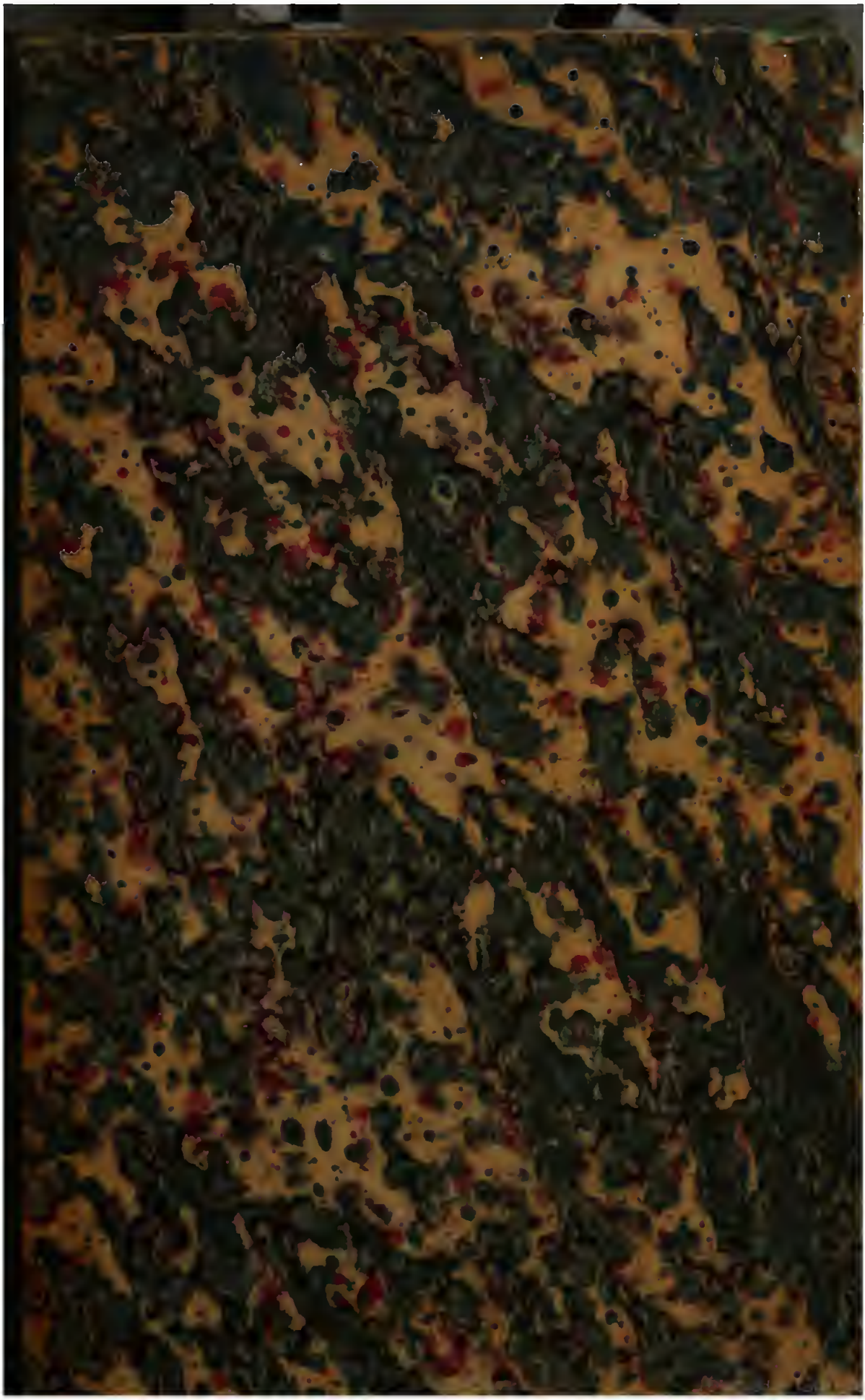

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THE

COMPLETE WORKS

OF

LORD BYRON

FROM THE LAST LONDON EDITION,

NOW FIRST COLLECTED AND ARRANGED, AND ILLUSTRATED

WITH ALL THE NOTES

BY SIR WALTER SCOTT, FRANCIS JEFFREY, PROFESSOR WILSON,
SIR EGERTON BRYDGES, HOBHOUSE, BISHOP HEBER, DALLAS, LEIGH HUNT, J. G. LOCKHART,
UGO FOSCOLO, REV. GEORGE CROLY, BOWLES, CAPT. MEDWIN, GAMBA, MRS. SHELLEY, GEORGE ELLIS,
LADY BLESSINGTON, TH. CAMPBELL, TH. MOORE, KENNEDY, PARRY, GALT,
NATHAN, STANHOPE, REV. H. MILMAN, ETC. ETC.

TO WHICH IS PREFIXED THE LIFE OF THE AUTHOR

BY JOHN GALT, ESQ.

IN ONE VOLUME.

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1837

ADVERTISEMENT.

The volume here offered to the public contains all the works of Lord Byron, carefully reprinted from the London edition published by Mr. Murray in 1833,[1] with the critical, biographical, and historical notes entire, forming a series of annotations highly interesting to the man of letters, and often presenting to the general reader a most useful help to a correct interpretation of the poet. To this invaluable collection, now given for the first time in one volume, we have prefixed the LIFE OF BYRON by the author of "*Annals of the Parish*," and other well-known works of undisputed originality. Mr. Galt has here recorded many interesting details furnished by his personal knowledge of Lord Byron; and if he sometimes assumes a tone of severe candour little according with our unmingled admiration of the poet, he perhaps assists us in forming a truer estimate of the character of the man. Our author's efforts as a reviewer, his parliamentary speeches, and other effusions in prose, are placed all together at the end of the volume, which finally closes with a very copious INDEX, one article of which, we think, presents the most impressive *Apology for Lord Byron*, in the brief summary it affords of a life of *thirty-six years*.

The details of the plan adopted in the arrangement of the poems, will be best explained in the words of the London editor; from whose advertisements therefore we subjoin ample extracts, making such alterations only as the union of eleven volumes in one rendered necessary.

"At the distance of eight years from Lord Byron's death, in arranging his poetical works for this the first complete and uniform edition of them, it has been resolved, after much consideration, to follow, as closely as possible, the order of chronology. With a writer whose pieces do not prominently connect themselves with the actual sequence of his private history, another course might have seemed more advisable; but, in the case of one whose compositions reflect constantly the incidents of his own career, the developement of his sentiments, and the growth of his character—in the case of a Petrarch, a Burns, a Schiller, or a Byron,—the advantages of the plan here adopted appear unquestionable.

"The poetical works of Lord Byron, thus arranged, and illustrated from his own diaries and letters—(to many of which, as yet in MS., the Editor has had access),—and from the information of his surviving friends, who have in general answered every enquiry with prompt kindness, —will now present the clearest picture of the history of the man, as they must ever form the noblest monument of his genius.

"Besides the juvenile miscellany of 1807, entitled 'Hours of Idleness,' and the satire of 'English Bards and Scotch Reviewers,' first published in 1809, the first eighty-one pages of our volume embrace a variety of Occasional Pieces, many of them now first printed, written between 1807 and the summer of 1810. Their contents bring down, therefore, the poetical auto-biography of Lord Byron, from the early days of Southwell and Harrow, to the time when he had seriously entered on the great work which fixed his place in the highest rank of English literature. Here the reader is enabled to take 'the river of his life' at its sources, and trace it gradually from the boyish regions of passionately tender friendships, innocent half-fanciful loves, and that vague melancholy which hangs over the first stirrings of ambition, until, widening and strengthening as it flows, it begins to appear discoloured with the bitter waters of thwarted affection and outraged pride. No person, it is hoped, will hesitate to confess that new light is thrown on such

[1] In 17 volumes, the first six of which consist of "*Moore's Notices of Byron*," which it did not enter into our plan to reprint, our intention being simply to give in one compact volume the most approved edition of Byron's works complete. Our readers are requested to observe, that in all the references to *Moore's Notices* throughout this work, the volumes indicated are those of Mr. Murray's edition, of the last eleven of which this volume (containing besides Lord Byron's productions in prose), is a correct copy; and this observation renders it perhaps unnecessary to remark, that the biographical and historical notes are necessarily brought down no later than to 1833.

of these pieces as had been published previously, by the arrangement and annotation which they have at length received—any more than that, among the minor poems now for the first time printed, there are several which claim a higher place, as productions of Lord Byron's genius, than any of those with which, in justice to him and to his reader, they are thus interwoven. Composed entirely of verses written between the ages of fifteen and twenty-three, these early pages,—even considered in a mere literary point of view,—must be allowed to stand alone in the history of Juvenile Poetry. But every one of them is in fact, when rightly understood, a chapter of the author's 'confessions;' and it is by contemplating these faithful records of the progress of his mind and feelings, that the reader can alone prepare himself for entering with full advantage on the first canto of Childe Harold.

"The rule of arranging chronologically the poetical productions of Lord Byron is, of necessity, violated with respect to the romance of Childe Harold, the composition of which was begun in 1809, and ended in 1818. The propriety of the course adopted must, however, be quite obvious. Commenced before, perhaps, the Author's powers had reached their utmost developement, the work was always, at whatever intervals,—some of them considerable,—taken up by him as one which he desired and designed to render complete in itself; the realisation of a plan and conception entirely novel and peculiar,—that of presenting in a continuous stream of verse, the essence of the thoughts and feelings elicited from his individual mind, during a succession of years, and at different stages, consequently, of his intellectual and moral being, by the contemplation of those chosen scenes of external nature, —whether in themselves extraordinarily beautiful or sublime, or raised to immortal interest by the transactions which they had witnessed, and the personages with whose names they had come to be inextricably interwoven,—which it had been his own fortune to traverse in the course of his earthly pilgrimage. Taken as a whole, this Poem is, undoubtedly, the most original and felicitous of all Lord Byron's *serious* efforts. It opens the first specimen of an absolutely new species of composition;—perhaps the only such specimen that European literature had received during a period of two centuries—in other words, since Shakspeare founded the Romantic Drama, and Cervantes the Romantic Novel of modern Europe. Of the general history of the Poem, it cannot be necessary to say much. The first Canto was commenced, as Lord Byron's diaries inform us, at Joannina in Albania, on the 31st of October, 1809; and the second was finished on the 28th of March, in the succeeding year, at Smyrna. These two Cantos, after having received numberless corrections and additions in their progress through the press, were first published in London in March, 1812, and immediately placed their author on a level with the very highest names of his age. The impression they created was more uniform, decisive, and triumphant, than any that had been witnessed in this country for at least two generations. 'I awoke one morning,' he says, 'and found myself famous.' In truth, he had fixed himself, at a single bound, on a summit, such as no English poet had ever before attained, but after a long succession of painful and comparatively neglected efforts. Those who wish to analyze with critical accuracy the progress of Lord Byron in his art, must, of course, interpose their study of various minor pieces, comprised in the pages 171-306, between their perusal of the first and second Cantos of Childe Harold, and that of the third, which was finished at Diodati, near Geneva, in July, 1816, and records the author's mental experiences during his perambulations of the Netherlands, the Rhine country, and Switzerland, in that and the two preceding months—the poetical auto-biography of, perhaps, the most melancholy period of his not less melancholy than glorious life,—that in which the wounds of domestic misery that had driven him from his native land, were yet green, and bleeding at the touch. This Canto was published, by itself, in August, 1816; and, notwithstanding at once the proverbial hazard of continuations, and the obloquy which envious exaggeration had at the time attached to Lord Byron's name, was all but universally admitted to have more than sustained the elevation of the original flight of Childe Harold. A just and generous article, by Sir Walter Scott, in the Quarterly Review, not only silenced the few cavillers who had ventured to challenge the inspiration of this magnificent Canto, but had a more powerful influence than Lord Byron, gratefully as he acknowledged it, seems to have been aware of, in rebuking the harsh prejudices which had unfortunately gathered about some essential points of his personal character. The fourth, and by far the longest Canto, in itself no doubt the grandest exertion of Lord Byron's genius, appears to have occupied the nearly undivided labour of half a year. It was begun at Venice, in June, 1817, and finished,

in the same city, in January, 1818; and, being shortly afterwards published in London, carried the Author's fame to the utmost height it ever reached. It is at once the most flowing, the most energetic, and the most solemn of all his pieces; and would of itself sufficiently justify the taste of the surviving affection that dictated for the sole inscription of his tombstone,—'Here lies the Author of Childe Harold's Pilgrimage.' It has been our object to do now for this great work, as far as our means might permit, what the Author himself would, of course, have wished to do for it, had he survived to see it produced in such a form of publication as the present. We have endeavoured to equip it with such a body of Notes and illustrations as may render its often evanescent hints intelligible throughout to the general reader, of what we must already consider as a new generation. From Lord Byron's own Letters and Diaries,—from the writings of Sir Cam Hobhouse, the truest and sincerest, as well as ablest of his friends, to whom the fourth Canto is dedicated in terms of the most touching kindness and manly respect,—and from various other sources,—we have collected whatever seemed necessary to explain the historical and statistical allusions of the poetical Pilgrim; and, though by no means desirous of overloading his pages with merely critical remarks, we have not hesitated to quote here and there a peculiarly striking observation, called forth by some signal specimen of grandeur of thought or grace of language, ere yet the first impression of such beauties had been dimmed by familiarity, from such contemporaries as Sir Walter Scott, Sir Egerton Brydges, Mr. Jeffrey, or Professor Wilson. The original MS. has furnished many *variæ lectiones,* which may probably be interesting to an extensive class of the Poet's readers. One, and the most important, in order to avoid repetitions on the margin, we mention once for all here: in the first draught of the opening Cantos, the hero is uniformly 'Childe *Burun.*' Some splendid fragments, which the author never worked into the texture of his piece,' will also be found in the notes to this edition; nor, after the lapse of twenty years, will any one, it is presumed, complain that we have printed in like manner certain complete stanzas, which Lord Byron was induced to withhold from the public, only by tenderness for the feelings of individuals now beyond the reach of satire."

At page 171 commence the Miscellaneous Pieces in verse, produced by Lord Byron "between January 1811, when the first two Cantos of 'Childe Harold' were finally prepared for the press, and January 1814. Among the shorter effusions at the beginning, are the beautiful Songs dedicated to the real, or imaginary, Thyrza; perhaps the most exquisitely graceful, as well as pathetic, of his love poems. These are followed by 'Remarks on the Romaic, or Modern Greek Language;' written during his residence in the Capuchin Convent at Athens, in 1811; and then come the satirical pieces, entitled, 'Hints from Horace,' 'The Curse of Minerva,' and 'The Waltz:' in which the progress of Lord Byron's skill in this widely different species of composition may be distinctly, and instructively, traced; and which are now for the first time rendered generally intelligible, by the substitutions of names for initials or asterisks, and the accompaniment of explanatory notes.

"The reader passes to the three earliest specimens of the Author's romantic narrative—'The Giaour,' written in April, and published in May; —'The Bride of Abydos,' written in November, and published early in December, 1813;—and 'The Corsair,' composed during the last thirteen days of the same month, and published in January, 1814. These vigorous performances, so rapidly following each other, kept the public attention rivetted on Lord Byron at this, the most brilliant, the happiest period of his short career. He was enjoying the steady blaze of fame, and exulting in a strength, which now, in general estimation, knew no rival. By a careful comparison of the original MSS. and successive Editions of these splendid poems, the Editor has been enabled to collect a rich harvest of various readings, many of them curious, and not a few important; and the margin continues to present a running series of historical, biographical, and critical annotations."

From page 264 to page 334 will be found "arranged, as exactly as could be ascertained, in the order in which they were written, Lord Byron's detached poetical pieces produced between the publication of 'The Corsair,' in January, 1814, and the end of July, 1816, when he left Geneva for Italy. The third Canto of 'Childe Harold' was composed, as has been already mentioned, during the last two months of the period thus embraced. The contents of this part of the Volume are so miscellaneous, that we have found it necessary to give our observations on the several pieces, in immediate connexion with each as it occurs. On the whole, the section of the Author's life to which these belong is, perhaps, the most deeply interesting of all;

and certainly there is none which has been more clearly and touchingly reflected in his poetry. Indeed, the course of his personal feelings may be traced with hardly less distinctness in the romantic tales of 'Lara,' the 'Siege of Corinth,' 'Parisina,' and the 'Prisoner of Chillon,' than in the occasional Stanzas with which they are intermixed—even in the six remarkable effusions expressly originating in his separation from Lady Byron. With regard to the first of those Domestic Pieces,—the 'Fare thee well,' we have seen, since the sheet containing it was sent to the press, the original draught of it; and, had it fallen under our notice sooner, we should have presented the reader with a fac-simile. The appearance of the MS. confirms, and more than confirms, the account of the circumstances under which it was written, given by Mr. Moore (*see page* 306, *note*). It is blotted all over with the marks of tears. We have also observed, that the motto from 'Christabel' which now stands at the head of 'Fare thee well,' did not appear there until several editions had been printed. Mr. Coleridge's poem was, in fact, first published in June 1816, and reached Lord Byron after he had crossed the Alps, in September. It was then that he signified his wish to have the extract in question affixed to all future copies of his stanzas; and the reader, who might have doubted Mr. Moore's assertion, that Lord Byron's hopes of an ultimate reconciliation with his Lady survived even the unsuccessful negociation prompted by the kind interference of Madame de Staël, when he visited her at Copet, will probably now consider the selection and date of this motto, as circumstances strongly corroborative of the biographer's statement:—

> 'A dreary sea now flows between—
> But neither heat, nor frost, nor thunder,
> Shall wholly do away, I ween,
> The marks of that which once hath been?'

"The saddest period of Lord Byron's life was also, we see, one of the busiest. His refuge and solace were ever in the practice of his art; and the rapidity with which he continued to pour out verses at this melancholy time, if it tended to prolong some of his personal annoyances, by giving malevolent critics fresh pretences for making his private affairs the subject of public discussion, has certainly been in no respect injurious to his poetical reputation. It was in reviewing some of the performances included in this part of the volume, that Sir Walter Scott threw out the following observations, not the less interesting and instructive for certain modest allusions to that great author's own experiences as a popular poet:—

"'We are sometimes,' he says,' 'tempted to blame the timidity of those poets, who, possessing powers to arrest the admiration of the public, are yet too much afraid of censure to come frequently forward, and thus defraud themselves of their fame, and the public of the delight which they might afford us. Where success has been unexpectedly, and perhaps undeservedly, obtained by the capricious vote of fashion, it may be well for the adventurer to draw his stake and leave the game, as every succeeding hazard will diminish the chance of his rising a winner. But, they cater ill for the public, and give indifferent advice to the poet,—supposing him possessed of the highest qualities of his art,—who do not advise him to labour, while the laurel around his brows yet retains its freshness. Sketches from Lord Byron are more valuable than finished pictures from others; nor are we at all sure, that any labour which he might bestow in revisal, would not rather efface than refine those outlines of striking and powerful originality which they exhibit, when flung rough from the hand of the master. No one would have wished to condemn Michael Angelo to work upon a single block of marble, until he had satisfied, in every point, the petty criticism of that Pope, who, neglecting the sublime and magnificent character and attitude of his Moses, descended to blame a wrinkle in the fold of the garment. Should it be urged that, in thus stimulating genius to unsparing exertion: we encourage carelessness and hurry in the youthful candidates for literary distinction, we answer, it is not the learner to whom our remarks apply; they refer to him only, who, gifted by nature with the higher power of poetry,—an art as difficult as it is enchanting,—has made himself master, by application and study, of the mechanical process, and in whom, we believe, frequent exertions upon new works awaken and stimulate that genius, which might be cramped and rendered tame, by long and minute attention to finish to the highest possible degree any one of the number. If we look at our poetical library we shall find, generally speaking, the most distinguished poets have been the most voluminous, and that those who, like Gray, limited their productions to a few poems, anxiously and seduiously corrected and revised, have given them a stiff and artificial character, which, far from disarming criticism, has rather embittered its violence, while the Aristarch, like Achilles assailing Hec-

tor, meditates dealing the mortal wound through some unguarded crevice of the supposed impenetrable armour, with which the cautious bard has vainly invested himself. Our opinion must be necessarily qualified by the caution, that as no human invention can be infinitely fertile, as even the richest genius may be, in agricultural phrase, *cropped out*, and rendered sterile, and as each author must necessarily have a particular style in which he is supposed to excel, and must therefore be more or less a mannerist; no one can with prudence persevere in forcing himself before the public when, from failure in invention, or from having rendered the peculiarities of his style over trite and familiar, the veteran 'lags superfluous on the stage,' a slighted mute in those dramas where he was once the principal personage. To this humiliation vanity frequently exposes genius; and it is no doubt true that a copious power of diction, joined to habitual carelessness in composition, has frequently conduced to it. We would therefore be understood to recommend to authors, while a consciousness of the possession of vigorous powers, carefully cultivated, unites with the favour of the public, to descend into the arena, and continue their efforts vigorously while their hopes are high, their spirits active, and the public propitious, in order that, on the slightest failure of nerves or breath, they may be able to withdraw themselves honourably from the contest, gracefully giving way to other candidates for fame, and cultivating studies more suitable to a flagging imagination than the fervid art of poetry. This, however, is the affair of the authors themselves: should they neglect this prudential course, the public will, no doubt, have more indifferent books on their table than would otherwise have loaded it; and as the world always seizes the first opportunity of recalling the applause it has bestowed, the former wreaths of the writers will for a time be blighted by their immediate failure. But these evils, so far as the public is concerned, are greatly overbalanced by such as arise from the timid caution which bids genius suppress its efforts until they shall be refined into unattainable perfection: and we cannot but repeat our conviction that poetry, being, in its higher classes, an art which has for its elements sublimity and unaffected beauty, is more liable than any other to suffer from the labour of polishing, or from the elaborate and composite style of ornament, and alternate affectation of simplicity and artifice, which characterise the works, even of the first poets, when they have been over anxious to secure public applause, by long and reiterated correction. It must be remembered that we speak of the higher tones of composition; there are others of a subordinate character, where extreme art and labour are not bestowed in vain. But we cannot consider over-anxious correction as likely to be employed with advantage upon poems like those of Lord Byron, which have for their object to rouse the imagination, and awaken the passions.'[1]

"With the exception of 'Parisina,' the original MSS. of the poems in this part of the volume have been in our hands, and have furnished various readings worthy of being preserved. For the use of some of these MSS., and for many other obliging favours, we are indebted to the Honourable Mrs. Leigh.

"In the poems and occasional pieces beginning at page 334, and ending on page 412, together with the fourth Canto of 'Childe Harold,' the reader may trace the poetical, as well as personal, history of Lord Byron, from October, 1816, when he left Switzerland, down to the beginning of 1820, by which time he had taken up his residence at Ravenna. They include some example of almost every kind of poetical composition in which he ever excelled: among others, the first, and perhaps greatest, of his dramatic efforts,[2] and the earliest specimen of his comic narrative."[3]

The poems beginning at page 413 and ending at page 489 were almost all written at Ravenna, in the years 1820 and 1821. The history of the composition and publication of each piece will be found in a special note introductory, or preface.

"The reader must bear in recollection that the fourth Canto of 'Childe Harold' was the performance which Lord Byron gave to the world next after 'Beppo;' and, in like manner, that the two first Cantos of 'Don Juan' appeared in 1819; the third, fourth, and fifth in 1821. We need not recur to the grounds on which, in reference to these poems, the chronological arrangement has been departed from.

"For the use of Lord Byron's original MSS. of several of the poems, and for one set of Stanzas not before included in his works, we are indebted to the courtesy of the Countess Guiccioli."

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[1] See Quarterly Review, vol. xvi. p. 478. [2] Manfred. [3] Beppo.

Then follow in succession, "Heaven and Earth," "Sardanapalus," "The Two Foscari," and "the Deformed Transformed." The two former were written at Ravenna in 1821; the two latter at Pisa in 1822.

Next in order are "Cain," written at Ravenna in 1821; "Werner," written at Pisa in 1822; the "Age of Bronze," and "The Island," written at Genoa in 1823; some occasional pieces, a set of Stanzas for music, given to the Countess Guiccioli shortly before Lord Byron's departure for Greece; and the Lines on his last Birth-day, January 22, 1824.

The last poem of all is "Don Juan," the first and second cantos of which were written at Venice in 1818; the third at Ravenna, in October 1819; the fourth and fifth also at Ravenna, in 1821; the sixth, seventh, eighth, ninth, and tenth, were all written at Pisa, in 1822 and 1823; and the six concluding cantos at Genoa in 1823. "A Dedication, and several other stanzas hitherto suppressed, are now given in the proper places; and from two separate MSS. of the Poet many curious various readings have been supplied. Two prose pieces, on the subject of Don Juan, one of which had not before been published, are also given.

"In the notes to *the shipwreck* in Canto II. we have endeavoured to trace minutely the authorities which the Poet had before him when composing that extraordinary description. Since the sheets went to press, Lord Byron's own copy of Erasmus's Dialogues has been politely forwarded for our use in reference to that Canto. The delightful colloquy entitled "Naufragium" must, as it is obvious from his Lordship's pencil-marks, have been much in his hands; and we may here give one passage, which, had our attention been called to it sooner, would have formed a marginal note to stanza xliv. Canto II.[1]

"Lord Byron's temporary suspension of this Poem when he had finished Canto the fifth, and the circumstances under which he resumed a very favourite plan, twelve months afterwards, are explained in the note introductory to the sixth Canto.

"The extracts now appended to the *siege*, in Cantos VII. and VIII., will, it is presumed, interest, and perhaps surprise many readers. It will be seen that throughout this powerful picture, the Poet has relied on a literal transcript of recorded facts, with precisely the same feelings which had produced the terrible verisimilitude of his *shipwreck* in Canto II.; and it must please every one to know that those traits of graceful humanity, with which Don Juan's personal conduct is made to relieve the horrors of a Russian sack, are only a faithful copy of what was done, in the moment of victory at Ismail, by a real "preux chevalier," the Duke of Richelieu."[2]

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[1] In the present volume, the extract alluded to is given in its proper place. See p. 710.

[2] At the end of Don Juan, the London edition contains an Appendix, supplying some lacunæ in the preceding volumes, and including several minor pieces in verse of various dates, some of them not before printed and recovered too late to be inserted in the chronological order. In our volume, all these occupy respectively their proper places.

Paris, 1837.

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In Thee, I fondly hoped to clasp,
A Friend whom Death alone could sever.
But Envy with malignant grasp,
Has torn thee from my Breast for ever.

True she has forced thee from my Breast,
But in my Heart thou keep'st thy seat;
There, There, thine Image still must rest,
Until that Heart shall cease to beat.

BIBLIOTECA NAZIONALE VITTORIO EMANUELE III NAPOLI

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June 26th 1816 — The Night

But this is changed — and such a change —

And Storm — and darkness ~~[illegible]~~ [illegible] are ~~[illegible]~~

~~[illegible]~~ Yet lovely in your strength — as is the light

Of a dark eye in woman — far along

From peak to peak the rattling [illegible]

Leaps the live thunder — not — one line

But very mountain ~~[illegible]~~

And ~~[illegible]~~ Jura now hath found a tongue

[illegible] answering ~~[illegible]~~ throughout her misty shroud —

Back to the ~~[illegible]~~

Jezuis Alps — ~~[illegible]~~ who

call to her abend —

BIBLIOTECA NAZIONALE VITTORIO EMANUELE III NAPOLI

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THE

LIFE OF LORD BYRON.

BY JOHN GALT, ESQ.

INTRODUCTION

My present task is one of considerable difficulty; but I have long had a notion that some time or another it would fall to my lot to perform it. I approach it, therefore, without apprehension, entirely in consequence of having determined, to my own satisfaction, the manner in which the biography of one so richly endowed as Lord Byron should be treated, but still with no small degree of diffidence; for there is a wide difference between determining a rule for oneself, and producing, according to that rule, a work which shall please the public. His Lordship was a public character, and contemporaneous historians may only add what they have observed and heard of him, to the opinions previously printed; and even in doing so, they must be under a restraint arising from the respective views which they intend to take of the subject.

It has happened, both with regard to the man and the poet, that from the first time his name came before the public, there has been a vehement and continual controversy concerning him; and the chief difficulties of the task arise out of the heat with which the adverse parties have maintained their respective opinions, and the dislike every man has to encounter the unjust praise or censure, which whoever touches this subject must prepare himself to endure. Moreover, there has been something like a property assumed in the reputation of Lord Byron by some of those who were in affection, but not in judgment, his friends. They mingle his poetical merits with his personal conduct, and claim a degree of respect for him, which many who are willing to concede to the poet, refuse to the man. From this injurious partiality an avidity to catch at unintentional errors has proceeded, and the attempt to be just is to be unfair, and to offend.

The circumstances in which he was placed, until his accession to the title and estates of his ancestors, were not such as to prepare a boy that would be father to a prudent or judicious man. Nor, according to the history of his family, was his blood without a taint of sullenness, which disqualified him from conciliating the good opinion of those whom his innate superiority must have often prompted him to desire for friends. He was branded, moreover, with a personal deformity, and the grudge against Nature for inflicting this defect, not only deeply disturbed his happiness, but so generally affected his feelings as to imbitter them with a vindictive sentiment, so strong as, at times, to exhibit the disagreeable energy of misanthropy. This was not all. He enjoyed high rank, and was conscious of possessing great talents, but his fortune was inadequate to his desires, and his talents were not of an order to redeem the deficiencies of fortune. It likewise so happened, that while indulged by his mother to an excess that impaired the manliness of his character, her conduct was not such as to merit the degree of affection which her wayward fondness inspired.

It is impossible to reflect on the boyhood of Byron without sorrow. There is not one point in it all which could, otherwise than with pain, have affected a young mind of sensibility. His works bear testimony, that while his memory retained the impressions of early youth, fresh and unfaded, there was a gloom and shadow upon them, which proved how little they had been really joyous.

The riper years of one so truly the nursling of pride, poverty, and pain, could only be inconsistent, wild, and impassioned, even had his natural temperament been moderate and well disciplined. But when it is considered that, in addition to all the awful influences of these fatalities, for they can receive no lighter name, he possessed an imagination of unbounded capacity—was inflamed with those indescribable feelings which constitute, in the opinion of many, the very elements of genius—fearfully quick in the discernment of the darker qualities of character—and surrounded by temptation—his career ceases to surprise. It would have been more wonderful had he proved an amiable and well conducted man, than the questionable and extraordinary being who has alike provoked the malice and interested the admiration of the world.

Posterity, while acknowledging the eminence of

his endowments, and lamenting the habits which his unhappy circumstances induced, will regard it as a curious phenomenon in the fortunes of the individual, that the progress of his fame as a poet should have been so similar to his history as a man.

His first attempts, though displaying both originality and power, were received with a contemptuous disdain, as cold and repulsive as the penury and neglect which blighted the budding of his youth. The unjust ridicule in the review of his first poems, excited in his spirit a discontent as inveterate as the feelings which sprung from his deformity: it affected more or less all his conceptions to such a degree that he may be said to have hated the age which had joined in the derision, as he cherished an antipathy against those persons who looked curiously at his foot. Childe Harold, the most triumphant of his works, was produced when the world was kindliest disposed to set a just value on his talents; and his later productinns, in which the faults of his taste appear the broadest, were written when his errors as a man were highest in the public voice.

These allusions to the incidents of a life full of contrarieties, and to a character so strange as to be almost mysterious, sufficiently show the difficulties of the task I have undertaken. But the course I intend to pursue will relieve me from the necessity of entering, in any particular manner, upon those debateable points of his personal conduct which have been so much discussed. I shall consider him, if I can, as his character will be estimated when contemporary surmises are forgotten, and when the monument he has raised to himself is contemplated for its beauty and magnificence, without suggesting recollectiuns of the eccentricities of the builder.

CHAPTER I.

Ancient Descent.—Pedigree.—Birth.—Troubles of his Mother.—Early Education.—Accession to the Title.

The English branch of the family of Byron came in with William the Conqueror; and from that era they have continued to be reckoned among the eminent families of the kingdom, under the names of Buron and Biron. It was not until the reign of Henry II. that they began to call themselves Byron, or De Byron.

Although for upwards of seven hundred years distinguished for the extent of their possessions, it does not appear that, before the time of Charles I., they ranked very highly among the heroic families of the kingdom.

Erneis and Ralph were the companions of the Conqueror; but antiquaries and genealogists have not determined in what relation they stood to each other. Erneis, who appears to have been the most considerable personage of the two, held numerous manors in the counties of York and Lincoln. In the Doomsday Book, Ralph, the direct ancestor of the poet, ranks high among the tenants of the crown in Notts and Derbyshire; in the latter county he resided at Horestan Castle, from which he took his title. One of the Lords of Horestan was an hostage for the payment of the ransom of Richard Cœur de Lion; and in the time of Edward I., the possessions of his descendants were augmented (perhaps for that service) by the addition of the lands of Rochdale, in Lancashire.

In the wars of the three Edwards, the De Byrona appeared with some distinction; and they were also noted in the time of Henry V. Sir John Byron joined Henry VII. on his landing at Milford, and fought gallantly at the battle of Bosworth, against Richard III.; for which he was afterwards appointed Constable of Nottingham Castle, and Warden of Sherwood Forest. At his death, in 1488, he was succeeded by Sir Nicholas, his brother, who, at the marriage of Arthur Prince of Wales, in 1501, was made one of the Knights of the Bath.

Sir Nicholas died in 1540, leaving an only son, Sir John Byron, whom Henry VIII. made Steward of Manchester and Rochdale, and Lieutenant of the Forest of Sherwood. It was to him that, on the dissolution of the monasteries, the church and priory of Newstead, in the county of Nottingham, together with the manor and rectory of Papelwick, were granted. The abbey from that period became the family seat, and continued so till it was sold by the Poet.

Sir John Byron left Newstead, and his other possessions, to John Byron, whom Collins and other writers have called his fourth, but who was in fact his illegitimate, son. He was knighted by Queen Elizabeth in 1579, and his eldest son, Sir Nicholas, served with distinction in the wars of the Netherlands. When the great rebellion broke out against Charles I., he was one of the earliest who armed in his defence. After the battle of Edgehill, where he courageously distinguished himself, he was made governor of Chester, and gallantly defended that city against the Parliamentary army. Sir John Byron, the brother and heir of Sir Nicholas, was, at the coronation of James I., made a Knight of the Bath. By his marriage with Anne, the eldest daughter of Sir Richard Molyneux, he had eleven sons and a daughter. The eldest served under his uncle in the Netherlands; and, in the year 1641, was appointed by King Charles I. governor of the Tower of London. In this situation he became obnoxious to the refractory spirits in the Parliament; and was in consequence ordered by the Commons to answer at the bar of their House certain charges which the sectaries alleged against him. But he refused to leave his post without the king's command; and, upon this, the Commons applied to the Lords to join them in a petition to the king, to remove him. The peers rejected the proposition.

On the 24th of October, 1643, Sir John Byron was created Lord Byron of Rochdale, in the county of Lancaster, with remainder of the title to his brothers, and their male issue, respectively. He was also made Field-marshal-general of all his Majesty's Forces in Worcestershire, Cheshire, Shropshire, and North Wales: nor were these trusts and honours unwon,

for the Byrons, during the civil war, were eminently distinguished. At the battle of Newbury, seven of the brothers were in the field, and all actively engaged.

Sir Richard, the second brother of the first lord, was knighted by Charles I. for his conduct at the battle of Edgehill, and appointed Governor of Appleby Castle, in Westmoreland, and afterwards of Newark, which he defended with great honour. Sir Richard, on the death of his brother, in 1652, succeeded to the peerage, and died in 1679.

His eldest son, William, the third lord, married Elizabeth, the daughter of Viscount Chaworth, of Ireland, by whom he had five sons, four of whom died young. William, the fourth lord, his son, was Gentleman of the Bedchamber to Prince George of Denmark, and married, for his first wife, a daughter of the Earl of Bridgewater, who died eleven weeks after their nuptials. His second wife was the daughter of the Earl of Portland, by whom he had three sons, who all died before their father. His third wife was Frances, daughter of Lord Berkley, of Stratton, from whom the Poet is descended. Her eldest son, William, born in 1722, succeeded to the family honours on the death of his father, in 1736. He entered the naval service, and became a lieutenant under Admiral Balchen. In the year 1736 he was made Master of the Stag-hounds; and, in 1765, he was sent to the Tower, and tried before the House of Peers, for killing his relation and neighbour, Mr. Chaworth, in a duel fought at the Star and Garter Tavern, in Pall Mall.

This Lord William was naturally boisterous and vindictive. It appeared in evidence that he insisted on fighting with Mr. Chaworth in the room where the quarrel commenced. They accordingly fought without seconds by the dim light of a single candle; and, although Mr. Chaworth was the most skilful swordsman of the two, he received a mortal wound; but he lived long enough to disclose some particulars of the rencounter, which induced the coroner's jury to return a verdict of wilful murder, and Lord Byron was tried for the crime.

The trial took place in Westminster Hall, and the public curiosity was so great, that the Peers' tickets of admission were publicly sold for six guineas each. It lasted two days, and, at the conclusion, he was unanimously pronounced guilty of manslaughter. On being brought up for judgment he pleaded his privilege, and was discharged.

In addition to his revengeful disposition, he was distinguished for his profligacy. His attempt at the abduction of the celebrated Miss Bellamy, the actress, cannot be extenuated; and the coolness with which he offered her a settlement to become his mistress, immediately after his marriage to another, is a singular instance of heartlessness.

His brother, the grandfather of the Poet, was the celebrated "Hardy Byron;" or, as the sailors called him, "Foulweather Jack," whose adventures and services are too well known to require any notice here. He married the daughter of John Trevannion, Esq. of Carhais, in the county of Cornwall, by whom he had two sons and three daughters. John, the eldest, and the father of the Poet, was born in 1751, educated at Westminster school, and afterwards placed in the Guards, where his conduct became so dissipated that his father, the admiral, though a good-natured man, discarded him long before his death. In 1778, he acquired extraordinary eclat by the seduction of the Marchioness of Carmarthen, under circumstances which have few parallels in the licentiousness of fashionable life. The meanness with which he obliged his wretched victim to supply him with money would have disgraced the basest adulteries of the cellar or garret. A divorce ensued, the guilty parties married; but within two years after, such was the conduct of Captain Byron, that the ill-fated lady died literally of a broken heart, after having given birth to two daughters.

Captain Byron then married Miss Catherine Gordon, of Gight, a lady of honourable descent, and of a respectable fortune for a Scottish heiress, the only motive he had for forming the connexion. She was the mother of the Poet.

Although the Byrons have for so many ages been among the eminent families of the realm, they have no claim to the distinction which the Poet has set up for them as warriors in Palestine, even though he says—

> Near Askalon's towers John of Horestan slumbers;

for unless this refers to the Lord of Horestan, who was one of the hostages for the ransom of Richard I., it will not be easy to determine to whom he alludes; and it is possible that the Poet has no other authority for this legend, than the tradition which he found connected with two groups of heads on the old panels of Newstead. Yet the account of them is vague and conjectural, for it was not until ages after the crusades that the abbey came into the possession of the family: and it is not probable that the figures referred to any transactions in Palestine, in which the Byrons were engaged, if they were put up by the Byrons at all. They were probably placed in their present situation while the building was in possession of the churchmen.

One of the groups, consisting of a female and two Saracens, with eyes earnestly fixed upon her, may have been the old favourite ecclesiastical story of Susannah and the elders; the other, which represents a Saracen with an European female between him and a Christian soldier, is, perhaps, an ecclesiastical allegory, descriptive of the Saracen and the Christian warrior contending for the liberation of the Church. These sorts of allegorical stories were common among monastic ornaments, and the famous legend of St. George and the dragon is one of them.[1]

[1] Gibbon says that St. George was no other than the Bishop of Cappadocia, a personage of very unecclesiastical habits, and expresses some degree of surprise that such a person should ever have been sanctified in the calendar. But the whole story of this

Into the domestic circumstances of Captain and Mrs. Byron, it would be impertinent to institute any particular investigation. They were exactly such as might be expected from the sins and follies of a libertine.

The fortune of Mrs. Byron, consisting of various property, and amounting to about 23,500*l.*, was all wasted in the space of two years; at the end of which the unfortunate lady found herself in possession of only 150*l.* per annum.

Their means being thus exhausted, she accompanied her husband, in the summer of 1786, to France, from which she returned to England at the close of the year 1787, and on the 22d of January, 1788, gave birth, in Holles Street, London, to her first and only child, the Poet. The name of Gordon was added to that of his family, in compliance with a condition imposed by will on whoever should become the husband of the heiress of Gight. The late Duke of Gordon and Colonel Duff, of Fetteresso, were godfathers to the child.

In the year 1790 Mrs. Byron took up her residence in Aberdeen, where she was soon after joined by Captain Byron, with whom she lived in lodgings in Queen Street; but their reunion was comfortless, and a separation took place. Still their rupture was not final, for they occasionally visited each other. The Captain also paid some attention to the boy, and had him, on one occasion, to stay with him for a night, when he proved so troublesome that he was sent home next day.

Byron himself has said, that he passed his boyhood at Marlodge, near Aberdeen; but the statement is not correct; he visited, with his mother, occasionally among their friends, and among other places passed some time at Fetteresso, the seat of his godfather, Colonel Duff. In 1796, after an attack of the scarlet fever, he passed some time at Ballater, a summer resort for health and gaiety, about forty miles up the Dee from Aberdeen. Although the circumstances of Mrs. Byron were at this period extremely straitened, she received a visit from her husband, the object of which was to extort more money; and he was so far successful, that she contrived to borrow a sum, which enabled him to proceed to Valenciennes, where, in the following year, he died, greatly to her relief, and the gratification of all who were connected with him.

By her advances to Captain Byron, and the expense she incurred in furnishing the flat of the house she occupied after his death, Mrs. Byron fell into debt to the amount of 300*l.*, the interest on which reduced her income to 135*l.*; but, much to her credit, she contrived to live without increasing her embarrassments, until the death of her grandmother, when she received 1122*l.*, which enabled her to discharge her pecuniary obligations.

Notwithstanding the manner in which this unfortunate lady was treated by her husband, she always entertained for him a strong affection; and when the intelligence of his death arrived, her grief was loud and vehement. She was indeed a woman of quick feelings and strong passions; and probably it was by the acuteness of her sensibility that she retained so long the affection of her son, towards whom it cannot be doubted that her love was unaffected. In the midst of the neglect and penury to which she was herself subjected, she bestowed upon him all the care, the love, and watchfulness of the tenderest mother.

In his fifth year, on the 19th of November, 1792, she sent him to a day-school, where she paid about five shillings a quarter, the common rate of the respectable day-schools at that time in Scotland. Byron has described the master as a dapper, spruce person, with whom he made no progress. How long he remained with him is not mentioned, but by the day-book of the school it was at least twelve months; for on the 19th of November of the following year there is an entry of a guinea having been paid for him.

From this school he was removed and placed with one of the ministers of the city churches, and to whom he formed some attachment; as he speaks of him with kindness, and describes him as a devout, clever little man, of mild manners, good-natured and pains-taking. His third instructor was a serious, saturnine, kind young man, the son of a shoemaker, but a good scholar and a rigid Presbyterian. It is somewhat curious, in the record which Byron has made of his early years, to observe the constant endeavour with which he, the descendant of a limitless pedigree, attempts to magnify the condition of his mother's circumstances.

This man attended him until he went to the grammar-school, where his character first began to be developed; and some of his schoolfellows still recollect him as a lively, warm-hearted, and high-spirited boy, passionate and resentful, but withal affectionate and companionable: this, however, is an opinion given of him after he had become celebrated; for a different impression has unquestionably remained among some, who carry their recollections back to his childhood. By them he has been described as a malignant imp; and generally disliked for the vindictive anger he retained against those with whom he happened to quarrel.

By the death of William, the fifth Lord, he succeeded to the estates and titles in the year 1798; and

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deliverer of the Princess of Egypt is an allegory of the sufferings of the Church, which is typified as the daughter of Egypt, driven into the wilderness, and exposed to destruction by the dragon, the ancient emblem, over all the East, of imperial power. The Bishop of Cappadocia manfully withstood the attempts of the emperor, and ultimately succeeded in procuring an imperial recognition of the Church in Egypt. We have adverted to this merely to show the devices in which the legends of the Church were sometimes embodied; and the illuminated missals—even the mass-books, in the early stages of printing, abundantly prove and illustrate the opinions expressed.

in the autumn of that year, Mrs. Byron, with her son, and a faithful servant of the name of Mary Gray, left Aberdeen for Newstead. Previously to their departure, Mrs. Byron sold the furniture of her humble lodging, with the exception of her little plate and scanty linen, which she took with her, and the whole amount of the sale did not yield SEVENTY-FIVE POUNDS.

CHAPTER II.

Moral effects of local Scenery; a Peculiarity in Taste.—Early Love.—Impressions and Traditions.

BEFORE I proceed to the regular narrative of the character and adventures of Lord Byron, it seems necessary to consider the probable effects of his residence, during his boyhood, in Scotland. It is generally agreed, that while a schoolboy in Aberdeen, he evinced a lively spirit, and sharpness enough to have equalled any of his schoolfellows, had he given sufficient application; and he was, undoubtedly, delicately susceptible of impressions from the beauties of nature, for he retained recollections of the scenes which interested his childish wonder, fresh and glowing, to his latest days. Nor have there been wanting plausible theories to ascribe the formation of his poetical character to the contemplation of those romantic scenes. But whoever has attended to the influential causes of character will reject such theories as shallow. Genius of every kind belongs to some innate temperament; it does not necessarily imply a particular bent, because that may possibly be the effect of circumstances; but, without question, the peculiar quality is inborn, and particular to the individual. All hear and see much alike; but there is an undefinable though wide difference between the ear of the musician, or the eye of the painter, compared with the hearing and seeing organs of ordinary men; and it is in something like that difference in which genius consists. Genius is, however, an ingredient of mind more easily described by its effect than by its qualities. It is as the fragrance, independent of the freshness and complexion, of the rose; as the light on the cloud; as the bloom on the cheek of beauty, of which the possessor is unconscious until the charm has been seen by its influence on others; it is the internal golden flame of the opal; a something which may be abstracted from the thing in which it appears, without changing the quality of its substance, its form, or its affinities. I am not, therefore, disposed to consider the idle and reckless childhood of Byron, as unfavourable to the development of his genius; but, on the contrary, inclined to think that the indulgence of his mother, leaving him so much to the accidents of undisciplined impression, was calculated to cherish associations which rendered them, in the maturity of his powers, ingredients of the spell that ruled his destiny.

It is singular, that with all his tender and impassioned apostrophes to love, Byron has in no instance, not even in the freest passages of Don Juan, joined it with sensual images, elegantly as he has described voluptuous beauty. The extravagance of Shakspeare's Juliet, when she speaks of Romeo being cut after death into stars, that all the world may be in love with night, is flame and ecstasy compared to the icy metaphysical glitter of Byron's amorous allusions. The verses beginning with

> She walks in beauty like the light
> Of eastern climes and starry skies.

is a perfect example of what I have conceived of his bodiless admiration, and objectless enthusiasm. The sentiment itself is unquestionably in the highest mood of the intellectual sense of beauty; the simile is, however, any thing but such an image as woman would suggest. It is only remembrance of some impression or imagination of the loveliness of a twilight applied to an object that awakened the same abstract general idea. The fancy which could conceive in its passion the charms of a female to be like the glow of the evening, or the general effect of the midnight stars, must have been enamoured of some beautiful abstraction, rather than aught of flesh and blood. Poets and lovers have compared the complexion of their mistresses to the hues of the morning or of the evening, and their eyes to the dew-drops and the stars; but it has no place in the feelings of man to think of female charms in the sense of admiration which the beauties of the morning or evening awaken. It is to make the simile the principal. Perhaps, however, it may be as well to defer the criticism to which this peculiar characteristic of Byron's amatory effusions gives rise, until we shall come to estimate his general powers as a poet. There is upon the subject of love, no doubt, much beautiful composition throughout his works; but not one line in all the thousands which shows a sexual feeling—all is vague and passionless, save in the delicious rhythm of the verse, and in pure voluptuousness.

But these remarks, though premature as criticisms, are not uncalled for here, even while we are speaking of a child not more than ten years old. Before Byron had attained that age, he describes himself as having felt the passion. Dante is said as early as nine years old to have fallen in love with Beatrice; Alfieri, who was himself precocious in the passion, considered such early sensibility to be an unerring sign of a soul formed for the fine arts; and Canova used to say that he was in love when but five years old. But these instances, however, prove nothing. Calf-love, as it is called in the country, is common, and in Italy it may arise earlier than in the bleak and barren regions of Lochynagar. This movement of juvenile sentiment is not, however, love—that strong masculine avidity, which, in its highest excitement, is unrestrained by the laws alike of God and man. In truth, the feeling of this kind of love is the very reverse of the irrepressible passion: it is a mean, shrinking, stealthy awe, and in no one of its symptoms, at least in none of those which Byron describes, has it the slightest re-

semblance to that bold energy which has prompted men to undertake improbable adventures.

He was not quite eight years old when, according to his own account, he formed an impassioned attachment to Mary Duff; and he gives the following account of his recollections of her, nineteen years afterwards:

"I have been thinking lately a good deal of Mary Duff. How very odd that I should have been so devotedly fond of that girl, at an age when I could neither feel passion, nor know the meaning of the word and the effect! My mother used always to rally me about this childish amour, and at last, many years after, when I was sixteen, she told me one day, 'O Byron, I have had a letter from Edinburgh, and your old sweetheart, Mary Duff, is married to Mr. C***.' And what was my answer? I really cannot explain or account for my feelings at that moment, but they nearly threw me into convulsions, and alarmed my mother so much, that after I grew better she generally avoided the subject—to *me*—and contented herself with telling it to all her acquaintance." But was this agitation the effect of natural feeling, or of something in the manner in which his mother may have told the news? He proceeds to inquire. "Now what could this be? I had never seen her since her mother's *faux pas* at Aberdeen had been the cause of her removal to her grandmother's, at Banff. We were both the merest children. I had, and have been, attached fifty times since that period; yet I recollect all we said to each other, all our caresses, her features, my restlessness, sleeplessness, my tormenting my mother's maid to write for me to her, which she at last did to quiet me. Poor Nancy thought I was wild, and, as I could not write for myself, became my secretary. I remember too our walks, and the happiness of sitting by Mary, in the children's apartment, at their house, not far from the Plainstones, at Aberdeen, while her lesser sister, Helen, played with the doll, and we sat gravely making love in our own way.

"How the deuce did all this occur so early? where could it originate? I certainly had no sexual ideas for years afterwards, and yet my misery, my love for that girl, were so violent, that I sometimes doubt, if I have ever been really attached since. Be that as it may, hearing of her marriage several years afterwards was as a thunderstroke. It nearly choked me, to the horror of my mother, and the astonishment and almost incredulity of every body; and it is a phenomenon in my existence, for I was not eight years old, which has puzzled and will puzzle me to the latest hour of it. And lately, I know not why, the recollection (not the attachment) has recurred as forcibly as ever: I wonder if she can have the least remembrance of it or me, or remember pitying her sister Helen, for not having an admirer too. How very pretty is the perfect image of her in my memory! Her brown dark hair and hazel eyes, her very dress—I should be quite grieved to see her now. The reality, however beautiful, would destroy, or at least confuse, the features of the lovely Peri, which then existed in her, and still lives in my imagination, at the distance of more than sixteen years."

Such precocious affections are, as already mentioned, common among children, and are something very different from the love of riper years; but the extract is curious, and shows how truly little and vague Byron's experience of the passion must have been. In his recollection, be it observed, there is no circumstance noticed which shows, however strong the mutual sympathy, the slightest influence of particular attraction. He recollects the colour of her hair, the hue of her eyes, her very dress, and he remembers her as a Peri, a spirit; nor does it appear that his sleepless restlessness, in which the thought of her was ever uppermost, was produced by jealousy, or fear, or any other concomitant of the passion.

There is another most important circumstance in what may be called the Aberdonian epoch of Lord Byron's life.

That, in his boyhood, he was possessed of lively sensibilities, is sufficiently clear; that he enjoyed the advantage of indulging his humour and temper without restraint, is not disputable; and that his natural temperament made him sensible, in no ordinary degree to the beauties of nature, is also abundantly manifest in all his productions; but it is surprising that this admiration of the beauties of nature is but an ingredient in Byron's poetry, and not its most remarkable characteristic. Deep feelings of dissatisfaction and disappointment are far more obvious; they constitute, indeed, the very spirit of his works; and a spirit of such qualities is the least of all likely to have arisen from the contemplation of magnificent nature, or to have been inspired by studying her storms or serenity. Dissatisfaction and disappointment are the offspring of moral experience, and have no natural associations with the forms of external things. The habit of associating morose sentiments with any particular kind of scenery only shows that the sources of the sullenness arose in similar visible circumstances. It is from these premises I would infer, that the seeds of Byron's misanthropic tendencies were implanted during the "silent rages" of his childhood, and that the effect of mountain scenery, which continued so strong upon him after he left Scotland, producing the sentiments with which he has imbued his heroes in the wild circumstances in which he places them, was mere reminiscence and association. For although the sullen tone of his mind was not fully brought out until he wrote Childe Harold, it is yet evident from his HOURS OF IDLENESS, that he was tuned to that key before he went abroad. The dark colouring of his mind was plainly imbibed in a mountainous region, from sombre heaths, and in the midst of rudeness and grandeur. He had no taste for more cheerful images, and there is neither rural objects nor village play in the scenes he describes, but only loneness and the solemnity of mountains.

To those who are acquainted with the Scottish character, it is unnecessary to suggest how very probable

it is that Mrs. Byron and her associates were addicted to the oral legends of the district and of her ancestors, and that the early fancy of the Poet was nourished with the shadowy descriptions in the tales n' the olden time: at least this is manifest, that although Byron shows little of the melancholy and mourning of Ossian, he was yet evidently influenced by some strong bias and congeniality of taste, to brood and cogitate on topics of the same character as those of that bard. Moreover, besides the probability of his imagination having been early tinged with the sullen hue of the local traditions, it is remarkable that the longest of his juvenile poems is an imitation of the manner of the Homer of Morven.

In addition to a natural temperament, kept in a state of continual excitement, by unhappy domestic incidents, and the lurid legends of the past, there were other causes in operation around the young Poet, that could not but greatly affect the formation of his character.

Descended of a distinguished family, counting among its ancestors the fated line of the Scottish kings, and reduced almost to extreme poverty, it is highly probable, both from the violence of her temper, and the pride of blood, that Mrs. Byron would complain of the almost mendicant condition to which she was reduced, especially so long as there was reason to fear that her son was not likely to succeed to the family estates and dignity. Of his father's lineage, few traditions were perhaps preserved, compared with those of his mother's family; but still enough was known to impress the imagination. Mr. Moore, struck with this circumstance, has remarked, that "in reviewing the ancestors, both near and remote, of Lord Byron, it cannot fail to be remarked how strikingly he combined in his own nature some of the best, and perhaps worst, qualities that lie scattered through the various characters of his predecessors." But still it is to his mother's traditions of her ancestors that should be ascribed the conception of the dark and guilty beings in which he delighted. And though it may be contended that there was little in her conduct to exalt poetical sentiment, still there was a great deal in her condition calculated to affect and impel an impassioned disposition. Few situations were more likely to produce lasting recollections of affection than that in which Mrs. Byron, with her only child, was placed in Aberdeen. Whatever might have been the violence of her temper, or the improprieties of her after-life, the fond and mournful caresses with which she used to hang over her lame and helpless orphan, must have greatly contributed to the formation of that morbid sensibility which became the chief characteristic of his life. The time he spent in Aberdeen can only be contemplated with pity, mingled with sorrow; still it must have been richly fraught with incidents of inconceivable value to the genius of the Poet.

CHAPTER III.

Arrival at Newstead.—Find it in ruins.—The old Lord and his Crickets.—The Earl of Carlisle becomes the Guardian of Byron.—The Poet's acute Sense of his own deformed Foot.—His Mother consults a Fortuneteller.

Mrs. Byron, on her arrival at Newstead Abbey, with her son, found it almost in a state of ruin. After the equivocal affair of the duel, the old lord lived in absolute seclusion, detested by his tenantry, at war with his neighbours, and deserted by all his family. He not only suffered the abbey to fall into decay, but alienated the land which should have kept it in repair, and denuded the estate of the timber. Byron has described the conduct of the morose peer in very strong terms:

"After his trial he shut himself up at Newstead, and was in the habit of feeding crickets, which were his only companions. He made them so tame that they used to crawl over him, and when they were too familiar, he whipped them with a wisp of straw: at his death, it is said, they left the house in a body."[1]

However this may have been, it is certain that Byron came to an embarrassed inheritance, both as respected his property and the character of his race; and, perhaps, though his genius suffered nothing by

[1] Walpole, who had visited Newstead, gives in his usual bitter, sarcastic manner, the following account of it:

"As I returned I saw Newstead and Althorpe; I like both. The former is the very Abbey. The great east window of the church remains, and connects with the house; the hall entire, the refectory entire, the cloister unbouched, with the ancient cistern of the convent, and their arms on it: it has a private chapel quite perfect. The Park, which is still charming, has not been so much unprofaned. The present Lord has lost large sums, and paid part in old oaks; five thousand pounds of which have been cut near the house. In recompense, he has built two baby forts, to pay his country in castles for damage done to the navy, and planted a handful of Scotch firs, that look like ploughboys dressed in old family liveries for a public day. In the hall is a very good collection of pictures, all animals. The refectory, now the great drawing-room, is full of Byrons: the vaulted roof remaining, but the windows have new dresses making for them by a Venetian tailor." On this passage an Edinburgh reviewer has the following remarks—not so bad for one who had so lavishly abused Byron a few years before:—

"This is a careless but happy description of one of the noblest mansions in England; and it will now be read with a far deeper interest than when it was written. Walpole saw the seat of the Byrons, old, majestic, and venerable; but he saw nothing of that magic beauty which fame sheds over the habitations of genius, and which now mantles every turret of Newstead Abbey. He saw it when decay was doing its work on the cloister, the refectory, and the chapel, and all its honours seemed mouldering into oblivion. He could not know that a voice was soon to go forth from those antique cloisters that should be heard through all future ages, and cry, 'Sleep no more,' to all the house. Whatever may be its future fate, Newstead Abbey must henceforth be a memorable abode. Time may shed its wild flowers on the walls, and let the fox in upon the court-yard and the chambers. It may even pass into the hands of unlettered pride, or plebeian opulence, (who are there to abide with the fox and wild flowers?)—but it has been the mansion of a mighty poet. Its name is associated to glories that cannot perish."

the circumstance, it is to be regretted that he was still left under the charge of his mother; a woman without judgment or self-command, alternately spoiling her child by indulgence, irritating him by her self-will, and, what was still worse, amusing him by her violence, and disgusting him by fits of inebriety. Sympathy for her misfortunes would be no sufficient apology for concealing her defects; they undoubtedly had a material influence on her son, and her appearance was often the subject of his childish ridicule. She was a short and corpulent person. She rolled in her gait, and would, in her rage, sometimes endeavour to catch him for the purpose of inflicting punishment, while he would run round the room, mocking her menaces and mimicking her motion.

The greatest weakness in Lord Byron's character was a morbid sensibility to his lameness. He felt it with as much vexation as if it had been inflicted ignominy. One of the most striking passages in some memoranda which he has left of his early days, is where, in speaking of his own sensitiveness on the subject of his deformed foot, he describes the feeling of horror and humiliation that came over him when his mother, in one of her fits of passion, called him a "lame brat."

The sense which he always retained of the innocent fault in his foot was unmanly and excessive; for it was not greatly conspicuous, and he had a mode of walking across a room by which it was scarcely at all perceptible. I was several days on board the same ship with him, before I happened to discover the defect; it was indeed so well concealed, that it was a doubt whether his lameness was the effect of a temporary accident or a malformation.

On their arrival from Scotland, Byron was placed by his mother under the care of an empirical pretender of the name of Lavender, at Nottingham, who professed the cure of such cases; and that he might not lose ground in his education, he was attended by a respectable schoolmaster, who read parts of Virgil and Cicero with him. Of this gentleman he always entertained a kind remembrance. Nor was his regard in this instance peculiar; for it may be said to have been a distinguishing trait in his character, to recollect with affection all who had been about him in his youth. The quack, however, was an exception, who (from having caused him to suffer much pain, and whose pretensions, even young as he then was, he detected) he delighted to expose. On one occasion, he scribbled down on a sheet of paper the letters of the alphabet at random, but in the form of words and sentences, and placing them before Lavender, asked him gravely, what language it was. "Italian," was the reply, to the infinite amusement of the little satirist, who burst into a triumphant laugh at the success of his stratagem.

It is said that about this time, the first symptom of his predilection for rhyming showed itself. An elderly lady, a visiter to his mother, had been indiscreet enough to give him some offence; and slights he generally resented with more energy than they often deserved. This venerable personage entertained a singular notion respecting the soul, which she believed took its flight at death to the moon. One day, after a repetition of her original contumely, he appeared before his nurse in a violent rage, and complained vehemently of the old lady, declaring that he could not bear the sight of her; and then he broke out into the following doggerel, which he repeated over and over, crowing with delight:

> In Nottingham county, there lives at Swan Green,
> As cursed an old lady as ever was seen;
> And when she does die, which I hope will be soon,
> She firmly believes she will go to the moon.

Mrs. Byron, by the accession of her son to the family honours and estate, received no addition to her small income; and he, being a minor, was unable to make any settlement upon her. A representation of her case was made to government, and in consequence she was placed on the pension list for 300*l.* a year.

Byron, not having received any benefit from the Nottingham quack, was removed to London, put under the care of Dr. Bailey, and placed in the school of Dr. Glennie, at Dulwich; Mrs. Byron herself took a house on Sloane Terrace. Moderation in all athletic exercises was prescribed to the boy, but Dr. Glennie had some difficulty in restraining his activity. He was quiet enough while in the house with the Doctor, but no sooner was he released to play, than he showed as much ambition to excel in violent exercises as the most robust youth of the school; an ambition common to young persons who have the misfortune to labour under bodily defects.

While under the charge of Dr. Glennie, he was playful, good-humoured, and beloved by his companions; and addicted to reading history and poetry far beyond the usual scope of his age. In these studies he showed a predilection for the Scriptures; and certainly there are many traces in his works which show that, whatever the laxity of his religious principles may have been in after-life, he was not unacquainted with the records and history of our religion.

During this period, Mrs. Byron often indiscreetly interfered with the course of his education; and if his classical studies were in consequence not so effectually conducted as they might have been, his mind derived some of its best nutriment from the loose desultory course of his reading.

Among the books to which the boys at Dr. Glennie's school had access, was a pamphlet containing the narrative of a shipwreck on the coast of Arracan, filled with impressive descriptions. It had not attracted much public attention, but it was a favourite with the pupils, particularly with Byron, and furnished him afterwards with the leading circumstances in the striking description of the shipwreck in Don Juan, with the aid of his grandfather's adventures.

Although the rhymes upon the lunar lady of Notts are supposed to have been the first twitter of his muse, he has said himself, "My first dash into poetry was as early as 1800. It was the ebullition of a passion for my first cousin, Margaret Parker. I was

then about twelve, she rather older, perhaps a year." And it is curious to remark, that in his description of this beautiful girl there is the same lack of animal admiration which we have noticed in all his loves; he says of her,—

"I do not recollect scarcely any thing equal to the transparent beauty of my cousin, or to the sweetness of her temper, during the short period of our intimacy: she looked as if she had been made out of a rainbow, all beauty and peace." This is certainly poetically expressed; but there was more true love in Pygmalion's passion for his statue, and in the Parisian maiden's adoration of the Apollo.

When he had been nearly two years under the tuition of Dr. Glennie, he was removed to Harrow, chiefly in consequence of his mother's interference with his studies, and especially by withdrawing him often from school.

During the time he was under the care of Dr. Glennie, he was more amiable than at any other period of his life; a circumstance which justifies the supposition, that had he been left more to the discipline of that respectable person, he would have proved a steadier man; for however much his heart afterwards became incrusted with the leprosy of selfishness, at this period his feelings were warm and kind. Towards his nurse he evinced uncommon affection, which he cherished as long as she lived. He presented her with his watch, the first he possessed, and also a full-length miniature of himself, when he was only between seven and eight years old, representing him with a profusion of curling locks, and in his hands a bow and arrow. The sister of this woman had been his first nurse, and after he had left Scotland he wrote to her, in a spirit which betokened a gentle and kind heart, informing her with much joy of a circumstance highly important to himself. It was to tell her that at last he had got his foot so far restored as to be able to put on a common boot, an event which he was sure would give her great pleasure; to himself it is difficult to imagine any incident which could have been more gratifying.

I dwell with satisfaction on these descriptions of his early dispositions; for, although there are not wanting instances of similar warm-heartedness in his later years, still he never formed any attachments so pure and amiable after he went to Harrow. The change of his life came over him, and when the vegetable period of boyhood was past, the animal passions mastered all the softer affections of his character.

In the summer of 1801 he accompanied his mother to Cheltenham; and while he resided there, the views of the Malvern hills recalled to his memory his enjoyment amidst the wilder scenery of Aberdeenshire. The recollections were reimpressed on his heart, and interwoven with his strengthened feelings. But a boy gazing with emotion on the hills at sunset, because they remind him of the mountains where he passed his childhood, is no proof that he is already in heart and imagination a poet. To suppose so is to mistake the materials for the building.

The delight of Byron in contemplating the Malvern hills was not because they resembled the scenery of Lochynagar, but because they awoke trains of thought and fancy, associated with recollections of that scenery. The poesy of the feeling lay not in the beauty of the objects, but in the moral effect of the traditions, to which these objects served as talismans of the memory. The scene at sunset reminded him of the Highlands, but it was those reminiscences which similar scenes recalled, that constituted the impulse which gave life and elevation to his reflections. There is not more poesy in the sight of mountains than of plains; it is the local associations that throw enchantment over all scenes, and resemblance that awakens them, binding them to new connexions: nor does this admit of much controversy; for mountainous regions, however favourable to musical feeling, are but little to poetical.

The Welsh have no eminent bard; the Swiss have no renown as poets; nor are the mountainous regions of Greece, or of the Apennines, celebrated for poetry. The Highlands of Scotland, save the equivocal bastardy of Ossian, have produced no poet of any fame; and yet mountainous countries abound in local legends, which would seem to be at variance with this opinion, were it not certain, though I cannot explain the cause, that local poetry, like local language, or local melody, is, in proportion to the interest it awakens among the local inhabitants, weak and ineffectual in its influence on the sentiments of the general world. The Rans des Vaches, the most celebrated of all local airs, is tame and common-place—unmelodious, to all ears but those of the Swiss forlorn in a foreign land.

While in Cheltenham, Mrs. Byron consulted a fortuneteller respecting the destinies of her son, and according to her feminine notions, she was very cunning and guarded with the sibyl, never suspecting that she might have been previously known, and, unconscious to herself, an object of interest to her. She endeavoured to pass herself off as a maiden lady, and regarded it as no small testimony of the wisdom of the oracle, that she declared her to be not only a married woman, but the mother of a son who was lame. After such a marvellous proof of second-sightedness, it may easily be conceived with what awe and faith she listened to the prediction that his life should be in danger from poison before he was of age, and that he should be twice married; the second time to a foreign lady. Whether it was this same fortuneteller who foretold that he would, in his twenty-seventh year, incur some great misfortune, is not certain; but considering his unhappy English marriage, and his subsequent Italian liaison with the Countess Guiccioli, the marital prediction was not far from receiving its accomplishment. The fact of his marriage taking place in his twenty-seventh year is at least a curious circumstance, and has been noticed by himself with a sentiment of superstition.

CHAPTER IV.

Placed at Harrow.—Progress there.—Love for Miss Chaworth.—His reading.—Oratorical Powers.

In passing from the quiet academy of Dulwich Grove to the public school of Harrow, the change must have been great to any boy—to Byron it was punishment; and for the first year and a half he hated the place. In the end, however, he rose to be a leader in all the sports and mischiefs of his schoolfellows; but it never could be said that he was a popular boy, however much he was distinguished for spirit and bravery; for if he was not quarrelsome, he was sometimes vindictive. Still it could not have been to any inveterate degree; for undoubtedly, in his younger years, he was susceptible of warm impressions from gentle treatment, and his obstinacy and arbitrary humour were perhaps more the effects of unrepressed habit than of natural bias: they were the prickles which surrounded his genius in the bud.

At Harrow he acquired no distinction as a student: indeed, at no period was he remarkable for steady application. Under Dr. Glennie he had made but little progress; and it was chiefly in consequence of his backwardness that he was removed from his academy. When placed with Dr. Drury, it was with an intimation that he had a cleverness about him, but that his education had been neglected.

The early dislike which Byron felt towards the Earl of Carlisle is abundantly well known, and he had the magnanimity to acknowledge that it was in some respects unjust. But the antipathy was not all on one side; nor will it be easy to parallel the conduct of the earl with that of any guardian. It is but justice, therefore, to make the public aware that the dislike began on the part of Lord Carlisle, and originated in some distaste which he took to Mrs. Byron's manners, and at the trouble she gave him on account of her son.

Lord Carlisle had, indeed, much of the Byron humour in him. His mother was a sister of the homicidal lord, and possessed some of the family peculiarity: she was endowed with great talent, and in her latter days she exhibited great singularity. She wrote beautiful verses and piquant epigrams; among others, there is a poetical effusion of her pen addressed to Mrs. Greville, on her Ode to Indifference, which, at the time, was much admired, and has been, with other poems of her ladyship, published in Pearce's collection. After moving, for a long time, as one of the most brilliant orbs in the sphere of fashion, she suddenly retired, and, like her morose brother, shut herself up from the world. While she lived in this seclusion, she became so object of the sportive satire of the late Mr. Fox, who characterized her as

> Carlisle, recluse in pride and rags.

I have heard a still coarser apostrophe by the same gentleman. It seems they had quarrelled, and on his leaving her in the drawing-room, she called after him, that he might go about his business, for she did not care two skips of a louse for him. On coming to the hall, finding paper and ink on the table, he wrote two lines in answer, and sent it up to her Ladyship, to the effect that she always spoke of what was running in her head.

Byron has borne testimony to the merits of his guardian, her son, as a tragic poet, by characterizing his publications as paper books. It is, however, said, that they nevertheless showed some talent, and that The Father's Revenge, one of the tragedies, was submitted to the judgment of Dr. Johnson, who did not despise it.

But to return to the progress of Byron at Harrow; it is certain that, notwithstanding the affectionate solicitude of Dr. Drury to encourage him, he never became an eminent scholar; at least, we have his own testimony to that effect, in the fourth canto of Childe Harold; the lines, however, in which that testimony stands recorded, are amongst the weakest he ever penned.

> May he who will his recollection rake,
> And quote in classic raptures, and awake
> The hills with Latian echoes: I abhorr'd
> Too much to conquer, for the poet's sake,
> The drill'd, dull lesson forced down word by word,
> In my repugnant youth with pleasure to record.

And, as an apology for the defect, he makes the following remarks in a note subjoined:

"I wish to express that we become tired of the task before we can comprehend the beauty; that we learn by rote before we can get by heart; that the freshness is worn away, and the future pleasure and advantage deadened and destroyed by the didactic anticipation, at an age when we can neither feel nor understand the power of compositions, which it requires an acquaintance with life, as well as Latin and Greek, to relish or to reason upon. For the same reason, we never can be aware of the fulness of some of the finest passages of Shakspeare ('to be, or not to be,' for instance), from the habit of having them hammered into us at eight years old, as an exercise not of mind but of memory; so that when we are old enough to enjoy them, the taste is gone and the appetite palled. In some parts of the continent, young persons are taught from mere common authors, and do not read the best classics until their maturity. I certainly do not speak on this point from any pique or aversion towards the place of my education. I was not a slow or an idle boy; and I believe no one could be more attached to Harrow than I have always been, and with reason: a part of the time passed there was the happiest of my life; and my preceptor, the Rev. Dr. Joseph Drury, was the best and worthiest friend I ever possessed; whose warnings I have remembered but too well, though too late, when I have erred; and whose counsels I have but followed when I have done well and wisely. If ever this imperfect record of my feelings towards him should reach his eyes, let it remind him of one who never thinks of him but with gratitude and veneration; of one who would more gladly boast of having been his pupil

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if, by more closely following his injunctions, he could reflect any honour upon his instructor."

Lord Byron, however, is not singular in his opinion of the inutility of premature classical studies; and notwithstanding the able manner in which the late Dean Vincent defended public education, we have some notion that his reasoning upon this point will not be deemed conclusive. Milton, says Dr. Vincent, complained of the years that were wasted in teaching the dead languages. Cowley also complained that classical education taught words only and not things; and Addison deemed it an inexpiable error, that boys with genius or without were all to be bred poets indiscriminately. As far, then, as respects the education of a poet, we should think that the names of Milton, Cowley, Addison, and Byron, would go well to settle the question; especially when it is recollected how little Shakspeare was indebted to the study of the classics, and that Burns knew nothing of them at all. I do not, however, adopt the opinion as correct; neither do I think that Dean Vincent took a right view of the subject; for, as discipline, the study of the classics may be highly useful, at the same time, the mere hammering of Greek and Latin into English cannot be very conducive to the refinement of taste or the exaltation of sentiment. Nor is there either common sense or correct logic in the following observations made on the passage and note, quoted by the anonymous author of Childe Harold's Monitor:

"This doctrine of antipathies, contracted by the impatience of youth against the noblest authors of antiquity, from the circumstance of having been made the vehicle of early instruction, is a most dangerous doctrine indeed; since it strikes at the root, not only of all pure taste, but of all praiseworthy industry. It would, if acted upon (as Harold by the mention of the continental practice of using inferior writers in the business of tuition would seem to recommend), destroy the great source of the intellectual vigour of our countrymen."

This is, undoubtedly, assuming too much; for those who have objected to the years wasted in teaching the dead languages, do not admit that the labour of acquiring them either improves the taste or adds to the vigour of the understanding; and therefore, before the soundness of the opinion of Milton, of Cowley, of Addison, and of many other great men, can be rejected, it falls on those who are of Dean Vincent's opinion, and that of Childe Harold's Monitor, to prove that the study of the learned languages is of so much primary importance as they claim for it.

But it appears that Byron's mind, during the early period of his residence at Harrow, was occupied with another object than his studies, and which may partly account for his inattention to them. He fell in love with Mary Chaworth. "She was," he is represented to have said, "several years older than myself, but at my age boys like something older than themselves, as they do younger later in life. Our estates adjoined, but owing to the unhappy circumstances of the feud (the affair of the fatal duel), our families, as is generally the case with neighbours, who happen to be near relations, were never on terms of more than common civility, scarcely those. She was the beau ideal of all that my youthful fancy could paint of beautiful! and I have taken all my fables about the celestial nature of women from the perfection my imagination created in her. I say created, for I found her, like the rest of her sex, any thing but angelic. I returned to Harrow, after my trip to Cheltenham, more deeply enamoured than ever, and passed the next holidays at Newstead. I now began to fancy myself a man, and to make love in earnest. Our meetings were stolen ones, and my letters passed through the medium of a confidant. A gate, leading from Mr. Chaworth's grounds to those of my mother, was the place of our interviews, but the ardour was all on my side; I was serious, she was volatile. She liked me as a younger brother, and treated and laughed at me as a boy; she, however, gave me her picture, and that was something to make verses upon. Had I married Miss Chaworth, perhaps the whole tenour of my life would have been different: she jilted me, however, but her marriage proved any thing but a happy one." It is to this attachment that we are indebted for the beautiful poem of the Dream, and for the stanzas beginning

Oh, had my fate been joined to thine!

Although this love affair a little interfered with his Greek and Latin, his time was not passed without some attention to reading. Until he was eighteen years old, he had never seen a review; but his general information was so extensive on modern topics, as to induce a suspicion that he could only have collected so much information from reviews, as he was never seen reading, but always idle, and in mischief, or at play. He was, however, a devourer of books; he read eating, read in bed, read when no one else read, and had perused all sorts of books from the time he first could spell, but had never read a review, and knew not what the name implied.

It should be here noticed, that while he was at Harrow, his qualities were rather oratorical than poetical; and if an opinion had then been formed of the likely result of his character, the prognostication would have led to the expectation of an orator. Altogether his conduct at Harrow indicated a clever, but not an extraordinary boy. He formed a few friendships there, in which his attachment appears to have been, in some instances, remarkable. The late Duke of Dorset was his fag, and he was not considered a very hard taskmaster. He certainly did not carry with him from Harrow any anticipation of that splendid career he was destined to run.

CHAPTER V.

Character at Harrow.—Poetical Predilections.—Byron at Cambridge.—His "Hours of Idleness."

In reconsidering the four years which Byron spent at Harrow, while we can clearly trace the develop-

ment of the sensibilities of his character, and an increased tension of his susceptibility, by which impressions became more delicate, it seems impossible not to perceive by the records which he has himself left of his feelings, that something morbid was induced upon them. Had he not afterwards so magnificently distinguished himself as a poet, it is not probable that he would have been recollected by his schoolfellows as having been in any respect different from the common herd. His activity and spirit, in their controversies and quarrels, were but the outbreakings of that temperament which the discipline of riper years, and the natural awe of the world afterwards reduced into his hereditary cast of character, in which so much misanthropy was exhibited. I cannot, however, think that there was any thing either in the nature of his pastimes, or of his studies unfavourable to the formation of the poetical character. His amusements were active; his reading, though without method, was yet congenial to his impassioned imagination; and the phantom of an enthusiastic attachment, of which Miss Chaworth was not the only object (for it was altogether intellectual, and shared with others), were circumstances calculated to open various sources of reflection, and to concentrate the elements of an energetic and original mind.

But it is no easy matter to sketch what may have been the outline of a young poet's education. The supposition that poets must be dreamers, because there is often much dreaminess in poesy, is a mere hypothesis. Of all the professors of metaphysical discernment, poets require the finest tact; and contemplation is with them a sign of inward abstract reflection, more than of any process of mind by which resemblance is traced, and associations awakened. There is no account of any great poet, whose genius was of that dreamy kind, which hath its being in haze, and draws its nourishment from lights and shadows; which ponders over the mysteries of trees, and interprets the oracles of babbling waters. They have all been men—worldly men, different only from others in reasoning, more by feeling than induction. Directed by impulse, in a greater degree than other men, poets are apt to be betrayed into actions which make them singular, as compared by those who are less imaginative; but the effects of earnestness should never be confounded with the qualities of talent.

No greater misconception has ever been obtruded upon the world as philosophic criticism, than the theory of poets being different from other men of high endowment, save in the single circumstance of the objects to which their taste is attracted.[1] The most vigorous poets, those who have influenced longest and are most quoted, have indeed been all men of great shrewdness of remark. To adduce many instances is unnecessary. Are there any symptoms of the gelatinous character in the compositions of Homer? The London Gazette does not tell us things more like facts than the narratives of Homer do, and it often states facts that are much more like fictions than his most poetical inventions. So much is this the case with the works of all the higher poets, that as they recede from that worldly standard which is found in the Epics of Homer, they sink in the scale of poets. In what does the inferiority of Virgil, for example, consist, but in his having hatched fancies in his contemplations which the calm mind rejects as absurdities? Theo Tasso, with his enchanted forests and his other improbabilities; are they more than childish tales? tales, too, not in fancy to be compared with those of that venerable drynurse, Mother Bunch. Compare the poets that babble of green fields with those who deal in the actions and passions of men, and it must be confessed that it is not those who have looked at external nature who are the true poets, but those who have seen and considered most about the business and bosom of man. It may be an advantage that a poet should have the benefit of landscapes and storms, as children are the better for country air and cow's milk; but the true scene of their manly work is in the populous city. Inasmuch as Byron was a lover of solitude, he was deficient as an observer of men.

The barrenest portion, as to materials for biography, in the life of this interesting poet, is the period he spent at the University of Cambridge.[2] Like that of most young men, the major part of his time was passed between the metropolis and the university. Still it was in that period he composed the different poems which make up the little volume of The Hours of Idleness; a work which will ever be regarded, more by its consequences than its importance, as of great influence on the character and career of the Poet.

It has been supposed, I see not how justly, that there was affectation in the title. It is probable that Byron intended no more by it than to imply that its contents were sketches of leisure. This is the less doubtful, as he was at that period particularly sensitive concerning the opinion that might be entertained

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[1] "The greatest poets that ever lived," says the tasteful author of an Introduction to the Greek Classic Poets, "have, without exception, been the wisest men of their time;" and he adds, "The knowledge of the mind and its powers—of the passions and their springs—the love and study of the beautiful forms of the visible creation, this it is which can alone teach a man to think in sympathy with the great body of his fellow-creatures, and enable him to draw back the veil which different manners and various costume have spread over the unchangeable face of humanity. In this sense, is it not true that Homer and Dante and Milton were learned in an extraordinary degree; but more than all, Shakspeare?

"On the tip of his subduing tongue,
All kinds of arguments and questions deep,
All replication prompt and reason strong,
For his advantage still did wake and sleep,
To make the weeper laugh—the laugher weep!

[2] Whilst at Cambridge he kept a young bear in his room for some time, and it is reported that he told the master, when leaving the college, he intended that his bear should sit for a fellowship. To the visitors of Trinity the room of Lord Byron is shown, and called *Byron's room*.

of his works. Before he made the collection, many of the pieces had been circulated, and he had gathered opinions as to their merits with a degree of solicitude that can only be conceived by those who were acquainted with the constantly excited sensibility of his mind. When he did publish the collection, nothing appeared in the style and form of the publication that indicated any arrogance of merit. On the contrary, it was brought forward with a degree of diffidence, which, if it did not deserve the epithet of modesty, could incur nothing harsher than that of bashfulness. It was printed at the obscure market-town press of Newark, was altogether a very homely rustic work, and no attempt was made to bespeak for it a good name from the critics. It was truly an innocent affair and an unpretending performance. But notwithstanding these, at least seeming qualities of young doubtfulness, they did not soften the austere nature of the bleak and blighting criticism which was then characteristic of Edinburgh.

A copy was somehow communicated to one of the critics in that city, and was reviewed by him in the Edinburgh Review in an article replete with satire and insinuations calculated to prey upon the author's feelings, while the injustice of the estimate which was made of his talent and originality, could not but be as iron in his heart. Owing to the severe impression which it left, it ought to be preserved in every memoir which treats of the development of his genius and character: for this reason it is inserted in this edition, as an appendix to the Hours of Idleness.

The criticism is ascribed to Mr. Francis Jeffrey, an eloquent member of the Scottish bar, and who was at that time supposed to be the editor of the Edinburgh Review. That it was neither just nor fair is sufficiently evident, by the degree of artificial point with which it has been drawn up. Had the poetry been as insignificant as the critic affected to consider it, it would have argued little for the judgment of Mr. Jeffrey to take so much pains on a work which he considered worthless. But the world has no cause to repine at the severity of his strictures, for they unquestionably had the effect of kindling the indignation of Byron, and of instigating him to that retaliation which he so spiritedly inflicted in his satire of English Bards and Scotch Reviewers.

It is amusing to compare the respective literary reputation of the poet and the critic, as they are estimated by the public, now that the one is dead, and the other dormant. The voice of all the age acknowledges Byron to have been the greatest poetical genius of his time. Mr. Jeffrey, though still enjoying the renown of being a shrewd and intelligent critic of the productions of others, has established no right to the honour of being an original or eminent author.

At the time when Byron published the satire alluded to, he had obtained no other distinction than the college reputation of being a clever, careless, dissipated student. But his dissipation was not intense, nor did it ever become habitual. He affected to be much more so than he was; his pretensions were moderated by constitutional incapacity. His health was not vigorous; and his delicacy defeated his endeavours to show that he inherited the recklessness of his father. He affected extravagance and eccentricity of conduct, without yielding much to the one, or practising a great deal of the other. He was seeking notoriety; and his attempts to obtain it gave more method to his pranks and follies than belonged to the results of natural impulse and passion. He evinced occasional instances of the generous spirit of youth; but there was in them more of ostentation, than of that discrimination which dignifies kindness, and makes prodigality munificence. Nor were his attachments towards those with whom he preferred to associate, characterized by any nobler sentiment than self-indulgence; he was attached, more from the pleasure he himself received in their society, than from any reciprocal enjoyment they had with him. As he became a man of the world, his early friends dropped from him; although it is evident, by all the contemporary records of his feelings, that he cherished for them a kind, and even brotherly, affection. This secession, the common effect of the new cares, hopes, interests, and wishes, which young men feel on entering the world, Byron regarded as something analogous to desertion; and the notion tainted his mind, and irritated that hereditary sullenness of humour, which constituted an ingredient so remarkable in the composition of his more mature character.

An anecdote of this period, characteristic of his eccentricity, and the means which he scrupled not to employ in indulging it, deserves to be mentioned.

In repairing Newstead Abbey, a skull was found in a secret niche of the walls. It might have been that of the monk which haunted the house, or of one of his own ancestors, or of some victim of the morose race. It was converted into a goblet, and used at Odin-like orgies. Though the affair was but a whim of youth, more odious than poetical, it caused some talk, and raised around the extravagant host the haze of a mystery, suggesting fantasies of irreligion and horror. The inscription on the cup is not remarkable either for point or poetry:

Start not, nor deem my spirit fled;
In me behold the only skull
From which, unlike a living head,
Whatever flows is never dull.

I lived, I loved, I quaff'd like thee;
I died, but earth my bones resign:
Fill up—thou canst not injure me:
The worm hath fouler lips than thine.

Better in hold the sparkling grape
Than nurse the earthworm's slimy brood,
And circle in the goblet's shape
The drink of gods than reptiles' food.

Where once my wit perchance hath shone,
In aid of others let me shine:
And when, alas! our brains are gone,
What nobler substitute than wine?

Quaff while thou canst—another race,
When thou and thine like me are sped,
May rescue thee from earth's embrace
And rhyme and revel with the dead.

Why not? since through life's little day,
Our heads such sad effects produce;
Redeem'd from worms and wasting clay,
This chance is theirs, to be of use.[1]

CHAPTER VI.

Effect of the Criticism in the Edinburgh Review.—English Bards and Scotch Reviewers.—His Satiety.—Intention to Travel.—Publishes his Satire.—Takes his Seat in the House of Lords.—Departs for Lisbon; thence to Gibraltar.

THE impression which the criticism of the Edinburg Review produced upon the juvenile poet was deep and envenomed. But the paroxysms did not endure long; strong volitions of revenge succeeded, and the grasps of his mind were filled, as it were, with writhing adders. All the world knows, that this unquenchable indignation found relief in the composition of English Bards and Scotch Reviewers; a satire which, in many passages, equals, in fervour and force, the most vigorous in the language.

It was during the summer of 1808, while the poet was residing at Newstead, that "English Bards and Scotch Reviewers" was principally written. He bestowed more pains upon it than perhaps on any other of his works; and, though different from them all, it still exhibits strong indications of the misanthropy with which, after quitting Cambridge, he showed himself so possessed. It is painful to reflect, in considering the splendid energy displayed in the poem, that the unprovoked malice which directed him to make the satire so general, was perhaps the main cause of that disposition to wither his reputation, afterwards so fervently roused. He could not but expect, that, in stigmatizing with contempt and ridicule so many persons by name, some of them would retaliate. Nor could he complain of injustice if they did; for his attack was so wilful, that the rage of it can only be explained by supposing he was instigated to "the one fell swoop," by a resentful conviction, that his impillory in the Edinburgh Review had amused them all.

I do not conceive, that the generality of the satire can be well extenuated; but it was not a very heinous offence. The ability displayed in it is a sufficient compensation. The beauty of the serpent's skin appeases the aversion to its nature.

But, without regard to the merits or delinquency of the poem, to the acumen of its animadversions, or to the polish of the lines, it possesses, in the biography of the author, a value of the most interesting kind. It was the first burst of that dark, diseased ichor, which afterwards coloured his effusions; the overflowing suppuration of that satiety, which rendered Childe Harold, in particular, so original, incomprehensible, and antisocial; and bears testimony to the state of his feelings at that important epoch, while he was yet upon the threshold of the world, and was entering it with a sense of failure and premature disgust. For, notwithstanding his own unnecessary expositions concerning his dissipation, it is beyond controversy, that at no time could it be said that he was dissipated. That he indulged in occasional excesses is true; but his habits were never libertine, nor did his health permit him to be distinguished in licentiousness. The declaration in which he first discloses his sobriety, contains more truth than all his pretensions to his father's qualities. "I took my gradations in the vices," says he, in that remarkable confession, "with great promptitude, but they were not to my taste; for my early passions, though violent in the extreme, were concentrated, and hated division or spreading abroad. I could have left or lost the whole world with or for that which I loved; but, though my temperament was naturally burning, I could not share in the common libertinism of the place and time without disgust; and yet this very disgust, and my heart thrown back upon itself, threw me into excesses perhaps more fatal than those from which I shrunk, as fixing upon one at a time the passions, which, spread amongst many, would have hurt only myself." This is vague and metaphysical enough; but it bears corroborative intimations, that the impression which he early made upon me was not incorrect. He was vain of his experiments in profligacy. But they never grew to habitude.

While he was engaged in the composition of his satire, he formed a plan of travelling; but there was a great shortcoming between the intention and the performance. He first thought of Persia;—he afterwards resolved to sail for India; and had so far matured this project, as to write for information to the Arabic professor at Cambridge; and to his mother, who was not then with him at Newstead, to inquire of a friend, who had resided in India, what things would be necessary for the voyage. He formed his plan of travelling upon different reasons from those which he afterwards gave out, and which have been imputed to him. He then thought that all men should in some period of their lives travel; he had at that time no tie to prevent him; he conceived that when he returned home he might be induced to enter into political life, to which his having travelled would be an advantage; and he wished to know the world by sight, and to judge of men by experience.

When his satire was ready for the press, he carried it with him to London. He was then just come of age, or about to be so; and one of his objects in this visit to the metropolis was, to take his seat in the House of Lords before going abroad; but, in advancing to this proud distinction, so soothing to the self-importance of youth, he was destined to suffer a mortification which probably wounded him as deeply as

[1] Lord Byron told to his friend Captain Medwin that he had instituted a new order at the old abbey and constituted himself Grand Master Abbot of the Skull. Black gowns were procured for the members (twelve in number), the grand master's being somewhat distinguished from the rest, and at certain times a chapter was held. The goblet is now in the possession of Colonel Windham.

the sarcasms of the Edinburgh Review. Before the meeting of Parliament, he wrote to his relation and guardian, the Earl of Carlisle, to remind him that he should be of age at the commencement of the Session, in the natural hope that his Lordship would make an offer to introduce him to the House, but he was disappointed. He only received a formal reply, acquainting him with the technical mode of proceeding, and the etiquette to be observed on such occasions. It is, therefore, not wonderful that he should have resented such treatment, and he avenged it by those lines in his satire, for which he afterwards expressed his regret in the third canto of Childe Harold.

Deserted by his guardian at a crisis so interesting, he was prevented for some time from taking his seat in Parliament, being obliged to procure affidavits in proof of his grandfather's marriage with Miss Trevannion, which having taken place in a private chapel at Carhais, no regular certificate of the ceremony could be produced. At length all the necessary evidence having been obtained, on the 13th of March 1809, he presented himself in the House of Lords alone—a proceeding consonant to his character, for he was not so friendless nor unknown, but that he might have procured some peer to have gone with him. It however served to make his introduction remarkable.

On entering the House, he was abashed and pale: he passed the woolsack without looking round, and advanced to the table where the proper officer was attending to administer the oaths. When he had gone through them, the chancellor quitted his seat, and went towards him with a smile, putting out his hand in a friendly manner to welcome him; but he made a stiff bow, and only touched with the tip of his fingers the chancellor's hand, who immediately returned to his seat. Such is the account given of this important incident by Mr. Dallas, who went with him to the bar; but a characteristic circumstance is wanting. When Lord Eldon advanced with the cordiality described, he expressed with becoming courtesy his regret that the rules of the House had obliged him to call for the evidence of his grandfather's marriage. Lord Byron says, in his own account, "I begged him to make no apology; and added (as he had shown no violent hurry), 'Your Lordship was exactly like Tom Thumb (which was then being acted), you did your duty, and you did no more.'"

The satire was published anonymously, and immediately attracted attention; the sale was rapid, and a new edition being called for, Byron revised it. The preparations for his travels being completed, he then embarked in July of the same year, with Mr. Hobhouse, for Lisbon, and thence proceeded by the southern provinces of Spain to Gibraltar.

In the account of his adventures during this journey, he seems to have felt, to an exaggerated degree, the hazards to which he was exposed. But many of his descriptions are given with a bright pen. That of Lisbon has always been admired for its justness, and the mixture of force and familiarity.

What beauties doth Lisboa's port unfold!
Her image floating on that noble tide,
Which poets vainly pave with sands of gold,
But now whereon a thousand keels did ride
Of mighty strength, since Albion was allied,
And to the Lusians did her aid afford:
A nation swoln with ignorance and pride,
Who lick yet loathe the hand that waves the sword
To save them from the wrath of Gaul's unsparing lord.

But whoso enterelh within this town,
That, sheening far, celestial seems to be,
Disconsolate will wander up and down
'Mid many things unsightly to strange ee;
For hut and palace show like filthily:
The dingy denizens are reared in dirt;
No personage of high or mean degree
Doth care for cleanness of surtout and shirt,
Though shent with Egypt's plague, unkempt, unwash'd, unhurt.

Considering the interest which he afterwards took in the affairs of Greece, it is remarkable that he should have passed through Spain, at the period he has described, without feeling any sympathy with the spirit which then animated that nation. Intent, however, on his travels, pressing onward to an unknown goal, he paused not to inquire as to the earnestness of the patriotic zeal of the Spaniards, nor once dreamt, even for adventure, of taking a part in their heroic cause.

CHAPTER VII.

First Acquaintance with Byron.—Embark together.—The Voyage.

It was at Gibraltar that I first fell in with Lord Byron. I had arrived there in the packet from England, in indifferent health, on my way to Sicily, with no intention of travelling. I only went a trip, intending to return home after spending a few weeks in Malta, Sicily, and Sardinia.

At this time my friend, the late Colonel Wright, of the artillery, was secretary to the governor; and, during the short stay of the packet at the rock, he invited me to the hospitalities of his house, and among other civilities, gave me admission to the garrison library.

The day was exceedingly sultry. The air was sickly; and if the wind was not a sirocco, it was a withering levanter—oppressive to the functions of life, and to an invalid denying all exercise. Instead of rambling over the fortifications, I was, in consequence, constrained to spend the hottest part of the day in the library; and, while sitting there, a young man came in and seated himself opposite to me at the table. Something in his appearance attracted my attention. His dress indicated a Londoner of some fashion, partly by its neatness and simplicity, with just so much of a peculiarity of style as served to show, that although he belonged to the order of metropolitan beaux, he was not altogether a common one.

I thought his face not unknown to me; I began to conjecture where I could have seen him; and, after an unobserved scrutiny, to speculate both as to his character and vocation. His physiognomy was pre-

possessing and intelligent, but ever and anon his brows lowered and gathered; a habit, as I then thought, with a degree of affectation in it, probably first assumed for picturesque effect and energetic expression; but which I afterwards discovered was undoubtedly the occasional scowl of some unpleasant reminiscence: it was certainly disagreeable—forbidding—but still the general cast of his features was impressed with elegance and character.

At dinner, a large party assembled at Colonel Wright's; among others the Countess of Westmoreland, with Tom Sheridan and his beautiful wife; and it happened that Sheridan, in relating the local news of the morning, mentioned that Lord Byron and Mr. Hobhouse had come in from Spain, and were to proceed up the Mediterranean in the packet. He was not acquainted with either.

Hobhouse had, some short time before I left London, published certain translations and poems, rather respectable in their way, and I had seen the work, so that his name was not altogether strange to me. Byron's was familiar—The Edinburgh Review had made it so, and still more the satire of English Bards and Scotch Reviewers, but I was not conscious of having seen the persons of either.

On the following evening I embarked early, and soon after the two travellers came on board; in one of whom I recognised the visitor to the library, and he proved to be Lord Byron. In the little bustle and process of embarking their luggage, his Lordship affected, as it seemed to me, more aristocracy than befitted his years, or the occasion; and then I thought of his singular scowl, and suspected him of pride and irascibility. The impression that evening was not agreeable, but it was interesting; and that forehead mark, the frown, was calculated to awaken curiosity, and beget conjectures.

Hobhouse, with more of the commoner, made himself one of the passengers at once; but Byron held himself aloof, and sat on the rail, leaning on the mizen shrouds, inhaling, as it were, poetical sympathy from the gloomy rock, then dark and stern in the twilight. There was in all about him that evening much waywardness; he spoke petulantly to Fletcher, his valet; and was evidently ill at ease with himself, and fretful towards others. I thought he would turn out an unsatisfactory shipmate; yet there was something redeeming in the tones of his voice, and when, some time after having indulged his sullen meditation, he again addressed Fletcher; so that, instead of finding him illnatured, I was soon convinced he was only capricious.

Our passage to Sardinia was tardy, owing to calms; but, in other respects, pleasant. About the third day, Byron relented from his rapt mood, as if he felt it was out of place, and became playful, and disposed to contribute his fair proportion to the general endeavour to while away the tediousness of the dull voyage. Among other expedients for that purpose, we had recourse to shooting at bottles. Byron supplied the pistols, and was the best shot, but not very preeminently so. In the calms, the jolly-boat was several times lowered; and, on one of those occasions, his Lordship, with the captain, caught a turtle—I rather think two—we likewise hooked a shark, part of which was dressed for breakfast, and tasted without relish.

As we approached the gulf of Cagliari, in Sardinia, a strong north wind came from the shore, and we had a whole disagreeable day of tacking; but next morning, it was Sunday, we found ourselves at anchor near the Mole, where we landed. Byron, with the captain, rode out some distance into the country; while I walked with Mr. Hobhouse about the town: we left our cards for the consul, and Mr. Hill, the ambassador, who invited us to dinner. In the evening we landed again, to avail ourselves of the invitation; and, on this occasion, Byron and his companion dressed themselves as aid-de-camps—a circumstance which, at the time, appeared less exceptionable in the young peer than in the commoner.

Had we parted at Cagliari, it is probable that I should have retained a much more favourable recollection of Mr. Hobhouse than of Lord Byron; for he was a cheerful companion, full of odd and droll stories, which he told extremely well; he was also good-humoured and intelligent—altogether an advantageous specimen of a well-educated English gentleman. Moreover, I was at the time afflicted with a nervous dejection, which the occasional exhilaration produced by his anecdotes and college tales often materially dissipated, though, for the most part, they were more after the manner and matter of Swift than of Addison.

Byron was, during the passage, in delicate health, and upon an abstemious regimen. He rarely tasted wine; nor more than half a glass, mingled with water, when he did. He ate little; no animal food, but only bread and vegetables. He reminded me of the gowl that picked rice with a needle; for it was manifest that he had not acquired his knowledge of the world by always dining so sparely. If my remembrance is not treacherous, he only spent one evening in the cabin with us—the evening before we came to anchor at Cagliari; for, when the lights were placed, he made himself a man forbid, took his station on the railing, between the pegs on which the sheets are belayed and the shrouds, and there, for hours, sat in silence, enamoured, it may be, of the moon. All these peculiarities, with his caprices, and something inexplicable in the cast of his metaphysics, while they served to awaken interest, contributed little to conciliate esteem. He was often strangely rapt—it may have been from his genius; and, had its grandeur and darkness been then divulged, susceptible of explanation; but, at the time, it threw, as it were, around him the sackcloth of penitence. Sitting amidst the shrouds and rattlings, in the tranquillity of the moonlight, churning an inarticulate melody, he seemed almost apparitional, suggesting dim reminiscences of him who shot the albatros. He was as a mystery in a winding-sheet, crowned with a halo.

The influence of the incomprehensible phantasma

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which hovered about Lord Byron has been more or less felt by all who ever approached him. That he sometimes came out of the cloud, and was familiar and earthly, is true; but his dwelling was amidst the murk and the mist, and the home of his spirit in the abysm of the storm, and the hiding-places of guilt. He was, at the time of which I am speaking, scarcely two-and-twenty, and could claim no higher praise than having written a clever satire; and yet it was impossible, even then, to reflect on the bias of his mind, as it was revealed by the casualties of conversation, without experiencing a presentiment; that he was destined to execute some ominous purpose. The description he has given of Manfred in his youth, was of himself.

> My spirit walk'd not with the souls of men,
> Nor look'd upon the earth with human eyes;
> The thirst of their ambition was not mine,
> The aim of their existence was not mine.
> My joys, my griefs, my passions, and my powers,
> Made me a stranger. Though I wore the form,
> I had no sympathy with breathing flesh.
> My joy was in the wilderness—to breathe
> The difficult air of the iced mountain's top,
> Where the birds dare not build, nor insect's wing
> Flit o'er the herbless granite; or to plunge
> Into the torrent, and to roll along
> On the swift whirl of the new breaking wave
> Of river, stream, or ocean in their flow—
> In these my early strength exulted; or
> To follow through the night the moving moon,
> The stars, and their development; or catch
> The dazzling lightnings till my eyes grew dim;
> Or to look listening on the scatter'd leaves
> While autumn winds were at their evening song.
> These were my pastimes—and to be alone.
> For if the beings, of whom I was one—
> Hating to be so—cross'd me in my path,
> I felt myself degraded back to them,
> And was all clay again.

CHAPTER VIII.

Dinner at the Ambassador's—Opera.—Disaster of Byron at Malta. Mrs. Spencer Smith.

I SHALL always remember Cagliari with particular pleasure; for it so happened that I formed there three of the most agreeable acquaintances of my life, and one of them was with Lord Byron; for although we had been eight days together, I yet could not previously have accounted myself acquainted with his Lordship.

After dinner, we all went to the theatre, which was that evening, on account of some court festival, brilliantly illuminated. The royal family were present, and the opera was performed with more taste and execution than I had expected to meet with in so remote a place, and under the restrictions which rendered the intercourse with the continent then so difficult. Among other remarkable characters, pointed out to us, was a nobleman in the pit, actually under the ban of outlawry for murder. I have often wondered if the incident had any effect on the creation of Lara; for we know not in what small germs the conceptions of genius originate.

But the most important occurrence of that evening arose from a delicate observance of etiquette on the part of the ambassador. After carrying us to his box, which was close to that of the royal family, in order that we might see the members of it properly, he retired with Lord Byron to another box, an inflexion of manners to propriety in the best possible taste—for the ambassador was doubtless aware that his Lordship's rank would be known to the audience, and I conceive that this little arrangement was adopted to make his person also known, by showing him with distinction apart from the other strangers.

When the performance was over, Mr. Hill came down with Lord Byron to the gate of the upper town, where his Lordship, as we were taking leave, thanked him with more elocution than was precisely requisite. The style and formality of the speech amused Mr. Hobhouse, as well as others; and, when the minister retired, he began to rally his Lordship on the subject. But Byron really fancied that he had acquitted himself with grace and dignity, and took the jocularity of his friend amiss—a little banter ensued—the Poet became petulant, and Mr. Hobhouse walked on; while Byron, on account of his lameness, and the roughness of the pavement, took hold of my arm, appealing to me, if he could have said less, after the kind and hospitable treatment we had all received. Of course, though I thought pretty much as Mr. Hobhouse did, I could not do otherwise than civilly assent, especially as his Lordship's comfort, at the moment, seemed in some degree dependent on being confirmed in the good opinion he was desirous to entertain of his own courtesy. From that night I evidently rose in his good graces; and, as he was always most agreeable and interesting when familiar, it was worth my while to advance, but by cautious circumvallations, into his intimacy; for his uncertain temper made his favour precarious.

The next morning, either owing to the relaxation of his abstinence, which he could not probably well avoid amidst the good things of the ambassadorial table; or, what was, perhaps, less questionable, some regret for his petulance towards his friend, he was indisposed, and did not make his appearance till late in the evening. I rather suspect, though there was no evidence of the fact, that Hobhouse received any concession which he may have made with indulgence; for he remarked to me, in a tone that implied both forbearance and generosity of regard, that it was necessary to humour him like a child. But, in whatever manner the reconciliation was accomplished, the passengers partook of the blessings of the peace. Byron, during the following day, as we were sailing along the picturesque shores of Sicily, was in the highest spirits; overflowing with glee, and sparkling with quaint sentences. The champagne was uncorked and in the finest condition.

Having landed the mail at Girgenti, we stretched over to Malta, where we arrived about noon next day

—all the passengers, except the two friends, being eager to land, went on shore with the captain. They remained behind for a reason—which an accidental expression of Byron let out—much to my secret amusement; for I was aware they would be disappointed, and the anticipation was relishing. They expected—at least he did—a salute from the batteries, and sent ashore notice to Sir Alexander Ball, the governor, of his arrival; but the guns were sulky, and evinced no respect of persons; so that late in the afternoon, about the heel of the evening, the two magnates were obliged to come on shore, and slip into the city unnoticed and unknown.

At this time Malta was in great prosperity. Her commerce was flourishing, and the goodly clusters of its profits hung ripe and rich at every door. The merchants were truly hospitable, and few more so than Mr. Chabot. As I had letters to him, he invited me to dinner, along with several other friends previously engaged. In the cool of the evening, as we were sitting at our wine, Lord Byron and Mr. Hobhouse were announced. His Lordship was in better spirits than I had ever seen him. His appearance showed, as he entered the room, that they had met with some adventure, and he chuckled with an inward sense of enjoyment, not altogether without spleen—a kind of malicious satisfaction—as his companion recounted, with all becoming gravity, their woes and sufferings, as an apology for begging a bed and morsel for the night. God forgive me! but I partook of Byron's levity at the idea of personages so consequential wandering destitute in the streets, seeking for lodgings from door to door, and rejected at all.

Next day, however, they were accommodated by the Governor with an agreeable house in the upper part of Valetta; and his Lordship, as soon as they were domiciled, began to take lessons in Arabic from a monk—I believe one of the librarians of the public library. His whole time was not, however, devoted to study; for he formed an acquaintance with Mrs. Spencer Smith, the lady of the gentleman of that name, who had been our resident minister at Constantinople: he affected a passion for her; but it was only Platonic. She, however, beguiled him of his valuable yellow diamond-ring. She is the Florence of Childe Harold, and merited the poetical embalmment, or rather the amber immortalization she possesses there—being herself a heroine. There was no exaggeration in saying, that many incidents of her life would appear improbable in fiction. Her adventures with the Marquis de Salvo form one of the prettiest romances in the Italian language; every thing in her destiny was touched with adventure: nor was it the least of her claims to sympathy that she had incurred the special enmity of Napoleon.*

After remaining about three weeks at Malta, Byron embarked with his friend in a brig of war, appointed to convoy a fleet of small merchantmen to Prevesa. I had, about a fortnight before, passed over with a packet on her return from Messina to Girgenti, and did not fall in with them again till the following spring, when we met at Athens. In the mean time, besides his Platonic dalliance with Mrs. Spencer Smith, Byron had involved himself in a quarrel with an officer; but it was satisfactorily settled.

His residence at Malta did not greatly interest him. The story of its old chivalrous masters made no impression on his imagination; none that appears in his works; but it is not the less probable that the remembrance of the place itself occupied a deep niche in his bosom: for I have remarked, that he had a voluntary power of forgetfulness, which, on more than one occasion, struck me as singular: and I am led in consequence to think, that something unpleasant, connected with this quarrel, may have been the cause of his suppression of all direct allusion to the island. It was impossible that his imagination could avoid the impulses of the spirit which haunts the walls and ramparts of Malta; and the silence of his muse on a topic so rich in romance, and so well calculated to awaken associations concerning the knights, in unison with the ruminations of Childe Harold, persuades me that there must have been some specific cause for the omission. If it were nothing in the duel, I should be inclined to say, notwithstanding the seeming improbability of the notion, that it was owing to some curious modification of vindictive spite. It might not be that Malta should receive no celebrity from his pen; but assuredly he had met with something there which made him resolute to forget the place. The question as to what it was, he never answered; the result would have thrown light into the labyrinths of his character.

CHAPTER IX.

Sails from Malta to Prevesa.—Lands at Patras.—Sails again.—Passes Ithaca.—Arrival at Prevesa.

It was on the 19th of September, 1809, that Byron sailed in the Spider brig from Malta for Prevesa, and on the morning of the fourth day after, he first saw the mountains of Greece; next day he landed at Patras, and walked for some time among the currant-grounds between the town and the shore. Around him lay one of the noblest landscapes in the world, and afar in the north-east rose the purple summits of the Grecian mountains.

Having reembarked, the Spider proceeded towards her destination; the Poet not receiving much augmentation to his ideas of the grandeur of the ancients, from the magnitude of their realms and states. Ithaca, which he doubtless regarded with wonder and disappointment, as he passed its cliffy shores, was then in possession of the French.

* The fifteenth volume of Madame la Duchesse d'Abrantes' Memoirs contains at full length the adventures of Mrs. Spencer Smith, her escape from Venice, etc., etc., etc.

Childe Harold sail'd, and pass'd the barren spot,
Where sad Penelope o'erlook'd the wave:
And onward view'd the mount, not yet forgot,
The lover's refuge, and the Lesbian's grave.
But when he saw the evening star above
Leucadia's far-projecting rock of woe,
And hail'd the last resort of fruitless love,
He felt, or deem'd he felt, no common glow;
And as the stately vessel glided slow
Beneath the shadow of that ancient mount,
He watch'd the billows' melancholy flow,
And, sunk albeit in thought as he was wont—
More placid seem'd his eye, and smooth his pallid front.

At seven in the evening of the same day on which he passed Leucadia, the vessel came to anchor off Prevesa. The day was wet and gloomy, and the appearance of the town was little calculated to bespeak cheerfulness. But the novelty in the costume and appearance of the inhabitants and their dwellings produced an immediate effect on the imagination of Byron, and we can trace the vivid impression animating and adorning his descriptions.

The wild Albanian, kirtled to his knee,
With shawl-girt head and ornamented gun,
And gold-embroider'd garments, fair to see;
The crimson-scarfed men of Macedon;
The Delhi with his cap of terror on,
And crooked glaive; the lively, supple Greek,
And swarthy Nubia's mutilated son;
The bearded Turk, that rarely deigns to speak,
Master of all around, too potent to be meek.

Having partaken of a consecutive dinner, dish after dish, with the brother of the English consul, the travellers proceeded to visit the governor of the town: he resided within the enclosure of a fort, and they were conducted towards him by a long gallery, open on one side, and through several large unfurnished rooms. In the last of this series, the governor received them with the wonted solemn civility of the Turks, and entertained them with pipes and coffee. Neither his appearance, nor the style of the entertainment, were distinguished by any display of Ottoman grandeur; he was seated on a sofa in the midst of a group of shabby Albanian guards, who had but little reverence for the greatness of the guests, as they sat down beside them, and stared and laughed at their conversation with the governor.

But if the circumstances and aspect of the place derived no importance from visible splendour, every object around was enriched with stories and classical recollections. The battle of Actium was fought within the gulf.

Ambracia's gulf behold, where once was lost
A world for woman—lovely, harmless thing!
In yonder rippling bay, their naval host
Did many a Roman chief and Asian king
To doubtful conflict, certain slaughter bring.
Look where the second Cæsar's trophies rose!
Now, like the hands that rear'd them, withering;
Imperial marcia, doubling human woes!
God! was thy globe ordain'd for such to win and lose?

Having inspected the ruins of Nicopolis, which are more remarkable for their desultory extent and scattered remnants, than for any remains of magnificence or of beauty,

Childe Harold pass'd o'er many a mount sublime,
Through lands scarce noticed in historic tales,
Yet in famed Attica such lovely dales
Are rarely seen; nor can fair Tempe boast
A charm they know not; loved Parnassus fails,
Though classic ground and consecrated most,
To match some spots that lurk within this lowering coast.

In this journey he was still accompanied by Mr. Hobhouse. They had provided themselves with a Greek to serve as a dragoman. With this person they soon became dissatisfied, in consequence of their general suspicion of Greek integrity, and because of the necessary influence which such an appendage acquires in the exercise of his office. He is the tongue and purse-bearer of his master; he procures him lodging, food, horses, and all conveniencies; must support his dignity with the Turks—a difficult task in those days for a Greek—and his manifold trusts demand that he should be not only active and ingenious, but prompt and resolute. In the qualifications of this essential servant, the travellers were not fortunate—he never lost an opportunity of pilfering;—he was, however, zealous, bustling, and talkative, and withal good-humoured; and having his mind intent on one object—making money—was never lazy nor drunken, negligent nor unprepared.

On the 1st of October they embarked, and sailed up the gulf to Salona, where they were shown into an empty barrack for lodgings. In this habitation twelve Albanian soldiers and an officer were quartered, who behaved towards them with civility. On their entrance, the officer gave them pipes and coffee, and after they had dined in their own apartment, he invited them to spend the evening with him, and they condescended to partake of his hospitality.

Such incidents as these in ordinary biography would be without interest; but when it is considered how firmly the impression of them was retained in the mind of the Poet, and how intimately they entered into the substance of his reminiscences of Greece, they acquire dignity, and become epochal in the history of the development of his intellectual powers.

"All the Albanians," says Mr. Hobhouse, to whose travels I have freely applied, "strut very much when they walk, projecting their chests, throwing back their heads, and moving very slowly from side to side. Elmas (as the officer was called) had this strut more than any man perhaps we saw afterwards; and as the sight was then quite new to us, we could not help staring at the magisterial and superlatively dignified air of a man with great holes in his elbows, and looking altogether, as to his garment, like what we call a bull-beggar." Mr. Hobhouse describes him as a captain, but, by the number of men under him, he could have been of no higher rank than a sergeant. Captains are centurions.

After supper, the officer washed his hands with soap, inviting the travellers to do the same, for they had eaten a little with him; he did not, however, give the soap, but put it on the floor with an air so remarkable, as to induce Mr. Hobhouse to inquire the meaning of it, and he was informed that there is a

superstition in Turkey against giving soap: it is thought it will wash away love.

Next day it rained, and the travellers were obliged to remain under shelter. The evening was again spent with the soldiers, who did their utmost to amuse them with Greek and Albanian songs and freaks of jocularity.

In the morning of the 3d of October they set out for Arta, with ten horses; four for themselves and servants, four for their luggage, and two for two soldiers whom they were induced to take with them as guards. Byron takes no notice of his visit to Arta in Childe Harold; but Mr. Hobhouse has given a minute account of the town. They met there with nothing remarkable.

The remainder of the journey to Joannina, the capital then of the famous Ali Pashaw, was rendered unpleasant by the wetness of the weather; still it was impossible to pass through a country so picturesque in its feature, and rendered romantic by the traditions of robberies and conflicts, without receiving impressions of that kind of imagery which constitutes the embroidery on the vestment of poetry.

The first view of Joannina seen in the morning light, or glittering in the setting sun, is lively and alluring. The houses, domes, and minarets, shining through gardens of orange and lemon trees, and groves of cypresses; the lake spreading its broad mirror at the foot of the town, and the mountains rising abrupt around, all combined to present a landscape new and beautiful. Indeed where may be its parallel? the lake was the Acherusian, Mount Pindus was in sight, and the Elysian Fields of mythology spread in the lovely plains over which they passed in approaching the town.

On entering Joannina, they were appalled by a spectacle characteristic of the country. Opposite a butcher's shop, they beheld hanging from the boughs of a tree a man's arm, with part of the side torn from the body.—How long is it since Temple Bar, in the very heart of London, was adorned with the skulls of the Scottish noblemen who were beheaded for their loyalty to the son and representative of their ancient kings!

The object of the visit to Joannina was to see Ali Pashaw, in those days the most celebrated vizier in all the western provinces of the Ottoman empire; but he was then at Tepellené. The luxury of resting, however, in a capital, was not to be resisted, and they accordingly suspended their journey until they had satisfied their curiosity with an inspection of every object which merited attention. Of Joannina, it may be said they were almost the discoverers, so little was known of it in England—I may say in Western Europe—previous to their visit.

The palace and establishment of Ali Pashaw were of regal splendour, combining with oriental pomp the elegance of the occident, and the travellers were treated by the vizier's officers with all the courtesy due to the rank of Lord Byron, and every facility was afforded them to prosecute their journey. The weather, however—the season being far advanced—was wet and unsettled, and they suffered more fatigue and annoyance than travellers for information or pleasure should have had to encounter.

The journey from Joannina to Zitza is among the happiest sketches in the pilgrimage of Childe Harold.

> He pass'd bleak Pindus, Acherusia's lake,
> And left the primal city of the land,
> And onwards did his further journey take
> To greet Albania's chief, whose dread command
> Is lawless law; for with a bloody hand
> He sways a nation, turbulent and bold:
> Yet here and there some daring mountain band
> Disdain his power, and from their rocky hold
> Hurl their defiance far, nor yield unless to gold.
>
> Monastic Zitza! from thy shady brow,
> Thou small, but favour'd spot of holy ground!
> Where'er we gaze, above, around, below,
> What rainbow tints, what magic charms are found!
> Rock, river, forest, mountain, all abound;
> And bluest skies that harmonize the whole.
> Beneath, the distant torrent's rushing sound
> Tells where the volumed cataract doth roll
> Between those hanging rocks that shock yet please the soul.

In the course of this journey the Poet happened to be alone with his guides when they lost their way during a tremendous thunderstorm, and he has commemorated the circumstance in the spirited stanzas beginning—

> Chill and murk is the nightly blast.

CHAPTER X.

Halt at Zitza.—The River Acheron.—Greek Wine.—A Greek Chariot.—Arrival at Tepellené.—The Vizier's Palace.

The travellers, on their arrival at Zitza, went to the monastery to solicit accommodation, and after some parley with one of the monks, through a small grating in a door plated with iron, on which marks of violence were visible, and which, before the country had been tranquillized under the vigorous dominion of Ali Pashaw, had been frequently battered in vain by the robbers who then infested the neighbourhood. The prior, a meek and lowly man, entertained them in a warm chamber with grapes and a pleasant white wine, not trodden out by the feet, as he informed them, but expressed by the hand. To this gentle and kind host Byron alludes in his description of "Monastic Zitza."

> Amidst the grove that crowns yon tufted hill,
> Which, were it not for many a mountain nigh
> Rising in lofty ranks, and loftier still,
> Might well itself be deem'd of dignity;
> The convent's white walls glisten fair on high:
> Here dwells the caloyer, nor rude is he,
> Nor niggard of his cheer; the passer by
> Is welcome still; nor heedless will he flee
> From hence, if he delight kind Nature's sheen to see.

Having halted a night at Zitza, the travellers proceeded on their journey next morning, by a road which led through the vineyards around the villages, and the view from a barren hill, which they were obliged to

cross, is described with some of the most forcible touches of the Poet's pencil.

> Dusky and huge, enlarging on the sight,
> Nature's volcanic amphitheatre,
> Chimera's Alps extend from left to right:
> Beneath, a living valley seems to stir,
> Flocks play, trees wave, streams flow, the mountain fir
> Nodding above: behold black Acheron!
> Once consecrated to the sepulchre.
> Pluto! if this be hell I look upon,
> Close shamed Elysium's gates, my shade shall seek for none!

The Acheron, which they crossed in this route, is now called the Kalamas, a considerable stream, as large as the Avon at Bath; but towards the evening they had some cause to think the Acheron had not lost all its original horror, for a dreadful thunder-storm came on, accompanied with deluges of rain, which more than once nearly carried away their luggage and horses. Byron himself does not notice this incident in Childe Harold, nor even the adventure more terrific which he met with alone in similar circumstances on the night before their arrival at Zitza, when his guides lost their way in the defiles of the mountains—adventures sufficiently disagreeable in the advent, but full of poesy in the remembrance.

The first halt, after leaving Zitza, was at the little village of Mosure, where they were lodged in a miserable cabin, the residence of a poor priest, who treated them with all the kindness his humble means afforded. From this place they proceeded next morning through a wild and savage country, interspersed with vineyards, to Delvinaki, where it would seem they first met with genuine Greek wine, that is, wine mixed with resin and lime, a more odious draught at the first taste than any drug the apothecary mixes.

Considering how much of allegory entered into the composition of the Greek mythology, it is probable that in representing the infant Bacchus holding a pine, the ancient sculptors intended an impersonation of the circumstance of resin being employed to preserve new wine.

The travellers were now in Albania, the native region of Ali Pashaw, whom they expected to find at Libokavo; but, on entering the town, they were informed that he was farther up the country at Tepellené, or Tepalen, his native place. In their route from Libokavo to Tepalen they met with no adventure, nor did they visit Argyro-castro, which they saw some nine or ten miles off—a large city, supposed to contain about twenty thousand inhabitants, chiefly Turks. When they reached Cezarades, a distance of not more than nine miles, which had taken them five hours to travel, they were agreeably accommodated for the night in a neat cottage; and the Albanian landlord, in whose demeanour they could discern none of that cringing, downcast, sinister look which marked the degraded Greek, received them with a hearty welcome.

Next morning they resumed their journey, and halted one night more before they reached Tepellené, in approaching which they met a carriage, not inelegantly constructed after the German fashion, with a man on the box driving four-in-hand, and two Albanian soldiers standing on the footboard behind. They were floundering on at a trot through mud and mire boldly regardless of danger; but it seemed to the English eyes of the travellers impossible that such a vehicle should ever be able to reach Libokavo, to which it was bound. In due time they crossed the river Laos, or Voioutza, which was then full, and appeared both to Byron and his friend as broad as the Thames at Westminster; after crossing it on a stone bridge, they came in sight of Tepellené, when

> The sun had sunk behind vast Tomerit,
> And Laos, wide and fierce, came roaring by:
> The shades of wonted night were gathering yet,
> When down the steep banks, winding warily,
> Childe Harold saw, like meteors in the sky,
> The glittering minarets of Tepalen,
> Whose walls o'erlook the stream; and, drawing nigh,
> He heard the busy hum of warrior-men
> Swelling the breeze that sigh'd along the lengthening glen.

On their arrival they proceeded at once to the residence of Ali Pashaw, an extensive rude pile, where they witnessed a scene, not dissimilar to that which they might, perhaps, have beheld some hundred years ago in the castle-yard of a great feudal baron. Soldiers, with their arms piled against the wall, were assembled in different parts of the court; several horses, completely caparisoned, were led about, others were neighing under the hands of the grooms; and, for the feast of the night, armed cooks were busy dressing kids and sheep. The scene is described with the Poet's liveliest pencil.

> Richly caparison'd, a ready row
> Of armed horse, and many a warlike store,
> Circled the wide extending court below;
> Above, strange groups adorn'd the corridor;
> And, oftimes through the area's echoing door,
> Some high-capp'd Tartar spurr'd his steed away.
> The Turk, the Greek, the Albanian, and the Moor,
> Here mingled in their many-hued array,
> While the deep war-drum's sound announced the close of day.
>
> ——————Some recline in groups,
> Scanning the motley scene that varies round.
> There some grave Moslem to devotion stoops,
> And some that smoke, and some that play, are found.
> Here the Albanian proudly treads the ground;
> Half whispering, there the Greek is heard to prate.
> Hark! from the mosque the nightly solemn sound,
> The Muezzin's call doth shake the minaret;
> "There is no god but God!—to prayer—lo, God is great!"

The remarkable quietness and ease with which the Mahommedans say their prayers struck the travellers as one of the most peculiar characteristics which they had yet witnessed of that people. Some of the graver sort began their devotions in the places where they were sitting, undisturbed and unnoticed by those around them, who were otherwise employed. The prayers last about ten minutes; they are not uttered aloud, but generally in a low voice, sometimes with only a motion of the lips; and, whether performed in the public street or in a room, attract no attention from the bystanders. Of more than a hundred of the guards in the gallery of the vizier's mansion at Tepellené, not more than five or six were seen at prayers.

The Albanians are not reckoned strict Mahommedans; but no Turk, however irreligious himself, ever disturbs the devotion of others.

It was then the fast of Ramazan, and the travellers, during the night, were annoyed with the perpetual noise of the carousal kept up in the gallery; and by the drum, and the occasional voice of the Muezzin.

> Just at this season Ramazani's fast
> Through the long day its penance did maintain:
> But when the lingering twilight hour was past,
> Revel and feast assumed the rule again.
> Now all was bustle, and the menial train
> Prepared and spread the plenteous board within;
> The vacant gallery now seem'd made in vain,
> But from the chambers came the mingling din,
> And page and slave anon were passing out and in.

CHAPTER XI.

Audience appointed with Ali Pashaw.—Description of the Vizier's Person.—An Audience of the Vizier of the Morea.

The progress of no other poet's mind can be so clearly traced to personal experience, as that of Byron's. The minute details in the Pilgrimage of Childe Harold are the observations of an actual traveller. Had they been given in prose, they could not have been less imbued with fiction. From this fidelity they possess a value equal to the excellence of the poetry, and ensure for themselves an interest as lasting as it is intense. When the manners and customs of the inhabitants shall have been changed by time and the vicissitudes of society, the scenery and the mountains will bear testimony to the accuracy of Lord Byron's descriptions.

The day after the travellers' arrival at Tepellené was fixed by the vizier for their first audience; and about noon, the time appointed, an officer of the palace with a white wand announced to them that his Highness was ready to receive them, and accordingly they proceeded from their own apartment accompanied by the secretary of the vizier, and attended by their own dragoman. The usher of the white rod led the way, and conducted them through a suite of meanly furnished apartments to the presence chamber. Ali when they entered was standing, a courtesy of marked distinction from a Turk. As they advanced towards him, he seated himself, and requested them to sit near him. The room was spacious and handsomely fitted up, surrounded by that species of continued sofa which the upholsterers call a divan, covered with richly embroidered velvet: in the middle of the floor was a large marble basin, in which a fountain was playing.

> In marble-paved pavilion, where a spring
> Of living water from the centre rose,
> Whose bubbling did a genial freshness fling,
> And soft voluptuous couches breathed repose,
> Ali reclined; a man of war and woes,
> Yet in his lineaments ye cannot trace,
> While Gentleness her milder radiance throws
> Along that aged venerable face,
> The deeds that lurk beneath and stain him with disgrace.

> It is not that yon hoary lengthening beard
> Ill suits the passions that belong to youth;
> Love conquers age—so Hafiz hath averr'd;
> So sings the Teian, and he sings in sooth—
> But crimes that scorn the tender voice of ruth,
> Beseeming all men ill, but most the man
> In years, have marked him with a tiger's tooth;
> Blood follows blood, and, through their mortal span,
> In bloodier acts conclude those who with blood began.

When this was written Ali Pashaw was still living; but the prediction which it implies was soon after verified, and he closed his stern and energetic life with a catastrophe worthy of its guilt and bravery.

Mr. Hobhouse describes him at this audience as a short fat man, about five feet five inches in height; with a very pleasing face, fair and round; and blue fair eyes, not settled into a Turkish gravity. His beard was long and hoary, and such a one as any other Turk would have been proud of; nevertheless, he, who was more occupied in attending to his guests than himself, neither gazed at it, smelt it, nor stroked it, according to the custom of his countrymen, when they seek to fill up the pauses in conversation. He was not dressed with the usual magnificence of dignitaries of his degree, except that his high turban, composed of many small rolls, was of golden-muslin, and his ataghan studded with diamonds.

He was affable in the entertainment of his guests, and requested them to consider themselves as his children. It was on this occasion he told Lord Byron, that he discovered his noble blood by the smallness of his hands and ears: a remark which has become proverbial, and is acknowledged not to be without truth in the evidence of pedigree.

The ceremonies on such visits are similar all over Turkey, among personages of the same rank; and as Lord Byron has not described in verse the details of what took place with him, it will not be altogether obtrusive here to recapitulate what happened to myself during a visit to Velhi Pashaw, the son of Ali, and whom his Lordship afterwards visited: he was then Vizier of the Morea, and residing at Tripolizza.

In the afternoon, about four o'clock, I set out for the seraglio with the vizier's physician, and Italian secretary. The gate of the palace was not unlike the entrance to some of the closes in Edinburgh, and the court within reminded me of Smithfield, in London; but it was not surrounded by such lofty buildings, nor in any degree of comparison so well constructed. We ascended a ruinous staircase, which led to an open gallery, where three or four hundred of the vizier's Albanian guards were lounging. In an antechamber, which opened from the gallery, a number of officers were smoking, and in the middle, on the floor, two old Turks were seriously engaged at chess.

My name being sent in to the vizier, a guard of ceremony was called, and after they had arranged themselves in the presence-chamber, I was admitted. The doctor and the secretary having, in the mean time, taken off their shoes, accompanied me in to act as interpreters.

The presence-chamber was about forty feet square, showy and handsome: round the walls were placed sofas, which, from being covered with scarlet, reminded me of the woolsacks in the House of Lords. In the farthest corner of the room, elevated on a crimson velvet cushion, sat the vizier, wrapped in a superb pelisse: on his head was a vast turban, in his belt a dagger incrusted with jewels, and on the little finger of his right hand he wore a solitaire, which was said to have cost two thousand five hundred pounds sterling. In his left hand he held a string of small coral beads, a comboloio which he twisted backwards and forwards during the greater part of the visit. On the sofa beside him lay a pair of richly ornamented London-made pistols. At some distance, on the same sofa, but not on a cushion, sat Memet, the Pashaw of Napoli Romania, whose son was contracted in marriage to the vizier's daughter. On the floor, at the foot of this pashaw, and opposite to the vizier, a secretary was writing despatches. These were the only persons in the room who had the honour of being seated; for, according to the etiquette of this viceregal court, those who received the vizier's pay were not allowed to sit down in his presence.

On my entrance, his Highness motioned to me to sit beside him, and, through the medium of the interpreters, began with some commonplace courtly insignificancies, a prelude to more interesting conversation. In his manners I found him free and urbane, with a considerable tincture of humour and drollery. Among other questions, he inquired if I had a wife; and being answered in the negative, he replied to me himself in Italian, that I was a happy man, for he found his very troublesome: considering their probable number, this was not unlikely. Pipes and coffee were in the mean time served. The pipe presented to his Highness was at least twelve feet long; the mouthpiece was formed of a single block of amber, about the size of an ordinary cucumber, and fastened to the shaft by a broad hoop of gold, decorated with jewels. While the pipes and coffee were distributing, a musical clock, which stood in a niche, began to play, and continued doing so until this ceremony was over. The coffee was literally a drop of dregs in a very small china cup, placed in a golden socket. His Highness was served with his coffee by Pashaw Bey, his generalissimo, a giant with the tall crown of a dun-coloured beaver hat on his head. In returning the cup to him, the vizier elegantly eructated in his face. After the regale of the pipes and coffee, the attendants withdrew, and his Highness began a kind of political discussion, in which, though making use of an interpreter, he managed to convey his questions with delicacy and address.

On my rising to retire, his Highness informed me, with more polite condescension than a Christian of a thousandth part of his authority would have done, that during my stay at Tripolizza horses were at my command, and guards who would accompany me to any part of the country I might choose to visit.

Next morning he sent a complimentary message, importing, that he had ordered dinner to be prepared at the doctor's for me and two of his officers. The two officers were lively fellows; one of them in particular seemed to have acquired, by instinct, a large share of the ease and politeness of Christendom. The dinner surpassed all count and reckoning, dish followed dish, till I began to fancy that the cook either expected I would honour his Highness's entertainment as Cæsar did the supper of Cicero, or supposed that the party were not finite beings. During the course of this amazing service, the principal singers and musicians of the seraglio arrived, and sung and played several pieces of very sweet Turkish music. Among others was a song composed by the late unfortunate sultan Selim, the air of which was pleasingly pathetic. I had heard of the sultan's poetry before, a small collection of which has been printed. It is said to be interesting, consisting chiefly of little sonnets, written after he was deposed; in which he contrasts the tranquillity of his retirement with the anxieties of his former grandeur. After the songs, the servants of the officers, who were Albanians, danced a Macedonian reel, in which they exhibited several furious specimens of Highland agility. The officers then took their leave, and I went to bed, equally gratified by the hospitality of the vizier and the incidents of the entertainment.

CHAPTER XII.

The Effect of Ali Pashaw's Character on Lord Byron.—Sketch of the Career of Ali, and the Perseverance with which he pursued the Objects of his Ambition.

Although many traits and lineaments of Lord Byron's own character may be traced in the portraits of his heroes, I have yet often thought that Ali Pashaw was the model from which he drew several of their most remarkable features; and on this account it may be expedient to give a sketch of that stern personage; —if I am correct in my conjecture—and the reader can judge for himself when the picture is before him —it would be a great defect, according to the plan of this work, not to do so.

Ali Pashaw was born at Tepellené, about the year 1750. His father was a pashaw of two tails, but possessed of little influence. At his death Ali succeeded to no inheritance but the house in which he was born; and it was his boast, in the plenitude of his power, that he began his fortune with sixty paras, about eighteen pence sterling, and a musket. At that time the country was much infected with cattle stealers, and the flocks and herds of the neighbouring villages were often plundered.

Ali collected a few followers from among the retainers of his father, made himself master, first of one village, then of another, amassed money, increased his power, and at last found himself at the head of a considerable body of Albanians, whom he paid by plunder; for he was then only a great robber—the Rob Roy of Albania: in a word, one of those inde-

pendent freebooters who divide among themselves so much of the riches and revenues of the Ottoman dominions.

In following up this career, he met with many adventures, but his course was still onward, and uniformly distinguished by enterprise and cruelty. His enemies expected no mercy when vanquished in the field; and when accidentally seized in private, they were treated with equal rigour. It is reported that he even roasted alive on spits some of his most distinguished adversaries.

When he had collected money enough, he bought a pashalic; and being invested with that dignity, he became still more eager to enlarge his possessions. He continued in constant war with the neighbouring pashaws; and cultivating, by adroit agents, the most influential interest at Constantinople, he finally obtained possession of Joannina, and was confirmed pashaw of the territory attached to it by an imperial firman. He then went to war with the Pashaws of Arta, of Delvino, and of Ocrida, whom he subdued, together with that of Triccala, and established a predominant influence over the Agas of Thessaly. The Pashaw of Vallona he poisoned in a bath at Sophia; and strengthened his power by marrying his two sons, Mouctar and Velhi, to the daughters of the successor and brother of the man whom he had murdered. In the Bride of Abydos, Lord Byron describes the assassination, but applies it to another party.

> Reclined and feverish in the bath,
> He, when the hunter's sport was up,
> But little deem'd a brother's wrath
> To quench his thirst had such a cup:
> The bowl a bribed attendant bore—
> He drank one draught, nor needed more.

During this progression of his fortunes, he had been more than once called upon to furnish his quota of troops to the Imperial armies, and had served at their head with distinction against the Russians. He knew his countrymen, however, too well ever to trust himself at Constantinople. It was reported that he had frequently been offered some of the highest offices in the empire, but he always declined them, and sought for power only amongst the fastnesses of his native region. Stories of the skill and courage with which he counteracted several machinations to procure his head, were current and popular throughout the country, and among the Greeks in general he was certainly regarded as inferior only to the grand vizier himself. But though distrusting and distrusted, he always in the field fought for the sultan with great bravery, particularly against the famous rebel Paswan Oglou. On his return from that war in 1798, he was, in consequence, made a pashaw of three tails, or vizier, and was more than once offered the ultimate dignity of grand vizier, but he still declined all the honours of the metropolis. The object of his ambition was not temporary power, but to found a kingdom.

He procured, however, pashalics for his two sons, the younger of whom, Velhi, saved sufficient money in his first government to buy the pashalic of the Morea, with the dignity of vizier, for which he paid seventy-five thousand pounds sterling. His eldest son, Mouctar, was of a more warlike turn, with less ambition than his brother. At the epoch of which I am speaking, he supplied his father's place at the head of the Albanians in the armies of the sultan, in which he greatly distinguished himself in the campaign of 1809 against the Russians.

The difficulties which Ali Pashaw had to encounter in establishing his ascendancy, did not arise so much from the opposition he met with from the neighbouring pashaws as from the nature of the people, and of the country of which he was determined to make himself master. Many of the plains and valleys which composed his dominions were occupied by inhabitants who had been always in rebellion, and were never entirely conquered by the Turks, such as the Chimeriotes, the Suliotes, and the nations living amongst the mountains adjacent to the coast of the Ionian sea. Besides this, the woods and hills of every part of his dominions were in a great degree possessed by formidable bands of robbers, who, recruited and protected by the villages, and commanded by chiefs as brave and as enterprising as himself, laid extensive tracts under contribution, burning and plundering regardless of his jurisdiction. Against these he proceeded with the most iron severity; they were burned, hanged, beheaded, and empaled, in all parts of the country, until they were either exterminated or expelled.

A short time before the arrival of Lord Byron at Joannina, a large body of insurgents who infested the mountains between that city and Triccala, were defeated and dispersed by Mouctar Pashaw, who cut to pieces a hundred of them on the spot. These robbers had been headed by a Greek priest, who, after the defeat, went to Constantinople, and procured a firman of protection, with which he ventured to return to Joannina, where the vizier invited him to a conference, and made him a prisoner. In deference to the firman, Ali confined him in prison, but used him well until a messenger could bring from Constantinople a permission from the Porte to authorize him to do what he pleased with the rebel. It was the arm of this man which Byron beheld suspended from the bough on entering Joannina.

By these vigorous measures, Ali Pashaw rendered the greater part of Albania and the contiguous districts safely accessible, which were before overrun by bandits and freebooters; and consequently, by opening the country to merchants, and securing their persons and goods, not only increased his own revenues, but improved the condition of his subjects. He built bridges over the rivers, raised causeways over the marshes, opened roads, adorned the country and the towns with new buildings, and, by many salutary regulations, acted the part of a just though a merciless prince.

In private life he was no less distinguished for the same severity, but he afforded many examples of

strong affection. The wife of his son Mouctar was a great favourite with the old man. Upon paying her a visit one morning, he found her in tears. He questioned her several times as to the cause of her grief, she at last reluctantly acknowledged that it arose from the diminution of her husband's regards. He inquired if she thought he paid attention to other women; the reply was in the affirmative; and she related that a lady of the name of Phrosyné, the wife of a rich Jew, had beguiled her of her husband's love; for she had seen at the bath, upon the finger of Phrosyné, a rich ring, which had belonged to Mouctar, and which she had often in vain entreated him to give to her. Ali immediately ordered the lady to be seized, and to be tied up in a sack, and cast into the lake. Various versions of this tragical tale are met with in all parts of the country, and the fate of Phrosyné is embodied in a ballad of the most touching pathos and melody.

That the character of this intrepid and ruthless warrior made a deep impression on the mind of Byron cannot be questioned. The scenes in which he acted were, as the Poet traversed the country, every where around him; and his achievements, bloody, dark, and brave, had become themes of song and admiration.

CHAPTER XIII.

Leave Joannina for Prevesa.—Land at Fanari.—Albania.—Byron's Character of the Inhabitants.

HAVING gratified their curiosity with an inspection of every object of interest at Tepellené, the travellers returned to Joannina, where they again resided several days, partaking of the hospitality of the principal inhabitants. On the 3d of November they bade it adieu and returned to Salona, on the Gulf of Arta; where, in consequence of hearing that the inhabitants of Carnia were in arms, and that numerous bands of robbers had descended from the mountains of Ziccola and Agrapha, and had made their appearance on the other side of the gulf, they resolved to proceed by water to Prevesa, and having presented an order which they had received from Ali Pashaw, for the use of his galliot, she was immediately fitted out to convey them. In the course of the voyage they suffered a great deal of alarm, ran some risk, and were obliged to land on the mainland of Albania, in a bay called Fanari, contigous to the mountainous district of Suli. There they procured horses, and rode to Volondaroko, a town belonging to the vizier, by the primate of which and his Highness's garrison they were received with all imaginable civility. Having passed the night there, they departed in the morning, which proving bright and beautiful, afforded them interesting views of the steep romantic environs of Suli.

> Land of Albania! where Iskander rose,
> Theme of the young, and beacon of the wise,
> And he his namesake whose oft-baffled foes
> Shrank from his deeds of chivalrous emprise;
> Land of Albania! let me bend mine eyes
> On thee, thou rugged nurse of savage men!
> The cross descends, thy minarets arise,
> And the pale crescent sparkles in the glen,
> Through many a cypress grove within each city's ken.

Of the inhabitants of Albania—the Arnaouts or Albanese—Lord Byron says, they reminded him strongly of the Highlanders of Scotland, whom they undoubtedly resemble in dress, figure, and manner of living. "The very mountains seemed Caledonian with a kinder climate. The kilt though white, the spare active form, their dialect Celtic in its sound, and their hardy habits, all carried me back to Morven. No nation are so detested and dreaded by their neighbours as the Albanese: the Greeks hardly regard them as Christians, or the Turks as Moslems, and in fact they are a mixture of both, and sometimes neither. Their habits are predatory: all are armed, and the red-shawled Arnaouts, the Montenegrins, Chimeriotes, and Gedges, are treacherous; the others differ somewhat in garb, and essentially in character. As far as my own experience goes I can speak favourably. I was attended by two, an Infidel and a Mussulman, to Constantinople and every other part of Turkey which came within my observations, and more faithful in peril and indefatigable in service are no where to be found. The Infidel was named Basilius, the Moslem Dervish Tahiri; the former a man of middle age, and the latter about my own. Basili was strictly charged by Ali Pashaw in person to attend us, and Dervish was one of fifty who accompanied us through the forests of Acarnania, to the banks of the Acheloüs, and onwards to Missolonghi. There I took him into my own service, and never had occasion to repent it till the moment of my departure.

"When, in 1810, after my friend Mr. Hobhouse left me for England, I was seized with a severe fever in the Morea, these men saved my life by frightening away my physician, whose throat they threatened to cut if I was not cured within a given time. To this consolatory assurance of posthumous retribution, and a resolute refusal of Dr. Romanelli's prescriptions, I attributed my recovery. I had left my last remaining English servant at Athens; my dragoman was as ill as myself, and my poor Arnaouts nursed me with an attention which would have done honour to civilization.

"They had a variety of adventures; for the Moslem, Dervish, being a remarkably handsome man, was always squabbling with the husbands of Athens; insomuch that four of the principal Turks paid me a visit of remonstrance at the convent, on the subject of his having taken a woman to the bath—whom he had lawfully bought, however—a thing quite contrary to etiquette.

"Basili also was extremely gallant among his own persuasion, and had the greatest veneration for the Church, mixed with the highest contempt for churchmen, whom he cuffed upon occasion, in a most heterodox manner. Yet he never passed a church without crossing himself; and I remember the risk he ran on entering St. Sophia, in Stamboul, because it

had once been a place of his worship. On remonstrating with him on his inconsistent proceedings, he invariably answered, 'Our church is holy, our priests are thieves;' and then he crossed himself as usual, and boxed the ears of the first papas who refused to assist in any required operation, as was always found to be necessary where a priest had any influence with the Cogia Bashi of his village. Indeed, a more abandoned race of miscreants cannot exist, than the lower orders of the Greek clergy.

"When preparations were made for my return, my Albanians were summoned to receive their pay. Basili took his with an awkward show of regret at my intended departure, and marched away to his quarters with his bag of piastres. I sent for Dervish, but for some time he was not to be found; at last he entered just as Signor Logotheti, father to the *ci-devant* Anglo-consul of Athens, and some other of my Greek acquaintances, paid me a visit. Dervish took the money, but on a sudden dashed it on the ground; and clasping his hands, which he raised to his forehead, rushed out of the room weeping bitterly. From that moment to the hour of my embarkation he continued his lamentations, and all our efforts to console him only produced this answer, 'He leaves me.' Signor Logotheti, who never wept before for any thing less than the loss of a paras, melted; the padre of the convent, my attendants, my visitors, and I verily believe that even Sterne's foolish fat scullion would have left her fish-kettle to sympathize with the unaffected and unexpected sorrow of this barbarian.

"For my part, when I remembered that a short time before my departure from England, a noble and most intimate associate had excused himself from taking leave of me, because he had to attend a relation 'to a milliner's,' I felt no less surprised than humiliated by the present occurrence and the past recollection.

"The Albanians in general (I do not mean the cultivators of the earth in the provinces, who have also that appellation, but the mountaineers) have a fine cast of countenance; and the most beautiful women I have ever beheld, in stature and in features, we saw levelling the road broken down by the torrents between Delvinaki and Libokavo. Their manner of walking is truly theatrical, but this strut is probably the effect of the capote or cloak depending from one shoulder. Their long hair reminds you of the Spartans, and their courage in desultory warfare is unquestionable. Though they have some cavalry amongst the Gedges, I never saw a good Arnaout horseman, but on foot they are never to be subdued."

The travellers, having left Volondorako, proceeded southward till they came near to the sea-side, and passing along the shore, under a castle belonging to Ali Pashaw, on the lofty summit of a steep rock, they at last reached Nicopolis again, the ruins of which they revisited.

On their arrival at Prevesa, they had no choice left but that of crossing Carnia, and the country being, as already mentioned, overrun with robbers, they provided themselves with a guard of thirty-seven soldiers, and procured another galliot to take them down the Gulf of Arta, to the place whence they were to commence their land journey.

Having embarked, they continued sailing with very little wind until they reached the fortress of Vonitza, where they waited all night for the freshening of the morning breeze, with which they again set sail, and about four o'clock in the afternoon arrived at Utraikee.

At this place there was only a custom house and a barrack for troops close to each other, and surrounded, except towards the water, by a high wall. In the evening the gates were secured, and preparations made for feeding their Albanian guards; a goat was killed and roasted whole, and four fires were kindled in the yard, around which the soldiers seated themselves in parties. After eating and drinking, the greater part of them assembled at the largest of the fires, and, whilst the travellers were themselves with the elders of the party seated on the ground, danced round the blaze to their own songs, with astonishing Highland energy.

> Childe Harold at a little distance stood
> And view'd, but not displeased, the revelrie,
> Nor hated harmless mirth, however rude;
> In sooth it was no vulgar sight to see
> Their barbarous, yet their not indecent glee;
> And, as the flames along their faces gleam'd,
> Their gestures nimble, dark eyes flashing free,
> The long wild locks that to their girdles stream'd,
> While thus in concert they this lay half sang, half scream'd:
>
> "I talk not of mercy, I talk not of fear;
> He neither must know who would serve the Vizier;
> Since the days of our Prophet, the crescent ne'er saw
> A chief ever glorious like Ali Pashaw."

CHAPTER XIV.

Leave Utraikee.—Dangerous Pass in the Woods.—Catoona.—Quarrel between the Guard and the Primate of the Village.—Makrita.—Gouria.—Missolonghi.—Parnassus.

Having spent the night at Utraikee, Byron and his friend continued their journey southward. The reports of the state of the country induced them to take ten additional soldiers with them, as their road for the first two hours lay through dangerous passes in the forest. On approaching these places fifteen or twenty of the party walked briskly on before, and when they had gone through the pass halted until the travellers came up. In the woods two or three green spots were discovered on the road-side, and on them Turkish tombstones, generally under a clump of trees, and near a well or fountain.

When they had passed the forest they reached an open country, whence they sent back the ten men whom they had brought from Utraikee. They then passed on to a village called Catoona, where they arrived by noon. It was their intention to have proceeded further that day, but their progress was interrupted by an affair between their Albanian guard

and the primate of the village. As they were looking about, while horses were collecting to carry their luggage, one of the soldiers drew his sword at the primate, the head Greek magistrate;—guns were cocked, and in an instant, before either Lord Byron or Mr. Hobhouse could stop the affray, the primate, throwing off his shoes and cloak, fled so precipitately that he rolled down the hill and dislocated his shoulder. It was a long time before they could persuade him to return to his house, where they lodged, and when he did return he remarked that he cared comparatively little about his shoulder to the loss of a purse with fifteen sequins, which dropped out of his pocket during the tumble. The hint was obvious.

Catoona is inhabited by Greeks only, and is a rural, well-built village. The primate's house was neatly fitted up with sofas. Upon a knoll, in the middle of the village, stood a school-house, and from that spot the view was very extensive. To the west are lofty mountains, ranging from north to south, near the coast; to the east a grand romantic prospect in the distance, and in the foreground a green valley, with a considerable river winding through a long line of country.

They had some difficulty in procuring horses at Catoona, and in consequence were detained till past eleven o'clock the next morning, and only travelled four hours that day to Makala, a well-built stone village, containing about forty houses distinct from each other, and inhabited by Greeks, who were a little above the condition of peasants, being engaged in pasturage and a small wool-trade.

From Makala they proceeded through the woods, and in the course of their journey passed three new-made graves, which the Albanians, pointing at as they rode by, said they were "robbers." In the course of the journey they had a distant view of the large town of Vraikore, on the left bank of the Aspro, but they did not approach it, crossing the river by a ferry to the village of Gouria, where they passed the night.

Leaving that place in the morning, they took an easterly direction, and continued to ride across a plain of cornfields, near the banks of the river, in a rich country; sometimes over stone causeways, and between the hedges of gardens and olive-groves, until they were stopped by the sea. This was that fruitful region formerly called Paracheloïtis which, according to classic allegory, was drained or torn from the river Acheloüs by perseverance, *alias* Hercules, and presented by him for a nuptial present to the daughter of Oeneus.

The water at which they had now arrived was rather a salt-marsh than the sea, a shallow bay stretching from the mouth of the Gulf of Lepanto into the land for several miles. Having dismissed their horses, they passed over in boats to Natolico, a town which stood in the water. Here they fell in with a hospitable Jew, who made himself remembered by saying that he was honoured in their having partaken of his little misery.

Natolico, where they staid for the night, was a well-built town; the houses of timber, chiefly of two stories, and about six hundred in number. Having sent on their baggage in boats, they proceeded themselves to the town of Missolonghi, so celebrated since as having suffered greatly during the recent rebellion of the Greeks, more particularly as the place where Lord Byron died.

Missolonghi is situated on the south side of the salt-marsh or shallow, along the north coast of the Gulf of Corinth nearly opposite to Patras. It is a dull and unhealthy place. The marsh, for miles on each side, has only from a foot to two feet of water on it, but there is a channel for boats, marked out by perches. When I was there the weather was extremely wet, and I had no other opportunity of seeing the character of the adjacent country than during the intervals of the showers. It was green and pastoral, with a short skirt of cultivation along the bottom of the hills."

Abrupt and rapid as the foregoing sketch of the journey through Albania has been, it is evident from the novelty of its circumstances that it could not be performed without leaving deep impressions on the susceptible mind of the Poet. It is impossible not to allow that far more of the wildness and romantic gloom of his imagination was derived from the incidents of this tour, than from all the previous experience of his life. The scenes he visited, the characters with whom he became familiar, and above all, the chartered feelings, passions, and principles of the inhabitants, were greatly calculated to supply his mind with rare and valuable poetical materials. It is only in this respect that the details of his travels are interesting.—Considered as constituting a portion of the education of his genius, they are highly curious, and serve to show how little, after all, of great invention is requisite to make magnificent poetry.

From Missolonghi the travellers passed over the Gulf of Corinth to Patras, then a rude, half-ruined, open town with a fortress on a hill; and on the 4th of December, in the afternoon, they proceeded towards Corinth, but halted at Vostizza, the ancient Ægium, where they obtained their first view of Parnassus, on the opposite side of the gulf, rising high above the other peaks of that hilly region, and capped with snow. During this first visit to Vostizza the address to Parnassus was suggested.

> Oh, thou Parnassus! whom I now survey,
> Not in the frenzy of a dreamer's eye,
> Not in the fabled landscape of a lay,
> But soaring snow-clad through thy native sky,
> In the wild pomp of mountain majesty!
> What marvel if I thus essay to sing?
> The humblest of thy pilgrims passing by
> Would gladly woo thine echoes with his string,
> Though from thy heights no more one muse will wave her wing.
>
> Oft have I dream'd of thee! whose glorious name
> Who knows not, knows not man's divinest lore;
> And now I view thee, 'tis, alas! with shame
> That I in feeblest accents must adore.
> When I recount thy worshippers of yore
> I tremble, and can only bend the knee;

Nor raise my voice, nor vainly dare to soar,
But gaze beneath thy cloudy canopy
In silent joy, to think at last I look on thee.

CHAPTER XV.

Vostizza.—Battle of Lepanto.—Parnassus.—Livadia.—Cave of Trophonius.—The Fountains of Oblivion and Memory.—Cheronéa.—Thebes.—Athens.

VOSTIZZA was then a considerable town, containing between three and four thousand inhabitants, chiefly Greeks. It stands on a rising ground on the Peloponnesian side of the Gulf of Corinth. I say stands, but I know not if it has survived the war. The scenery around it will always make the spot delightful, while the associations connected with the Achaian league, and the important events which have happened in the vicinity, will ever be interesting. The battle of Lepanto, in which Cervantes lost his hand, was fought within sight of it.

What a strange thing is glory! Three hundred years ago all Christendom rang with the battle of Lepanto, and yet it is already probable that it will only be known to posterity as an incident in the life of one of the private soldiers engaged in it. This is certainly no very mournful reflection to one who is of opinion that there is no permanent fame, but that which is obtained by adding to the comforts and pleasures of mankind. Military transactions, after their immediate effects cease to be felt, are little productive of such a result. Not that I value military virtues the less by being of this opinion; on the contrary, I am the more convinced of their excellence. Burke has unguardedly said, that vice loses half its malignity by losing its grossness; but public virtue ceases to be useful when it sickens at the calamities of necessary war. The moment that nations become confident of security, they give way to corruption. The evils and dangers of war seem as requisite for the preservation of public morals as the laws themselves; at least it is the melancholy moral of history, that when nations resolve to be peaceful with respect to their neighbours, they begin to be vicious with respect to themselves. But to return to the travellers.

On the 14th of December they hired a boat with fourteen men and ten oars, and sailed to Salona; thence they proceeded to Criaso, and rode on to Delphi, ascending the mountain on horseback, by a steep craggy path towards the north-east. After scaling the side of Parnassus for about an hour, they saw vast masses of rock, and fragments of stone, piled in a perilous manner above them, with niches and sepulchres, and relics, and remains, on all sides.

They visited and drank of Castalia, and the prophetic font, Cassotis, but still, like all other travellers, they were disappointed. Parnassus is an emblem of the fortune that attends the votaries of the muses, harsh, rugged, and barren. The woods that once waved on Delphi's steep have all passed away, and may now be sought in vain.

A few traces of terraces may yet be discovered—here and there the chump of a column, and niches for receiving votive offerings are numerous among the cliffs, but it is a lone and dismal place; Desolation sits with Silence, and Ruin there is so decayed as to be almost Oblivion.

Parnassus is not so much a single mountain as the loftiest of a range; the cloven summit appears most conspicuous when seen from the south. The northern view is, however, more remarkable, for the cleft is less distinguishable, and seven lower peaks suggest, in contemplation with the summits, the fancy of so many seats of the muses. These peaks, nine in all, are the first of the hills which receive the rising sun, and the last that in evening part with his light: emblems of the muses.

From Delphi the travellers proceeded towards Livadia, passing, in the course of the journey, the confluence of the three roads where Œdipus slew his father, an event, with its hideous train of fatalities, which could not be recollected by Byron on the spot, even after the tales of guilt he had gathered in his Albanian journeys, without agitating associations.

At Livadia they remained the greater part of three days, during which they examined with more than ordinary minuteness the cave of Trophonius, and the streams of the Hercyna, composed of the mingled waters of the fountains of Oblivion and Memory.

From Livadia, after visiting the battle-field of Cheronéa (the birth-place of Plutarch), and also many of the almost innumerable storied and consecrated spots in the neighbourhood, the travellers proceeded to Thebes—a poor town, containing about five hundred wooden houses, with two shabby mosques and four humble churches. The only thing worthy of notice in it is a public clock, to which the inhabitants direct the attention of strangers as proudly as if it were indeed one of the wonders of the world. There they still affect to show the fountain of Dirce and the ruins of the house of Pindar. But it is unnecessary to describe the numberless relics of the famous things of Greece, which every hour, as they approached towards Athens, lay more and more in their way. Not that many remarkable objects met their view; yet fragments of antiquity were often seen, though many of them were probably brought far from the edifices to which they had originally belonged: not for their beauty, or on account of the veneration which the sight of them inspired, but because they would burn into better lime than the coarser rock of the nearer hills. Nevertheless, abased and returned into rudeness as all things were, the presence of Greece was felt, and Byron could not resist the inspirations of her genius.

Fair Greece! sad relic of departed worth!
Immortal! though no more; though fallen, great!
Who now shall lead thy scatter'd children forth
And long-accustom'd bondage uncreate?
Not such thy sons who whilome did await,
The hopeless warriors of a willing doom,
In bleak Thermopylæ's sepulchral strait:

Oh! who that gallant spirit shall resume,
Leap from Eurotas' banks, and call thee from the tomb!

In the course of the afternoon of the day after they had left Thebes, in attaining the summit of a mountain over which their road lay, the travellers beheld Athens at a distance, rising loftily, in the midst of the plain, crowned with the Acropolis, the sea beyond, and the misty hills of Egina azure in the distance.

On a rugged rock rising abruptly on the right, near to the spot where this interesting vista first opened, they beheld the remains of the ancient walls of Phyle, a fortress which commanded one of the passes from Bœotia into Attica, and famous as the retreat of the chief patriots concerned in destroying the thirty tyrants of Athens.

Spirit of freedom! when on Phyle's brow
Thou sat'st with Thrasybulus and his train,
Couldst thou foreclode the dismal hour which now
Dims the green beauties of thine Attic plain?
Not thirty tyrants now enforce the chain,
But every carle can lord it o'er thy land;
Nor rise thy sons, but idly rail in vain,
Trembling beneath the scourge of Turkish hand;
From birth till death enslaved; in word, in deed, unmann'd.

Such was the condition in which the Poet found the country as he approached Athens; and although the spirit he invoked has reanimated the dejected race he then beheld around him, the traveller, who even now revisits the country, will still look in vain for that lofty mien which characterizes the children of liberty. The fetters of the Greeks have been struck off, but the blains and excoriated marks of slavery are still conspicuous upon them; the sinister eye, the fawning voice, the skulking, crouching, base demeanour, time and many conflicts only can efface.

The first view of the city was fleeting and unsatisfactory; as the travellers descended from the mountains the windings of the road among the hills shut it out. Having passed the village of Casha, they at last entered upon the slope, and thence into the plain of Attica: but the intervening heights and trees kept the town concealed, till a turn of the path brought it full again before them; the Acropolis crowned with the ruins of the Parthenon—the Museum Hill—and the Monument of Philopappus—

Ancient of days—august Athena! where,
Where are thy men of might? thy grand in soul?
Gone—glimmering through the dreams of things that were:
First in the race that led to glory's goal,
They won, and pass'd away:—is this the whole?
A schoolboy's tale, the wonder of an hour!
The warrior's weapon, and the sophist's stole
Are sought in vain, and o'er each mouldering tower,
Dim with the mist of years, gray flits the shade of power.

CHAPTER XVI.

Athens.—Byron's Character of the modern Athenians.—Visit to Eleusis.—Visit to the Caverns at Vary and Karaléa.—Lost in the Labyrinths of the latter.

It has been justly remarked that were there no other vestiges of the ancients in existence than those to be seen at Athens, they are still sufficient of themselves to justify the admiration entertained for the genius of Greece. It is not, however, so much on account of their magnificence as of their exquisite beauty, that the fragments obtain such idolatrous homage from the pilgrims to the shattered shrines of antiquity. But Lord Byron had no feeling for art, perhaps it would be more correct to say he affected none; still, Athens was to him a text, a theme; and when the first rush of curiosity has been satisfied, where else can the fancy find such a topic.

To the mere antiquary, this celebrated city cannot but long continue interesting, and to the classic enthusiast, just liberated from the cloisters of his college, the scenery and the ruins may for a season inspire delight. Philosophy may there point her moral apophthegms with stronger emphasis, virtue receive new incitements to perseverance, by reflecting on the honour which still attends the memory of the ancient great, and patriotism there more pathetically deplore the inevitable effects of individual corruption on public glory; but to the man who seeks a solace from misfortune, or is aweary of the sun, how wretched, how solitary, how empty is Athens!

Yet to the remnants of thy splendour past
Shall pilgrims, pensive, but unwearied throng;
Long shall the voyager, with the' Ionian blast,
Hail the bright clime of battle and of song;
Long shall thy annals and immortal tongue
Fill with thy fame the youth of many a shore;
Boast of the aged! lesson of the young!
Which sages venerate and bards adore,
As Pallas and the Muse unveil their awful lore!

Of the existing race of Athenians Byron has observed, that they are remarkable for their cunning: "Among the various foreigners resident in Athens, there was never a difference of opinion in their estimate of the Greek character, though on all other topics they disputed with great acrimony. M. Fauvel, the French consul, who has passed thirty years at Athens, frequently declared in my hearing, that the Greeks do not deserve to be emancipated, reasoning on the ground of their national and individual depravity—while he forgot that such depravity is to be attributed to causes which can only be removed by the measures he reprobates.

"M. Roque, a French merchant of respectability, long settled in Athens, asserted, with the most amusing gravity, 'Sir, they are the same canaille that existed in the days of Themistocles.' The ancients banished Themistocles; the modern cheat Monsieur Roque: thus great men have ever been treated!

"In short all the Franks who are fixtures, and most of the Englishmen, Germans, Danes, etc., of passage, come over by degrees to their opinion, on much the same grounds that a Turk in England would condemn the nation by wholesale, because he was wronged by his lackey, and overcharged by his washerwoman. Certainly it was not a little staggering when the Sieurs Fauvel and Lusieri, the two greatest demagogues of the day, who divide between them the power of Pericles and the popularity of Cleon, and puzzle the

poor Waywode with perpetual differences, agreed in the utter condemnation of the Greeks in general, and of the Athenians in particular."

I have quoted his Lordship thus particularly, because after his arrival at Athens he laid down his pen. Childe Harold there disappears. The second Canto was finished at Smyrna.

After having halted some time at Athens, where they established their head-quarters, the travellers, when they had inspected the principal antiquities of the city (those things which all travellers must visit), made several excursions into the environs, and among other places went to Eleusis.

On the 13th of January they mounted earlier than usual, and set out on that road which has the site of the Academy. Leaving Colonos, the retreat of Œdipus during his banishment, a little to the right, they then entered the Olive Groves, crossed the Cephessus, and came to an open, well cultivated plain, extending on the left to the Piræus and the sea. Having ascended by a gentle acclivity through a pass, at the distance of eight or ten miles from Athens, the ancient Corydallus, now called Daphné-rouni, they came, at the bottom of a piny mountain, to the little monastery of Daphné, the appearance and situation of which are in agreeable unison. The monastery was then fast verging into that state of the uninhabitable picturesque so much admired by young damsels and artists of a romantic vein. The pines on the adjacent mountains hiss as they ever wave their boughs; and somehow, such is the lonely aspect of the place, that their hissing may be imagined to breathe satire against the pretensions of human vanity.

After passing through the hollow valley in which this monastic habitation is situated, the road sharply turns round an elbow of the mountain, and the Eleusinian plain opens immediately in front. It is, however, for a plain, but of small dimensions. On the left is the island of Salamis, and the straits where the battle was fought; but neither of it nor of the mysteries for which the temple of Ceres was for so many ages celebrated, has the Poet given us description or suggestion; and yet few topics among all his wild and wonderful subjects, were so likely to have furnished such "ample room, and verge enough" to his fancy.

The next excursion in any degree interesting, if a qualification of that kind can be applied to excursions in Attica, was to Cape Colonna. Crossing the bed of the Ilissus, and keeping near to Mount Hymettus, the travellers arrived at Vary, a farm belonging to the monastery of Agios Asomatos, and under the charge of a caloyer. Here they stopped for the night, and being furnished with lights, and attended by the caloyer's servant as a guide, they proceeded to inspect the Paneum, or sculptured cavern, in that neighbourhood, into which they descended. Having satisfied their curiosity there, they proceeded, in the morning, to Karetéa, a small town, containing about two hundred and fifty houses, chiefly inhabited by rural Albanians.

The wetness of the weather obliged them to remain several days at Karatéa, during which they took the opportunity of a few hours of sunshine, to ascend the mountain of Parné in quest of a cave of which many wonderful things were reported in the country. Having found the entrance, kindled their pine torches, and taken a supply of strips of the same wood, they let themselves down through a narrow aperture; creeping still farther down, they came into what seemed a large subterranean hall, arched as it were with high cupolas of crystal, and divided into long aisles by columns of glittering spar, in some parts spread into wide horizontal chambers, in others terminated by the dark mouths of deep and steep abysses receding into the interior of the mountain.

The travellers wandered from one grotto to another until they came to a fountain of pure water, by the side of which they lingered some time, till observing that their torches were wasting, they resolved to return; but after exploring the labyrinth for a few minutes, they found themselves again close beside this mysterious spring. It was not without reason they then became alarmed, for the guide confessed with trepidation that he had forgotten the intricacies of the cave, and knew not how to recover the outlet.

Byron often described this adventure with spirit and humour. Magnifying both his own and his friend's terrors; and though of course there was caricature in both, yet the distinction was characteristic. Mr. Hobhouse, being of a more solid disposition naturally, could discern nothing but a grave cause for dread in being thus lost in the bowels of the earth; Byron, however, described his own anxiety as a species of excitement and titillation which moved him to laughter. Their escape from starvation and being buried alive was truly providential.

While roaming in a state of despair from cave to cave; climbing up narrow apertures; their last pine torch fast consuming; totally ignorant of their position, and all around darkness, they discovered, as it were by accident, a ray of light gleaming towards them; they hastened towards it, and arrived at the mouth of the cave.

Although the Poet has not made any use of this incident in description, the actual experience which it gave him of what despair is, could not but enrich his metaphysical store, and increase his knowledge of terrible feelings; of the workings of the darkest and dreadest anticipations—slow famishing death—cannibalism—and the rage of self-devouring hunger.

CHAPTER XVII.

Proceed from Keratéa to Cape Colonna.—Associations connected with the Spot.—Second-hearing of the Albanians.—Journey to Marathon.—Effect of his Adventures on the Mind of the Poet.—Return to Athens.—I join the Travellers there.—Maid of Athens.

From Keratéa the travellers proceeded to Cape Colonna, by the way of Katapheke. The road was wild and rude, but the distant view of the ruins of

the temple of Minerva, standing on the loneliness of the promontory, would have repaid them for the trouble, had the road been even rougher.

This once elegant edifice was of the Doric order, an hexastyle, the columns twenty-seven feet in height. It was built entirely of white marble, and esteemed one of the finest specimens of architecture. The rocks on which the remains stand, are celebrated alike by the English and the Grecian muses; for it was amidst them that Falconer laid the scene of his Shipwreck; and the unequalled description of the climate of Greece, in the Giaour, was probably inspired there, although the poem was written in London. It was also here, but not on this occasion, that the Poet first became acquainted with the Albanian belief in second-hearing, to which he alludes in the same poem;

> Deep in whose darkly-boding ear,
> The death-shot peal'd of murder near.

"This superstition of a second-hearing," says Lord Byron, "fell once under my own observation. On my third journey to Cape Colonna, as we passed through the defile that leads from the hamlet between Keratéa and Colonna, I observed Dervish Tahiri (one of his Albanian servants) riding rather out of the path, and leaning his head upon his hand as if in pain. I rode up and inquired. 'We are in peril!' he answered. 'What peril? we are not now in Albania, nor in the passes to Ephesus, Missolonghi, or Lepanto; there are plenty of us well armed, and the Choriotes have not courage to be thieves.' 'True, Affendi; but, nevertheless, the shot is ringing in my ears.' 'The shot! not a tophaike has been fired this morning.' 'I hear it, notwithstanding—bom—bom—as plainly as I hear your voice.'—'Bah.' 'As you please, Affendi; if it is written, so will it be.'

"I left this quick-eared predestinarian, and rode up to Basili, his Christian compatriot, whose ears, though not at all prophetic, by no means relished the intelligence. We all arrived at Colonna, remained some hours, and returned leisurely, saying a variety of brilliant things, in more languages than spoiled the building of Babel, upon the mistaken seer; Romaic, Arnaout, Turkish, Italian, and English, were all exercised, in various conceits, upon the unfortunate Mussulman. While we were contemplating the beautiful prospect, Dervish was occupied about the columns. I thought he was deranged into an antiquarian, and asked him if he had become a palaocastro man. 'No,' said he, 'but these pillars will be useful in making a stand;' and added some remarks, which at least evinced his own belief in his troublesome faculty of fore-hearing.

"On our return to Athens we heard from Leoné (a prisoner set on shore some days after) of the intended attack of the Mainotes, with the cause of its not taking place. I was at some pains to question the man, and he described the dresses, arms, and marks of the horses of our party so accurately, that, with other circumstances, we could not doubt of his having been in 'villanous company,' and ourselves in a bad neighbourhood. Dervish became a soothsayer for life, and I dare say, is now hearing more musketry than ever will be fired to the great refreshment of the Arnaouts of Berat and his native mountains.

"In all Attica, if we except Athens itself, and Marathon," Byron remarks, "there is no scene more interesting than Cape Colonna. To the antiquary and artist, sixteen columns are an inexhaustible source of observation and design; to the philosopher the supposed scene of some of Plato's conversations will not be unwelcome; and the traveller will be struck with the prospect over 'Isles that crown the Ægean deep.' But, for an Englishman, Colonna has yet an additional interest in being the actual spot of Falconer's Shipwreck. Pallas and Plato are forgotten in the recollection of Falconer and Campbell.

> "There, in the dead of night, by Lonna's steep,
> The seamen's cry was heard along the deep."

From the ruins of the temple the travellers returned to Keratéa, by the eastern coast of Attica, passing through that district of country where the silver mines are situated; which, according to Sir George Wheler, were worked with some success about a hundred and fifty years ago. They then set out for Marathon, taking Rapthi in their way; where, in the lesser port, on a steep rocky island, they beheld, from a distance, the remains of a colossal statue. They did not, however, actually inspect it, but it has been visited by other travellers, who have described it to be of white marble, sedent on a pedestal. The head and arms are broken off; but when entire, it is conjectured to have been twelve feet in height. As they were passing round the shore they heard the barking of dogs, and a shout from a shepherd, and on looking round, saw a large dun-coloured wolf galloping slowly through the bushes.

Such incidents and circumstances, in the midst of the most romantic scenery of the world, with wild and lawless companions, and a constant sense of danger, were full of poetry, and undoubtedly contributed to the formation of the peculiar taste of Byron's genius. As it has been said of Salvator Rosa, that he derived the characteristic savage force of his pencil from his youthful adventures with banditti; it may be added of Byron, that much of his most distinguished power was the result of his adventures as a traveller in Greece. His mind and memory were filled with stores of the fittest imagery, to supply becoming backgrounds and appendages to the characters and enterprises which he afterwards depicted with such truth of nature and poetical effect.

After leaving Rapthi, keeping Mount Pentilicus on the left, the travellers came in sight of the ever-celebrated Plain of Marathon. The evening being advanced, they passed the barrow of the Athenian slain unnoticed, but next morning they examined minutely the field of battle, and fancied they had made antiquarian discoveries. In their return to Athens they inspected the different objects of research and frag-

ments of antiquity, which still attract travellers, and with the help of Chandler and Pausanias endeavoured to determine the local habitation and the name of many things, of which the traditions have perished and the forms have relapsed into rock.

Soon after their arrival at Athens, Mr. Hobhouse left Lord Byron, to visit the Negropont, where he was absent some few days. I think he had only been back three or four, when I arrived from Zante. My visit to Athens at that period was accidental. I had left Malta with the intention of proceeding to Candia, by Speeia, and Idra; but a dreadful strom drove us up the Adriatic, as far as Valona; and, in returning, being becalmed off the Island of Zante, I landed there, and allowed the ship, with my luggage, to proceed to her destination, having been advised to go on by the Gulf of Corinth to Athens; from which, I was informed, there would be no difficulty in recovering my trunks.

I carrying this arrangement into effect, I was induced to go aside from the direct route, and to visit Velhi Pashaw, at Tripolizza, to whom I had letters. Returning by Argos and Corinth, I crossed the Isthmus, and taking the road by Megara, reached Athens on the 20th of February. In the course of this journey, I heard of two English travellers being in the city; and on reaching the convent of the Propaganda, where I had been advised to take up my lodgings, the friar in charge of the house informed me of their names. Next morning, Mr. Hobhouse having heard of my arrival, kindly called on me, and I accompanied him to Lord Byron, who then lodged with the widow of a Greek, who had been British Consul. She was, I believe, a respectable person, with several daughters; one of whom has been rendered more famous by his Lordship's verses than her degree of beauty deserved. She was a pale and pensive looking girl, with regular Grecian features. Whether he really cherished any sincere attachment to her I much doubt. I believe his passion was equally innocent and poetical, though he spoke of buying her from her mother. It was to this damsel that he addressed the stanzas beginning,

> Maid of Athens, ere we part,
> Give, oh! give me back my heart.

CHAPTER XVIII

Occupation at Athens.—Mount Pentilicus.—We descend into the Caverns.—Return to Athens.—A Greek Contract of Marriage.—Various Athenian and Albanian Superstitions.—Effect of their Impression on the Genius of the Poet.

During his residence at Athens, Lord Byron made almost daily excursions on horseback, chiefly for exercise and to see the localities of celebrated spots. He affected to have no taste for the arts, and he certainly took but little pleasure in the examination of the ruins.

The marble quarry of Mount Pentilicus, from which the materials for the temples and principal edifices of Athens are supposed to have been brought, was, in those days, one of the regular staple curiosities of Greece. This quarry is a vast excavation in the side of the hill; a drapery of woodbine hangs like the festoons of a curtain over the entrance, the effect of which, seen from the outside, is really worth looking at, but not worth the trouble of riding three hours over a road of rude and rough fragments to see: the interior is like that of any other cavern. To this place I one day was induced to accompany the two travellers.

We halted at a monastery close by the foot of the mountain, where we procured a guide, and ate a repast of olives and fried eggs. Dr. Chandler says, that the monks, or caloyers, of this convent, are summoned to prayers by a tune which is played on a piece of an iron hoop; and, on the outside of the church, we certainly saw a piece of crooked iron suspended. When struck, it uttered a bell-like sound, by which the hour of prayer was announced. Sonorous pieces of iron like this may be seen in some of the American steam-boats.

When we reached the mouth of the grotto, by that very bad track which the learned personage abovementioned clambered up, we saw the ruins of the building which the doctor at first thought had been possibly a hermit's cell; but which, upon more deliberate reflection, he became of opinion "was designed, perhaps, for a sentinel to look out, and regulate, by signals, the approach of the men and teams employed in carrying marble to the city." This, we agreed, was a very sagacious conjecture. It was, indeed, highly probable that sentinels were appointed to regulate, by signals, the manœuvres of carts coming to fetch away stones.

Having looked at the outside of the quarry, and the guide having lighted candles, we entered into the interior, and beheld on all sides what Dr. Chandler saw, "chippings of marble." We then descended, consecutively, into a hole, just wide enough to let a man pass; and when we had descended far enough, we found ourselves in a cell, or cave; it might be some ten or twelve feet square. Here we stopped, and like many others who had been there before us, attempted to engrave our names: mine was without success; Lord Byron's was not much better; but Mr. Hobhouse was making some progress to immortality, when the blade of his knife snapped, or shutting suddenly, cut his finger. These attempts having failed, we inscribed our initials on the ceiling with the smoke of our candles. After accomplishing this notable feat, we got as well out of the scrape as we could, and returned to Athens by the village of Callandris. In the evening, after dinner, as there happened to be a contract of marriage performing in the neighbourhood, we went to see the ceremony.

Between the contract and espousal two years are generally permitted to elapse among the Greeks, in the course of which the bride, according to the circumstances of her relations, prepares domestic chattels for her future family. The affections are rarely

consulted on either side, for the mother of the bridegroom commonly arranges the match for her son. In this case, the choice had been evidently made according to the principle on which Mrs. Primrose chose her wedding gown; viz., for the qualities that would wear well. For the bride was a stout household queen; her face painted with vermilion, and her person arrayed in uncouth embroidered garments. Unfortunately we were disappointed of seeing the ceremony, as it was over before we arrived.

This incident led me to inquire particularly into the existing usages and customs of the Athenians; and I find in the notes of my journal of the evening of that day's adventures, a memorandum of a curious practice among the Athenian maidens when they become anxious to get husbands. On the first evening of the new moon, they put a little honey, a little salt, and a piece of bread on a plate, which they leave at a particular spot on the east bank of the Ilissus, near the Stadium, and muttering some ancient words, to the effect that Fate may send them a handsome young man, return home, and long for the fulfilment of the charm. On mentioning this circumstance, I was informed that above the spot where these offerings are made, a statue of Venus, according to Pausanias, formerly stood. It is, therefore, highly probable that what is now a superstitious, was anciently a religious rite.

At this period my fellow passengers were full of their adventures in Albania. The country was new, and the inhabitants had appeared to them a bold and singular race. In addition to the characteristic descriptions, which I have extracted from Lord Byron's notes, as well as Mr. Hobhouse's travels, I am indebted to them, as well as to others, for a number of memoranda obtained in conversation, which probably became unconsciously mingled with recollections. I can discern traces of them in different parts of the Poet's works.

The Albanians are a race of mountaineers, and it has been often remarked that mountaineers, more than any other people, are attached to their native land, while no other have so strong a thirst of adventure. The affection which they cherish for the scenes of their youth tends, perhaps, to excite their migratory spirit. For the motive of their adventures is to procure the means of subsisting in ease at home.

This migratory humour is not, however, universal to the Albanians, but applies only to those who go in quest of rural employment, and who are found in a state of servitude among even the Greeks. It deserves, however, to be noticed, that with the Greeks they rarely ever mix or intermarry, and that they retain both their own national dress and manners unchanged among them. Several of their customs are singular. It is, for example, in vain to ask a light or any fire from the houses of the Albanians after sunset, if the husband or head of the family be still afield; a custom in which there is more of police *regulation* than of superstition, as it interdicts a plausible pretext for entering the cottages in the obscurity of twilight, when the women are defenceless by the absence of the men.

Some of their usages, with respect to births, baptisms, and burials, are also curious. When the mother feels the fulness of time at hand, the priestess of Lucina is duly summoned, and she comes, bearing in her hand a tripod, better known as a three-legged stool, the uses of which are only revealed to the initiated. She is received by the matronly friends of the mother, and begins the mysteries by opening every lock and lid in the house. During this ceremony, the maiden females are excluded.

The rites which succeed the baptism of a child are still more recondite. Four or five days after the christening, the midwife prepares, with her own mystical hands, certain savoury messes, spreads a table, and places them on it. She then departs, and all the family, leaving the door open, in silence retire to sleep. This table is covered for the Miri of the child, an occult being, that is supposed to have the care of its destiny. In the course of the night, if the child is to be fortunate, the Miri comes and partakes of the feast, generally in the shape of a cat. but if the Miri do not come, nor taste of the food, the child is considered to have been doomed to misfortune and misery; and no doubt the treatment it afterwards receives is consonant to its evil predestination.

The Albanians have, like the vulgar of all countries, a species of hearth or household superstition, distinct from their wild and imperfect religion. They imagine that mankind, after death, become voorthoolakases, and often pay visits to their friends and foes for the same reasons and in the same way that our own country ghosts walk abroad; and their visiting hour is also midnight. But the collyvillory is another sort of personage. He delights in mischief and pranks, and is, besides, a lewd and foul spirit; and, therefore, very properly detested. He is let loose on the night of the nativity, with license for twelve nights to plague men's wives; at which time some one of the family must keep wakeful vigil all the livelong night, beside a clear and cheerful fire; otherwise this naughty imp would pour such an aqueous stream on the hearth, that never fire could be kindled there again.

The Albanians are also pestered with another species of malignant creatures; men and women, whose gifts are followed by misfortunes, whose eyes glimpse evil, and by whose touch the most prosperous affairs are blasted. They work their malicious sorceries in the dark, collect herbs of baleful influence; by the help of which they strike their enemies with palsy, and cattle with distemper. The males are called *maissi*, and the females *maissa*—witches and warlocks!

Besides these curious superstitions peculiarities, they have among them persons who pretend to know the character of approaching events by hearing sounds which resemble those that shall accompany the actual

occurrence. Having, however, given Lord Byron's account of the adventure of his servant Dervish, at Cape Colonna, it is unnecessary to be more particular with the subject here. Indeed, but for the great impression which every thing about the Albanians made on the mind of the Poet, the insertion of these memoranda would be irrelevant. They will, however, serve to elucidate several allusions, not otherwise very clear, in those poems of which the scenes are laid in Greece; and tend, in some measure, to confirm the correctness of the opinion, that his genius is much more indebted to facts and actual adventures, than to the force of his imagination. Many things regarded, in his most original productions, as fancies and inventions, may be traced to transactions in which he was himself a spectator or an actor. The impress of experience is vivid upon them all.

CHAPTER XIX.

Local Pleasures.—Byron's Grecian Poems.—His Departure from Athens.—Description of Evening in the Corsair.—The Opening of the Giaour.—State of Patriotic Feeling then in Greece.—Smyrna.—Change in Lord Byron's Manners.

The genii that preside over famous places have less influence on the imagination than on the memory. The pleasures enjoyed on the spot spring from the reminiscences of reading; and the subsequent enjoyment derived from having visited celebrated scenes, comes again from the remembrance of objects seen there, and the associations connected with them.

A residence at Athens, day after day, is but little more interesting than in a common country-town; but afterwards, in reading either of the ancient or of the modern inhabitants, it is surprising to find how much local knowledge the memory had unconsciously acquired on the spot, arising from the variety of objects to which the attention had been directed.

The best of all Byron's works, the most racy and original, are undoubtedly those which relate to Greece; but it is only travellers who have visited the scenes that can appreciate them properly. In them his peculiar style and faculty is most eminent; in all his other productions, imitation, even mere translation, may be often traced, and though, without question, every thing he touched became transmuted into something more beautiful and precious, yet he was never so masterly as in describing the scenery of Greece, and Albanian manners. In a general estimate of his works, it may be found that he has produced as fine, or finer, passages than any in his Grecian poems; but their excellence, either as respects his own, or the productions of others, is comparative. In the Grecian poems he is only truly original, in them the excellence is all his own, and they possess the rare and distinguished quality of being as true to fact and nature as they are brilliant in poetical expression. Childe Harold's Pilgrimage is the most faithful descriptive poem which has been written since the Odyssey; and the occasional scenes introduced in the other poems, when the action is laid in Greece, are equally vivid and glowing.

When I saw him at Athens, the spring was still shrinking in the bud. It was not until he returned from Constantinople, in the following autumn, that he saw the climate and country with those delightful aspects which he has delineated with so much felicity in the Giaour and the Corsair. It may, however, be mentioned, that the fine description of a calm sunset, with which the third canto of the Corsair opens, has always reminded me of the evening before his departure from Athens, owing to the circumstance of my having, in the course of the day, visited the spot which probably suggested the scene described.

It was the 4th of March, 1810; the Pylades sloop of war came that morning into the Piræus, and landed Dr. Darwin, a son of the poet, with his friend, Mr. Galton, who had come out in her for a cruise. Captain Ferguson, her commander, was so kind as to offer the English then in Athens, viz. Lord Byron, Mr. Hobhouse, and myself, a passage to Smyrna. As I had not received my luggage from Speia I could not avail myself of the offer, but the other two did: I accompanied Captain Ferguson, however, and Dr. Darwin, in a walk to the Straits of Salamis; the ship in the mean time, after landing them, having been moored there.

It was one of those serene and cloudless days of the early spring, when the first indications of leaf and blossom may just be discerned. The islands slept, as it were, on their glassy couch, and a slight dim haze hung upon the mountains, as if they too were drowsy. After an easy walk of about two hours, passing through the olive-groves, and along the bottom of the hill on which Xerxes sat to view the battle, we came opposite to a little cove near the ferry, and made a signal to the ship for a boat. Having gone on board and partaken of some refreshment, the boat then carried us back to the Piræus, where we landed, about an hour before sundown—all the wide landscape presenting at the time the calm and genial tranquillity which is almost experienced anew in reading these delicious lines:

> Slow sinks, more lovely ere his race be run,
> Along Morea's hills, the setting sun;
> Not, as in northern climes, obscurely bright,
> But one unclouded blaze of living light.
> O'er the hush'd deep the yellow beam he throws,
> Gilds the green wave that trembles as it flows.
> On old Egina's rock, and Idra's isle,
> The god of gladness sheds his parting smile;
> O'er his own regions lingering, loves to shine,
> Though there his altars are no more divine;—
> Descending fast, the mountain shadows kiss
> Thy glorious gulf, unconquer'd Salamis!
> Their azure arches, through the long expanse,
> More deeply purpled meet his mellowing glance;
> And tenderest tints, along their summits driven,
> Mark his gay course, and own the hues of heaven;
> Till darkly shaded from the land and deep,
> Behind his Delphian cliff he sinks to sleep.

The opening of the Giaour is a more general description, but the locality is distinctly marked by reference to the tomb above the rocks of the promon-

tory, commonly said to be that of Themistocles; and yet the scene included in it certainly is rather the view from Cape Colonna, than from the heights of Munychia.

> No breath of air to break the wave
> That rolls below the Athenian's grave,
> That tomb, which gleaming o'er the cliff,
> First greets the homeward-veering skiff,
> High o'er the land he saved in vain—
> When shall such hero live again?

The environs of the Piræus were indeed, at that time, well calculated to inspire those mournful reflections with which the Poet introduces the Infidel's impassioned tale. The solitude, the relics, the decay, and the sad uses to which the pirate and the slave-dealer had put the shores and waters so honoured by freedom, rendered a visit to the Piræus something near in feeling to a pilgrimage.

> Such is the aspect of this shore:
> 'Tis Greece, but living Greece no more!
> So coldly sweet, so deadly fair,
> We start, for soul is wanting there.
> Her's is the loveliness in death,
> That parts not quite with parting breath;
> But beauty with that fearful bloom,
> That hue which haunts it to the tomb,
> Expression's last receding ray,
> A gilded halo hovering round decay,
> The farewell beam of feeling past away;
> Spark of that flame, perchance of heavenly birth,
> Which gleams, but warms no more its cherish'd earth!

At that time Lord Byron, if he did pity the condition of the Greeks, evinced very little confidence in the resurrection of the nation, even although symptoms of change and reanimation were here and there perceptible, and could not have escaped his observation. Greece had indeed been so long ruined, that even her desolation was then in a state of decay. The new cycle in her fortunes had certainly not commenced, but it was manifest, by many a sign, that the course of the old was concluding, and that the whole country felt the assuring auguries of undivulged renovation. The influence of that period did not, however, penetrate the bosom of the Poet; and, when he first quitted Athens, assuredly he cared as little about the destinies of the Greeks, as he did for those of the Portuguese and Spaniards, when he arrived at Gibraltar.

About three weeks or a month after he had left Athens, I went by a circuitous route to Smyrna, where I found him waiting with Mr. Hobhouse, to proceed with the Salsette frigate, then ordered to Constantinople, to bring away Mr. Adair, the ambassador. He had, in the mean time, visited Ephesus, and acquired some knowledge of the environs of Smyrna; but he appeared to have been less interested by what he had seen there, than by the adventures of his Albanian tour. He finished the second canto of Childe Harold here.

Perhaps I did him injustice, but I thought he was also, in that short space, something changed, and not with improvement. He seemed less cordial, and was altogether more disposed to hold his own opinion than I had ever before observed in him. This was particularly obvious at dinner, on the day after my arrival. We dined together with a large party at the consul's, and he seemed inclined to exact a deference to his dogmas, that was more lordly than philosophical. One of the naval officers present, I think the captain of the Salsette, felt, as well as others, this overweening, and announced a contrary opinion on some question, connected with the politics of the late Mr. Pitt, with so much firm good sense, that Lord Byron was perceptibly rebuked by it, and became reserved, as if he deemed that sullenness enhanced dignity. I never in the whole course of my acquaintance saw him in so unfavourable a light as on that occasion. In the course of the evening, however, he condescended to thaw, and before the party broke up, his austerity began to leaf, and hide its thorns under the influence of a relenting temperament. It was, however, too evident—at least it was so to me—that without intending wrong, or any offence, the unchecked humour of his temper was, by its caprices, calculated to prevent him from ever gaining that regard to which his talents and freer moods, independently of his rank, ought to have entitled him. Such men become objects of solicitude, but never of esteem.

I was also on this occasion affected by another new phase of his character; he seemed to be actuated by no purpose. He spoke no more of passing "beyond Aurora and the Ganges," but seemed disposed to let the current of chances carry him as it might. If he had any specific object in view, it was something that made him hesitate between going home and returning to Athens, after he had visited Constantinople, now become the ultimate goal of his intended travels. To what cause this sudden and singular change, both in demeanour and design, was owing, I was on the point of saying, it would be fruitless to conjecture; but a letter to his mother, written a few days before my arrival at Smyrna, throws some light on the sources of his unsatisfied state. He appears by it to have been disappointed of letters and remittances from his agent, and says:

"When I arrive at Constantinople, I shall determine whether to proceed into Persia, or return—which latter I do not wish if I can avoid it. But I have no intelligence from Mr. H. and but one letter from yourself. I shall stand in need of remittances, whether I proceed or return. I have written to him repeatedly, that he may not plead ignorance of my situation for neglect."

Here is sufficient evidence that the cause of the undetermined state of his mind, which struck me so forcibly, was owing to the incertitude of his affairs at home; and it is easy to conceive that the false dignity he assumed, and which seemed so like arrogance, was the natural effect of the anxiety and embarrassment he suffered, and of the apprehension of a person of his rank being, on account of his remittances, exposed to require assistance among strangers. But as the scope of my task relates more to the history of his

mind, than of his private affairs, I shall resume the narrative of his travels, in which the curiosity of the reader ought to be more legitimately interested.

CHAPTER XX.

Smyrna.—The Sport of the Djerid.—Journey to Ephesus.—The dead City.—The desolate Country.—The Ruins and Obliteration of the Temple.—The slight Impression of all on Byron.

The passage in the Pylades from Athens to Smyrna was performed without accident or adventure.

At Smyrna Lord Byron remained several days, and saw for the first time the Turkish pastime of the Djerid, a species of tournament to which he more than once alludes. I shall therefore describe the amusement.

The Musselim or Governor, with the chief Agas of the city, mounted on horses superbly caparisoned, and attended by slaves, meet, commonly on Sunday morning, on their playground. Each of the riders is furnished with one or two djerids, straight white sticks, a little thinner than an umbrella stick, less at one end than at the other, and about an ell in length, together with a thin cane crooked at the head. The horsemen, perhaps a hundred in number, gallop about in as narrow a space as possible, throwing the djerids at each other, and shouting. Each man then selects an opponent who has darted his djerid, or is for the moment without a weapon, and rushes furiously towards him, screaming "Olloh! Olloh!" The other flies, looking behind him, and the instant the dart is launched stoops downwards as low as possible, or wheels his horse with inconceivable rapidity, and picking up a djerid with his cane, or taking one from a running slave, pursues in his turn the enemy, who wheels on the instant he darts his weapon. The greatest dexterity is requisite in these mimic battles to avoid the concurrence of the "javelin-darting crowd," and to escape the random blows of the flying djerids.

Byron having satisfied his curiosity with Smyrna, which is so like every other Turkish town as to excite but little interest, set out with Mr. Hobhouse on the 13th of March for Ephesus. As I soon after passed along the same road, I shall here describe what I met with myself in the course of the journey, it being probable that the incidents were in few respects different from those which they encountered.

On ascending the heights after leaving Smyrna, the road was remarkable in being formed of the broken relics of ancient edifices. On the brow of the hill I met a numerous caravan of camels coming from the interior of Asia. These ships of the desert, variously loaded, were moving slowly to their port, and it seemed to me, as I rode past them, that the composed docile look of the animals possessed a sort of domesticated grace which lessened the effect of their deformity.

A caravan, owing to the oriental dresses of the passengers and attendants, with its numerous grotesque circumstances, affords an amusing spectacle. On the back of one camel three or four children were squabbling in a basket; in another cooking utensils were clattering; and from a crib on a third a young camel looked forth inquiringly on the world: a long desultory train of foot passengers and cattle brought up the rear.

On reaching the summit of the hills behind Smyrna, the road lies through fields and cotton-grounds, well cultivated and interspersed with country houses. After an easy ride of three or four hours, I passed through the ruins of a considerable Turkish town, containing four or five mosques, one of them, a handsome building, still entire; about twenty houses or so might be described as tenantable, but only a place of sepulchres could be more awful: it had been depopulated by the plague—all was silent, and the streets were matted with thick grass. In passing through an open space, which reminded me of a market-place, I heard the cuckoo with an indescribable sensation of pleasure mingled with solemnity. The sudden presence of a raven at a bridal banquet could scarcely have been a greater phantasma.

Proceeding briskly from this forsaken and dead city, I arrived in the course of about half an hour at a coffee-house on the banks of a small stream, where I partook of some refreshment in the shade of three or four trees, on which several storks were conjugally building their nests. While resting there, I became interested in their work, and observed, that when any of their acquaintance happened to fly past with a stick, they chattered a sort of How-d'ye-do to one another. This civility was so uniformly and reciprocally performed, that the politeness of the stork may be regarded as even less disputable than its piety.

The road from that coffee-house lies for a mile or two along the side of a marshy lake, the environs of which are equally dreary and barren; an extensive plain succeeds, on which I noticed several broken columns of marble, and the evident traces of an ancient causeway, which apparently led through the water. Near the extremity of the lake was another small coffee-house, with a burial-ground and a mosque near it; and about four or five miles beyond I passed a spot to which several Turks brought a coffinless corpse, and laid it on the grass while they silently dug a grave to receive it.

The road then ascended the hills on the south side of the plain, of which the marshy lake was the centre, and passed through a tract of country calculated to inspire only apprehension and melancholy. Not a habitation nor vestige of living man was in sight; but several cemeteries, with their dull funereal cypresses and tombstones, served to show that the country had once been inhabited.

Just as the earliest stars began to twinkle I arrived at a third coffee-house on the road-side, with a little mosque before it, a spreading beech-tree for travellers to recline under in the spring, and a rude shed for them in showers, or the more intense sunshine

of summer? Here I rested for the night, and in the morning at day-break resumed my journey.

After a short ride I reached the borders of the plain of Ephesus, across which I passed along a road rudely constructed, and raised above the marsh, consisting of broken pillars, entablatures, and inscriptions, at the end of which two other paths diverge; one strikes off to the left, and leads over the Cayster by a bridge above the castle of Aiasaluk—the other, leading to the right or west, goes directly to Scala Nuova, the ancient Neapolis.—By the latter Byron and his friend proceeded towards the ferry, where they found the river about the size of the Cam at Cambridge, but more rapid and deeper. Having crossed, they then rode up the south bank, and about three o'clock in the afternoon arrived at Aiasaluk, the miserable village which now represents the city of Ephesus.

Having put up their beds in a mean khan, the only one in the town, they partook of some cold provisions, which they had brought with them, on a stone seat by the side of a fountain, in an open field near to a mosque, shaded with tall cypresses. During their repast, a young Turk approached the fountain, and, after washing his feet and hands, mounted a flat stone, placed evidently for the purpose on the top of the wall surrounding the mosque, and devoutly said his prayers, totally regardless of their appearance and operations. In this indifference for the world with which the Mussulman performs his hollest duties, there is an elevation of sentiment greatly wanting in the religious rites of the Christian Protestant.

The remainder of the afternoon was spent in exploring the ruins of Aiasaluk, and next morning they proceeded to examine those of the castle, and the mouldered magnificence of Ephesus. The remains of the celebrated temple of Diana could not be satisfactorily traced; fragments of walls and arches, which had been plated with marble, were all they could discover, with many broken columns that had once been mighty in their altitude and strength: several fragments were fifteen feet long, and of enormous circumference. Such is the condition of that superb edifice, which was, in its glory, four hundred and twenty feet long, by two hundred and twenty feet broad, and adorned with more than a hundred and twenty columns sixty feet high.

When the travellers had satisfied their curiosity, if that can be called satisfaction which found no entire form, but saw only the rubbish of desolation and the fragments of destruction, they returned to Smyrna.

The investigation of the ruins of Ephesus was doubtless interesting at the time, but the visit produced no such impression on the mind of Byron as might have been expected. He never directly refers to it in his works: indeed, after Athens, the relics of Ephesus are things but of small import, especially to an imagination which, like that of the Poet, required the action of living characters to awaken its dormant sympathies.

CHAPTER XXI.

Embarks for Constantinople.—Touches at Tenedos.—Visits Alexandria Troas.—The Trojan Plain.—Swims the Hellespont.—Arrival at Constantinople.

On the 11th of April Lord Byron embarked at Smyrna, in the Salsette frigate, for Constantinople. The wind was fair during the night, and at half past six next morning the ship was off the north end of the ancient Lesbos or Mitylene. Having passed the headland, north of the little town of Baba, she came in sight of Tenedos, where she anchored, and the Poet went on shore to view the island.

The port was full of small craft which in their voyage to the Archipelago had put in to wait for a change of wind, and a crowd of Turks belonging to these vessels were lounging about on the shore. The town was then in ruins, having been burned to the ground by a Russian squadron in the year 1807.

Next morning Byron, with a party of officers, left the ship to visit the ruins of Alexandria Troas, and landed at an open port, about six or seven miles to the south of where the Salsette was at anchor. At the spot near to which they disembarked were several large cannon balls of granite; for the ruins of Alexandria have long supplied the fortresses of the Dardanelles with these gigantic missiles.

They rambled some time through the shaggy woods, with which the country is covered, and the first vestiges of antiquity which attracted their attention were two large granite sarcophagi; a little beyond they found two or three fragments of granite pillars, one of them about twenty-five feet in length, and at least five in diameter. Near these they saw arches of brickwork, and on the east of them those magnificent remains, to which early travellers have given the name of the palace of Priam, but which are, in fact, the ruins of ancient baths. An earthquake in the course of the preceding winter had thrown down large portions of them, and the internal divisions of the edifice were, in consequence, choked with huge masses of mural wrecks and marbles.

The visiters entered the interior through a gap, and found themselves in the midst of enormous ruins, enclosed on two sides by walls raised on arches, and by piles of ponderous fragments. The fallen blocks were of vast dimensions, and showed that no cement had been used in the construction, an evidence of their great antiquity. In the midst of this crushed magnificence stood several lofty portals and arches, pedestals of gigantic columns and broken steps, and marble cornices heaped in desolate confusion.

From these baths the distance to the sea is between two and three miles—a gentle declivity covered with low woods, and partially interspersed with spots of cultivated ground. On this slope the ancient city of Alexandria Troas was built. On the north-west, part of the walls, to the extent of a mile, may yet be traced; the remains of a theatre are also still to be seen on the side of the hill fronting the sea, commanding a view of Tenedos, Lemnos, and the whole expanse of the Ægean.

Having been conducted by the guide, whom they had brought with them from Tenedos, to the principal antiquities of Alexandria Troas, the visiters returned to the frigate, which immediately after got under weigh. On the 14th of April she came to anchor about a mile and a half from Cape Janissary, the Sygean promontory, where she remained about a fortnight; during which ample opportunity was afforded to inspect the plain of Troy, that scene of heroism, which, for three thousand years, has attracted the attention, and interested the feelings and fancy of the civilized world.

Whether Lord Byron entertained any doubt of Homer's Troy having existed, is not very clear. It is probable, from the little he says on the subject, that he took no interest in the question. For although no traveller could enter with more sensibility into the local associations of celebrated places, he yet never seemed to care much about the visible features of antiquity, and was always more inclined to indulge in reflections than to puzzle his learning with dates or dimensions. His ruminations on the Troad, in Don Juan, afford an instance of this, and are conceived in the very spirit of Childe Harold.

And so great names are nothing more than nominal,
And love of glory 's but an airy lust,
Too often in its fury overcoming all
Who would, as 't were, identify their dust
From out the wide destruction which, entombing all,
Leaves nothing till the coming of the just,
Save change. I've stood upon Achilles' tomb,
And heard Troy doubted—time will doubt of Rome.

The very generations of the dead
Are swept away, and tomb inherits tomb,
Until the memory of an age is fled,
And buried, sinks beneath its offspring's doom.
Where are the epitaphs our fathers read,
Save a few glean'd from the sepulchral gloom,
Which once named myriads, nameless, lie beneath,
And lose their own in universal death!

No task of curiosity can indeed be less satisfactory than the examination of the sites of ancient cities; for the guides, not content with leading the traveller to the spot, often attempt to mislead his imagination, by directing his attention to circumstances which they suppose to be evidence that verifies their traditions. Thus, on the Trojan plain, several objects are still shown as the selfsame mentioned in the Iliad. The wild fig-trees, and the tomb of Ilus, are yet there —if the guides may be credited. But they were seen with incredulous eyes by the Poet; even the tomb of Achilles appears to have been regarded by him with equal scepticism; still his description of the scene around is striking, and tinted with some of his happiest touches.

There on the green and village-coiled hill is,
Flanked by the Hellespont, and by the sea,
Entomb'd the bravest of the brave, Achilles,—
They say so. Bryant says the contrary.
And farther downward lain and towering still is
The tumulus, of whom Heaven knows it may be,
Patroclus, Ajax, or Protesilaus,
All heroes, who, if living, still would slay us.

High barrows without marble or a name,
A vast untill'd and mountain-skirted plain,
And Ida in the distance still the same,
And old Scamander, if 't is he, remain;
The situation seems still formed for fame,
A hundred thousand men might fight again
With ease. But where I sought for Ilion's walls,
The quiet sheep feeds, and the tortoise crawls.

Troops of untended horses; here and there
Some little hamlets, with new names uncouth,
Some shepherds unlike Paris, led to stare
A moment at the European youth,
Whom to the spot their schoolboy feelings bear;
A Turk with beads in hand and pipe in mouth,
Extremely taken with his own religion,
Are what I found there, but the devil a Phrygian.

It was during the time that the Salsette lay off Cape Janissary that Lord Byron first undertook to swim across the Hellespont. Having crossed from the castle of Chanal-Kalessi, in a boat manned by four Turks, he landed at five o'clock in the evening half a mile above the castle of Chelit-Bauri, where, with an officer of the frigate who accompanied him, he began his enterprise, emulous of the renown of Leander. At first they swam obliquely upwards, rather towards Nagara Point than the Dardanelles, but notwithstanding their skill and efforts they made little progress. Finding it useless to struggle with the current, they then turned and went with the stream, still endeavouring to cross. It was not until they had been half an hour in the water, and found themselves in the middle of the strait, about a mile and a half below the castles, that they consented to be taken into the boat which had followed them. By that time the coldness of the water had so benumbed their limbs that they were unable to stand, and were otherwise much exhausted. The second attempt was made on the 3d of May, when the weather was warmer. They entered the water at the distance of a mile and a half above Chelit-Bauri, near a point of land on the western bank of the Bay of Maito, and swam against the stream as before, but not for so long a time. In less than half an hour they came floating down the current close to the ship which was then anchored at the Dardanelles, and in passing her steered for the bay behind the castle, which they soon succeeded in reaching, and landed about a mile and a half below the ship. Lord Byron has recorded that he found the current very strong and the water cold; that some large fish passed him in the middle of the channel, and though a little chilled he was not fatigued, and performed the feat without much difficulty, but not with impunity, for by the verses in which he commemorated the exploit it appears he incurred the ague.

WRITTEN AFTER SWIMMING FROM SESTOS TO ABYDOS.

If, in the month of dark December
Leander, who was nightly wont
(What maid will not the tale remember?)
To cross thy stream, broad Hellespont!

If, when the wintry tempest roar'd,
He sped to Hero, nothing loth,
And thus of old thy current pour'd,
Fair Venus! how I pity both!

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For *me*, degenerate modern wretch,
Though in the genial month of May,
My dripping limbs I faintly stretch,
And think I 've done a feat to-day.

But since he crossed the rapid tide,
According to the doubtful story,
To woo,—and—Lord knows what beside,
And swam for love, as I for glory;

'T were hard to say who fared the best:
Sad mortals! thus the Gods still plague you!
He lost his labour, I my jest:
For he was drown'd, and I 've the ague.

"The whole distance," says his Lordship, "from the place whence we started to our landing on the other side, including the length we were carried by the current, was computed by those on board the frigate at upwards of four English miles, though the actual breadth is barely one. The rapidity of the current is such that no boat can row directly across, and it may, in some measure, be estimated from the circumstance of the whole distance being accomplished by one of the parties in an hour and five, and by the other (Byron) in an hour and ten minutes. The water was extremely cold from the melting of the mountain snows. About three weeks before, in April, we had made an attempt, but having ridden all the way from the Troad the same morning, and the water being of an icy chillness, we found it necessary to postpone the completion till the frigate anchored below the castles, when we swam the straits as just stated, entering a considerable way above the European, and landing below the Asiatic fort. Chevallier says, that a young Jew swam the same distance for his mistress; and Oliver mentions it having been done by a Neapolitan; but our consul (at the Dardanelles), Tarragona, remembered neither of these circumstances, and tried to dissuade us from the attempt. A number of the Salsette's crew were known to have accomplished a greater distance; and the only thing that surprised me was, that as doubts had been entertained of the truth of Leander's story, no traveller had ever endeavoured to ascertain its practicability."

While the Salsette lay off the Dardanelles, Lord Byron saw the body of a man who had been executed by being cast into the sea, floating on the stream, and moving to and fro with the tumbling of the water, his arms scaring away several sea-fowl that were hovering to devour. This incident he has strikingly depicted in the Bride of Abydos.

The sea-birds shriek above the prey
O'er which their hungry beaks delay,
As shaken on his restless pillow,
His head heaves with the heaving billow;
That hand whose motion is not life,
Yet feebly seems to menace strife,
Flung by the tossing tide on high,
Then levell'd with the wave—
What recks it, tho' that corse shall lie
Within a living grave?
The bird that tears that prostrate form
Hath only robb'd the meaner worm,—
The only heart, the only eye,
That bled or wept to see him die,
Had seen those scatter'd limbs composed,
And mourn'd above his turban-stone;
That heart hath burst—that eye was closed—
Yea—closed before his own.

Between the Dardanelles and Constantinople no other adventure was undertaken or accident befell the Poet. On the 13th of May the frigate came to anchor at sunset, near the headland to the west of the Seraglio Point; and when the night closed in, the silence and the darkness were so complete "that we might have believed ourselves," says Mr. Hobhouse, "moored in the lonely cove of some desert island, and not at the foot of a city which, from its vast extent and countless population, is fondly imagined by its present masters to be worthy to be called THE REFUGE OF THE WORLD."

A Mr. Turner, who published some Travels a few years after his Lordship had accomplished the feat, insinuated that Lord Byron had fallen far short of Leander, having only swam *with* the current, while Leander swam both *with* and *against* it. His Lordship, who prided himself much upon the feat, was in high dudgeon at this insulting doubt, and sent the following letter, addressed to Mr. Murray, his publisher:—

"Dear Sir,—In the 44th page, Vol. I. of 'Turner's Travels,' (which you lately sent me,) it is stated that Lord Byron, when he expressed such confidence of its practicability, seems to have forgotten that Leander swam both ways, with and against the tide; whereas he (Lord Byron) only performed the easiest part of the task, by swimming *with* it, from Europe to Asia.

"I certainly could not have forgotten what is known to every schoolboy—that Leander crossed in the night, and returned towards the morning. My object was to ascertain that the Hellespont could be crossed at all by swimming, and in this Mr. Ekenhead and myself both succeeded; the one in an hour and ten minutes, the other in one hour and five minutes: the *tide* was *not* in our favour; on the contrary, the great difficulty was, to bear up against the current, which, so far from helping us to the Asiatic side, set us down right towards the Archipelago. Neither Mr. Ekenhead, myself, nor, I will venture to add, any person on board the frigate, from Captain (now Admiral) Bathurst downwards, had any notion of a difference of the current on the Asiatic side, of which Mr. Turner speaks. I never heard of it till this moment, or I would have taken the other course. Lieutenant Ekenhead's sole motive, and mine also, for setting out from the European side, was, that the little cape above Sestos was a more prominent starting place, and the frigate which lay below, close under the Asiatic castle, formed a better point of view to move towards; and in fact, we landed immediately below it. Mr. Turner says, 'whatever is thrown into the stream on this part of the European bank *must* arrive at the Asiatic shore.' This is so far from being the case, that it *must* arrive in the Archipelago if left to the current, although a strong wind from the Asiatic side might have such an effect occasionally.

"Mr. Turner attempted the passage from the Asiatic side, and failed; 'after five-and-twenty minutes, in which he did not advance a hundred yards, he gave it up, from complete exhaustion.' This is very possible, and might have occurred to him just as readily on the European side. I particularly stated, and Mr. Hobhouse has done so also, that we were obliged to make the real passage of one mile extend to between *three* and *four*, owing to the force of the stream. I can assure Mr. Turner that his success would have given me great pleasure; as it would have added one more instance to the proofs of its practicability.—It is not quite so fair in him to infer that, because *he* failed, Leander could not succeed.

"There are still four instances on record—a Neapolitan, a young Jew, Mr. Ekenhead, and myself; the two last were in the presence of hundreds of English witnesses. With regard to the difference of the current, I perceived none; it is favourable to the swimmer on neither side, but may be stemmed by plunging into the sea a considerable way above the opposite point of the coast which the swimmer wishes to make, but still bearing up against it: it is strong; but if you calculate well, you may reach land. My own experience, and that of others, bids me pronounce the passage of Leander perfectly practicable: any young man in good health, and with tolerable skill in swimming, might succeed in it from *either* side. I was three hours in swimming across the Tagus, which is much more hazardous, being two hours longer than the passage of the Hellespont. Of what may be done in swimming, I may mention one more instance. In 1818, the Chevalier Mingaldo, (a gentleman of Bassano,) a good swimmer, wished to swim with my friend Mr. Alexander Scott and myself: as he seemed particularly anxious on the subject, we indulged him. —We all three started from the island of the Lido and swam to Venice.—At the entrance of the grand canal, Scott and I were a good way ahead, and we saw no more of our foreign friend; which, however, was of no consequence, as there was a gondola to hold his clothes, and pick him up. Scott swam on till past the Rialto, where he got out, less from fatigue than *chill*, having been four hours in the water without rest, or stay, except what is to be obtained from floating on one's back,—this being the condition of our performance. I continued my course on to Santa Chiara, comprising the whole of the grand canal, (besides the distance from the Lido,) and got out where the Laguna once more opens to Fusina. I had been in the water, by my watch, without help or rest, and never touching ground or boat, four hours and twenty minutes. To this match, and during the greater part of the performance, Mr. Hoppner, the consul-general, was witness, and it is well known to many others. Mr. Turner can easily verify the fact, if he thinks it worth while, by referring to Mr. Hoppner. The distance we could not accurately ascertain; it was of course considerable.

"I crossed the Hellespont in an hour and ten minutes only. I am now ten years older in time, and twenty in constitution, than I was when I passed the Dardanelles; and yet, two years ago, I was capable of swimming four hours and twenty minutes; and I am sure that I could have continued two hours longer, though I had on a pair of trowsers—an accoutrement which by no means assists the performance. My two companions were also four hours in the water. Mingaldo might be about thirty years of age, Scott about six-and-twenty. With this experience in swimming, at different periods of age, not only on the spot, but elsewhere, of various persons, what is there to make me doubt that Leander's exploit was perfectly practicable? If three individuals did more than passing the Hellespont, why should he have done less? But Mr. Turner failed, and, naturally seeking a plausible excuse for his failure, lays the blame on the Asiatic side of the strait. To me the cause is evident; he tried to swim *directly* across, instead of going higher up to take the vantage. He might as well have tried to fly over Mount Athos.

"That a young Greek of the heroic times, in love, and with his limbs in full vigour, might have succeeded in such an attempt, is neither wonderful nor doubtful. Whether he attempted it or not, is another question, because he might have had a *small boat* to save him the trouble.

"I am yours very truly,

"BYRON."

"*P. S.* Mr. Turner says, that the swimming from Europe to Asia was 'the easiest part of the task.' I doubt whether Leander found it so, as it was the return: however, he had several hours between the intervals. The argument of Mr. T. 'that, higher up, or lower down, the strait widens so considerably that he would save little labour by his starting,' is only good for indifferent swimmers. A man of any practice or skill will always consider the distance less than the strength of the stream. If Ekenhead and myself had thought of crossing at the narrowest point, instead of going up to the cape above it, we should have been swept down to Tenedos. The strait is, however, not extraordinarily wide, even where it broadens above and below the forts. As the frigate was stationed some time in the Dardanelles, waiting for the firman, I bathed often in the strait, subsequently to our traject, and generally on the Asiatic side, without perceiving the greater strength of the opposing stream, by which Mr. Turner palliates his own failure. Our amusement in the small bay which opens immediately below the Asiatic fort, was to dive for the land tortoises, which we flung in on purpose, as they amphibiously crawled along the bottom: this does not argue any greater violence of current than on the European shore. With regard to the modest insinuation, that we chose the European side as 'easier,' I appeal to Mr. Hobhouse, and Admiral Bathurst, if it be true or no; poor Ekenhead being since dead. Had we been aware of any such difference of current, as is asserted, we should at least have proved it, and were not likely to have given it up in the twenty-five minutes of Mr. Turner's own experiment."

CHAPTER XXII.

Constantinople.—Description.—The Dogs and the Dead.—Landed at Tophana.—The masterless Dogs.—The Slave Market.—The Seraglio.—The Defects in the Description.

THE spot where the frigate came to anchor affords but an imperfect view of the Ottoman capital. A few tall white minarets, and the domes of the great mosques only are in sight, interspersed with trees and mean masses of domestic buildings, and in the distance inland on the left, the redoubted castle of the Seven Towers is seen rising above the gloomy walls:—and unlike every other European city, a profound silence prevails over all. This remarkable characteristic of Constantinople is owing to the very few wheel-carriages employed in the city. In other respects the view around is lively, and in fine weather quickened with innumerable objects in motion. In the calmest days the rippling in the flow of the Bosphorus is like the running of a river. In the fifth canto of Don Juan, Lord Byron has seized the principal features, and delineated them with sparkling effect.

> The European with the Asian shore,
> Sprinkled with palaces; the ocean stream
> Here and there studded with a seventy-four;
> Sophia's cupola with golden gleam;
> The cypress groves; Olympus high and hoar;
> The twelve isles, and the more than I could dream,
> Far less describe, present the very view
> Which charm'd the charming Mary Montague.

In the morning when his Lordship left the ship the wind blew strongly from the north-east, and the rushing current of the Bosphorus dashed with great violence against the rocky projections of the shore, as the captain's boat was rowed against the stream.

> The wind swept down the Euxine, and the wave
> Broke foaming o'er the blue Symplegades.
> 'T is a grand sight, from off the Giant's Grave,
> To watch the progress of those rolling seas
> Between the Bosphorus, as they lash and lave
> Europe and Asia, you being quite at ease.

"The sensations produced by the state of the weather, and leaving a comfortable cabin, were," says Mr. Hobhouse, "in unison with the impressions which we felt when passing under the palace of the sultans, and gazing at the gloomy cypresses which rise above the walls, we saw two dogs gnawing a dead body." The description in The Siege of Corinth of the dogs devouring the dead, owes its origin to this incident.

> And he saw the lean dogs beneath the wall,
> Hold o'er the dead their carnival.
> Gorging and growling o'er carcass and limb,
> They were too busy to bark at him.
> From a Tartar's scull they had stripp'd the flesh,
> As ye peel the fig when its fruit is fresh,
> And their white tusks crunched on the whiter scull,
> As it slipp'd through their jaws when their edge grew dull;
> As they lazily mumbled the bones of the dead,
> When they scarce could rise from the spot where they fed;
> So well had they broken a lingering fast,
> With those who had fallen for that night's repast.
> And Alp knew by the turbans that roll'd on the sand,
> The foremost of these were the best of his band.
> Crimson and green were the shawls of their wear,
> And each scalp had a single long tuft of hair,
> All the rest was shaven and bare.
> The scalps were in the wild dog's maw,
> The hair was tangled round his jaw.
> But close by the shore on the edge of the gulf,
> There sat a vulture flapping a wolf,
> Who had stolen from the hills, but kept away,
> Scared by the dogs, from the human prey;
> But he seized on his share of a steed that lay,
> Pick'd by the birds, on the sands of the bay.

This hideous picture is a striking instance of the uses to which imaginative power may turn the slightest hint, and of horror augmented till it reach that extreme point at which the ridiculous commences. The whole compass of English poetry affords no parallel to this passage. It even exceeds the celebrated catalogue of dreadful things on the sacramental table in Tam O'Shanter. It is true, that the revolting circumstances described by Byron are less sublime in their associations than those of Burns, being mere visible images, unconnected with ideas of guilt, and unlike

> The knife a father's throat had mangled,
> Whom his sin son o' life bereft:
> The gray hairs yet stack to the heft.

Nor is there in the vivid group of the vulture flapping the wolf, any accessory to rouse stronger emotions, than those which are associated with the sight of energy and courage, while the covert insinuation, that the bird is actuated by some instigation of retribution in pursuing the wolf for having run away with the bone, approaches the very point and line where the horrible merges in the ludicrous. The whole passage is fearfully distinct, and though in its circumstances, as the poet himself says, "sickening," is yet an amazing display of poetical power.

The frigate set the travellers on shore at Tophane, from which the road ascends to Pera. Near this landing-place is a large fountain, and around it a public stand of horses ready saddled, attended by boys. On some of these Lord Byron and his friend, with the officers who had accompanied them, mounted and rode up the steep hill, to the principal Frank Hotel, in Pera, where they intended to lodge. In the course of the ride their attention was attracted to the prodigious number of masterless dogs which lounge and lurk about the corners of the streets; a nuisance both dangerous and disagreeable, but which the Turks not only tolerate but protect. It is no uncommon thing to see a litter of puppies with their mother, nestled in a mat placed on purpose for them in a nook, by some charitable Mussulman of the neighbourhood; for notwithstanding their merciless military practices, the Turks are pitiful-hearted to dumb animals and slaves. Constantinople has, however, been so often and so well described, that it is unnecessary to notice its different objects of curiosity here, except in so far as they have been contributory to the stores of the Poet.

The slave-market was, of course, not unvisited, but the description in Don Juan is more indebted to the author's fancy, than any of those other bright

reflections of realities to which I have hitherto directed the attention of the reader. The market is, in fact, very uninteresting; few slaves are ever to be seen in it, and the place itself has an odious resemblance to Smithfield. I imagine, therefore, that the trade in slaves is chiefly managed by private bargaining. When there, I saw only two men for sale, whites, who appeared very little concerned about their destination, certainly not more than English rustics offering themselves for hire to the farmers at a fair. Doubtless, there was a time when the slave-market of Constantinople presented a different spectacle, but the trade itself has undergone a change—the Christians are now interdicted from purchasing slaves,—the luxury of the guilt is reserved for the exclusive enjoyment of the Turks. Still, as a description of things which may have been, Byron's market is probable and curious.

> A crowd of shivering slaves of every nation,
> And age and sex; were in the market ranged;
> Each bevy with the merchant in his station.
> Poor creatures! their good looks were sadly changed.
> All, save the blacks, seem'd jaded with vexation,
> From friends, and home, and freedom far estranged.
> The negroes more philosophy displayed,
> Used to it, no doubt, as eels are to be flayed.
>
> Like a backgammon board, the place was dotted
> With whites and blacks in groups, on show for sale,
> Though rather more irregularly spotted;
> Some bought the jet, while others chose the pale.
>
> No lady e'er is ogled by a lover,
> Horse by a black-leg, broad-cloth by a tailor,
> Fee by a counsel, felon by a jailor,
> As is a slave by his intended bidder.
> 'T is pleasant purchasing our fellow-creatures;
> And all are to be sold, if you consider
> Their passions, and are dexterous; some by features
> Are bought up, others by a warlike leader;
> Some by a place—as lend their years or natures;
> The most by ready cash—but all have prices,
> From crowns to kicks, according to their vices.

The account of the interior of the seraglio in Don Juan may be probably correct, and may have been drawn in several particulars from an inspection of some of the palaces, but the descriptions of the imperial harem are entirely fanciful. I am persuaded by different circumstances that Byron could not have been in those sacred chambers of any of the seraglios. At the time I was in Constantinople, only one of the imperial residences was accessible to strangers, and it was unfurnished. The great seraglio was not accessible beyond the courts, except in those apartments where the sultan received his officers and visiters of state. Indeed, the whole account of the customs and usages of the interior of the seraglio, as described in Don Juan, can only be regarded as inventions; and, though the descriptions abound in picturesque beauty, they have not that air of truth and fact about them, which render the pictures of Byron so generally valuable, independent of their poetical excellence. In those he has given of the apartments of the men, the liveliness and fidelity of his pencil cannot be denied, but the Arabian tales, and Vathek, seem to have had more influence on his fancy, in describing the imperial harem, than a knowledge of actual things and appearances. Not that the latter are inferior to the former in beauty, or are without images and lineaments of graphic distinctness, but they want that air of reality which constitutes the singular excellence of his scenes drawn from nature; and there is a vagueness in them which has the effect of making them obscure, and even fantastical. Indeed, except when he paints from actual models, from living persons and existing things, his superiority, at least his originality, is not so obvious; and thus it happens, that his gorgeous description of the sultan's seraglio is like a versified passage of an Arabian tale, while the imagery of Childe Harold's visit to Ali Pashaw has all the freshness and life of an actual scene. The following is, indeed, more like an imitation of Vathek, than any thing that had been seen, or is in existence. I quote it for the contrast it affords to the visit referred to, and in illustration of the distinction which should be made between beauties derived from actual scenes and adventures, and compilations from memory and imagination, which are supposed to display so much more of creative invention.

> And thus they parted, each by separate doors;
> Baba led Juan onward room by room,
> Through glittering galleries and o'er marble floors,
> Till a gigantic portal through the gloom
> Haughty and huge along the distance towers,
> And wafted far arose a rich perfume:
> It seem'd as though they came upon a shrine,
> For all was vast, still, fragrant, and divine.
>
> The giant door was broad and bright and high,
> Of gilded bronze, and carved in curious guise;
> Warriors thereon were battling furiously;
> Here stalks the victor, there the vanquish'd lies;
> There captives led in triumph droop the eye,
> And in perspective many a squadron flies.
> It seems the work of times before the line,
> Of Rome transplanted, fell with Constantine.
>
> This massy portal stood at the wide close
> Of a huge hall, and on its either side
> Two little dwarfs, the least you could suppose,
> Were sate, like ugly imps, as if allied
> In mockery to the enormous gate, which rose
> O'er them in almost pyramidic pride.

CHAPTER XXIII.

Dispute with the Ambassador.—Reflections on Byron's Pride of Rank.—Abandons his Oriental Travels.—Recembarks in the Salsette.—The Dagger Scene.—Zea.—Returns to Athens.—Tour in the Morea.—Dangerous Illness.—Return to Athens.—The Adventure on which the Giaour is founded.

Although Lord Byron remained two months in Constantinople, and visited every object of interest and curiosity, within and around it, he yet brought away with him fewer poetical impressions than from any other part of the Ottoman dominions; at least he has made less use in his works of what he saw and learned there, than of the materials he collected in other places.

From whatever cause it arose, the self-abstraction which I had noticed at Smyrna, was remarked about

him while he was in the capital, and the same jealousy of his rank was so nervously awake, that it led him to attempt an obtrusion on the ambassadorial etiquettes—which he probably regretted.

It has grown into a custom at Constantinople, when the foreign ministers are admitted to audiences of ceremony with the sultan, to allow the subjects and travellers of their respective nations to accompany them, both to swell the pomp of the spectacle, and to gratify their curiosity. Mr. Adair, our ambassador, for whom the Salsette had been sent, had his audience of leave appointed soon after Lord Byron's arrival, and his Lordship was particularly anxious to occupy a station of distinction in the procession. The pretension was ridiculous in itself, and showed less acquaintance with courtly ceremonies than might have been expected in a person of his rank and intelligence. Mr. Adair assured him that he could obtain no particular place; that in the arrangements for the ceremonial, only the persons connected with the embassy could be considered, and that the Turks neither acknowledged the precedence, nor could be requested to consider the distinctions, of our nobility. Byron, however, still persisted, and the minister was obliged to refer him on the subject to the Austrian Internuncio, a high authority in questions of etiquette, whose opinion was decidedly against the pretension.

The pride of rank was indeed one of the greatest weaknesses of Lord Byron, and every thing, even of the most accidental kind, which seemed to come between the wind and his nobility, was repelled on the spot. I recollect having some debate with him once respecting a point of etiquette, which arose between him and Sir William Drummond, somewhere in Portugal or Spain. Sir William was at the time an ambassador, (not, however, I believe, in the country where the incident occurred) and was on the point of taking precedence in passing from one room to another, when Byron stepped in before him. The action was undoubtedly rude on the part of his Lordship, even though Sir William had presumed too far on his ribbon: to me it seemed also wrong; for, by the custom of all nations from time immemorial, ambassadors have been allowed their official rank in passing through foreign countries, while peers in the same circumstances claim no rank at all; even in our own colonies it has been doubted if they may take precedence of the legislative counsellors. But the rights of rank are best determined by the heralds, and I have only to remark, that it is almost inconceivable that such things should have so morbidly affected the sensibility of Lord Byron; yet they certainly did so, and even to a ridiculous degree. On one occasion, when he lodged in St. James's-street, I recollect him rating the footman for using a double knock in accidental thoughtlessness.

These little infirmities are, however, at most only calculated to excite a smile; there is no turpitude in them, and they merit notice but as indications of the humour of character. It was his Lordship's foible to overrate his rank, to grudge his deformity beyond reason, and to exaggerate the condition of his family and circumstances. But the alloy of such small vanities, his caprice and feline temper, were as vapour compared with the mass of rich and rare ore which constituted the nucleus of his brilliancy.

He had not been long in Constantinople, when a change came over his intentions; the journey to Persia was abandoned, and the dreams of India were dissolved. The particular causes which produced this change are not very apparent, but Mr. Hobhouse was, at the same time, directed to return home, and perhaps that circumstance had some influence on his decision, which he communicated to his mother, informing her, that he should probably return to Greece. As in that letter he alludes to his embarrassment on account of remittances, it is probable that the neglect of his agent, with respect to them, was the main cause which induced him to determine on going no farther.

Accordingly, on the 14th of July, he embarked with Mr. Hobhouse and the ambassador on board the Salsette. It was in the course of the passage to the island of Zea, where he was put on shore, that one of the most emphatic incidents of his life occurred; an incident which throws a remarkable gleam into the springs and intricacies of his character—more, perhaps, than any thing which has yet been mentioned.

One day, as he was walking the quarter-deck, he lifted an ataghan, (it might be one of the midshipmen's weapons) and unsheathing it, said, contemplating the blade, "I should like to know how a person feels after committing murder." By those who have inquiringly noticed the extraordinary cast of his metaphysical associations, this dagger scene must be regarded as both impressive and solemn: the wish to know how a man felt after committing murder does not imply any desire to perpetrate the crime. The feeling might be appreciated by experiencing any actual degree of guilt; for it is not the deed, the sentiment which follows it makes the horror. But it is doing injustice to suppose the expression of such a wish dictated by desire. Lord Byron has been heard to express, in the eccentricity of conversation, wishes for a more intense knowledge of remorse than murder itself could give. There is, however, a wide and wild difference between the curiosity that prompts the wish to know the exactitude of any feeling or idea, and the direful passions that instigate to guilty gratifications.

Being landed, according to his request, with his valet, two Albanians, and a Tartar, on the shore of Zea, it may be easily conceived that he saw the ship depart with a feeling before unfelt. It was the first time he was left companionless, and the scene around was calculated to nourish stern fancies, even though there was not much of suffering to be withstood.

The landing-place in the port of Zea I recollect distinctly. The port itself is a small land-locked gulf, or as the Scottish Highlander would call it, a lock. The banks are rocky and forbidding; the hills, which rise to the altitude of mountains, have, in a long course of ages, been always inhabited by a civilized people. Their precipitous sides are formed into in-

numerable artificial terraces, the aspect of which, austere, ruinous, and ancient, produces on the mind of the stranger a sense of the presence of a greater antiquity than the sight of monuments of mere labour and art. The town stands high upon the mountain; I counted on the lower side of the road which leads to it forty-nine of those terraces at one place under me, and on the opposite hills, in several places, upwards of sixty. Whether Lord Byron ascended to the town is doubtful. I have never heard him mention that he had; and I am inclined to think that he proceeded at once to Athens by one of the boats which frequent the harbour.

At Athens he met an old fellow-collegian, the Marquis of Sligo, with whom he soon after travelled as far as Corinth; the marquis turning off there for Tripolizza, while Byron went forward to Patras, where he had some needful business to transact with the consul. He then made the tour of the Morea, in the course of which he visited the vizier Velhi Pashaw, by whom he was treated, as every other English traveller of the time was, with great distinction and hospitality.

Having occasion to go back to Patras, he was seized by the local fever there, and reduced to death's door. On his recovery he returned to Athens, where he found the marquis, with Lady Hester Stanhope, and Mr. Bruce, afterwards so celebrated for his adventures in assisting the escape of the French general Lavalette. He took possession of the apartments which I had occupied in the monastery, and made them his home during the remainder of his residence in Greece; but when I returned to Athens, in October, he was not there. I found, however, his valet, Fletcher, in possession.

There is no very clear account of the manner in which Lord Byron employed himself after his return to Athens, but various intimations in his correspondence show that during the winter his pen was not idle. It would, however, be to neglect an important occurrence, not to notice that during the time when he was at Athens alone, the incident which he afterwards embodied in the impassioned fragments of the Giaour came to pass, and to apprize the reader that the story is founded on an adventure which happened to himself: he was, in fact, the cause of the girl being condemned and sentenced to be sewn up in a sack and thrown into the sea.

One day as he was returning from bathing in the Piræus, he met the procession going down to the shore to execute the sentence which the waywode had pronounced on the girl; and learning the object of the ceremony, and who was the victim, he immediately interfered with great resolution; for, on observing some hesitation on the part of the leader of the escort to return with him to the governor's house, he drew a pistol and threatened to shoot him on the spot. The man then turned about, and accompanied him back, when, partly by bribery and entreaty, he succeeded in obtaining a pardon for her, on condition that she was sent immediately out of the city. Byron conveyed her to the monastery, and on the same night sent her off to Thebes, where she found a safe asylum.

With this affair I may close his adventures in Greece; for, although he remained several months subsequently at Athens, he was in a great measure stationary. His health, which was never robust, was impaired by the effects of the fever which lingered about him; perhaps, too, by the humiliating anxiety which he suffered on account of the uncertainty of his remittances. But however this may have been, it was fortunate for his fame that he returned to England at the period he did, for the climate of the Mediterranean was detrimental to his constitution. The heat oppressed him so much as to be positive suffering, and scarcely had he reached Malta, on his way home, when he was visited again with a tertian ague.

CHAPTER XXIV.

Arrival in London.—Mr. Dallas's Patronage.—Arranges for the Publication of Childe Harold.—The death of Mrs. Byron.—His Sorrow.—His Affair with Mr. Moore.—Their Meeting at Mr. Rogers's House, and Friendship.

Lord Byron arrived in London about the middle of July, 1811, having been absent a few days more than two years. The embarrassed condition in which he found his affairs sufficiently explains the dejection and uneasiness with which he was afflicted during the latter part of his residence in Greece; and yet it was not such as ought to have affected him so deeply, nor have I ever been able to comprehend wherefore so much stress has been laid on his supposed friendlessness. In respect both to it and to his ravelled fortune, a great deal too much has been too often said; and the manliness of his character has suffered by the puling.

His correspondence shows that he had several friends to whom he was much attached, and his disposition justifies the belief that, had he not been well persuaded the attachment was reciprocal, he would not have remained on terms of intimacy with them. And though for his rank not rich, he was still able to maintain all its suitable exhibition. The world could never regard as an object of compassion or sympathy an English noble, whose income was enough to support his dignity among his peers, and whose poverty, however grievous to his pride, caused only the privation of extravagance. But it cannot be controverted, that there was an innate predilection in the mind of Lord Byron to mystify every thing about himself; he was actuated by a passion to excite attention, and, like every other passion, it was often indulged at the expense of propriety. He had the infirmity of speaking, though vaguely, and in obscure hints and allusions, more of his personal concerns than is commonly deemed consistent with a correct estimate of the interest which mankind take in the cares of one another. But he lived to feel and to rue the consequences: to repent he could not, for the cause was

in the very element of his nature. It was a blemish as incurable as the deformity of his foot.

On his arrival in London, his relation, Mr. Dallas, called on him, and in the course of their first brief conversation his Lordship mentioned that he had written a paraphrase of Horace's Art of Poetry, but said nothing then of Childe Harold, a circumstance which leads me to suspect that he offered him the slighter work first, to enjoy his surprise afterwards at the greater. If so, the result answered the intent. Mr. Dallas carried home with him the paraphrase of Horace, with which he was grievously disappointed; so much so, that on meeting his Lordship again in the morning, and being reluctant to speak of it as he really thought, he only expressed some surprise that his noble friend should have produced nothing else during his long absence.

I can easily conceive the emphatic indifference, if my conjecture be well founded, with which Lord Byron must have said to him, "I have occasionally written short poems, besides a great many stanzas in Spenser's measure, relative to the countries I have visited: they are not worth troubling you with, but you shall have them all with you, if you like."

Childe Harold's Pilgrimage was accordingly placed in his hands; Mr. Dallas took it home, and was not slow in discovering its beauties, for in the course of the same evening he despatched a note to his Lordship, as fair a specimen of the style of an elderly patronising gentleman as can well be imagined: "You have written," said he, "one of the most delightful poems I ever read. If I wrote this in flattery, I should deserve your contempt rather than your friendship. I have been so fascinated with Childe Harold, that I have not been able to lay it down; I would almost pledge my life on its advancing the reputation of your poetical powers, and on its gaining you great honour and regard, if you will do me the credit and favour of attending to my suggestions."

For some reason or another, Lord Byron, however, felt or feigned great reluctance to publish Childe Harold. Possibly his repugnance was dictated by diffidence, not with respect to its merits, but from a consciousness that the hero of the poem exhibited traits and resemblances of himself. It would indeed be injustice to his judgment and taste, to suppose he was not sensible of the superiority of the terse and energetic poetry which brightens and burns in every stanza of the Pilgrimage, compared with the loose and sprawling lines, and dull rhythm of the paraphrase. It is true that he alleged it had been condemned by a good critic; but still I cannot conceive he was so blind to excellence, as to prefer in sincerity the other composition, which was only an imitation. But the arguments of Mr. Dallas prevailed, and in due season Childe Harold was prepared for the press.

In the meantime, while busily engaged in his literary projects with Mr. Dallas, and in law affairs with his agent, he was suddenly summoned to Newstead by the state of his mother's health: before he reached the Abbey she had breathed her last. The event deeply affected him; he had not seen her since his return, and a presentiment possessed her when they parted, that she was never to see him again.

Notwithstanding her violent temper and other unseemly conduct, her affection for him had been so fond and dear, that he undoubtedly returned it with unaffected sincerity; and, from many casual and incidental expressions which I have heard him employ concerning her, I am persuaded that his filial love was not at any time even of an ordinary kind. During her life he might feel uneasy respecting her, apprehensive on account of her ungovernable passions and indiscretions, but the manner in which he lamented her death clearly proves that the integrity of his affection had never been impaired.

On the night after his arrival at the Abbey, the waiting-woman of Mrs. Byron, in passing the door of the room where the corpse lay, heard the sound of some one sighing heavily within, and on entering found his Lordship sitting in the dark beside the bed. She remonstrated with him for so giving way to grief, when he burst into tears, and exclaimed, "I had but one friend in the world, and she is gone." Of the fervency of his sorrow I do therefore think there can be no doubt; the very endeavour which he made to conceal it by indifference was a proof of its depth and anguish, though he hazarded the strictures of the world by the indecorum of his conduct on the occasion of the funeral. Having declined to follow the remains himself, he stood looking from the hall-door at the procession, till the whole had moved away; and then, turning to one of the servants, the only person left, he desired him to fetch the sparring-gloves, and proceeded with him to his usual exercise. But the scene was impressive, and spoke eloquently of a grieved heart: he sparred in silence all the time, and the servant thought that he hit harder than was his habit; at last he suddenly flung away the gloves, and retired to his own room.

As soon as the funeral was over, the publication of Childe Harold was resumed, but it went slowly through the press. In the mean time an incident occurred to him which deserves to be noted—because it is one of the most remarkable in his life, and has given rise to consequences affecting his fame—with advantage.

In English Bards and Scotch Reviewers, he had alluded, with provoking pleasantry, to a meeting which had taken place at Chalk Farm, some years before, between Mr. Jeffrey, the Edinburgh Reviewer, and Mr. Moore, without recollecting, indeed without having heard, that Mr. Moore had explained, through the newspapers, what was alleged to have been ridiculous in the affair. This revival of the subject, especially as it called in question the truth of Mr. Moore's statement, obliged that gentleman to demand an explanation; but Lord Byron being abroad, did not receive this letter, and of course knew not of its contents, so that, on his return, Mr. Moore was induced to address his Lordship again. The correspondence which en-

sued is honourable to the spirit and feelings of both.

Mr. Moore, after referring to his first letter, restated the nature of the insult which the passage in the note to the poem was calculated to convey, adding, "It is now useless to speak of the steps with which it was my intention to follow up that letter; the time which has elapsed since then, though it has done away neither the injury nor the feeling of it, has in many respects materially altered my situation, and the only object I have now in writing to your Lordship, is to preserve some consistency with that former letter, and to prove to you that the injured feeling still exists, however circumstances may compel me to be deaf to its dictates at present. When I say 'injured feeling,' let me assure your Lordship that there is not a single vindictive sentiment in my mind towards you; I mean but to express that uneasiness under what I consider to be a charge of falsehood, which must haunt a man of any feeling to his grave, unless the insult be retracted or atoned for; and which, if I did not feel, I should indeed deserve far worse than your Lordship's satire could inflict upon me." And he concluded by saying, that so far from being influenced by any angry or resentful feeling, it would give him sincere pleasure if, by any satisfactory explanation, his Lordship would enable him to seek the honour of being ranked among his acquaintance.

The answer of Lord Byron was diplomatic but manly. He declared that he never received Mr. Moore's letter, and assured him that in whatever part of the world it had reached him, he would have deemed it his duty to return and answer it in person; that he knew nothing of the advertisement to which Mr. Moore had alluded, and consequently could not have had the slightest idea of "giving the lie" to an address which he had never seen. "When I put my name to the production," said his Lordship, "which has occasioned this correspondence, I became responsible to all whom it might concern, to explain where it requires explanation, and where insufficiently or too sufficiently explicit, at all events to satisfy; my situation leaves me no choice; it rests with the injured and the angry to obtain reparation in their own way. With regard to the passage in question, *you* were certainly *not* the person towards whom I felt personally hostile: on the contrary, my whole thoughts were engrossed by one whom I had reason to consider as my worst literary enemy, nor could I foresee that his former antagonist was about to become his champion. You do not specify what you would wish to have done. I can neither retract nor apologize for a charge of falsehood which I never advanced."

In reply, Mr. Moore commenced by acknowledging that his Lordship's letter was upon the whole as satisfactory as he could expect; and, after alluding to specific circumstances in the case, concluded thus: "As your Lordship does not show any wish to proceed beyond the rigid formulary of explanation, it is not for me to make any further advances. We Irishmen, in business of this kind, seldom know any medium between decided hostility and decided friendship. But as any approaches toward the latter alternative must now depend entirely on your Lordship, I have only to repeat that I am satisfied with your letter." Here the correspondence would probably, with most people, have been closed, but Lord Byron's sensibility was interested, and would not let it rest. Accordingly, on the following day, he rejoined: "Soon after my return to England, my friend Mr. Hodgson apprized me that a letter for me was in his possession; but a domestic event hurrying me from London immediately after, the letter, which may most probably be your own, is still unopened in his keeping. If, on examination of the address, the similarity of the hand-writing should lead to such a conclusion, it shall be opened in your presence, for the satisfaction of all parties. Mr. H. is at present out of town; on Friday I shall see him, and request him to forward it to my address. With regard to the latter part of both your letters, until the principal point was discussed between us, I felt myself at a loss in what manner to reply. Was I to anticipate friendship from one who conceived me to have charged him with falsehood? were not advances under such circumstances to be misconstrued, not perhaps by the person to whom they were addressed, but by others? In my case such a step was impracticable. If you, who conceived yourself to be the offended person, are satisfied that you had no cause for offence, it will not be difficult to convince me of it. My situation, as I have before stated, leaves me no choice. I should have felt proud of your acquaintance had it commenced under other circumstances, but it must rest with you to determine how far it may proceed after so *auspicious* a beginning."

Mr. Moore acknowledges that he was somewhat piqued at the manner in which his efforts towards a more friendly understanding were received, and hastened to close the correspondence by a short note, saying that his Lordship had made him feel the imprudence he was guilty of in wandering from the point immediately in discussion between them. This drew immediately from Lord Byron the following frank and openhearted reply:

"You must excuse my troubling you once more upon this very unpleasant subject. It would be a satisfaction to me, and I should think to yourself, that the unopened letter in Mr. Hodgson's possession (supposing it to prove your own) should be returned in *statu quo* to the writer, particularly as you expressed yourself 'not quite easy under the manner in which I had dwelt on its miscarriage.'

"A few words more, and I shall not trouble you further. I felt, and still feel, very much flattered by those parts of your correspondence which held out the prospect of our becoming acquainted. If I did not meet them, in the first instance, as perhaps I ought, let the situation in which I was placed be my defence. You have *now* declared yourself *satisfied*, and on that point we are no longer at issue. If, therefore, you still retain any wish to do me the honour you hinted at, I shall be most happy to meet you

when, where, and how you please, and I presume you will not attribute my saying thus much to any unworthy motive."

The result was a dinner at the house of Mr. Rogers, the amiable and celebrated author of The Pleasures of Memory, and the only guest, besides the two adversaries, was Mr. Campbell, author of The Pleasures of Hope: a poetical group of four not easily to be matched among contemporaries in any age or country.

The meeting could not but be interesting, and Mr. Moore has described the effect it had on himself with a felicitous warmth, which showed how much he enjoyed the party, and was pleased with the friendship that ensued.

"Among the impressions," says he, "which this meeting left on me, what I chiefly remember to have remarked was the nobleness of his air, his beauty, the gentleness of his voice and manners, and—what was naturally not the least attraction—his marked kindness for myself. Being in mourning for his mother, the colour as well of his dress, as of his glossy, curling, and picturesque hair, gave more effect to the pure spiritual paleness of his features, in the expression of which, when he spoke, there was a perpetual play of lively thought, though melancholy was their habitual character when in repose."

CHAPTER XXV.

The Libel in the Scourge.—The general impression of his Character.—Improvement in his Manners, as his Merit was acknowledged by the Public.—His Address in Management.—His first Speech in Parliament.—The Publication of Childe Harold.—Its Reception and Effect.

During the first winter after Lord Byron had returned to England, I was frequently with him. Childe Harold was not then published; and although the impression of his satire, English Bards and Scotch Reviewers, was still strong upon the public, he could not well be said to have been then a celebrated character. At that time the strongest feeling by which he appeared to be actuated, was indignation against a writer in a scurrilous publication, called The Scourge; in which he was not only treated with unjustifiable malignity, but charged with being, as he told me himself, the illegitimate son of a murderer. I had not read the work; but the writer, who could make such an absurd accusation, must have been strangely ignorant of the very circumstances from which he derived the materials of his own libel. When Lord Byron mentioned the subject to me, and that he was consulting Sir Vickery Gibbs, with the intention of prosecuting the publisher and the author, I advised him, as well as I could, to desist—simply because the allegations referred to well known occurrences, his granduncle's duel with Mr. Chaworth, and the order of the House of Peers to produce evidence of his grandfather's marriage with Miss Trevannion; the facts of which being matter of history and public record, superseded the necessity of any proceeding.

Knowing how deeply this affair agitated him at that time, I was not surprised at the sequestration in which he held himself—and which made those who were not acquainted with his shy and mystical nature, apply to him the description of his own Lara:

> The chief of Lara is return'd again:
> And why had Lara cross'd the bounding main?—
> Left by his sire too young such loss to know,
> Lord of himself;—that heritage of woe.
> In him inexplicably mix'd appear'd
> Much to be loved and hated, sought and fear'd,
> Opinion varying o'er his hidden lot,
> In praise or railing ne'er his name forgot.
> His silence form'd a theme for others' prate;
> They guess'd, they gazed, they fain would know his fate
> What had he been? what was he, thus unknown,
> Who walk'd their world, his lineage only known?
> A hater of his kind? yet some would say,
> With them he could seem gay amidst the gay;
> But own'd that smile, if oft observed and near,
> Waned in its mirth, and wither'd to a sneer;
> That smile might reach his lip, but pass'd not by;
> None e'er could trace its laughter to his eye;
> Yet there was softness, too, in his regard,
> At times a heart as not by nature hard,
> But once perceived, his spirit seemed to chide
> Such weakness as unworthy of its pride,
> And steel'd itself as scorning to redeem
> One doubt from others' half-withheld esteem;
> In self-inflicted penance of a breast
> Which tenderness might once have wrung from rest;
> In vigilance of grief that would compel
> The soul to hate for having loved too well.
> There was in him a vital scorn of all,
> As if the worst had fallen which could befall.
> He stood a stranger in this breathing world,
> An erring spirit from another hurl'd;
> A thing of dark imaginings, that shaped
> By choice the perils he by chance escaped.

Such was Byron to common observance on his return. I recollect one night meeting him at the Opera. Seeing me with a gentleman whom he did not know, and to whom he was unknown, he addressed me in Italian, and we continued to converse for some time in that language. My friend, who in the meanwhile had been observing him with curiosity, conceiving him to be a foreigner, inquired in the course of the evening who he was, remarking, that he had never seen a man with such a Cain-like mark on the forehead before, alluding to that singular scowl which struck me so forcibly when I first saw him, and which appears to have made a stronger impression upon me than it did upon many others. I never, in fact, could overcome entirely the prejudice of the first impression, although I ought to have been gratified by the friendship and confidence with which he always appeared disposed to treat me. When Childe Harold was printed, he sent me a quarto copy before the publication; a favour and distinction I have always prized; and the copy which he gave me of The Bride of Abydos was one he had prepared for a new edition, and which contains, in his own writing, these six lines in no other copy:

> Bless'd—as the Muezzin's strain from Mecca's wall
> To pilgrims pure and prostrate at his call.

> Soft—as the melody of youthful days
> That steals the trembling tear of speechless praise,
> Sweet—as his native song to exile's ears,
> Shall sound each tone thy long-loved voice endears.

He had not, it is true, at the period of which I am speaking, gathered much of his fame; but the gale was rising, and though the vessel was evidently yielding to the breeze, she was neither crank nor unsteady. On the contrary, the more he became an object of public interest, the less did he indulge his capricious humour. About the time when The Bride of Abydos was published, he appeared disposed to settle into a consistent character—especially after the first sale of Newstead. Before that particular event, he was often so disturbed in his mind, that he could not conceal his unhappiness, and frequently spoke of leaving England for ever.

Although few men were more under the impulses of passion than Lord Byron, there was yet a curious kind of management about him, which showed that he was well aware how much of the world's favour was to be won by it. Long before Childe Harold appeared, it was generally known that he had a poem in the press, and various surmises, to stimulate curiosity, were circulated concerning it: I do not say that these were by his orders, or under his directions, but on one occasion I did fancy that I could discern a touch of his own hand in a paragraph in the Morning Post, in which he was mentioned as having returned from an excursion into the interior of Africa; and, when I alluded to it, my suspicion was confirmed by his embarrassment.

I mention this incident not in the spirit of detraction; for in the paragraph there was nothing of puff, though certainly something of oddity; but as a trait of character, indicative of the appetite for distinction by which, about this period, he became so powerfully incited, that at last it grew into a diseased crave, and to such a degree, that were the figure allowable, it might be said, the mouth being incapable of supplying adequate means to appease it, every pore became another mouth greedy of nourishment. I am, however, hastening on too fast. Lord Byron was, at that time, far indeed from being ruled by any such inordinate passion; the fears, the timidity, and bashfulness of young desire still clung to him, and he was throbbing with doubt if he should be found worthy of the high prize for which he was about to offer himself a candidate. The course he adopted on the occasion, whether dictated by management, or the effect of accident, was, however, well calculated to attract attention to his *début* as a public man.

When Childe Harold was ready for publication, he determined to make his first appearance as an orator in the House of Lords: the occasion was judiciously chosen, being a debate on the Nottingham frame-breaking bill; a subject on which it was natural to suppose he possessed some local knowledge that might bear upon a question directed so exclusively against transactions in his own county. He prepared himself, as the best orators do in their first essays, not only by composing, but writing down the whole of his speech beforehand. The reception he met with was flattering; he was complimented warmly by some of the speakers on his own side; but it must be confessed that his *début* was more showy than promising. It lacked weight in metal, as was observed at the time; and the mode of delivery was more like a schoolboy's recital than a masculine grapple with an argument. It was, moreover, full of rhetorical exaggerations, and disfigured with conceits. Still it scintillated with talent, and justified the opinion that he was an extraordinary young man, probably destined to distinction, though he might not be a statesman.

Mr. Dallas gives a lively account of his elation on the occasion. "When he left the great chamber," says that gentleman, "I went and met him in the passage: he was glowing with success, and much agitated. I had an umbrella in my right hand, not expecting that he would put out his hand to me; in my haste to take it when offered, I had advanced my left hand: 'What!' said he, 'give your friend your left hand upon such an occasion?' I showed the cause, and immediately changing the umbrella to the other, I gave him my right hand, which he shook and pressed warmly. He was greatly elated, and repeated some of the compliments which had been paid him, and mentioned one or two of the peers who had desired to be introduced to him. He concluded by saying, that he had, by his speech, given me the best advertisement for Childe Harold's Pilgrimage."

It is upon this latter circumstance, that I have ventured to state my suspicion, that there was a degree of worldly management in making his first appearance in the House of Lords, so immediately preceding the publication of his poem. This speech was, indeed, a splendid advertisement, but the greater and brighter merits of the poem soon proved that it was not requisite, for the speech made no impression, but the poem was at once hailed with delight and admiration. It filled a vacancy in the public mind, which the excitement and inflation arising from the mighty events of the age had created. The world, in its condition and circumstances, was prepared to receive a work so original, vigorous, and beautiful; and the reception was such, that there was no undue extravagance in the noble author saying in his memorandum, "I awoke one morning and found myself famous."

But he was not to be allowed to revel in such triumphant success with impunity. If the great spirits of the time were smitten with astonishment at the splendour of the rising fire, the imps and elves of malignity and malice fluttered their bat-wings in all directions. Those whom the Poet had afflicted in his satire, and who had remained quietly crouching with lacerated shoulders in the hope that their flagellation would be forgotten, and that the avenging demon, who had so punished their imbecility, would pass away, were terrified from their obscurity. They came like moths to the candle, and sarcasms in the satire which had long been unheeded, in the belief

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that they would soon be forgotten, were felt to have been barbed with irremediable venom, when they beheld the avenger

Towering in his pride of place.

CHAPTER XXVI.

Sketches of Character.—His friendly Dispositions.—Introduce Prince K——to him.—Our last interview.—His continued Kindness towards me.—Instance of it to one of my Friends.

For some time after the publication of Childe Harold, the noble author appeared to more advantage than I ever afterwards saw him. He was soothed by success, and the universal applause which attended his poem seemed to make him think more kindly of the world, of which he has too often complained, while it would be difficult to discover, in his career and fortunes, that he had ever received any cause from it to justify his complaint.

At no time, I imagine, could it be said that Lord Byron was one of those men who interest themselves in the concerns of others. He had always too much to do with his own thoughts about himself to afford time for the consideration of aught that was lower in his affections. But still he had many amiable fits, and at the particular period to which I allude, he evinced a constancy in the disposition to oblige, which proved how little self-control was wanting to have made him as pleasant as he was uniformly interesting. I felt this towards myself in a matter which had certainly the grace of condescension in it, at the expense of some trouble to him. I then lived at the corner of Bridge Street, Westminster, and in going to the House of Lords he frequently stopped to inquire if I wanted a frank. His conversation, at the same time, was of a milder vein, and with the single exception of one day, while dining together at the St. Alban's, it was light and playful, as if gaiety had become its habitude.

Perhaps I regarded him too curiously, and more than once it struck me that he thought so. For at times, when he was in his comfortless moods, he has talked of his affairs and perplexities as if I had been much more acquainted with them than I had any opportunity of being. But he was a subject for study; such as is rarely met with—at least, he was so to me; for his weaknesses were as interesting as his talents, and he often indulged in expressions which would have been blemishes in the reflections of other men, but which in him often proved the germs of philosophical imaginings. He was the least qualified for any sort of business of all men I have ever known; so skinless in sensibility as respected himself, and so distrustful in his universal apprehensions of human nature as respected others. It was, indeed, a wild, though a beautiful error of nature, to endow a spirit with such discerning faculties, and yet render it unfit to deal with mankind. But these reflections belong more properly to a general estimate of his character, than to the immediate purpose before me, which was principally to describe the happy effects which the splendid reception of Childe Harold had on his feelings; effects which, however, did not last long. He was gratified to the fulness of his hopes; but the adulation was enjoyed to excess, and his infirmities were aggravated by the surfeit. I did not, however, see the progress of the change, as in the course of the summer I went to Scotland, and soon after again abroad. But on my return, in the following spring, it was very obvious.

I found him, in one respect, greatly improved; there was more of a formed character about him; he was evidently, at the first glance, more mannered, or endeavouring to be so, and easier with the proprieties of his rank; but he had risen in his own estimation above the honours so willingly paid to his genius, and was again longing for additional renown. Not content with being acknowledged as the first poet of the age, and a respectable orator in the House of Lords, he was aspiring to the eclat of a man of gallantry, so that many of the most ungracious peculiarities of his temper, though brought under better discipline, were again in full activity.

Considering how much he was then caressed, I ought to have been proud of the warmth with which he received me. I did not, however, so often see him as in the previous year; for I was then on the eve of my marriage, and I should not so soon, after my return to London, have probably renewed my visits, but a foreign nobleman of the highest rank, who had done me the honour to treat me as a friend, came at that juncture to this country, and knowing I had been acquainted with Lord Byron he requested me to introduce him to his Lordship. This rendered a visit preliminary to the introduction necessary, and so long as my distinguished friend remained in town, we again often met. But after he left for the country my visits became few and far between; owing to nothing but that change in a man's pursuits and associates which are among some of the evils of matrimony. It is somewhat remarkable, that of the last visit I ever paid him, he has made rather a particular memorandum. I remember well, that it was in many respects an occasion not to be at once forgotten; for among other things, after lighter topics, he explained to me a variety of tribulations in his affairs, and I urged him, in consequence, to marry, with the frankness which his confidence encouraged; subjoining certain items of other good advice concerning a *liaison* which he was supposed to have formed, and which Mr. Moore does not appear to have known, though it was much talked of at the time.

During that visit the youthful peculiarities of his temper and character showed all their original blemish. But, as usual, when such was the case, he was often more interesting than when in his discreeter moods. He gave me a copy of The Bride of Abydos, with a very kind inscription on it, which I have already mentioned; but, still there was an impression on my mind that led me to believe he could not have been very well pleased with some parts of my conn-

selling. This, however, appears not to have been the case; on the contrary, the tone of his record breathes something of kindness; and long after, I received different reasons to believe his recollection of me was warm and friendly.

When he had retired to Genoa, I gave a gentleman a letter to him, partly that I might hear something of his real way of life, and partly in the hope of gratifying my friend by the sight of one of whom he had heard so much. The reception from his Lordship was flattering to me; and as the account of it contains what I think a characteristic picture, the reader will, I doubt not, be pleased to see so much of it as may be made public without violating the decorum which should always be observed in describing the incidents of private intercourse, when the consent of all parties cannot be obtained to the publication.

"Dear Galt, "*Edinburgh, June* 3, 1830.

"Though I shall always retain a lively general recollection of my agreeable interview with Lord Byron at Genoa, in May, 1823, so long time has since elapsed that much of the aroma of the pleasure has evaporated, and I can but recall generalities. At that time there was an impression in Genoa that he was averse to receive visits from Englishmen, and I was indeed advised not to think of calling on him, as I might run the risk of meeting with a savage reception. However, I resolved to send your note, and to the surprise of every one the messenger brought a most polite answer, in which, after expressing the satisfaction of hearing of his old friend and fellow traveller, he added that he would do himself the honour of calling on me next day, which he accordingly did; but owing to the officious blundering of an Italian waiter, who mentioned I was at dinner, his Lordship sent up his card with his compliments that he would not *déranger* the party; I was determined, however, that he should not escape me in this way, and drove out to his residence next morning, when, upon his English valet taking up my name, I was immediately admitted.

"As every one forms a picture to himself of remarkable characters, I had depicted his Lordship in my mind as a tall, sombre, Childe Harold personage, tinctured somewhat with aristocratic hauteur. You may therefore guess my surprise when the door opened, and I saw, leaning upon the lock, a light animated figure, rather *petite* than otherwise, dressed in a nankeen hussar-braided jacket, trowsers of the same material, with a white waistcoat; his countenance pale, but the complexion clear and healthful; with the hair coming down in little curls on each side of his fine forehead.

"He came towards me with an easy cheerfulness of manner, and after some preliminary inquiries concerning yourself, we entered into a conversation which lasted two hours, in the course of which I felt myself perfectly at ease, from his Lordship's natural and simple manners; indeed so much so, that forgetting all my anticipations, I found myself conversing with him with as fluent an intercourse of mind as I ever experienced, even with yourself.

"It is impossible for me at present to overtake a detail of what passed, but as it produced a kind of scene, I may mention one incident.

"Having remarked that, in a long course of desultory reading, I had read most of what had been said by English travellers concerning Italy; yet, on coming to it, I found there was no country of which I had less accurate notions; that among other things I was much struck with the harshness of the language. He seemed to jerk at this, and immediately observed, that perhaps in going rapidly through the country, I might not have had many opportunities of hearing it politely spoken. 'Now,' said he, 'there are supposed to be nineteen dialects of the Italian language, and I shall let you hear a lady speak the principal of them, who is considered to do it very well.' I pricked up my ears at hearing this, as I considered it would afford me an opportunity of seeing the far-famed Countess Guiccioli. His Lordship immediately rose and left the apartment, returning in the course of a minute or two leading in the lady, and while arranging chairs for the trio, he said to me, 'I shall make her speak each of the principal dialects, but you are not to mind how I pronounce, for I do not speak Italian well.' After the scene had been performed he resumed to me, 'Now what do you think?' To which I answered, that my opinion still remained unaltered. He seemed at this to fall into a little revery, and then said abruptly, 'Why,'t is very odd, Moore thought the same.' 'Does your Lordship mean Tom Moore?' 'Yes.' 'Ah, then, my Lord I shall adhere with more pertinacity to my opinion, when I hear that a man of his exquisite taste in poetry and harmony was also of that opinion.'

"You will be asking what I thought of the lady; I had certainly heard much of her high personal attractions, but all I can say is, that in my eyes her graces did not rank above mediocrity. They were youth, plumpness, and good-nature."

CHAPTER XXVII.

Remarkable Coincidences.—Plagiarisms of his Lordship.

There is a curious note in the memoranda which Lord Byron kept in the year 1813, that I should not pass unnoticed, because it refers to myself, and moreover is characteristic of the excoriated sensibility with which his Lordship felt every thing that touched or affected him or his.

When I had read The Bride of Abydos, I wrote to him my opinion of it, and mentioned that there was a remarkable coincidence in the story, with a matter in which I had been interested. I have no copy of the letter, and I forget the expressions employed, but Lord Byron seemed to think they implied that he had taken the story from something of mine.

The note is:

"Galt says there is a coincidence between the first part of 'The Bride' and some story of his, whether published or not, I know not, never having seen it. He is almost the last person on whom any one would commit literary larceny, and I am not conscious of any witting thefts on any of the genus. As to originality, all pretensions are ludicrous; there is nothing new under the sun."

It is sufficiently clear that he was offended with what I had said, and was somewhat excited. I have not been able at present to find his answer to my letter, but it would appear by the subjoined that he had written to me something which led me to imagine he was offended at my observations, and that I had, in consequence, deprecated his wrath.

"My dear Galt, *Dec.* 11, 1813.

"There was no offence—there *could* be none. I thought it by no means impossible that we might have hit on something similar, particularly as you are a dramatist, and was anxious to assure you of the truth, viz., that I had not wittingly seized upon plot, sentiment, or incident; and I am very glad that I had not in any respect trenched upon your subjects. Something still more singular is, that the *first* part, where you have found a coincidence in some events within your observations on *life*, was *drawn* from *observation* of mine also, and I meant to have gone on with the story, but on *second* thoughts, I thought myself *two centuries* at least too late for the subject; which, though admitting of very powerful feeling and description, yet is not adapted for this age, at least this country. Though the finest works of the Greeks, one of Schiller's and Alfieri's, in modern times, besides several of our *old* (and best) dramatists, have been grounded on incidents of a similar cast, I therefore altered it as you perceive, and in so doing have weakened the whole, by interrupting the train of thought; and in composition I do not think *second* thoughts are the best, though *second* expressions may improve the first ideas.

"I do not know how other men feel towards those they have met abroad, but to me there seems a kind of tie established between all who have met together in a foreign country, as if we had met in a state of preexistence, and were talking over a life that has ceased; but I always look forward to renewing my travels; and though you, I think, are now stationary, if I can at all forward your pursuits *there* as well as here, I shall be truly glad in the opportunity.

"Ever yours very sincerely. B.

"P. S. I believe I leave town for a day or two on Monday, but after that I am always at home, and happy to see you till half-past two."

This letter was dated on Saturday the 11th of September, 1813. On Sunday the 12th, he made the following other note in his memorandum-book:

"By Galt's answer, I find it is some story in *real* life, and not any work with which my late composition coincides. It is still more singular, for mine is drawn from *existence* also."

The most amusing part of this little fracas is the denial of his Lordship, as to pilfering the thoughts and fancies of others, for it so happens that the first passage of The Bride of Abydos, the poem in question, is almost a literal and unacknowledged translation from Goethe, which was pointed out in some of the periodicals soon after the work was published.

Then, as to his not thieving from me or mine, I believe the fact to be as he has stated; but there are singular circumstances connected with some of his other productions, of which the account is at least curious.

On leaving England I began to write a poem in the Spenserian measure. It was called The Unknown, and was intended to describe, in narrating the voyages and adventures of a pilgrim who had embarked for the Holy Land, the scenes I expected to visit. I was occasionally engaged in this composition during the passage with Lord Byron from Gibraltar to Malta, and he knew what I was about. In stating this, I beg to be distinctly understood, as in no way whatever intending to insinuate that this work had any influence on the composition of Childe Harold's Pilgrimage, which Lord Byron began to write in Albania; but it must be considered as something extraordinary, that the two works should have been so similar in plan, and in the structure of the verse. His Lordship never saw my attempt that I know of, nor did I his poem until it was printed. It is needless to add, that beyond the plan and verse there was no other similarity between the two works; I wish there had been.

His Lordship has published a poem, called The Curse of Minerva, the subject of which is the vengeance of the goddess on Lord Elgin for the rape of the Parthenon. It has so happened that I wrote at Athens a burlesque poem on nearly the same subject, (mine relates the vengeance of all the gods, which I called The Atheniad;) the manuscript was sent to his Lordship in Asia Minor, and returned to me through Mr. Hobhouse. His Curse of Minerva I saw for the first time in 1828, in Galignani's edition of his works.

In the Giaour, which he published a short time before The Bride of Abydos, he has this passage, descriptive of the anxiety with which the mother of Hassan looks out for the arrival of her son:

"The browsing camels' bells are tinkling—
His mother look'd from her lattice high;
She saw the dews of the eve besprinkling
The pastures green beneath her eye:
She saw the planets faintly twinkling—
'T is twilight—sure his train is nigh!
She could not rest in the garden bower,
But gazed through the grate of his steepest tower:
Why comes he not?—his steeds are fleet—
Nor shrink they from the summer heat.
Why sends not the bridegroom his promised gift?
Is his heart more cold or his barb less swift?

His Lordship was well read in the Bible, and the book of Judges, chap. v and verse 28, has the following passage:

"The mother of Sisera looked out at a window

and cried through the lattice, Why is his chariot so long in coming; why tarry the wheels of his chariot?"

It was, indeed, an early trick of his Lordship to filch good things. In the lamentation for Kirke White, in which he compares him to an eagle wounded by an arrow feathered from his own wing, he says,

> So the struck eagle, stretch'd upon the plain,
> No more through rolling clouds to soar again,
> View'd his own feather on the fatal dart,
> And wing'd the shaft that quiver'd in his heart.

The ancients have certainly stolen the best ideas of the moderns; this very thought may be found in the works of that ancient-modern, Waller:

> That eagle's fate and mine are one,
> Which on the shaft that made him die
> Espied a feather of his own,
> Wherewith he wont to soar on high.

His Lordship disdained to commit any larceny on me; and no doubt the following passage from the Giaour is perfectly original:

> It is as if the dead could feel
> The icy worm around them steal;
> And shudder as the reptiles creep
> To revel o'er their rotting sleep,
> Without the power to scare away
> The cold consumers of their clay.

I do not claim any paternity in these lines: but not the most judicious action of all my youth, was to publish certain dramatic sketches, and his Lordship had the printed book in his possession long before the Giaour was published, and may have read the following passage in a dream, which was intended to be very hideous:

> ——————Then did I hear around
> The chirme and chirrupping of busy reptiles
> At hideous banquet on the royal dead;—
> Full soon methought the loathsome epicures
> Came thick on me, and underneath my shroud
> I felt the many-foot and beetle creep,
> And on my breast the cold worm coil and crawl.

However, I have said quite enough on this subject, both as respects myself and his seeming plagiarisms, which might be multiplied to legions. Such occasional accidental imitations are not things of much importance. All poets, and authors in general, avail themselves of their reading and knowledge to enhance the interest of their works. It can only be considered as one of Lord Byron's spurts of spleen, that he felt so much about a "coincidence," which ought not to have disturbed him: but it may be thought by the notice taken of it, that it disturbs myself more than it really does; and that it would have been enough to have merely said—Perhaps, when some friend is hereafter doing as indulgently for me the same kind of task that I have undertaken for Byron, there may be found among my memoranda notes as little flattering to his Lordship as those in his concerning me. I hope, however, that friend will have more respect for my memory than to imitate the taste of Mr. Moore.

CHAPTER XXVIII.

Lord Byron in 1813.—The Lady's Tragedy.—Miss Milbanke.—Growing Uneasiness of Lord Byron's Mind.—The Friar's Ghost.—The Marriage.—A Member of the Drury-Lane Committee.—Embarrassed Affairs.—The Separation.

The year 1813 was perhaps the period of all Lord Byron's life in which he was seen to most advantage. The fame of Childe Harold was then in his brightest noon; and in that year he produced The Giaour and The Bride of Abydos—compositions not only of equal power, but even tinted with superior beauties. He was himself soothed by the full enjoyment of his political rank and station; and though his manners and character had not exactly answered to the stern and stately imaginations which had been formed of his dispositions and appearance, still he was acknowledged to be no common man, and his company in consequence was eagerly courted.

It forms no part of the plan of this work to repeat the gossip and tattle of private society; but occurrences happened to Lord Byron which engaged both, and some of them cannot well be passed over unnoticed. One of these took place during the spring of this year, and having been a subject of newspaper remark, it may with less impropriety be mentioned than others which were more indecorously made the topics of general discussion. The incident alluded to was an extravagant scene enacted by a lady of high rank, at a rout given by Lady Heathcote; in which, in revenge, as it was reported, for having been rejected by Lord Byron, she made a suicidal attempt with an instrument which scarcely penetrated, if it could even inflict any permanent mark on, the skin.

The insane attachment of this eccentric lady to his Lordship was well known: insane is the only epithet than can be applied to the actions of a married woman, who, in the disguise of her page, flung herself to a man, who, as she told a friend of mine, was ashamed to be in love with her because she was not beautiful—an expression at once curious and just, evincing a shrewd perception of the springs of his Lordship's conduct, and the acuteness blended with frenzy and talent which distinguished herself. Lord Byron unquestionably at that time cared little for her. In showing me her picture, some two or three days after the affair, and laughing at the absurdity of it, he bestowed on her the endearing diminutive of vixen, with a hard-hearted adjective that I judiciously omit.

The immediate cause of this tragical flourish was never very well understood; but in the course of the evening she had made several attempts to fasten on his Lordship, and was shunned: certain it is, she had not, like Burke in the House of Commons, premeditatedly brought a dagger in her reticule, on purpose for the scene; but, seeing herself an object of scorn, she seized the first weapon she could find—some said a pair of scissars—others more scandalously a broken jelly-glass, and attempted an incision of the jugular, to the consternation of all the Dowagers, and

the pathetic admiration of every Miss, who witnessed or heard of the rapture.

Lord Byron at the time was in another room, talking with Prince K——, when Lord P—— came, with a face full of consternation, and told them what had happened. The cruel Poet, instead of being agitated by the tidings, or standing in the smallest degree in need of a smelling-bottle, knitted his scowl, and said, with a contemptuous indifference, "It is only a trick." All things considered, he was perhaps not uncharitable; and a man of less vanity would have felt pretty much as his Lordship appeared to do on the occasion. The whole affair was eminently ridiculous; and what increased the absurdity, was a letter she addressed to a friend of mine on the subject, and which he thought too good to be reserved only for his own particular study.

It was in this year that Lord Byron first proposed for Miss Milbanke; having been urged by several of his friends to marry, that lady was specially recommended to him for a wife. It has been alleged, that he deeply resented her rejection of his proposal; and I doubt not, in the first instance, his vanity may have been a little piqued; but as he cherished no very animated attachment to her, and moreover, as she enjoyed no celebrity in public opinion to make the rejection important, the resentment was not, I am persuaded, either of an intense or vindictive kind. On the contrary, he has borne testimony to the respect in which he held her character and accomplishments; and an incidental remark in his journal, "I shall be in love with her again, if I don't take care," is proof enough that his anger was not of a very fierce or long-lived kind.

The account ascribed to him by Captain Medwin of his introduction to Miss Milbanke, and the history of their attachment, ought not to be omitted, because it serves to illustrate, in some degree, the state of his feelings towards her, and is so probable, that I doubt not it is in the main correct:

"The first time of my seeing Miss Milbanke was at Lady ****'s. It was a fatal day; and I remember, that in going up stairs I stumbled, and remarked to Moore, who accompanied me, that it was a bad omen. I ought to have taken the warning. On entering the room, I observed a young lady more simply dressed than the rest of the assembly, sitting alone upon a sofa. I took her for a female companion, and asked if I was right in my conjecture? 'She is a great heiress,' said he in a whisper, that became lower as he proceeded, 'you had better marry her, and repair the old place, Newstead.'

"There was something piquant, and what we term pretty, in Miss Milbanke. Her features were small and feminine, though not regular. She had the fairest skin imaginable. Her figure was perfect for her height, and there was a simplicity, a retired modesty about her, which was very characteristic, and formed a happy contrast to the cold artificial formality, and studied stiffness, which is called fashion. She interested me exceedingly. I became daily more attached to her, and it ended in my making her a proposal that was rejected. Her refusal was couched in terms which could not offend me. I was, besides, persuaded, that in declining my offer, she was governed by the influence of her mother; and was the more confirmed in my opinion, by her reviving our correspondence herself twelve months after. The tenour of her letter was, that although she could not love me, she desired my friendship. Friendship is a dangerous word for young ladies; it is love full-fledged, and waiting for a fine day to fly."

But Lord Byron possessed these sort of irrepressible predilections, was so much the agent of impulses, that he could not keep long in unison with the world, or in harmony with his friends. Without malice, or the instigation of any ill spirit, he was continually provoking malignity and revenge. His verses on the Princess Charlotte weeping, and his other merciless satire on her father, begot him no friends, and armed the hatred of his enemies. There was, indeed, something like ingratitude in the attack on the Regent, for his Royal Highness had been particularly civil; had intimated a wish to have him introduced to him; and Byron, fond of the distinction, spoke of it with a sense of gratification. These instances, as well as others, of gratuitous spleen, only justified the misrepresentations which had been insinuated against himself, and what was humour in his nature was ascribed to vice in his principles.

Before the year was at an end, his popularity was evidently beginning to wane: of this he was conscious himself, and braved the frequent attacks on his character and genius with an affectation of indifference, under which those who had at all observed the singular associations of his recollections and ideas, must have discerned the symptoms of a strange disease. He was tainted with an Herodian malady of the mind: his thoughts were often hateful to himself; but there was an ecstasy in the conception, as if delight could be mingled with horror. I think, however, he struggled to master the fatality, and that his resolution to marry was dictated by an honourable desire to give hostages to society, against the wild wilfulness of his imagination.

It is a curious and a mystical fact, that at the period to which I am alluding, and a very short time, only a little month, before he successfully solicited the hand of Miss Milbanke, being at Newstead, he fancied that he saw the ghost of the monk which is supposed to haunt the abbey, and to make its ominous appearance when misfortune or death impends over the master of the mansion.—The story of the apparition in the sixteenth canto of Don Juan is derived from this family legend, and Norman Abbey, in the thirteenth of the same poem, is a rich and elaborate description of Newstead.

After his proposal to Miss Milbanke had been accepted, a considerable time, nearly three months elapsed, before the marriage was completed, in consequence of the embarrassed condition in which, when the necessary settlements were to be made, he found

his affairs. This state of things, with the previous unhappy controversy with himself, and anger at the world, was ill calculated to gladden his nuptials: but, besides these real evils, his mind was awed with gloomy presentiments, a shadow of some advancing misfortune darkened his spirit; and the ceremony was performed with sacrificial feelings, and those dark and chilling circumstances, which he has so touchingly described in the Dream:

> I saw him stand
> Before an altar with a gentle bride;
> Her face was fair, but was not that which made
> The starlight of his boyhood:—as he stood
> Even at the altar, o'er his brow there came
> The selfsame aspect, and the quivering shock
> That in the antique oratory shook
> His bosom in its solitude; and then—
> As in that hour—a moment o'er his face
> The tablet of unutterable thoughts
> Was traced—and then it faded as it came,
> And he stood calm and quiet, and he spoke
> The fitting vows, but heard not his own words,
> And all things reel'd around him: he could see
> Not that which was, nor that which should have been—
> But the old mansion and the accustom'd hall,
> And the remember'd chambers, and the place,
> The day, the hour, the sunshine and the shade,
> All things pertaining to that place and hour,
> And her, who was his destiny, came back,
> And thrust themselves between him and the light.

This is very affectingly described; and his prose description bears testimony to its correctness. "It had been predicted by Mrs. Williams, that twenty-seven was to be a dangerous age for me. The fortune-telling witch was right; it was destined to prove so. I shall never forget the 2d of January, 1815; Lady Byron was the only unconcerned person present; Lady Noel, her mother, cried; I trembled like a leaf, made the wrong responses, and after the ceremony called her Miss Milbanke.

"There is a singular history attached to the ring. The very day the match was concluded a ring of my mother's, that had been lost, was dug up by the gardener at Newstead. I thought it was sent on purpose for the wedding; but my mother's marriage had not been a fortunate one, and this ring was doomed to be the seal of an unhappier union still.

"After the ordeal was over, we set off for a country-seat of Sir Ralph's, (Lady B.'s father,) and I was surprised at the arrangements for the journey, and somewhat out of humour, to find the lady's maid stuck between me and my bride. It was rather too early to assume the husband; so I was forced to submit, but it was not with a very good grace. I have been accused of saying, on getting into the carriage, that I had married Lady Byron out of spite, and because she had refused me twice. Though I was for a moment vexed at her prudery, or whatever you may choose to call it, if I had made so uncavalier, not to say brutal a speech, I am convinced Lady Byron would instantly have left the carriage to me and the maid. She had spirit enough to have done so, and would properly have resented the affront. Our honeymoon was not all sunshine; it had its clouds.

"I was not so young when my father died, but that I perfectly remember him, and had a very early horror of matrimony from the sight of domestic broils: this feeling came over me very strongly at my wedding. Something whispered me that I was sealing my own death-warrant. I am a great believer in presentiments: Socrates's demon was not a fiction; Monk Lewis had his monitor, and Napoleon many warnings. At the last moment I would have retreated, could I have done so; I called to mind a friend of mine, who had married a young, beautiful, and rich girl, and yet was miserable: he had strongly urged me against putting my neck in the same yoke."

For some time after the marriage things went on in the usual matrimonial routine, until he was chosen into the managing committee of Drury-Lane, an office in which, had he possessed the slightest degree of talent for business, he might have done much good.[1] It was justly expected that the illiterate presumption which had so long deterred poetical genius from approaching the stage, would have shrunk abashed from before him; but he either felt not the importance of the duty he had been called to perform, or, what is more probable, yielding to the allurements of the moment, forgot that duty in the amusement which he derived from the talents and peculiarities of the players. No situation could be more unfit for a man of his temperament, than one which exposed him to form intimacies with persons whose profession, almost necessarily, leads them to undervalue the domestic virtues.

It is said that the course of life into which he was drawn after he joined the managing committee of Drury-Lane was not in unison with the methodical habits of Lady Byron. But independently of out-door causes of connubial discontent and incompatibility of temper, their domestic affairs were falling into confusion.

"My income at this period," says Lord Byron, "was small, and somewhat bespoken. We had a house in town, gave dinner parties, had separate car-

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[1] Byron, while on the Drury-Lane committee, was talking one evening behind the scenes to the *corps dramatique* of the misconduct of a female at the rival house; and was pleased to say to Terry, "Had I been Harris, I would have turned her out of the house." "And had I been the lady," replied Miss T. Kelly, "I would have put on breeches and challenged your Lordship."—"In that case," retorted Byron, "I might have considered whether it would be worth my while to turn *sans-culotte*, and accept the challenge."

. . . . . .

The Honourable Mr. Skeffington had written a Tragedy, called the "Mysterious Bride," which was fairly damned on the first night. A masquerade took place soon after this fatal catastrophe, to which went John Cam Hobhouse as a Spanish nun who had been ravished by the French army, under the protection of his Lordship. The Hon. Mr. Skeffington compassionating the unfortunate young woman, asked, in a very sentimental manner, of Byron, "Who is she?" "The Mysterious Bride," replied his Lordship. This was a rap on the teeth to the unfortunate author. B. A.

riages, and launched into every sort of extravagance. This could not last long; my wife's ten thousand pounds soon melted away. I was beset by duns, and at length an execution was levied, and the bailiffs put in possession of the very beds we had to sleep on. This was no very agreeable state of affairs, no very pleasant scene for Lady Byron to witness; and it was agreed she should pay her father a visit till the storm had blown over, and some arrangement had been made with my creditors." From this visit her Ladyship never returned; a separation took place; but too much has been said to the world respecting it, and I have no taste for the subject. Whatever was the immediate cause, the event itself was not of so rare a kind as to deserve that the attention of the public should be indelicately courted to it.*

Beyond all question, however, Lord Byron's notions of connubial obligations were rather philosophical. "There are," said he, to Captain Parry, "so many undefinable and nameless, and not to be named, causes of dislike, aversion, and disgust, in the matrimonial state, that it is always impossible for the public, or the friends of the parties, to judge between man and wife. Theirs is a relation about which nobody but themselves can form a correct idea, or have any right to speak. As long as neither party commits gross injustice towards the other; as long as neither the woman nor the man is guilty of any offence which is injurious to the community; as long as the husband provides for his offspring, and secures the public against the dangers arising from their neglected education, or from the charge of supporting them; by what right does it censure him for ceasing to dwell under the same roof with a woman, who is to him, because he knows her, while others do not, an object of loathing? Can any thing be more monstrous, than for the public voice to compel individuals, who dislike each other, to continue their cohabitation? This is at least the effect of its interfering with a relationship, of which it has no possible means of judging. It does not indeed drag a man to a woman's bed by physical force, but it does exert a moral force continually and effectively to accomplish the same purpose. Nobody can escape this force, but those who are too high or those who are too low for public opinion to reach; or those hypocrites who are, before others, the loudest in their approbation of the empty and unmeaning forms of society, that they may securely indulge all their propensities in secret."

In the course of the conversation in which he is represented to have stated these opinions, he added what I have pleasure in quoting, because the sentiments are generous in respect to his wife, and strikingly characteristic of himself:

"Lady Byron has a liberal mind, particularly as to religious opinions: and I wish when I married her that I had possessed the same command over myself that I now do. Had I possessed a little more wisdom and more forbearance, we might have been happy. I wished, when I was just married, to have remained in the country, particularly till my pecuniary embarrassments were over. I knew the society of London; I knew the characters of many, who are called ladies, with whom Lady Byron would necessarily have to associate, and I dreaded her contact with them. But I have too much of my mother about me to be dictated to; I like freedom from constraint; I hate artificial regulations: my conduct has always been dictated by my own feelings, and Lady Byron was quite the creature of rules. She was not permitted either to ride, or run, or walk, but as the physician prescribed. She was not suffered to go out when I wished to go: and then the old house was a mere ghost-house, I dreamed of ghosts and thought of them waking! It was an existence I could not support!" Here Lord Byron broke off abruptly, saying, "I hate to speak of my family affairs, though I have been compelled to talk nonsense concerning them to some of my butterfly visiters, glad on any terms to get rid of their importunities. I long to be again on the mountains. I am fond of solitude, and should never talk nonsense, if I always found plain men to talk to."

CHAPTER XXIX.

Reflections on his domestic Verses.—Consideration of his Works.—The Corsair.—Probabilities of the Character and Incidents of the Story.—On the Difference between poetical Invention and moral Experience: illustrated by the Difference between the Genius of Shakspeare and that of Byron.

THE task just concluded may disappoint the expectations of some of my readers, but I would rather have said less than so much, could so little have been allowed; for I have never been able to reconcile to my notions of propriety the exposure of domestic concerns which the world has no right claim to know, and can only urge the plea of curiosity for desiring to see explained. The scope of my undertaking comprehends only the public and intellectual character of Lord Byron; every word that I have found it necessary to say respecting his private affairs has been set down with reluctance; nor should I have touched so freely on his failings, but that the consequences have deeply influenced his poetical conceptions.

* The cause of the separation of Lord and Lady Byron appears to have been this—want of money to keep up an establishment suiting to their rank. On the marriage Byron received 10,000*l.* with his wife, and both entered on the expensive round of fashionable life. They gave dinners, and had separate carriages. Lady Byron's 10,000*l.* soon melted away, and his Lordship's property was small, and he

"Was sole heir
To a Chancery suit."

Debts accumulated, and duns infested the house. At last an execution was levied, and the very beds on which the noble pair slept were seized. B. A.

There is, however, one point connected with his conjugal differences which cannot be overlooked, nor noticed without animadversion. He was too active himself in bespeaking the public sympathy against his lady. It is true that but for that error the world might never have seen the verses written by him on the occasion; and perhaps it was the friends who were about him at the time who ought chiefly to be blamed for having given them circulation: but, in saying this, I am departing from the rule I had prescribed to myself, while I ought only to have remarked that the compositions alluded to, both the Fare-thee-well, and the Anathema on Mrs. Charlemont, are splendid corroborations of the metaphysical fact which it is the main object of this work to illustrate, namely, that Byron was only original and truly great when he wrote from the dictates of his own breast, and described from the suggestions of things he had seen. When his imagination found not in his subject oses for the materials of his experience, and opportunities to imbody them, it seemed to be no longer the same high and mysterious faculty that so ruled the tides of the feelings of others. He then appeared a more ordinary poet—a skilful verse-maker. The necromancy which held the reader spell-bound became ineffectual; and the charm and the glory which interested so intensely, and shone so radiantly on his configurations from realities, all failed and faded; for his genius dealt not with airy fancies, but had its power and dominion amidst the living and the local of the actual world.

I shall now return to the consideration of his works, and the first in order is The Corsair, published in 1814. He seems to have been perfectly sensible that this beautiful composition was in his best peculiar manner. It is indeed a pirate's isle, peopled with his own creatures.

It has been alleged that Lord Byron was indebted to Sir Walter Scott's poem of Rokeby for the leading incidents of the Corsair, but the resemblance is not to me very obvious: besides, the whole style of the poem is so strikingly in his own manner, that even had he borrowed the plan, it was only as a thread to string his own original conceptions upon; the beauty and brilliancy of them could not be borrowed, and are not imitations.

There were two islands in the Archipelago when Lord Byron was in Greece, considered as the chief haunts of the pirates, Stampalia, and a long narrow island between Cape Colonna and Zea. Jura also was a little tainted in its reputation. I think, however, from the description, that the pirate's isle of the Corsair is the island off Cape Colonna. It is a rude, rocky mass. I know not to what particular Coron, if there be more than one, the Poet alludes; for the Coron of the Morea is neighbour to, if not in, the Mainote territory, a tract of country which never submitted to the Turks, and was exempted from the jurisdiction of mussulman officers by the payment of an annual tribute. The Mainotes themselves are all pirates and robbers. If it be in that Coron that Byron has placed Seyd the pashaw, it must be attributed to inadvertency. His Lordship was never there, nor in any part of Maina; nor does he describe the place, a circumstance which of itself goes far to prove the inadvertency. It is, however, only in making it the seat of a Turkish pashaw that any error has been committed. In working out the incidents of the poem where descriptions of scenery are given, they relate chiefly to Athens and its neighbourhood. In themselves these descriptions are executed with an exquisite felicity, but they are brought in without any obvious reason wherefore. In fact they appear to have been written independently of the poem, and are patched on "shreds of purple" which could have been spared.

The character of Conrad the Corsair may be described as a combination of the warrior of Albania and a naval officer—Childe Harold mingled with the hero of the Giaour.

> A man of loneliness and mystery,
> Scarce seen to smile, and seldom heard to sigh;
> Robust, but not Herculean, to the sight
> No giant frame sets forth his common height;
> Yet in the whole, who paused to look again
> Saw more than marks the crowd of vulgar men:
> They gaze and marvel how, and still confess
> That thus it is, but why they cannot guess.
> Sun-burnt his cheek, his forehead high and pale,
> The sable curls in wild profusion veil,
> And oft perforce his rising lip reveals
> The haughtier thought it curbs, but scarce conceals;
> Though smooth his voice, and calm his general mien,
> Still seems there something he would not have seen.
> His features' deepening lines and varying hue
> At times attracted, yet perplex'd the view,
> As if within that murkiness of mind
> Work'd feelings fearful, and yet undefined:
> Such might it be—that none could truly tell—
> Too close inquiry his stern glance would quell.
> There breathed but few whose aspect might defy
> The full encounter of his searching eye;
> He had the skill, when Cunning's gaze would seek
> To probe his heart and watch his changing cheek,
> At once the observer's purpose to espy,
> And on himself roll back his scrutiny,
> Lest he to Conrad rather should betray
> Some secret thought, than drag that chief's to day.
>
> There was a laughing devil in his sneer,
> That raised emotions both of rage and fear;
> And where his frown of hatred darkly fell,
> Hope withering fled, and mercy sigh'd farewell.

It will be allowed that, in this portrait, some of the darker features, and harsher lineaments of Byron himself, are very evident, but with a more fixed sternness than belonged to him; for it was only by fits that he could put on such severity. Conrad is, however, a higher creation than any which he had previously described. Instead of the listlessness of Childe Harold, he is active and enterprising; such as the noble pilgrim would have been, but for the satiety which had relaxed his energies. There is also about him a solemnity different from the animation of the Giaour—a penitential despair arising from a cause undisclosed. The Giaour, though wounded and fettered, and laid in a dungeon, would not have felt as Conrad is supposed to feel in that situation. The following bold

and terrific verses, descriptive of the maelstrom agitations of remorse, could not have been appropriately applied to the despair of grief, the predominant source of emotion in the Giaour.

> There is a war, a chaos of the mind,
> When all its elements convulsed, combined,
> Lie dark and jarring with perturbed force,
> And gnashing with impenitent remorse;
> That jugglingfiend who never spake before,
> But cries, "I warn'd thee," when the deed is o'er.
> Vain voice! the spirit burning, but unbent,
> May writhe, rebel—the weak alone repent.

The character of Conrad is undoubtedly finely imagined; as the painters would say, it is in the highest style of art, and brought out with sublime effect; but still it is only another phase of the same portentous meteor, that was nebulous in Childe Harold, and fiery in the Giaour. To the safe and shop-resorting inhabitants of Christendom, the Corsair seems to present many improbabilities; nevertheless, it is true to nature, and in every part of the Levant the traveller meets with individuals whose air and physiognomy remind him of Conrad. The incidents of the story, also, so wild and extravagant to the snug and legal notions of England, are not more in keeping with the character, than they are in accordance with fact and reality. The poet suffers immeasurable injustice, when it is attempted to determine the probability of the wild scenes and wilder adventurers of his tales, by the circumstances and characters of the law-regulated system of our diurnal affairs. Probability is a standard formed by experience, and it is not surprising that the anchorites of libraries should object to the improbability of the Corsair, and yet acknowledge the poetical power displayed in the composition; for it is a work which could only have been written by one who had himself seen or heard on the spot of transactions similar to those he has described. No course of reading could have supplied materials for a narration so faithfully descriptive of the accidents to which an Ægean pirate is exposed as the Corsair. Had Lord Byron never been out of England, the production of a work so appropriate in reflection, so wild in spirit, and so bold in invention, as in that case it would have been, would have entitled him to the highest honours of original conception, or been rejected as extravagant; considered as the result of things seen, and of probabilities suggested by transactions not uncommon in the region where his genius gathered the ingredients of its sorceries, more than the half of its merits disappear, while the other half brighten with the lustre of truth. The manners, the actions, and the incidents, were new to the English mind; but to the inhabitant of the Levant they have long been familiar, and the traveller who visits that region will hesitate to admit that Lord Byron possessed those creative powers, and that discernment of dark bosoms for which he is so much celebrated; because he will see there how little of invention was necessary to form such heroes as Conrad, and how much the actual traffic of life and trade is constantly stimulating enterprise and bravery. But let it not, therefore, be supposed that I would undervalue either the genius of the Poet, or the merits of the poem, in saying so, for I do think a higher faculty has been exerted in The Corsair than in Childe Harold. In the latter, only actual things are described, freshly and vigorously as they were seen, and feelings expressed eloquently as they were felt; but in the former, the talent of combination has been splendidly employed. The one is a view from nature, the other is a composition both from nature and from history.

Lara, which appeared soon after The Corsair, is an evident supplement to it; the description of the hero corresponds in person and character with Conrad; so that the remarks made on The Corsair apply, in all respects, to Lara. The poem itself is, perhaps, in elegance superior; but the descriptions are not so vivid, simply because they are more indebted to imagination. There is one of them, however, in which the lake and abbey of Newstead are dimly shadowed, equal in sweetness and solemnity to any thing the Poet has ever written.

> It was the night, and Lara's glassy stream
> The stars are studding, each with imaged beam:
> So calm, the waters scarcely seem to stray,
> And yet they glide, like happiness, away;
> Reflecting far and fairy-like from high
> The immortal lights that live along the sky;
> Its banks are fringed with many a goodly tree,
> And flowers the fairest that may feast the bee:
> Such to her chaplet infant Diana wove,
> And innocence would offer to her love;
> These deck the shore, the waves their channel make
> In windings bright and mazy, like the snake.
> All was so still, so soft to earth and air,
> You scarce would start to meet a spirit there.
> Secure that nought of evil could delight
> To walk in such a scene, on such a night!
> It was a moment only for the good:
> So Lara deem'd: nor longer there he stood;
> But turn'd in silence to his castle-gate:
> Such scene his soul no more could contemplate;
> Such scene reminded him of other days,
> Of skies more cloudless, moons of purer blaze;
> Of nights more soft and frequent, hearts that now—
> No, no! the storm may beat upon his brow
> Unfelt, unsparing; but a night like this,
> A night of beauty, mock'd such breast as his.
>
> He turn'd within his solitary hall,
> And his high shadow shot along the wall;
> There were the painted forms of other times—
> 'Twas all they left of virtues or of crimes,
> Save vague tradition; and the gloomy vaults
> That hid their dust, their foibles, and their faults,
> And half a column of the pompous page,
> That speeds the specious tale from age to age;
> Where history's pen its praise or blame supplies,
> And lies like truth, and still most truly lies;
> He wandering mused, and as the moonbeam shone
> Through the dim lattice o'er the floor of stone,
> And the high fretted roof and saints that there
> O'er Gothic windows knelt in pictured prayer,
> Reflected in fantastic figures grew
> Like life, but not like mortal life to view;
> His bristling locks of sable, brow of gloom,
> And the wide waving of his shaking plume
> Glanced like a spectre's attributes, and gave
> His aspect all that terror gives the grave.

That Byron wrote best when he wrote of himself

and of his own, has probably been already made sufficiently apparent. In this respect he stands alone and apart from all other poets, and there will be occasion to show that this peculiarity extended much further over all his works, than merely to those which may be said to have required him to be thus personal. The great distinction, indeed, of his merit consists in that singularity. Shakspeare, in drawing the materials of his dramas from tales and history, has, with wonderful art, given from his own invention and imagination the fittest and most appropriate sentiments and language; and admiration at the perfection with which he has accomplished this can never be exhausted. The difference between Byron and Shakspeare consists in the curious accident, if it may be so called, by which the former was placed in circumstances which taught him to feel in himself the very sentiments that he has ascribed to his characters. Shakspeare created the feelings of his, and with such excellence, that they are not only probable to the situations, but give to the personifications the individuality of living persons. Byron's are scarcely less so; but with him there was no invention, only experience, and when he attempts to express more than he has himself known, he is always comparatively feeble.

CHAPTER XXX.

Byron determines to reside abroad.—Visits the Plain of Waterloo.—State of his Feelings.

From different incidental expressions in his correspondence it is sufficiently evident that Byron, before his marriage, intended to reside abroad. In his letter to me of the 11th of December, 1813, he distinctly states this intention, and intimates that he then thought of establishing his home in Greece. It is not, therefore, surprising that, after his separation from Lady Byron, he should have determined to carry this intention into effect; for at that period, besides the calumny heaped upon him from all quarters, the embarrassment of his affairs, and the retaliatory satire, all tended to force him into exile; he had no longer any particular tie to bind him to England.

On the 25th of April, 1816, he sailed for Ostend, and resumed the composition of Childe Harold, it may be said, from the moment of his embarkation. In it, however, there is no longer the fiction of an imaginary character stalking like a shadow amidst his descriptions, and reflections,—he comes more decidedly forward as the hero in his own person.

In passing to Brussels he visited the field of Waterloo, and the slight sketch which he has given in the poem of that eventful conflict is still the finest which has yet been written on the subject.

But the note of his visit to the field is of more importance to my present purpose, in as much as it tends to illustrate the querulous state of his own mind at the time.

"I went on horseback twice over the field, comparing it with my recollection of similar scenes. As a plain, Waterloo seems marked out for the scene of some great action, though this may be mere imagination. I have viewed with attention those of Platea, Troy, Mantinea, Leuctra, Chæronea, and Marathon, and the field round Mont St. Jean and Hugoumont appears to want little but a better cause and that indefinable but impressive halo which the lapse of ages throws around a celebrated spot, to vie in interest with any or all of these, except perhaps the last-mentioned."

The expression, "a better cause," could only have been engendered in mere waywardness; but throughout his reflections at this period a peevish ill-will towards England is often manifested, as if he sought to attract attention by exasperating the national pride; that pride which he secretly flattered himself was to be augmented by his own fame.

I cannot, in tracing his travels through the third canto, test the accuracy of his descriptions as in the former two; but as they are all drawn from actual views they have the scene vivid individuality impressed upon them. Nothing can be more simple and affecting than the following picture, nor less likely to be an imaginary scene:

> By Coblentz, on a rise of gentle ground,
> There is a small and simple pyramid,
> Crowning the summit of the verdant mound;
> Beneath its base are heroes' ashes hid,
> Our enemies. But let not that forbid
> Honour to Marceau, o'er whose early tomb
> Tears, big tears, gush'd from the rough soldier's lid,
> Lamenting and yet envying such a doom,
> Falling for France, whose rights he battled to resume.

Perhaps few passages of descriptive poetry excel that in which reference is made to the column of Avenches, the ancient Aventicum. It combines with an image distinct and picturesque, poetical associations full of the grave and moral breathings of olden forms and hoary antiquity.

> By a lone wall a lonelier column rears
> A gray and grief-worn aspect of old days!
> 'Tis the last remnant of the wreck of years,
> And looks as with the wild-bewilder'd gaze
> Of one to stone converted by amaze,
> Yet still with consciousness; and there it stands,
> Making a marvel that it not decays,
> When the coeval pride of human hands,
> Levell'd Aventicum, hath strew'd her subject lands.

But the most remarkable quality in the third canto is the deep low bass of thought which runs through several passages, and which gives to it, when considered with reference to the circumstances under which it was written, the serious character of documentary evidence as to the remorseful condition of the Poet's mind. It would be, after what has already been pointed out in brighter incidents, affectation not to say, that these sad bursts of feeling and wild paroxysms bear strong indications of having been suggested by the wreck of his domestic happiness, and dictated by contrition for the part he had

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himself taken in the ruin. The following reflections on the unguarded hour, are full of pathos and solemnity, amounting almost to the deep and dreadful harmony of Manfred:

> To fly from, need not be to hate, mankind;
> All are not fit with them to stir and toil,
> Nor is it discontent to keep the mind
> Deep in its fountain, lest it overboil
> In the hot throng, where we become the spoil
> Of our infection, till too late and long
> We may deplore and struggle with the coil.
> In wretched interchange of wrong for wrong
> Midst a contentious world, striving where none are strong.
>
> There, in a moment, we may plunge our years
> In fatal penitence, and in the blight
> Of our own soul, turn all our blood to tears,
> And colour things to come with hues of night;
> The race of life becomes a hopeless flight
> To those that walk in darkness: on the sea,
> The boldest steer but where their ports invite;
> But there are wanderers o'er eternity,
> Whose bark drives on and on, and anchor'd ne'er shall be.

These sentiments are conceived in the mood of an awed spirit; they breathe of sorrow and penitence. Of the weariness of satiety the pilgrim no more complains; he is no longer despondent from exhaustion, and the loss of appetite of passion, but from the weight of a burden which he cannot lay down; and he clings to visible objects, as if from their nature he could extract a moral strength.

> I live not in myself, but I become
> Portion of that around me; and to me
> High mountains are a feeling, but the hum
> Of human cities torture: I can see
> Nothing to loathe in nature, save to be
> A link reluctant in a fleshly chain,
> Class'd among creatures, when the soul can flee,
> And with the sky, the peak, the heaving plain
> Of ocean, or the stars, mingle, and not in vain.

These dim revelations of black and lowering thought are overshadowed with a darker hue than sorrow alone could have cast. A consciousness of sinful blame is evident amidst them; and though the fantasies, that loom through the mystery, are not so hideous as the guilty reveries in the weird caldron of Manfred's conscience, still they have an awful resemblance to them. They are phantoms of the same murky element, and, being more akin to fortitude than despair, prophesy not of hereafter, but oracularly confess suffering.

Manfred himself hath given vent to no finer horror than the oracle that speaks in this magnificent stanza:

> I have not loved the world, nor the world me;
> I have not flatter'd its rank breath, nor bow'd
> To its idolatries a patient knee—
> Nor coin'd my cheek to smiles—nor cried aloud
> In worship of an echo;—in the crowd
> They could not deem me one of such; I stood
> Among them, but not of them; in a shroud
> Of thoughts which were not their thoughts, and still could,
> Had I not filed my mind, which thus itself subdued.

There are times in life when all men feel their sympathies extinct, and Lord Byron was evidently in that condition, when he penned these remarkable lines; but independently of their striking beauty, the scenery in which they were conceived deserves to be considered with reference to the sentiment that pervades them. For it was amidst the same obscure ravines, pine-tufted precipices, and falling waters of the Alps, that he afterwards placed the outcast Manfred—an additional corroboration of the justness of the remarks which I ventured to offer, in adverting to his ruminations in contemplating, while yet a boy, the Malvern hills, as if they were the scenes of his impassioned childhood. In "the palaces of nature," he first felt the consciousness of having done some wrong, and when he would infuse into another, albeit in a wilder degree, the feelings he had himself felt, he recalled the images which had ministered to the cogitations of his own contrition. But I shall have occasion to speak more of this, when I come to consider the nature of the guilt and misery of Manfred.

That Manfred is the greatest of Byron's works will probably not be disputed. It has more than the fatal mysticism of Macbeth, with the satanic grandeur of the Paradise Lost, and the hero is placed in circumstances, and amidst scenes, which accord with the stupendous features of his preternatural character. How, then, it may be asked, does this moral phantom, that has never been, bear any resemblance to the Poet himself? Must not, in this instance, the hypothesis which assigns to Byron's heroes his own sentiments and feelings be abandoned? I think not. In noticing the deep and solemn reflections with which he was affected in ascending the Rhine, and which he has embodied in the third canto of Childe Harold, I have already pointed out a similarity in the tenour of the thoughts to those of Manfred, as well as the striking acknowledgment of the "filed" mind. There is, moreover, in the drama, the same distate of the world which Byron himself expressed when cogitating on the desolation of his hearth, and the same contempt of the insufficiency of his genius and renown to mitigate contrition,—all in strange harmony with the same magnificent objects of sight. Is not the opening soliloquy of Manfred the very echo of the reflections on the Rhine?

> My slumbers—if I slumber—are not sleep,
> But a continuance of enduring thought,
> Which then I can resist not: in my heart
> There is a vigil, and these eyes but close
> To look within—and yet I live, and bear
> The aspect and the form of breathing men.

But the following is more impressive; it is the very phrase he would himself have employed to have spoken of the consequences of his fatal marriage:

> My injuries came down on those who loved me,
> On those whom I best loved: I never quell'd
> An enemy, save in my just defence,
> But my embrace was fatal.

He had not, indeed, been engaged in any duel of which the issue was mortal; but he had been so far engaged with more than one, that he could easily conceive what it would have been to have quelled an

enemy in just defence. But, unless the reader can himself discern, by his sympathies, that there is the resemblance I contend for, it is of no use to multiply instances. I shall, therefore, give but one other extract, which breathes the predominant spirit of all Byron's works—that sad translation of the Preacher's "vanity of vanities; all is vanity!"

> Look on me! there is an order
> Of mortals on the earth, who do become
> Old in their youth, and die ere middle age,
> Without the violence of warlike death;
> Some perishing of pleasure—some of study—
> Some worn with toil—some of mere weariness—
> Some of disease—and some insanity—
> And some of wither'd or of broken hearts;
> For this last is a malady which slays
> More than are number'd in the lists of Fate,
> Taking all shapes, and bearing many names.
> Look upon me! for even of all these things
> Have I partaken—and of all these things
> One were enough; then wonder not that I
> Am what I am, but that I ever was,
> Or, having been, that I am still on earth.

CHAPTER XXXI.

Byron's Residence in Switzerland.—Excursion to the Glaciers.—Manfred founded on a magical Sacrifice, not on Guilt.—Similarity between Sentiments given to Manfred and those expressed by Lord Byron in his own Person.

The account given by Captain Medwin of the manner in which Lord Byron spent his time in Switzerland has the raciness of his Lordship's own quaintness, somewhat diluted. The reality of the conversations have been questioned, but they relate in some instances to matters not generally known; to the truth of several of which I can myself bear witness; moreover, they have much of the Poet's peculiar modes of thinking about them, though weakened in effect by the reporter. No man can give a just representation of another who is not capable of putting himself into the character of his original, and of thinking with his power and intelligence. Still there are occasional touches of merit in the feeble outlines of Captain Medwin, and with this conviction it would be negligence not to avail myself of them.

"Switzerland," said his Lordship, "is a country I have been satisfied with seeing once; Turkey I could live in for ever. I never forget my predilections: I was in a wretched state of health and worse spirits when I was at Geneva; but quiet and the lake, better physicians than Polidori, soon set me up. I never led so moral a life as during my residence in that country; but I gained no credit by it. Where there is mortification there ought to be reward. On the contrary, there is no story so absurd that they did not invent at my cost. I was watched by glasses on the opposite side of the lake, and by glasses, too, that must have had very distorted optics; I was waylaid in my evening drives. I believe they looked upon me as a man-monster.

"I knew very few of the Genevese. Hentsh was very civil to me, and I have a great respect for Sismondi. I was forced to return the civilities of one of their professors by asking him and an old gentleman, a friend of Gray's, to dine with me: I had gone out to sail early in the morning; and the wind prevented me from returning in time for dinner. I understand that I offended them mortally." The literal accuracy of this has been, with too much feeling, found fault with, but it is of no importance.

"Among our countrymen I made no new acquaintances; Shelley, Monk Lewis, etc., were almost the only English people I saw. No wonder; I showed a distaste for society at that time, and went little among the Genevese; besides, I could not speak French. When I went the tour of the lake with Shelley, the boat was nearly wrecked near the very spot where St. Preux and Julia were in danger of being drowned. It would have been classical to have been lost there, but not agreeable."

The third canto of Childe Harold, Manfred, and the Prisoner of Chillon are the fruits of his travels up the Rhine and of his sojourn in Switzerland. Of the first it is unnecessary to say more; but the following extract from the Poet's travelling memorandum-book has been supposed to contain the germ of the tragedy:

"September 22, 1816.—Left Thunn in a boat, which carried us the length of the lake in three hours. The lake small, but the banks fine; rocks down to the water's edge; landed at Newhouse; passed Interlacken; entered upon a range of scenes beyond all description or previous conception; passed a rock bearing an inscription; two brothers, one murdered the other; just the place for it. After a variety of windings, came to an enormous rock; arrived at the foot of the mountain (the Jungfraw) glaciers; torrents, one of these nine hundred feet, visible descent; lodge at the curate's; set out to see the valley; heard an avalanche fall like thunder; glaciers; enormous storm comes on; thunder and lightning and hail, all in perfection and beautiful. The torrent is in shape, curving over the rock, like the tail of a white horse streaming in the wind, just as might be conceived would be that of the pale horse on which Death is mounted in the Apocalypse: it is neither mist nor water, but a something between both; its immense height gives a wave, a curve, a spreading here, a condensation there, wonderful, indescribable!

"September 23.—Ascent of the Wingren, the *dent d'argent* shining like truth on one side, on the other the clouds rose from the opposite valley, curling up perpendicular precipices like the foam of the ocean of hell during a spring-tide. It was white and sulphury, and immeasurably deep to appearance; the side we ascended was of course not of so precipitous a nature; but, on arriving at the summit we looked down on the other side upon a boiling sea of cloud dashing against the crag on which we stood. Arrived at the Greenderwold, mounted and rode to the higher glacier, twilight, but distinct, very fine; glacier like a frozen hurricane; starlight beautiful, the whole of the day was fine, and, in point of weather,

as the day in which Paradise was made. Passed whole woods of withered pines, all withered, trunks stripped and lifeless, done by a single winter."

Undoubtedly in these brief and abrupt but masterly touches, hints for the scenery of Manfred may be discerned, but I can perceive nothing in them which bears the least likelihood to their having influenced the conception of that sublime work.

There has always been from the first publication of Manfred, a strange misapprehension with respect to it in the public mind. The whole poem has been misunderstood, and the odious supposition that ascribes the fearful mystery and remorse of the hero to a foul passion for his sister, is probably one of those coarse imaginations which have grown out of the calumnies and accusations heaped upon the author. How can it have happened that none of the critics have noticed that the story is derived from the human sacrifices supposed to have been in use among the students of the black art?

Manfred is represented as being actuated by an insatiable curiosity—a passion to know the forbidden secrets of the world. The scene opens with him at his midnight studies—his lamp is almost burnt out—and he has been searching for knowledge and has not found it, but only that

> Sorrow is knowledge: they who know the most
> Must mourn the deepest o'er the fatal truth;
> The tree of knowledge is not that of life.
> Philosophy and science, and the springs
> Of wonder, and the wisdom of the world,
> I have essayed, and in my mind there is
> A power to make these subject to itself.

He is engaged in calling spirits; and as the incantation proceeds, they obey his bidding, and ask him what he wants, he replies, "forgetfulness."

> FIRST SPIRIT.
>
> Of what—of whom—and why?
>
> MANFRED.
>
> Of that which is within me; read it there—
> Ye know it, and I cannot utter it.
>
> SPIRIT.
>
> We can but give thee that which we possess;—
> Ask of us subjects, sovereignty, the power
> O'er earth, the whole or portion, or a sign
> Which shall control the elements, whereof
> We are the dominators. Each and all—
> These shall be thine.
>
> MANFRED.
>
> Oblivion, self-oblivion—
> Can ye not wring from out the hidden realms
> Ye offer so profusely, what I ask?
>
> SPIRIT.
>
> It is not in our essence, in our skill,
> But—thou may'st die.
>
> MANFRED.
>
> Will death bestow it on me?
>
> SPIRIT.
>
> We are immortal, and do not forget;
> We are eternal, and to us the past
> Is as the future, present. Art thou answer'd?
>
> MANFRED.
>
> Ye mock me, but the power which brought ye here
> Hath made you mine. Slaves! scoff not at my will;
> The mind, the spirit, the Promethean spark,
> The lightning of my being is as bright,
> Pervading and far-darting as your own,
> And shall not yield to yours, tho' cooped in clay!
> Answer, or I will teach you what I am.
>
> SPIRIT.
>
> We answer as we answered. Our reply
> Is even to thine own words.
>
> MANFRED.
>
> Why say ye so?
>
> SPIRIT.
>
> If, as thou say'st thine essence be as ours,
> We have replied in telling thee the thing
> Mortals call death, hath nought to do with us.
>
> MANFRED.
>
> I then have call'd you from your realms in vain.

This impressive and original scene prepares the reader to wonder why it is that Manfred is so desirous to drink of Lethe. He has acquired dominion over spirits, and he finds, in the possession of the power, that knowledge has only brought him sorrow. They tell him he is immortal, and what he suffers is as inextinguishable as his own being: why should he desire forgetfulness?—Has he not committed a great secret sin? What is it?—He alludes to his sister, and in his subsequent interview with the witch we gather a dreadful meaning concerning her fate. Her blood has been shed, not by his hand nor in punishment, but in the shadow and occultations of some unutterable crime and mystery.

> She was like me in lineaments; her eyes,
> Her hair, her features, all in the very tone
> Even of her voice, they said, were like to mine,
> But soften'd all, and temper'd into beauty.
> She had the same lone thoughts and wanderings,
> The quest of hidden knowledge, and a mind
> To comprehend the universe; nor these
> Alone, but with them gentler powers than mine,
> Pity, and smiles, and tears, which I had not;
> And tenderness—but that I had for her;
> Humility, and that I never had:
> Her faults were mine—her virtues were her own;
> I loved her, and—destroy'd her——
>
> WITCH.
>
> With thy hand?
>
> MANFRED.
>
> Not with my hand, but heart, which broke her heart.
> It gazed on mine, and wither'd. I have shed
> Blood, but not hers, and yet her blood was shed;
> I saw, and could not stanch it.

There is in this little scene, perhaps, the deepest pathos ever expressed; but it is not of its beauty that I am treating; my object in noticing it here is, that it may be considered in connexion with that where Manfred appears with his insatiate thirst of knowledge, and manacled with guilt. It indicates that his sister Astarte had been self-sacrificed in the pursuit of their magical knowledge. Human sacrifices were supposed to be among the initiate propitiations of the demons that have their purposes in magic—as well as compacts signed with the blood of the self-sold. There was also a dark Egyptian art, of which the knowledge and the efficacy could only be obtained by the noviciate's procuring a voluntary

victim—the dearest object to himself, and to whom he also was the dearest [1]; and the primary spring of Byron's tragedy lies, I conceive, in a sacrifice of that kind having been performed, without obtaining that happiness which the votary expected would be found in the knowledge and power purchased at such a price. His sister was sacrificed in vain. The manner of the sacrifice is not divulged, but it is darkly intimated to have been done amidst the perturbations of something horrible.

> Night after night for years
> He hath pursued long vigils in this tower
> Without a witness.—I have been within it—
> So have we all been oftimes: but from it,
> Or its contents, it were impossible
> To draw conclusions absolute of aught
> His studies tend to.—To be sure there is
> One chamber where none enter—"*
> Count Manfred was, as now, within his tower:
> How occupied—we knew not—but with him,
> The sole companion of his wanderings
> And watchings—her—whom of all earthly things
> That lived, the only thing he seem'd to love.

With admirable taste, and in thrilling augmentation of the horror, the poet leaves the deed which was done in that unapproachable chamber undivulged, while we are darkly taught, that within it lie the relics or the ashes of the "one without a tomb."

CHAPTER XXXII.

State of Byron in Switzerland.—He goes to Venice.—The fourth Canto of Childe Harold.—Rumination on his own Condition.—Beppo.—Lament of Tasso.—Curious Example of Byron's Metaphysical Love.

The situation of Lord Byron in Switzerland was comfortless. He found that "the mountain palaces of Nature" afforded no asylum to a haunted heart: he was ill at ease with himself, even dissatisfied that the world had not done him enough of wrong to justify his misanthropy.

Some expectation that his lady would repent of her part in the separation probably induced him to linger in the vicinity of Geneva, the thoroughfare of the travelling English, whom he affected to shun. If it were so, he was disappointed, and, his hopes being frustrated, he broke up the establishment he had formed there, and crossed the Alps. After visiting some of the celebrated scenes and places in the north of Italy he passed on to Venice, where he domiciled himself for a time.

During his residence at Venice Lord Byron avoided as much as possible any intercourse with his countrymen. This was perhaps in some degree necessary, and it was natural in the state of his mind. He had become an object of great public interest by his talents; the stories connected with his domestic troubles had also increased his notoriety, and in such circumstances he could not but shrink from the inquisition of mere curiosity. But there was an insolence in the tone with which he declares his "utter abhorrence of any contact with the travelling English," that can neither be commended for its spirit, nor palliated by any treatment he had suffered. Like Coriolanus he may have banished his country, but he had not, like the Roman, received provocation: on the contrary, he had been the aggressor in the feuds with his literary adversaries; and there was a serious accusation against his morals, or at least his manners, in the circumstances under which Lady Byron withdrew from his house. It was, however, his misfortune throughout life to form a wrong estimate of himself in every thing save in his poetical powers.

A life in Venice is more monotonous than in any other great city; but a man of genius carries every where a charm, which secures to him both variety and enjoyment. Lord Byron had scarcely taken up his abode in Venice, when he began the fourth canto of Childe Harold, which he published early in the following year, and dedicated to his indefatigable friend, Mr. Hobhouse, by an epistle dated on the anniversary of his marriage, "the most unfortunate day," as he says, "of his past existence."

In this canto he has indulged his excursive moralizing beyond even the wide license he took in the three preceding parts; but it bears the impression of more reading and observation. Though not superior in poetical energy, it is yet a higher work than any of them, and something of a more resolved and masculine spirit pervades the reflections, and endows, as it were, with thought and enthusiasm, the aspect of the things described. Of the merits of the descriptions, as of real things, I am not qualified to judge: the transcripts from the tablets of the author's bosom, he has himself assured us, are faithful.

"With regard to the conduct of the last canto, there will be found less of the pilgrim than in any of the preceding, and that little slightly, if at all, separated from the author speaking in his own person.

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[1] The sacrifice of Antinous by the emperor Adrian is supposed to have been a sacrifice of that kind. Dion Cassius says that Adrian, who had applied himself to the study of Magic, being deceived by the principles of that black Egyptian art into a belief that he would be rendered immortal by a voluntary human sacrifice to the infernal gods, accepted the offer which Antinous made of himself.

I have somewhere met with a commentary on this in the following effect:

The Christian religion in the time of Adrian, was rapidly spreading throughout the empire, and the doctrine of gaining eternal life by the expiatory offering was openly preached. The Egyptian priests, who pretended to be in possession of all knowledge, affected to be acquainted with this mystery also. The emperor was, by his taste and his vices, attached to the old religion; but he trembled at the truths disclosed by the revelation; and in this state of apprehension his thirst of knowledge and his fears led him to consult the priests of Osiris and Isis; and they impressed him with a notion that the infernal deities would be appeased by the sacrifice of a human being dear to him, and who loved him so entirely as to lay down his life for him. Antinous, moved by the anxiety of his imperial master, when all others had refused, consented to sacrifice himself; and it was for this devotion that Adrian caused his memory to be hallowed with religious rites.

The fact is, that I had become weary of drawing a line, which every one seemed determined not to perceive: like the Chinese, in Goldsmith's 'Citizen of the World,' whom nobody would believe to be a Chinese, it was in vain that I asserted and imagined that I had drawn a distinction between the author and the pilgrim; and the very anxiety to preserve this difference, and the disappointment at finding it unavailing, so far crushed my efforts in the composition, that I determined to abandon it altogether—and have done so."

This confession, though it may not have been wanted, gives a pathetic emphasis to those passages in which the poet speaks of his own feelings. That his mind was jarred, and out of joint, there is too much reason to believe; but he had in some measure overcome the misery that clang to him during the dismal time of his sojourn in Switzerland, and the following passage, though breathing the sweet and melancholy spirit of dejection, possesses a more generous vein of nationality than is often met with in his works, even when the same proud sentiment might have been more fitly expressed:

> I've taught me other tongues—and in strange eyes
> Have made me not a stranger; to the mind,
> Which is itself no changes bring surprise,
> Nor is it harsh to make, nor hard to find
> A country with—ay, or without mankind:
> Yet was I born where men are proud to be,
> Not without cause; and should I leave behind
> The inviolate island of the sage and free,
> And seek me out a home by a remoter sea?
>
> Perhaps I loved it well: and should I lay
> My ashes in a soil which is not mine,
> My spirit shall resume it—if we may,
> Unbodied, choose a sanctuary. I twine
> My hopes of being remember'd in my line,
> With my land's language; if too fond and far
> These aspirations in their scope incline—
> If my fame should be as my fortunes are
> Of hasty growth and blight, and dull oblivion bar
>
> My name from out the temple where the dead
> Are honour'd by the nations—let it be,
> And light the laurels on a loftier head,
> And be the Spartan's epitaph on me:
> "Sparta hath many a worthier son than he;"
> Meantime I seek no sympathies, nor need;
> The thorns which I have reap'd are of the tree
> I planted—they have torn me—and I bleed:
> I should have known what fruit would spring from such a seed.

It will strike the reader as remarkable, that although the Poet, in the course of this canto, takes occasion to allude to Dante and Tasso, in whose destinies there was a shadowy likeness of his own, the rumination is mingled with less of himself than might have been expected; especially when it is considered how much it was a habit with him, to make his own feelings the basis and substratum of the sentiments he ascribed to others. It has also more than once surprised me that he has so seldom alluded to Alfieri, whom of all poets, both in character and conduct, he most resembled; with this difference, however, that Alfieri was possessed of affections equally intense and durable, whereas the caprice of Byron made him uncertain in his partialities, or what was the same in effect, made his friends set less value on them than perhaps they were entitled to.

Before Childe Harold was finished, an incident occurred which suggested to Byron a poem of a very different kind to any he had yet attempted:—without vouching for the exact truth of the anecdote, I have been told that he one day received by the mail a copy of Whistlecraft's prospectus and specimen of an intended national work; and, moved by its playfulness, immediately after reading it, began Beppo, which he finished at a sitting. The facility with which he composed renders the story not improbable; but, singular as it may seem, the poem itself has the facetious flavour in it of his gaiety, stronger than even his grave works have of his frowardness, commonly believed to have been—I think, unjustly—the predominant mood of his character.

The Ode to Venice is also to be numbered among his compositions in that city; a spirited and indignant effusion, full of his peculiar lurid fire, and rich in a variety of impressive and original images. But there is a still finer poem which belongs to this period of his history, though written, I believe, before he reached Venice—The Lament of Tasso: and I am led to notice it the more particularly, as one of its noblest passages affords an illustration of the opinion which I have early maintained—that Lord Byron's extraordinary pretensions to the influence of love was but a metaphysical conception of the passion.

> It is no marvel—from my very birth
> My soul was drunk with love, which did pervade
> And mingle with whate'er I saw on earth;
> Of objects all inanimate I made
> Idols, and out of wild and lovely flowers,
> And rocks whereby they grew, a paradise,
> Where I did lay me down within the shade
> Of waving trees, and dream'd uncounted hours.

It has been remarked by an anonymous author of Memoirs of Lord Byron, a work written with considerable talent and acumen, that "this is so far from being in character, that it is the very reverse; for whether Tasso was in his senses or not, if his love was sincere, he would have made the object of his affection the sole theme of his meditation, instead of generalizing his passion, and talking about the original sympathies of his nature." In truth, no poet has better described love than Byron has his own peculiar passion.

> His love was passion's essence—as a tree
> On fire by lightning; with ethereal flame
> Kindled he was, and blasted; for to-be
> Thus enamour'd were in him the same.
> But his was not the love of living dame,
> Nor of the dead who rise upon our dreams,
> But of ideal beauty, which became
> In him existence, and o'erflowing terms
> Along his burning page, distempered though it seems.

In tracing the course of Lord Byron's career, I have not deemed it at all necessary to advert to the instances of his generosity, or to conduct less pleasant to record. Enough has appeared to show that

he was neither deficient in warmth of heart nor in less amiable feelings; but, upon the whole, it is not probable that either in his charities or his pleasures he was greatly different from other young men, though he undoubtedly had a wayward delight in magnifying his excesses, not in what was to his credit, like most men, but in what was calculated to do him no honour. More notoriety has been given to an instance of lavish liberality at Venice than the case deserved, though it was unquestionably prompted by a charitable impulse. The house of a shoemaker, near his Lordship's residence, in St. Samuel, was burnt to the ground, with all it contained, by which the proprietor was reduced to indigence. Byron not only caused a new but a superior house to be erected, and also presented the sufferer with a sum of money equal in value to the whole of his stock in trade and furniture. I should endanger my reputation for impartiality if I did not, as a fair set-off to this, also mention that it is said he bought for five hundred crowns a baker's wife. There might be charity in this too.[1]

CHAPTER XXXIII.

Removes to Ravenna.—The Countess Guiccioli.

ALTHOUGH Lord Byron resided between two and three years at Venice, he was never much attached to it. "To see a city die daily, as she does," said he, "is a sad contemplation. I sought to distract my mind from a sense of her desolation and my own solitude, by plunging into a vortex that was any thing but pleasure. When one gets into a mill stream, it is difficult to swim against it, and keep out of the wheels." He became tired and disgusted with the life he led at Venice, and was glad to turn his back on it. About the close of the year 1819 he accordingly removed to Ravenna; but before I proceed to speak of the works which he composed at Ravenna, it is necessary to explain some particulars respecting a personal affair, the influence of which, on at least one of his productions, is as striking as any of the many instances already described upon others. I allude to the intimacy which he formed with the young Countess Guiccioli.

This lady, at the age of sixteen, was married to the Count, one of the richest noblemen in Romagna, but far advanced in life. "From the first," said Lord Byron to Captain Medwin, "they had separate apartments, and she always called him Sir! What could be expected from such a preposterous connexion! For some time she was an *Angiolina* and he a *Marino Faliero*, a good old man; but young Italian women are not satisfied with good old men, and the venerable Count did not object to her availing herself of the privileges of her country in selecting a cicisbeo; an Italian would have made it quite agreeable: indeed, for some time he winked at our intimacy, but at length made an exception against me, as a foreigner, a heretic, an Englishman, and, what was worse than all, a liberal.

"He insisted—Teresa was as obstinate—her family took her part. Catholics cannot get divorces; but, to the scandal of all Romagna, the matter was at last referred to the pope, who ordered her a separate maintenance on condition that she should reside under her father's roof. All this was not agreeable, and at length I was forced to smuggle her out of Ravenna, having discovered a plot laid, with the sanction of the legate, for shutting her up in a convent for life."[2]

The Countess Guiccioli was at this time about twenty, but she appeared younger; her complexion was fair, with large, dark, languishing eyes; and her auburn hair fell in great profusion of natural ringlets over her shapely shoulders. Her features were not so regular as in their expression pleasing, and there was an amiable gentleness in her voice which was peculiarly interesting. Leigh Hunt's account of her is not essentially dissimilar from any other that I have either heard of or met with. He differs, however, in one respect, from every other, in saying that her hair was *yellow*: but, considering the curiosity which this young lady has excited, perhaps it may be as well to transcribe his description at length, especially as he appears to have taken some pains on it, and more particularly as her destiny seems at present to promise that the interest for her is likely to be revived by another unhappy English connexion.[3]

"Her appearance," says Mr. Hunt, "might have reminded an English spectator of Chaucer's heroine:

> Yclothed was she, fresh for to devise,
> Her yellow hair was braided in a tresse

[1] Whilst living at Venice, there was a baker's wife took a particular fancy to Byron, and, as she was extremely good-looking, he took a fancy to her; and for some time this feeling was reciprocal. At first all went on comfortably; but "beauty fades to the eye and palls upon the sense," and Byron began to tire. Not so the lady: she had got inside his house, and did not feel inclined to quit it, or to suffer any other female to approach it. She used to watch the door, and if any female approached it, boldly and stoutly denied them admittance. She was passionately fond of his Lordship—was formed according to the Xantippe school, and no more suited the abode of a poet than a philosopher. Byron was no Socrates, and would not suffer her; but it was with great difficulty that he got this termagant nocolonized. One day afterwards at dinner, she forced herself into his presence: and seizing a knife, threatened to kill herself. Byron knew this to be a feint, and took no notice of her. She then ran into the balcony, and threw herself into the canal. The water, however, reached to a little more than her knees, and a gondola soon picked her out. This effectually cooled her passion, and she returned to her husband, who very kindly received his 'cara sposa' to his longing arms. The circumstance caused some noise at the time, and some said his Lordship had thrown her into the canal; others, that she had drowned herself for love. Harlow was struck with her appearance, and took her portrait. Murray got it engraved, and dubbed her "Byron's Fornarina."

Anecdotes of Lord Byron.

[2] It is said she lately was contracted to be married to an English nobleman, that he came home to make arrangements, and fell in love with another whom he married in England.

> Behind her back, a yarde long I guess,
> And in the garden (as the same uprist)
> She walketh up and down, where as her list.

And then as Dryden has it:

> At every turn she made a little stand,
> And thrust among the thorns her lily hand.

Madame Guiccioli, who was at that time about twenty, was handsome and ladylike, with an agreeable manner, and a voice not partaking too much of the Italian fervour, to be gentle. She had just enough of it to give her speaking a grace—none of her graces appeared entirely free from art, nor, on the other hand, did they betray enough of it to give you an ill opinion of her sincerity and good humour.*** Her hair was what the poet has described, or rather *blond*, with an inclination to yellow; a very fair and delicate yellow, at all events, and within the limits of the poetical. She had regular features of the order properly called handsome, in distinction to prettiness or piquancy; being well proportioned to one another, large, rather than otherwise, but without coarseness, and more harmonious than interesting. Her nose was the handsomest of the kind I ever saw; and I have known her both smile very sweetly, and look intelligently, when Lord Byron has said something kind to her. I should not say, however, that she was a very intelligent person. Both her wisdom and her want of wisdom were on the side of her feelings, in which there was doubtless mingled a good deal of the self-love natoral to a flattered beauty.**** In a word, Madame Guiccioli was a kind of buxom parlour-boarder, compressing herself artificially into dignity and elegance, and fancying she walked, in the eyes of the whole world, a heroine by the side of a poet. When I saw her at Monte Nero, near Leghorn, she was in a state of excitement and exultation, and had really something of this look. At that time, also, she looked no older than she was; in which respect, a rapid and very singular change took place, to the surprise of every body. In the course of a few months she seemed to have lived as many years."

This is not very perspicuous portraiture, nor does it show that Mr. Hunt was a very discerning observer of character. Lord Byron himself is represented to have said, that extraordinary pains were taken with her education: "Her conversation is lively without being frivolous; without being learned, she has read all the best authors of her own and the French language. She often conceals what she knows, from the fear of being thought to know too much; possibly because she knows I am not fond of blues. To use an expression of Jeffrey's, 'If she has blue stockings, she contrives that her petticoats shall hide them.'"

Lord Byron was at one time much attached to her, nor could it be doubted that their affection was reciprocal; but, in both, their union outlived their affection, for before his departure to Greece his attachment had perished, and he left her, as it is said, notwithstanding the rank and opulence she had forsaken on his account, without any provision. He had promised, it was reported, when he went to Greece, to leave two thousand pounds for her till she could join him, but she refused, as Mr. Hobhouse assures me, to accept a pecuniary favour for her attachment. On her part, the estrangement was of a different and curious kind—she had not come to hate him, but she told a lady, the friend of a mutual acquaintance of Lord Byron and mine, that she feared more than loved him.

CHAPTER XXXIV.

Residence in Ravenna.—The Carbonari.—Byron's Part in their Plot.—The murder of the military Commandant.—The poetical Use of the Incident.—Marino Faliero.—Reflections.—The Prophecy of Dante.

Lord Byron has said himself that, except Greece, he was never so attached to any place in his life as to Ravenna. The peasantry he thought the best people in the world, and their women the most beautiful. "Those at Tivoli and Frascati," said he, "are mere Sabines, coarse creatures, compared to the Romagnese. You may talk of your English women; and it is true, that out of one hundred Italian and English you will find thirty of the latter handsame; but then there will be one Italian on the other side of the scale, who will more than balance the deficit in numbers—one who, like the Florence Venus, has no rival, and can have none in the north. I found also at Ravenna much education and liberality of thinking among the higher classes. The climate is delightful. I was not broken in upon by society. Ravenna lies out of the way of travellers. I was never tired of my rides in the pine-forest: it breathes of the Decameron; it is poetical ground. Francesca lived, and Dante was exiled and died, at Ravenna. There is something inspiring in such an air.

"The people liked me as much as they hated the government. It is not a little to say, I was popular with all the leaders of the constitutional party. They knew that I came from a land of liberty, and wished well to their cause. I would have espoused it too, and assisted them to shake off their fetters. They knew my character, for I had been living two years at Venice, where many of the Ravennese have houses. I did not, however, take part in their intrigues, nor join in their political coteries; but I had arms in the

* Mr. Hobhouse has assured me that the story of her poverty is not true, but my informant persists in his tale. Mr. H. speaks of a provision made for her, in consequence of a law process before the death of Lord Byron. My friend says it was so, but that Mr. Hobhouse is not correct. He only alludes to ONE settlement by her husband, but it seems there were two. The *first* was very small. After the departure of Lord Byron, she returned to her old husband, whom she persuaded, or who was obliged, to make a *second* settlement on her: but, though in comfort, she is still far from being affluent.

house, when every thing was ripe for revolt—a curse on Carignan's imbecility! I could have pardoned him that, too, if he had not impeached his partisans.

"The proscription was immense in Romagna, and embraced many of the first nobles: almost all my friends were included in it. They were exiled, and their possessions confiscated. They knew that this must eventually drive me out of the country. I did not follow them immediately: I was not to be hulled—I had myself fallen under the eye of the government. If they could have got sufficient proof, they would have arrested me."

The latter part of this declaration bears, in my opinion, indubitable marks of being genuine. It has that magnifying mysticism about it which more than any other quality characterized Lord Byron's intimations concerning himself and his own affairs; but it is a little clearer than I should have expected in the acknowledgment of the part he was preparing to take in the insurrection. He does not seem *here* to be sensible, that in confessing so much, he has justified the jealousy with which he was regarded.

"Shortly after the plot was discovered," he proceeds to say, "I received several anonymous letters, advising me to discontinue my forest rides; but I entertained no apprehensions of treachery, and was more on horseback than ever. I never stir out without being well armed, nor sleep without pistols. They knew that I never missed my aim; perhaps this saved me."

An event occurred at this time at Ravenna that made a deep impression on Lord Byron. The commandant of the place was assassinated opposite to his residence.

It was from the murder of this commandant that the Poet sketched the scene of the assassination in the fifth canto of Don Juan.

> The other evening, ('t was on Friday last,)—
> This is a fact, and no poetic fable—
> Just as my great coat was about me cast,
> My hat and gloves still lying on the table,
> I heard a shot—'t was eight o'clock scarce past,
> And running out as fast as I was able,
> I found the military commandant
> Stretch'd in the street, and able scarce to pant.
>
> Poor fellow! for some reason, surely bad,
> They had slain him with five slugs, and left him there
> To perish on the pavement: so I had
> Him borne into the house, and up the stair,—
> The man was gone: in some Italian quarrel
> Kill'd by five bullets from an old gun-barrel.
>
> The scars of his old wounds were near his new,
> Those honourable scars which brought him fame,
> And horrid was the contrast to the view—
> But let me quit the theme, as much things claim
> Perhaps ev'n more attention than is due
> From me: I gazed (as oft I've gazed the same)
> To try if I could wrench aught out of death
> Which should confirm, or shake, or make a faith.

Whether Marino Faliero was written at Ravenna, or completed there, I have not ascertained, but it was planned at Venice, and as far back as 1817. I believe this is considered about the most ordinary performance of all Lord Byron's works; but if it is considered with reference to the time in which it was written, it will probably be found to contain many impressive passages. Has not the latter part of the second scene in the first act, reference to the condition of Venice when his Lordship was there? And is not the description which Israel Bertruccio gives of the conspirators applicable to, as it was probably derived from, the Carbonari, with whom there is reason to say Byron was himself disposed to take a part?

> Know then, that there are met and sworn in secret
> A band of brethren, valiant hearts and true;
> Men who have proved all fortunes, and have long
> Grieved over that of Venice, and have right
> To do so; having served her in all climes,
> And having rescued her from foreign foes,
> Would do the same for those within her walls.
> They are not numerous, nor yet too few
> For their great purpose; they have arms, and means,
> And hearts, and hopes, and faith, and patient courage.

This drama, to be properly appreciated, both in its taste and feeling, should be considered as addressed to the Italians of the epoch at which it was written. Had it been written in the Italian instead of the English language, and brought out in any city of Italy, the effect would have been prodigious. It is, indeed, a work not to be estimated by the delineations of character nor the force of passion expressed in it, but altogether by the apt and searching sarcasm of the political allusions. Viewed with reference to the time and place in which it was composed, it would probably deserve to be ranked as a high and bold effort: simply as a drama, it may not be entitled to rank above tragedies of the second or third class. But I mean not to set my opinion of this work against that of the public, the English public; all I contend for is, that it possesses many passages of uncommon beauty, and that its chief tragic merit consists in its political indignation; but above all, that it is another and a strong proof too, of what I have been endeavouring to show, that the power of the Poet consisted in giving vent to his own feelings, and not like his great brethren, or even his less, in the invention of situations or of appropriate sentiments. It is, perhaps, as it stands, not fit to succeed in representation; but it is so rich in matter that it would not be a difficult task to make out of little more than the third part, a tragedy which would not dishonour the English stage.

I have never been able to understand why it has been so often supposed that Lord Byron was actuated in the composition of his different works by any other motive than enjoyment; perhaps no poet had ever less of an ulterior purpose in his mind during the fits of inspiration (for the epithet may be applied correctly to him and to the moods in which he was accustomed to write) than this singular and impassioned man. Those who imagine that he had any intention to impair the reverence due to religion, or to weaken the hinges of moral action, give him credit for far more design and prospective purpose than he possessed. They could have known nothing of the man, the main defect of whose character, in relation to every thing,

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was in having too little of the element or principle of purpose. He was a thing of impulses, and to judge of what he either said or did, as the results of predetermination, was not only to do the harshest injustice, but to show a total ignorance of his character. His whole fault, the darkest course of those flights and deviations from propriety which have drawn upon him the severest animadversion, lay in the unbridled state of his impulses. He felt, but never reasoned. I am led to make these observations by noticing the ungracious, or more justly, the illiberal spirit in which The Prophecy of Dante, which was published with the Marino Faliero, has been treated by the anonymous author of Memoirs of the Life and Writings of Lord Byron.

Of The Prophecy of Dante I am no particular admirer. It contains, unquestionably, stanzas of resounding energy, but the general verse of the poem is as harsh and abrupt as the clink and clang of the cymbal; moreover, even for a prophecy, it is too obscure, and though it possesses abstractedly too many fine thoughts and too much of the combustion of heroic passion to be regarded as a failure, yet it will never be popular. It is a quarry, however, of very precious poetical expression.

It was written at Ravenna, and at the suggestion of the Guiccioli, to whom it is dedicated in a sonnet, prettily but inharmoniously turned. Like all his other best performances, this rugged but masterly composition draws its highest interest from himself and his own feelings, and can only be rightly appreciated by observing how fitly many of the bitter breathings of Dante apply to his own exiled and outcast condition. For, however much he was himself the author of his own banishment, he felt when he wrote these haughty verses that he had been sometimes shunned.

CHAPTER XXXV.

The Tragedy of Sardanapalus considered, with reference to Lord Byron's own Circumstances.—Cain.

Among the mental enjoyments which endeared Ravenna to Lord Byron, the composition of Sardanapalus may be reckoned the chief. It seems to have been conceived in a happier mood than any of all his other works; for even while it inculcates the dangers of voluptuous indulgence, it breathes the very essence of benevolence and philosophy. Pleasure takes so much of the character of virtue in it, that but for the moral taught by the consequences, enjoyment might be mistaken for duty. I have never been able to satisfy myself in what the resemblance consists, but from the first reading it has always appeared to me that there was some elegant similarity between the characters of Sardanapalus and Hamlet, and my inclination has sometimes led me to imagine that the former was the nobler conception of the two.

The Assyrian monarch, like the prince of Denmark, is highly endowed, capable of the greatest undertakings; he is yet softened by a philosophical indolence of nature that makes him undervalue the enterprises of ambition, and all those objects in the attainment of which so much of glory is supposed to consist. They are both alike incapable of rousing themselves from the fond reveries of moral theory, even when the strongest motives are presented to them. Hamlet hesitates to act, though his father's spirit hath come from death to incite him; and Sardanapalus derides the achievements that had raised his ancestors to an equality with the gods:

> Thou wouldst have me go
> Forth as a conqueror.—By all the stars
> Which the Chaldeans read! the restless slaves
> Deserve that I should curse them with their wishes,
> And lead them forth to glory.

Again:

> The ungrateful and ungracious slaves! they murmur
> Because I have not shed their blood, nor led them
> To dry into the deserts' dust by myriads,
> Or whiten with their bones the banks of Ganges,
> Nor decimated them with savage laws,
> Nor sweated them to build up pyramids
> Or Babylonian walls!

The nothingness of kingly greatness and national pride were never before so finely contemned as by the voluptuous Assyrian, and were the scorn not mitigated by the skilful intermixture of mercifulness and philanthropy, the character would not be durable. But when the same voice which pronounced contempt on the toils of honour says,

> Though
> For me, if I can make my subjects feel
> The weight of human misery less,

it is impossible to repress the liking which the humane spirit of that thought is calculated to inspire. Nor is there any want of dignity in Sardanapalus, even when lolling softest in his luxury.

> Must I consume my life—this little life—
> In guarding against all may make it less!
> It is not worth so much.—It were to die
> Before my hour to live in dread of death. . . .
> Till now no drop of an Assyrian vein
> Hath flow'd for me, nor hath the smallest coin
> Of Nineveh's vast treasures e'er been lavish'd
> On objects which could cost her sons a tear.
> If then they hate me, 't is because I hate not—
> If they rebel, 't is because I oppress not.

This is imagined in the true tone of Epicurean virtue, and it rises to magnanimity when he adds in compassionate scorn,

> Oh, men! ye must be ruled with scythes, not sceptres,
> And mow'd down like the grass, else all we reap
> Is rank abundance and a rotten harvest
> Of discontents infecting the fair soil,
> Making a desert of fertility. . . .

But the graciousness in the conception of the character of Sardanapalus is not to be found only in these sentiments of his meditations, but in all and every situation in which the character is placed. When Salamenes bids him not sheath his sword—

'T is the sole sceptre left you now, with safety,

the king replies—

"A heavy one;" and subjoins, as if to conceal his distaste for war, by ascribing a dislike to the sword itself,

The hilt, too, hurts my hand.

It may be asked, why I dwell so particularly on the character of Sardanapalus. It is admitted that he is the most heroic of voluptuaries, the most philosophical of the licentious. The first he is, undoubtedly, but he is not licentious; and in omitting to make him so, the Poet has prevented his readers from disliking his character upon principle. It was a skilful stroke of art to do this; had it been otherwise, and had there been no affection shown for the Ionian slave, Sardanapalus would have engaged no sympathy. It is not, however, with respect to the ability with which the character has been imagined, nor to the poetry with which it is invested, that I have so particularly made it a subject of criticism; it was to point out how much in it Lord Byron has interwoven of his own best nature.

At the time when he was occupied with this great work, he was confessedly in the enjoyment of the happiest portion of his life. The Guiccioli was to him a Myrrha, but the Carbonari were around, and in the controversy in which Sardanapalus is engaged, between the obligations of his royalty and his inclinations for pleasure, we have a vivid insight of the cogitation of the Poet, whether to take a part in the hazardous activity which they were preparing, or to remain in the seclusion and festal repose of which he was then in possession. The Assyrian is as much Lord Byron as Childe Harold was, and bears his lineaments in as clear a likeness as a voluptuary unsated could do those of the emaciated victim of satiety. Over the whole drama, and especially in some of the speeches of Sardanapalus, a great deal of fine but irrelevant poetry and moral reflection has been profusely spread; but were the piece adapted to the stage, these portions would of course be omitted, and the character denuded of them would then more fully justify the idea which I have formed of it, than it may perhaps to many readers do at present, hidden as it is, both in shape and contour, under an excess of ornament.

That the character of Myrrha was also drawn from life, and that the Guiccioli was the model, I have no doubt. She had, when most enchanted by her passion for Byron—at the very time when the drama was written—many sources of regret; and he was too keen an observer, and of too jealous a nature, not to have marked every shade of change in her appearance, and her every moment of melancholy reminiscence; so that even though she might never have given expression to her sentiments, still such was her situation, that it could not but furnish him with fit suggestions from which to fill up the moral being of the Ionian slave. Were the character of Myrrha scanned with this reference, while nothing could be discovered to detract from the value of the composition, a great deal would be found to lessen the merit of the Poet's invention. He had with him the very being in person whom he has depicted in the drama, of dispositions and endowments greatly similar, and in circumstances in which she could not but feel as Myrrha is supposed to have felt:—and it must be admitted, that he has applied the good fortune of that incident to a beautiful purpose.

This, however, is not all that the tragedy possesses of the author. The character of Zarina is, perhaps, even still more strikingly drawn from life. There are many touches in the scene with her which he could not have imagined, without thinking of his own domestic disasters. The first sentiment she utters is truly conceived in the very frame and temper in which Byron must have wished his lady to think of himself, and he could not imbody it without feeling that—

How many a year has pass'd,
Though we are still so young, since we have met,
Which I have borne in widowhood of heart!

The following delicate expression has reference to his having left his daughter with her mother, and unfolds more of his secret feelings on the subject than any thing he has expressed more ostentatiously elsewhere:

I wish'd to thank you, that you have not divided
My heart from all that's left it now to love.

And what Sardanapalus says of his children is not less applicable to Byron, and is true:

Deem not
I have not done you justice: rather make them
Resemble your own hue, than their own sire;
I trust them with you—to you.

And when Zarina says,

They ne'er
Shall know from me aught but what may honour
Their father's memory.

he puts in her mouth only a sentiment which he knew, if his wife never expressed to him, she probably, as he thought, acknowledged to herself. The whole of this scene is full of the most penetrating pathos; and did the drama not contain, in every page, indubitable evidence to me that he has shadowed out in it himself, his wife, and his mistress, this little interview would prove a vast deal in confirmation of the opinion so often expressed, that where his genius was most in its element, it was when it dealt with his own sensibilities and circumstances. It is impossible to read the following speech, without a conviction that it was written at Lady Byron;

My gentle wrong'd Zarina!
I am the very slave of circumstance
And impulse—borne away with every breath!
Misplaced upon the throne—misplaced in life.
I know not what I could have been, but feel
I am not what I should be—let it end.
But take this with thee: if I was not form'd
To prize a love like thine—a mind like thine—
Nor dote even on thy beauty—as I've doted

On lesser charges, for no cause save that such
Devotion was a duty, and I hated
All that look'd like a chain for me or others
(This even rebellion must avouch); yet hear
These words, perhaps among my last—that none
E'er valued more thy virtues, though he knew not
To profit by them.

At Ravenna Cain was also written; a dramatic poem in some degree, chiefly in its boldness, resembling the ancient mysteries of the monasteries before the secular stage was established. This performance, in point of conception, is of a sublime order. The object of the poem is to illustrate the energy and the art of Lucifer in accomplishing the ruin of the first-born. By an unfair misconception, the arguments of Lucifer have been represented as the sentiments of the author upon some imaginary warrantry derived from the exaggerated freedom of his life; and yet the moral tendency of the reflections are framed in a mood of reverence as awful towards Omnipotence as the quaeré divinity of Milton. It would be presumption in me, however, to undertake the defence of any question in theology; but I have not been sensible to the imputed impiety, whilst I have felt in many passages influences that have their being amidst the shadows and twilights of "old religion,"

"Stupendous spirits
That mock the pride of man, and people space
With life and mystical predominance."—COLERIDGE.

The morning hymns and worship with which the mystery opens are grave, solemn, and scriptural, and the dialogue which follows with Cain is no less so: his opinion of the tree of life is, I believe, orthodox; but it is daringly expressed: indeed, all the sentiments ascribed to Cain are but the questions of the sceptics. His description of the approach of Lucifer would have shone in the Paradise Lost.

A shape like to the angels,
Yet of a sterner and a sadder aspect
Of spiritual essence. Why do I quake?
Why should I fear him more than other spirits,
Whom I see daily wave their fiery swords
Before the gates round which I linger oft
In twilight's hour, to catch a glimpse of those
Gardens which are my just inheritance,
Ere the night closes o'er the inhibited walls,
And the immortal trees which overtop
The cherubim-defended battlements?
I shrink not from these, the fire-arm'd angels;
Why should I quail from him who now approaches?
Yet he seems mightier far than they, nor less
Beauteous: and yet not all as beautiful
As he hath been, and might be: sorrow seems
Half of his immortality.

There is something spiritually fine in this conception of the terror or presentiment of coming evil. The Poet rises to the sublime in making Lucifer first inspire Cain with the knowledge of his immortality—a portion of truth which hath the efficacy of falsehood upon the victim; for Cain, feeling himself already unhappy, knowing that his being cannot be abridged, has the less scruple to desire to be as Lucifer, "mighty." The whole speech of Lucifer, beginning,

Souls who dare use their immortality,

is truly Satanic; a daring and dreadful description given by everlasting despair of the Deity.

But notwithstanding its manifold immeasurable imaginations, Cain is only a polemical controversy, the doctrines of which might have been better discussed in the pulpit of a college chapel. As a poem it is greatly unequal; many passages consist of mere metaphysical disquisition, but there are others of wonderful scope and energy. It is a thing of doubts and dreams and reveries—dim and beautiful, yet withal full of terrors. The understanding finds nothing tangible; but amidst dread and solemnity sees only a shadow, shapen darkness with eloquent gestures. It is an argument invested with the language of oracles and omens, conceived in some religious trance, and addressed to spirits.

CHAPTER XXXVI.

Removal to Pisa.—The Lanfranchi Palace.—Affair with the Guard at Pisa.—Removal to Monte Nero.—Junction with Mr. Hunt.—Mr. Shelley's Letter.

THE unhappy distrusts and political jealousies of the times obliged Lord Byron, with the Gambas, the family of the Guiccioli, to remove from Ravenna to Pisa. In this compulsion he had no cause to complain; a foreigner meddling with the politics of the country in which he was only accidentally resident, could expect no deferential consideration from the government. It has nothing to do with the question whether his Lordship was right or wrong in his principles. The government was in the possession of the power, and in self-defence he could expect no other course towards him than what he did experience. He was admonished to retreat: he did so. Could he have done otherwise; he would not. He would have used the Austrian authority as ill as he was made to feel it did him.

In the autumn of 1821, Lord Byron removed from Ravenna to Pisa, where he hired the Lanfranchi palace for a year—one of those massy marble piles which appear

So old, as if they had for ever stood—
So strong, as if they would for ever stand.

Both in aspect and character it was interesting to the boding fancies of the noble tenant. It is said to have been constructed from a design of Michael Angelo; and in the grandeur of its features exhibits a bold and colossal style not unworthy of his genius.

The Lanfranchi family, in the time of Dante, were distinguished in the factions of those days, and one of them has received his meed of immortality from the poet, as the persecutor of Ugolino. They are now extinct, and their traditionary reputation is illustrated by the popular belief in the neighbourhood, that their ghosts are restless, and still haunt their former gloomy and gigantic abode.

The building was too vast for the establishment of Lord Byron, and he occupied only the first floor.

The life he led at this period was dull and unvaried.

Billiards, conversation, reading, and occasionally writing, constituted the regular business of the day. In the cool of the afternoon, he sometimes went out in his carriage, oftener on horseback, and generally amused himself with pistol practice at a five paul piece. He dined at half an hour after sunset, and then drove to Count Gamba's, where he passed several hours with the Countess Guiccioli, who at that time still resided with her father. On his return he read or wrote till the night was far spent, or rather till the morning was come again, sipping at intervals spirits diluted with water, as medicine to counteract some nephritic disorder to which he considered himself liable.

Notwithstanding the tranquillity of this course of life, he was accidentally engaged in a transaction which threatened unpleasant consequences, and had a material effect on his comfort. On the 21st of March, 1822, as he was returning from his usual ride, in company with several of his friends, a hussar officer, at full speed, dashed through the party, and violently jostled one of them. Lord Byron, with his characteristic impetuosity, instantly pushed forward, and the rest followed, and overtook the hussar. His Lordship inquired what he meant by the insult; but for answer received the grossest abuse: on which he and one of his companions gave their cards, and passed on. The officer followed, hallooing, and threatening with his hand on his sabre. They were now near the Paggia gate. During this altercation, a common artilleryman interfered, and called out to the hussar, "Why don't you arrest them?—command us to arrest them." Upon which the officer gave the word to the guard at the gate. His Lordship, hearing the order, spurred his horse, and one of his party doing the same, they succeeded in forcing their way through the soldiers, whilst the gate was closed on the rest of the party, with whom an outrageous scuffle ensued.

Lord Byron, on reaching his palace, gave directions to inform the police, and, not seeing his companions coming up, rode back towards the gate. On his way the hussar met him, and said, "Are you satisfied?" "No; tell me your name!" "Sergeant Major Masi." One of his Lordship's servants, who at this moment joined them, seized the hussar's horse by the bridle, but his master commanded him to let it go. The hussar then spurred his horse through the crowd, which by this time had collected in front of the Lanfranchi Palace, and in the attempt was wounded by a pitchfork. Several of the servants were arrested, and imprisoned; and, during the investigation of the affair before the police, Lord Byron's house was surrounded by the dragoons belonging to Sergeant Major Masi's troop, who threatened to force the doors. The result upon these particulars was not just: all Lord Byron's Italian servants were banished from Pisa; and with them the father and brother of the Guiccioli, who had no concern whatever in the affair. Lord Byron himself was also advised to quit the town, and, as the Countess accompanied her father, he soon after joined them at Leghorn, and passed six weeks at Monte Nero, a country-house in the vicinity of that city.

It was during his Lordship's residence at Monte Nero, that an event took place—his junction with Mr. Leigh Hunt—which had some effect both on his literary and moral reputation. Previous to his departure from England, there had been some intercourse between them—Byron had been introduced by Moore to Hunt, when the latter was suffering imprisonment for the indiscretion of his pen, and by his civility had encouraged him, perhaps, into some degree of forgetfulness as to their respective situations in society.—Mr. Hunt at no period of their acquaintance appears to have been sufficiently sensible that a man of positive rank has it always in his power, without giving any thing like such a degree of offence as may be resented otherwise than by estrangement, to inflict mortification, and, in consequence, presumed too much to an equality with his Lordship—at least this is the impression his conduct made upon me, from the familiarity of his dedicatory epistle prefixed to Rimini to their riding out at Pisa together dressed alike—"We had blue frock-coats, white waistcoats and trousers, and velvet caps, *à la Raphael*, and cut a gallant figure." I do not discover on the part of Lord Byron, that his Lordship ever forgot his rank; nor was he a personage likely to do so; in saying, therefore, that Mr. Hunt presumed upon his condescension, I judge entirely by his own statement of facts. I am not undertaking a defence of his Lordship, for the manner in which he acted towards Mr. Hunt, because it appears to me to have been, in many respects, mean; but I do think there was an original error, a misconception of himself on the part of Mr. Hunt, that drew down upon him a degree of humiliation that he might, by more self-respect, have avoided. However, I shall endeavour to give as correct a summary of the whole affair as the materials before me will justify.

The occasion of Hunt's removal to Italy will be best explained by quoting the letter from his friend Shelley, by which he was induced to take that obviously imprudent step.

"*Pisa, Aug.* 26, 1821.

"My dearest friend,

"Since I last wrote to you, I have been on a visit to Lord Byron at Ravenna. The result of this visit was a determination on his part to come and live at Pisa, and I have taken the finest palace on the Lung' Arno for him. But the material part of my visit consists in a message which he desires me to give you, and which I think ought to add to your determination—for such a one I hope you have formed—of restoring your shattered health and spirits by a migration to these 'regions mild, of calm and serene air.'

"He proposes that you should come, and go shares with him and me in a periodical work to be conducted here, in which each of the contracting parties should publish all their original compositions, and share the profits. He proposed it to Moore, but for some rea-

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son it was never brought to bear. There can be no doubt that the profits of any scheme in which you and Lord Byron engage, must, from various yet co-operating reasons, be very great. As to myself, I am, for the present, only a sort of link between you and him, until you can know each other, and effectuate the arrangement; since (to entrust you with a secret, which for your sake I withhold from Lord Byron) nothing would induce me to share in the profits, and still less in the borrowed splendour of such a partnership. You and he, in different manners, would be equal, and would bring in a different manner, but in the same proportion, equal stocks of reputation and success. Do not let my frankness with you, nor my belief that you deserve it more than Lord Byron, have the effect of deterring you from assuming a station in modern literature, which the universal voice of my contemporaries forbids me either to stoop or aspire to. I am, and I desire to be, nothing.

"I did not ask Lord Byron to assist me in sending a remittance for your journey; because there are men, however excellent, from whom we would never receive an obligation in the worldly sense of the word; and I am as jealous for my friend as for myself. I, as you know, have it not; but I suppose that at last I shall make up an impudent face, and ask Horace Smith to add to the many obligations he has conferred on me. I know I need only ask."

* * *

Now before proceeding further, it seems from this epistle, and there is no reason to question Shelley's veracity, that Lord Byron was the projector of the Liberal; that Hunt's political notoriety was mistaken for literary reputation, and that there was a sad lack of common sense in the whole scheme.

CHAPTER XXXVII.

Mr. Hunt arrives in Italy.—Meeting with Lord Byron.—Tumults in the house.—Arrangements for Mr. Hunt's Family.—Extent of his Obligations to Lord Byron.—Their Copartnery.—Meanness of the whole Business.

On receiving Mr. Shelley's letter, Mr. Hunt prepared to avail himself of the invitation; which he was the more enabled to do, as his friend, notwithstanding what he had intimated, borrowed two hundred pounds from Lord Byron, and remitted to him. He reached Leghorn soon after his Lordship had taken up his temporary residence at Monte Nero.

The meeting with his Lordship was in so many respects remarkable, that the details of it cannot well be omitted. The day was very hot; and when Hunt reached the house he found the hottest-looking habitation he had ever seen. Not content with having a red wash over it, the red was the most unseasonable of all reds—a salmon-colour; but the greatest of all heats was within.

Lord Byron was grown so fat that he scarcely knew him; and was dressed in a loose nankeen jacket and white trousers, his neckcloth open, and his hair in thin ringlets about his throat; altogether presenting a very different aspect from the compact, energetic, and curly-headed person whom Hunt had known in England.

His Lordship took the stranger into an inner room, and introduced him to a young lady who was in a state of great agitation. This was the Guiccioli; presently her brother, also in great agitation, entered, having his arm in a sling. This scene and confusion had arisen from a quarrel among the servants, in which the young count having interfered, had been stabbed. He was very angry, the countess was more so, and would not listen to the comments of Lord Byron, who was for making light of the matter. Indeed, it looked somewhat serious, for though the stab was not much, the inflictor threatened more, and was at that time revengefully keeping watch, with knitted brows, under the portico, with the avowed intention of assaulting the first person who issued forth. He was a sinister-looking, meagre caitiff, with a red cap—gaunt, ugly, and unshaven; his appearance altogether more squalid and miserable than Englishmen would conceive it possible to find in such an establishment. An end, however, was put to the tragedy by the fellow throwing himself on a bench, and bursting into tears—wailing and asking pardon for his offence, and perfecting his penitence by requesting Lord Byron to kiss him, in token of forgiveness. In the end, however, he was dismissed, and it being arranged that Mr. Hunt should move his family to apartments in the Lanfranchi Palace at Pisa, that gentleman returned to Leghorn.

The account which Mr. Hunt has given in his memoir of Lord Byron, is evidently written under offended feeling; and in consequence, though he does not appear to have been much indebted to the munificence of his Lordship, the tendency is to make his readers sensible that he was, if not ill-used, disappointed. The Casa Lanfranchi was a huge and gaunt building, capable, without, inconvenience or intermixture, of accomodating several families. It was, therefore, not a great favour in his Lordship, considering that he had invited Mr. Hunt from England to become a partner with him in a speculation purely commercial, to permit him to occupy the ground floor, or flat, as it would be called in Scotland. The apartments being empty, furniture was necessary, and the plainest was provided; good of its kind and respectable, it yet could not have cost a great deal. It was chosen by Mr. Shelley, who intended to make a present of it to Mr. Hunt; but, when the apartments were fitted up, Lord Byron insisted upon paying the account, and to that extent Mr. Hunt incurred a pecuniary obligation to his Lordship. The two hundred pounds already mentioned was a debt to Mr. Shelley, who borrowed the money from Lord Byron.

Soon after Mr. Hunt's family were settled in their new lodgings, Shelley returned to Leghorn with the intention of taking a sea excursion—in the course of

which he was lost: Lord Byron knowing how much Hunt was dependent on that gentleman, immediately offered him the command of his purse, and requested to be considered as standing in the place of Shelley, his particular friend. This was both gentlemanly and generous, and the offer was accepted, but with feelings neither just nor gracious: "Stern necessity and a large family compelled me," says Mr. Hunt; "and during our residence at Pisa I had from him, or rather from his steward, to whom he always sent me for the money, and who doled it out to me as if my disgraces were being counted, the sum of seventy pounds."

"This sum," he adds, "together with the payment of our expenses when we accompanied him from Pisa to Genoa, and thirty pounds with which he enabled us subsequently to go from Genoa to Florence, was all the money I ever received from Lord Byron, exclusive of the two hundred pounds, which, in the first instance, he made a debt of Mr. Shelley, by taking his bond." The whole extent of the pecuniary obligation appears not certainly to have exceeded five hundred pounds; no great sum—but little or great, the manner in which it was recollected reflects no credit either on the head or heart of the debtor.

Mr. Hunt, in extenuation of the bitterness with which he has spoken on the subject, says, that "Lord Byron made no scruple of talking very freely of ma and mine." It may, therefore, be possible that Mr. Hunt had cause for his resentment, and to feel the humiliation of being under obligations to a mean man; at the same time Lord Byron, on his side, may upon experience have found equal reason to repent of his connexion with Mr. Hunt. And it is certain that each has sought to justify, both to himself and to the world, the rupture of a copartnery which ought never to have been formed. But his Lordship's conduct is the least justifiable. He had allured Hunt to Italy with flattering hopes; he had a perfect knowledge of his hampered circumstances, and he was thoroughly aware that, until their speculation became productive, he must support him. To the extent of about five hundred pounds he did so; a trifle, considering the glittering anticipations of their scheme.

Viewing their copartnery, however, as a mere commercial speculation, his Lordship's advance could not be regarded as liberal, and no modification of the term munificence or patronage could be applied to it. But unless he had harassed Hunt for the repayment of the money, which does not appear to have been the case, nor could he morally, perhaps even legally have done so, that gentleman had no cause to complain. The joint adventure was a failure, and except a little repining on the part of the one for the loss of his advance, and of grudging on that of the other for the waste of his time, no sharper feeling ought to have arisen between them. But vanity was mingled with their golden dreams. Lord Byron mistook Hunt's political notoriety for literary reputation; and Mr. Hunt thought it was a fine thing to be chum and partner with so renowned a Lord. After all, however, the worst which can be said of it is, that formed in weakness it could produce only vexation.

But the dissolution of the vapour with which both parties were so intoxicated, and which led to their quarrel, might have occasioned only amusement to the world, had it not left an ignoble stigma on the character of Lord Byron, and given cause to every admirer of his genius to deplore, that he should have so forgotten his dignity and fame.

There is no disputing the fact, that his Lordship, in conceiving the plan of The Liberal, was actuated by sordid motives, and of the basest kind, inasmuch as it was intended, that the popularity of the work should rest upon satire; or, in other words, on the ability to be displayed by it in the art of detraction. Being disappointed in his hopes of profit, he shuffled out of the concern as meanly as any higgler could have done who had found himself in a profitless business with a disreputable partner. There is no disguising this unvarnished truth, and though his friends did well in getting the connexion ended as quickly as possible, they could not eradicate the original sin of the transaction, nor extinguish the consequences which it of necessity entailed. Let me not, however, be misunderstood: my objection to the conduct of Byron does not lie against the wish to turn his extraordinary talents to profitable account, but to the mode in which he proposed to, and did, employ them. Whether Mr. Hunt was or was not a fit copartner for one of his Lordship's rank and celebrity, I do not undertake to judge, but any individual was good enough for that vile prostitution of his genius, to which, in an unguarded hour, he submitted for money. Indeed, it would be doing injustice to compare the motives of Mr. Hunt in the business with those by which Lord Byron was infatuated. He put nothing to hazard; happen what might, he could not be otherwise than a gainer; for if profit failed, it could not be denied that the "foremost" poet of all the age had discerned in him either the promise or the existence of merit, which he was desirous of associating with his own. This advantage Mr. Hunt did gain by the connexion; and it is his own fault that he cannot be recollected as the associate of Byron, but only as having attempted to deface his monument.

CHAPTER XXXVIII.

Mr. Shelley.—Sketch of his Life.—His Death.—The Burning of his Body, and the Return of the Mourners.

It has been my study in writing these sketches to introduce as few names as the nature of the work would admit of; but Lord Byron connected himself with persons who had claims to public consideration on account of their talents; and, without affectation, it is not easy to avoid taking notice of his intimacy with some of them, especially if in the course of it any circumstance came to pass which was in itself remarkable, or likely to have produced an impression

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on his Lordship's mind. His friendship with Mr. Shelley, mentioned in the preceding chapter, was an instance of this kind.

That unfortunate gentleman was undoubtedly a man of genius—full of ideal beauty and enthusiasm. And yet there was some defect in his understanding by which he subjected himself to the accusation of atheism. In his dispositions he is represented to have been ever calm and amiable; and but for his metaphysical errors and reveries, and a singular incapability of conceiving the existing state of things, as it practically affects the nature and condition of man, to have possessed many of the gentlest qualities of humanity. He highly admired the endowments of Lord Byron, and in return was esteemed by his Lordship; but even had there been neither sympathy nor friendship between them, his premature fate could not but have saddened Byron with no common sorrow.

Mr. Shelley was some years younger than his noble friend: he was the eldest son of Sir Timothy Shelley, Bart., of Castle Goring, Sussex. At the age of thirteen he was sent to Eton, where he rarely mixed in the common amusements of the other boys; but was of a shy reserved disposition, fond of solitude, and made few friends. He was not distinguished for his proficiency in the regular studies of the school; on the contrary, he neglected them for German and Chemistry. His abilities were superior, but deteriorated by eccentricity. At the age of sixteen he was sent to the University of Oxford, where he soon distinguished himself by publishing a pamphlet, under the absurd and world-defying title of the Necessity of Atheism; for which he was expelled the University.

The event proved fatal to his prospects in life; and the treatment he received from his family was too harsh to win him from error. His father, however, in a short time, relented, and he was received home; but he took so little trouble to conciliate the esteem of his friends, that he found the house uncomfortable, and left it. He then went to London, where he eloped with a young lady to Gretna Green. Their united ages amounted to thirty-two; and the match being deemed unsuitable to his rank and prospects, it so exasperated his father, that he broke off all communication with him.

After their marriage the young couple resided some time in Edinburgh. They then passed over to Ireland, which being in a state of disturbance, Shelley took a part in politics, more reasonable than might have been expected. He inculcated moderation.

About this time he became devoted to the cultivation of his poetical talents; but his works were sullied with the erroneous inductions of an understanding which, in as much as he regarded all the existing world in the wrong, must be considered as having been either shattered or defective.

His rash marriage proved, of course, an unhappy one. After the birth of two children, a separation, by mutual consent, took place, and Mrs. Shelley committed suicide.

He then married a daughter of Mr. Godwin, the author of Caleb Williams, and they resided for some time at Great Marlow, in Buckinghamshire, much respected for their charity. In the mean time, his irreligious opinions had attracted public notice, and, in consequence of his unsatisfactory notions of the Deity, his children, probably at the instance of his father, were taken from him by a decree of the Lord Chancellor: an event which, with increasing pecuniary embarrassments, induced him to quit England, with the intention of never returning.

Being in Switzerland when Lord Byron, after his domestic tribolations, arrived at Geneva, they became acquainted. He then crossed the Alps, and again at Venice renewed his friendship with his Lordship; he thence passed to Rome, where he resided some time; and after visiting Naples, fixed his permanent residence in Tuscany. His acquirements were constantly augmenting, and he was without question an accomplished person. He was, however, more of a metaphysician than a poet, though there are splendid specimens of poetical thought in his works. As a man, he was objected to only on account of his speculative opinions; for he possessed many amiable qualities, was just in his intentions, and generous to excess.

When he had seen Mr. Hunt established in the Casa Lanfranchi with Lord Byron at Pisa, Mr. Shelley returned to Leghorn, for the purpose of taking a sea excursion; an amusement to which he was much attached. During a violent storm the boat was swamped, and the party on board were all drowned. Their bodies were, however, afterwards cast on shore; Mr. Shelley's was found near Via Reggio, and, being greatly decomposed, and unfit to be removed, it was determined to reduce the remains to ashes, that they might be carried to a place of sepulture. Accordingly preparations were made for the burning.

Wood in abundance was found on the shore, consisting of old trees and the wreck of vessels: the spot itself was well suited for the ceremony. The magnificent bay of Spezia was on the right, and Leghorn on the left, at equal distances of about two-and-twenty miles. The headlands project boldly far into the sea; in front lie several islands, and behind dark forests and the cliffy Apennines. Nothing was omitted that could exalt and dignify the mournful rites with the associations of classic antiquity: frankincense and wine were not forgotten. The weather was serene and beautiful, and the pacified ocean was silent, as the flame rose with extraordinary brightness. Lord Byron was present; but he should himself have described the scene, and what he felt.

These antique obsequies were undoubtedly affecting; but the return of the mourners from the burning is the most appalling orgia, without the horror of crime, of which I have ever heard. When the duty was done, and the ashes collected, they dined and drank much together, and, bursting from the calm mystery with which they had repressed their feelings during the solemnity, gave way to frantic exultation. They were all drunk; they sang, they shouted, and their barouche was driven like a whirlwind

through the forest. I can conceive nothing descriptive of the demóniac revelry of that flight, but scraps of the dead man's own song of Faust, Mephistopheles, and Ignis Fatuus, in alternate chorus:

The limits of the sphere of dream,
The bounds of true and false are pass'd;
Lead us on, thou wandering Gleam;
Lead us onward, far and fast,
To the wide, the desert waste.

But see how swift, advance and shift,
Trees behind trees—row by row,
Now cliff by cliff, rocks bend and lift
Their frowning foreheads as we go:
The giant-mouthed crags, ho! ho!
How they snort, and how they blow!

Honour her to whom honour is due,
Old mother Baubo, honour to you.
An able sow with old Baubo upon her
Is worthy of glory and worthy of honour.

The way is wide, the way is long,
But what is that for a Bedlam throng?
Some on a ram, and some on a prong,
On poles and on broomsticks we flutter along.

Every trough will be boat enough,
With a rag for a sail, we can sweep through the sky:
Who flies not to night, when means he to fly?

CHAPTER XXXIX.

The Two Foscari.—Werner.—The Deformed Transformed.—Don Juan.—Removes from Pisa to Genoa.

I HAVE never heard exactly where the tragedy of The Two Foscari was written; that it was imagined in Venice is probable. The subject is, perhaps, not very fit for a drama, for it has no action; but it is rich in tragic materials, revenge and affection, and the composition is full of the peculiar stuff of the Poet's own mind. The exulting sadness with which Jacopo Foscari looks in the first scene from the window, on the Adriatic, is Byron himself recalling his enjoyment of the sea.

How many a time have I
Cloven with arm still lustier, heart more daring,
The wave all roughen'd; with a swimmer's stroke
Flinging the billows back from my drench'd hair,
And laughing from my lip the audacious brine
Which kiss'd it like a wine-cup!

The whole passage, both prelude and remainder, glows with the delicious recollections of laving and revelling in the summer waves. But the exile's feeling is no less beautifully given and appropriate to the author's condition, far more so, indeed, than to that of Jacopo Foscari.

Had I gone forth
From my own land, like the old patriarchs, seeking
Another region with their flocks and herds;
Had I been cast out like the Jews from Zion,
Or like our fathers driven by Attila
From fertile Italy to barren islets,
I would have given some tears to my late country,
And many thoughts; but afterwards address'd
Myself to those about me, to create
A new home and fresh state.

What follows is still more pathetic:

Ay—we but hear
Of the survivors' toil in their new lands,
Their numbers and success; but who can number
The hearts which broke in silence of that parting,
Or after their departure; of that malady [1]
Which calls up green and native fields to view
From the rough deep, with such identity
To the poor exile's fever'd eye, that he
Can scarcely be restrain'd from treading them?
That melody [2] which out of tones and tunes
Collects such pastimes for the lingering sorrow
Of the sad mountaineer, when far away
From his snow-canopy of cliffs and clouds,
That he feeds on the sweet but poisonous thought,
And dies.—You call this weakness! It is strength,
I say—the parent of all honest feeling:
He who loves not his country can love nothing.

MARINA.

Obey her then. 'Tis she that puts thee forth.

JACOPO FOSCARI.

Ay, there it is. 'Tis like a mother's curse
Upon my soul—the mark is set upon me.
The exiles you speak of went forth by nations;
Their hands upheld each other by the way;
Their tents were pitch'd together—I'm alone—
Ah, you never yet
Were far away from Venice—never saw
Her beautiful towers in the receding distance,
While every furrow of the vessel's track
Seem'd ploughing deep into your heart; you never
Saw day go down upon your native spires
So calmly with its gold and crimson glory,
And, after dreaming a disturbed vision
Of them and theirs, awoke and found them not.

All this speaks of the voluntary exile's own regrets, and awakens sympathy for the anguish which pride concealed, but unable to repress, gave vent to in the imagined sufferings of one that was to him as Hecuba.

It was at Pisa that Werner, or The Inheritance, a tragedy, was written, or at least completed. It is taken entirely from the German's tale, Kruitzner, published many years before, by one of the Miss Lees, in their Canterbury Tales. So far back as 1815, Byron began a drama upon the same subject, and nearly completed an act when he was interrupted. "I have adopted," he says himself, "the characters, plan, and even the language of many parts of this story;" an acknowledgment which exempts it from that kind of criticism to which his principal works are herein subjected.

But The Deformed Transformed, which was also written at Pisa, is, though confessedly an imitation of Goethe's Faust, substantially an original work. In the opinion of Mr. Moore, it probably owes something to the author's painful sensibility to the defect in his own foot; an accident which must, from the acuteness with which he felt it, have essentially con-

[1] The calenture.

[2] The Swiss air.

tributed to enable him to comprehend and to express the envy of those afflicted with irremediable exceptions to the ordinary course of fortune, or who have been amerced by nature of their fair proportions. But save only a part of the first scene, the sketch will not rank among the felicitous works of the Poet. It was intended to be a satire—probably, at least—but it is only a fragment—a failure.

Hitherto I have not noticed Don Juan otherwise than incidentally. It was commenced in Venice, and afterwards continued at intervals to the end of the sixteenth canto, until the author left Pisa, when it was not resumed, at least no more has been published. Strong objections have been made to its moral tendency, but, in the opinion of many, it is the Poet's masterpiece, and undoubtedly it displays all the variety of his powers, combined with a quaint playfulness not found to an equal degree in any other of his works. The serious and pathetic portions are exquisitely beautiful; the descriptive have all the distinctness of the best pictures in Childe Harold, and are, moreover, generally drawn from nature, while the satire is for the most part curiously associated and sparklingly witty. The characters are sketched with amazing firmness and freedom, and, though sometimes grotesque, are yet not often overcharged. It is professedly an epic poem, but it may be more properly described as a poetical novel. Nor can it be said to inculcate any particular moral, or to do more than unmantle the decorum of society. Bold and buoyant throughout, it exhibits a free irreverent knowledge of the world, laughing or mocking as the thought serves, in the most unexpected antitheses to the proprieties of time, place, and circumstance.

The object of the poem is to describe the progress of a libertine through life, not an unprincipled prodigal, whose profligacy, growing with his growth, and strengthening with his strength, passes from voluptuous indulgence into the sordid sensuality of systematic debauchery, but a young gentleman who, whirled by the vigour and vivacity of his animal spirits into a world of adventures, in which his stars are chiefly in fault for his *liaisons*, settles at last into an honourable lawgiver, moral speaker on divorce bills, and possibly a subscriber to the Society for the Suppression of Vice. The author has not completed his design, but such appears to have been the drift of it, affording ample opportunities to unveil the foibles and follies of all sorts of men—and women too. It is generally supposed to contain much of the author's own experience, but still, with all its riant knowledge of bowers and boudoirs, it is deficient as a true limning of the world, by showing man as if he were always ruled by one predominant appetite.

In the character of Dona Inez and Don José, it has been imagined that Lord Byron has sketched himself and his lady. It may be so; and if it were, he had by that time got pretty well over the lachrymation of their parting. It is no longer doubtful that the twenty-seventh stanza records a biographical fact, and the thirty-sixth his own feelings; when,

> Poor fellow! he had many things to wound him,
> Let's own, since it can do no good on earth;
> It was a trying moment that which found him
> Standing alone beside his desolate hearth,
> Where all his household gods lay shiver'd round him:
> No choice was left his feelings or his pride,
> Save death or Doctors' Commons.

It has been already mentioned, that while the Poet was at Dr. Glennie's academy at Dulwich, he read an account of a shipwreck, which has been supposed to have furnished some of the most striking incidents in the description of the disastrous voyage in the second canto in Don Juan. I have not seen that work; but whatever Lord Byron may have found in it suitable to his purpose, he has undoubtedly made good use of his grandfather's adventures. The incident of the spaniel is related by the admiral.

In the license of Don Juan, the author seems to have considered that his wonted accuracy might be dispensed with.

The description of Haidee applies to an Albanian, not a Greek girl. The splendour of her father's house is altogether preposterous; and the island has no resemblance to those of the Cyclades. With the exception of Zea, his Lordship, however, did not visit them. Some degree of error and unlike description runs indeed through the whole of the still life around the portrait of Haidee. The fête which Lambro discovers on his return is, however, prettily described; and the dance is as perfect as true.

> And further on a group of Grecian girls,
> The first and tallest her white kerchief waving,
> Were strung together like a row of pearls,
> Link'd hand in hand and dancing; each too having
> Down her white neck long floating auburn curls.
> Their leader sang, and bounded to her song
> With choral step and voice, the virgin throng.

The account of Lambro proceeding to the house, is poetically imagined; and in his character may be traced a vivid likeness of Ali Pashaw, and happy illustrative allusions to the adventures of that chief.

The fourth canto was written at Ravenna; it is so said within itself; and the description of Dante's sepulchre there may be quoted for its truth, and the sweet modulation of the moral reflection interwoven with it.

> I pass each day where Dante's bones are laid:
> A little cupola, more neat than solemn,
> Protects his dust; but reverence here is paid
> To the bard's tomb and not the warrior's column.
> The time must come when, both alike decay'd,
> The chieftain's trophy and the poet's volume
> Will sink where lie the songs and wars of earth,
> Before Pelides' death or Homer's birth.

The fifth canto was also written in Ravenna. But it is not my intention to analyse this eccentric and meandering poem; a composition which cannot be well estimated by extracts. Without, therefore, dwelling at greater length on its variety and merits, I would only observe that the general accuracy of the poet's descriptions is verified by that of the scenes in which Juan is placed in England, a point the reader may determine for himself; while the vagueness of the

part derived from books, or sketched from fancy, as contrasted with them, justifies the opinion, that invention was not the most eminent faculty of Byron, either in scenes or in characters. Of the demerits of the poem it is only necessary to remark, that it has been proscribed on account of its immorality; perhaps, however, there was more of prudery than of equity in the decision, at least it is liable to be so considered, so long as reprints are permitted of the older dramatists, with all their unpruned licentiousness.

But the wheels of Byron's destiny were now hurrying. Both in the conception and composition of Don Juan he evinced an increasing disregard of the world's opinion; and the project of The Liberal was still more fatal to his reputation. Not only were the invidious eyes of bigotry now eagerly fixed upon his conduct, but those of admiration were saddened and turned away from him. His principles, which would have been more correctly designated as paradoxes, were objects of jealousy to the Tuscan Government; and it has been already seen that there was a disorderliness about the Casa Lanfranchi which attracted the attention of the police. His situation in Pisa became, in consequence, irksome; and he resolved to remove to Genoa, an intention which he carried into effect about the end of September, 1822, at which period his thoughts began to gravitate towards Greece. Having attained to the summit of his literary eminence, he grew ambitious of trying fortune in another field of adventure.

In all the migrations of Lord Byron there was ever something grotesque and desultory. In moving from Ravenna to Pisa, his caravan consisted of seven servants, five carriages, nine horses, a monkey, a bulldog, and a mastiff, two cats, three peafowl, a harem of hens, books, saddles, and firearms, with a chaos of furniture; nor was the exodus less fantastical; for, in addition to all his own clanjamphry, he had Mr. Hunt's miscellaneous assemblage of chattels and chattery and little ones.

CHAPTER XL.

Genoa.—Change in the Manners of Lord Byron.—Residence at the Casa Saluzzi.—The Liberal.—Remarks on the Poet's Works in general, and Hunt's Strictures on his Character.

PREVIOUSLY to their arrival at Genoa, a house had been taken for Lord Byron and the Guiccioli in Albaro, a pleasant village on a hill, in the vicinity of the city; it was the Casa Saluzzi, and I have been told, that during the time he resided there, he seemed to enjoy a more uniform and temperate gaiety than in any former period of his life. There might have been less of sentiment in his felicity, than when he lived at Ravenna, as he seldom wrote poetry, but he appeared to some of his occasional visiters, who knew him in London, to have become more agreeable and manly. I may add, at the risk of sarcasm for the vanity, that in proof of his mellowed temper towards me, besides the kind frankness with which he received my friend as already mentioned, he sent me word, by the Earl of Blessington, that he had read my novel of The Entail three times, and thought the old Leddy Grippy one of the most living-like heroines he had ever met with. This was the more agreeable, as I had heard within the same week, that Sir Walter Scott had done and said nearly the same thing. Half the compliment from two such men would have been something to be proud of.

Lord Byron's residence at Albaro was separate from that of Mr. Hunt, and, in consequence, they were more rarely together than when domiciled under the same roof as at Pisa. Indeed, by this time, if one may take Mr. Hunt's own account of the matter, they appear to have become pretty well tired of each other. He had found out that a peer is, as a friend, but as a plebeian, and a great poet not always a high-minded man. His Lordship had, on his part, discovered that something more than smartness or ingenuity is necessary to protect patronage from familiarity. Perhaps intimate acquaintance had also tended to enable him to appreciate, with greater accuracy, the meretricious genius and artificial tastes of his copartner in The Liberal. It is certain that he laughed at his affected admiration of landscapes, and considered his descriptions of scenery as drawn from pictures.

One day, as a friend of mine was conversing with his Lordship at the Casa Saluzzi, on the moral impressions of magnificent scenery, he happened to remark that he thought the view of the Alps in the evening, from Turin, the sublimest scene he had ever beheld. "It is impossible," said he, "at such a time, when all the west is golden and glowing behind them, to contemplate such vast masses of the Deity without being awed into rest, and forgetting such things as man and his follies." "Hunt," said his Lordship, smiling, "has no perception of the sublimity of Alpine scenery; he calls a mountain a great impostor."

In the mean time the materials for the first number of the Liberal had been transmitted to London, where the manuscript of the Vision of Judgment was already, and something of its quality known. All his Lordship's friends were disturbed at the idea of the publication. They did not like the connexion he had formed with Mr. Shelley—they liked still less the copartnery with Mr. Hunt. With the justice or injustice of these dislikes I have nothing to do. It is an historical fact that they existed, and became motives with those who deemed themselves the custodiers of his Lordship's fame, to seek a dissolution of the association.

The first number of The Liberal, containing The Vision of Judgment, was received soon after the copartnery had established themselves at Genoa, accompanied with hopes and fears. Much good could not be anticipated from a work which outraged the loyal and decorous sentiments of the nation towards the memory of George III. To the second number Lord Byron contributed the Heaven and Earth, a sacred

drama, which has been much misrepresented in consequence of its fraternity with Don Juan and The Vision of Judgment; for it contains no expression to which religion can object, nor breathes a thought at variance with the Genesis. The history of literature affords no instance of a condemnation less justifiable, on the plea of profanity, than that of this Mystery. That it abounds in literary blemishes, both of plan and language, and that there are harsh jangles and discords in the verse, is not disputed; but still it abounds in a grave patriarchal spirit, and is echo to the oracles of Adam and Melchisedeck. It may not be worthy of Lord Byron's genius, but it does him no dishonour, and contains passages which accord with the solemn diapasons of ancient devotion. The disgust which The Vision of Judgment had produced rendered it easy to persuade the world that there was impiety in the Heaven and Earth, although, in point of fact, it may be described as hallowed with the scriptural theology of Milton. The objections to its literary defects were magnified into sins against worship and religion.

The Liberal stopped with the fourth number, I believe. It disappointed not merely literary men in general, but even the most special admirers of the talents of the contributors. The main defect of the work was a lack of knowledge. Neither in style nor genius, nor even in general ability, was it wanting; but where it showed learning, it was not of a kind in which the age took much interest. Moreover, the manner and cast of thinking of all the writers in it were familiar to the public, and they were too few in number to variegate their pages with sufficient novelty. But the main cause of the failure was the antipathy formed and fostered against it before it appeared. It was cried down, and it must be acknowledged that it did not much deserve a better fate.

With The Liberal, I shall close my observations on the works of Lord Byron. They are too voluminous to be examined even in the brief and sketchy manner in which I have considered those which are deemed the principal. Besides they are not, like them, all characteristic of the author, though possessing great similarity in style and thought to one another. Nor would such general criticism accord with the plan of this work. Lord Byron was not always thinking of himself: like other authors, he sometimes wrote from imaginary circumstances; and often fancied both situations and feelings which had no reference to his own, nor to his experience. But were the matter deserving of the research, I am persuaded, that with Mr. Moore's work, and the Poet's original journals, notes, and letters, innumerable additions might be made to the list of passages which the incidents of his own life dictated.

The abandonment of the Liberal closed his Lordship's connexion with Mr. Hunt: their friendship, if such ever really existed, was ended long before. It is to be regretted that Byron has not given some account of it himself; for the manner in which he is represented to have acted towards his unfortunate partner renders another version of the tale desirable. At the same time—and I am not one of those who are disposed to magnify the faults and infirmities of Byron—I fear there is no excess of truth in Hunt's opinion of him. I judge by an account which Lord Byron gave himself to a mutual friend, who did not, however, see the treatment in exactly the same light as that in which it appeared to me. But, while I cannot regard his Lordship's conduct as otherwise than unworthy, still, the pains which Mr. Hunt has taken to elaborate his character and disposition into every modification of weakness, almost justify us in thinking that he was treated according to his deserts. Byron had, at least, the manners of a gentleman, and though not a judicious knowledge of the world, he yet possessed prudence enough not to be always unguarded. Mr. Hunt informs us, that when he joined his Lordship at Leghorn, his own health was impaired, and that his disease rather increased than diminished, during the residence at Pisa and Genoa; to say nothing of the effect which the loss of his friend had on him, and the disappointment he suffered in The Liberal, some excuse may, therefore, be made for him. In such a condition, misapprehensions were natural; jocularity might be mistaken for sarcasm, and caprice felt as insolence.

CHAPTER XLI.

Lord Byron resolves to join the Greeks.—Arrives at Cephalonia.—Greek Factions.—Sends Emissaries to the Grecian Chiefs.—Writes to London about the Loan.—To Mavrocordato on the Dissensions.—Embarks at last for Missolonghi.

Whilst The Liberal was halting onward to its natural doom, the attention of Lord Byron was attracted towards the struggles of Greece.

In that country his genius was first effectually developed; his name was associated with many of its most romantic scenes, and the cause was popular with all the educated and refined of Europe. He had formed besides a personal attachment to the land, and perhaps many of his most agreeable local associations were fixed amidst the ruins of Greece, and in her desolated valleys. The name is indeed alone calculated to awaken the noblest feelings of humanity. The spirit of her poets, the wisdom and the heroism of her worthies; whatever is splendid in genius, unparalleled in art, glorious in arms, and wise in philosophy, is associated in their highest excellence with that beautiful region.

Had Lord Byron never been in Greece, he was, undoubtedly, one of those men whom the resurrection of her spirit was likeliest to interest; but he was not also one fitted to do her cause much service. His innate indolence, his sedentary habits, and that all-engrossing consideration for himself, which, in every situation, marred his best impulses, were shackles upon the practice of the stern bravery in himself which he has so well expressed in his works.

It was expected when he sailed for Greece, nor was the expectation unreasonable with those who believe imagination and passion to be of the same element, that the enthusiasm which flamed so highly in his verse was the spirit of action, and would prompt him to undertake some great enterprise. But he was only an artist; he could describe bold adventures and represent high feeling, as other gifted individuals give eloquence to canvas and activity to marble; but he did not possess the wisdom necessary for the instruction of councils. I do, therefore, venture to say, that in embarking for Greece, he was not entirely influenced by such exoterical motives as the love of glory or the aspirations of heroism. His laurels had for some time ceased to flourish; the sear and yellow, the mildew and decay, had fallen upon them, and he was aware that the bright round of his fame was ovalling from the full and showing the dim rough edge of waning.

He was, moreover, tired of the Guiccioli, and again afflicted with a desire for some new object with which to be in earnest. The Greek cause seemed to offer this, and a better chance for distinction than any other pursuit in which he could then engage. In the spring of 1823 he accordingly made preparations for transferring himself from Genoa to Greece, and opened a correspondence with the leaders of the insurrection, that the importance of his adhesion might be duly appreciated.

Greece, with a fair prospect of ultimate success, was at that time as distracted in her councils as ever. Her arms had been victorious, but the ancient jealousy of the Greek mind was unmitigated. The third campaign had commenced, and yet no regular government had been organized; the fiscal resources of the country had been neglected; a wild energy against the Ottomans was all that the Greeks could depend on for continuing the war.

Lord Byron arrived in Cephalonia about the middle of August, 1823, where he fixed his residence for some time. This was prudent, but it said nothing for that spirit of enterprise with which a man engaging in such a cause, in such a country, and with such a people, ought to have been actuated—especially after Marco Botzaris, one of the best and most distinguished of the chiefs, had earnestly urged him to join him at Missolonghi. I fear that I may not be able to do justice to Byron's part in the affairs of Greece; but I shall try. He did not disappoint me, for he only acted as might have been expected, from his unsteady energies. Many, however, of his other friends longed in vain to hear of that blaze of heroism, by which they anticipated that his appearance in the field would be distinguished.

Among his earliest proceedings was the equipment of forty Suliotes, or Albanians, whom he sent to Marco Botzaris to assist in the defence of Missolonghi. An adventurer of more daring would have gone with them; and when the battle was over, in which Botzaris fell, he transmitted bandages and medicines, of which he had brought a large supply from Italy, and pecuniary succour to the wounded. This was considerate, but there was too much consideration in all that he did at this time, neither in unison with the impulses of his natural character, nor consistent with the heroic enthusiasm with which the admirers of his poetry imagined he was kindled.

In the mean time he had offered to advance one thousand dollars a month for the succour of Missolonghi and the troops with Marco Botzaris; but the government, instead of accepting the offer, intimated that they wished previously to confer with him, which he interpreted into a desire to direct the expenditure of the money to other purposes. In this opinion his Lordship was probably not mistaken; but his own account of his feeling in the business does not tend to exalt the magnanimity of his attachment to the cause: "I will take care," says he, "that it is for the public cause, otherwise I will not advance a para. The opposition say they want to cajole me, and the party in power say the others wish to seduce me; so, between the two, I have a difficult part to play; however, I will have nothing to do with the factions, unless to reconcile them, if possible."

It is difficult to conceive that Lord Byron, "the searcher of dark bosoms," could have expressed himself so weakly and with such vanity; but the shadow of coming fate had already reached him, and his judgment was suffering in the blight that had fallen on his reputation. To think of the possibility of reconciling two Greek factions, or any factions, implies a degree of ignorance of mankind, which, unless it had been given in his Lordship's own writing, would not have been credible; and as to having nothing to do with the factions, for what purpose went he to Greece, unless it was to take a part with one of them? I abstain from saying what I think of his hesitation in going to the government instead of sending two of his associated adventurers, Mr. Trelawney and Mr. Hamilton Brown, whom he despatched to collect intelligence as to the real state of things, substituting their judgment for his own. When the Hercules, the ship he chartered to carry him to Greece, weighed anchor, he was committed with the Greeks, and every thing short of unequivocal folly he was bound to have done with and for them.

His two emissaries or envoys proceeded to Tripolizza, where they found Colocotroni seated in the palace of the late vizier, Velhi Pashaw, in great power; the court-yard and galleries filled with armed men in garrison, while there was no enemy at that time in the Morea able to come against them! The Greek chieftains, like their classic predecessors, though embarked in the same adventure, were personal adversaries to each other. Colocotroni spoke of his compeer Mavrocordato, in the very language of Agamemnon, when he said that he had declared to him, unless he desisted from his intrigues, he would mount him on an ass and whip him out of the Morea; and that he had only been restrained from doing so by the representation of his friends, who thought it would injure their common cause. Such was the spirit of

the chiefs of the factions which Lord Byron thought it not impossible to reconcile!

At this time Missolonghi was in a critical state, being blockaded both by land and sea; and the report of Trelawney to Lord Byron concerning it, was calculated to rouse his Lordship to activity. "There have been," says he, "thirty battles fought and won by the late Marco Botzaris, and his gallant tribe of Suliotes, who are shut up in Missolonghi. If it fall, Athens will be in danger, and thousands of throats cut: a few thousand dollars would provide ships to relieve it; a portion of this sum is raised, and I would coin my heart to save this key of Greece." Bravely said! but deserving of little attention. The fate of Missolonghi could have had no visible effect on that of Athens.

The distance between these two places is more than a hundred miles, and Lord Byron was well acquainted with the local difficulties of the intervening country; still it was a point to which the eyes of the Greeks were all at that time directed; and Mavrocordato, then in correspondence with Lord Byron, and who was endeavouring to collect a fleet for the relief of the place, induced his Lordship to undertake to provide the money necessary for the equipment of the fleet, to the extent of twelve thousand pounds. It was on this occasion his Lordship addressed a letter to the Greek chiefs, that deserves to be quoted, for the sagacity with which it suggests what may be the conduct of the great powers of Christendom.

"I must frankly confess," says he, "that unless union and order are confirmed, all hopes of a loan will be in vain, and all the assistance which the Greeks could expect from abroad, an assistance which might be neither trifling nor worthless, will be suspended or destroyed; and what is worse, the great powers of Europe, of whom no one was an enemy to Greece, but seemed inclined to favour her in consenting to the establishment of an independent power, will be persuaded that the Greeks are unable to govern themselves, and will, perhaps, undertake to arrange your disorders in such a way as to blast the brightest hopes you indulge, and that are indulged by your friends."

In the mean time, Lord Byron was still at the villa he had hired in Cephalonia, where his conduct was rather that of a spectator than an ally. Colonel Stanhope, in a letter of the 26th of November, describes him as having been there about three months, and spending his time exactly as every one acquainted with his habits must have expected. "The first six weeks he spent on board a merchant vessel, and seldom went on shore except on business. Since that period he has lived in a little villa in the country, in absolute retirement; Count Gamba (brother to the Guiccioli) being his only companion."—Such, surely, was not exactly playing that part in the Greek cause which he had taught the world to look for. It is true, that the accounts received there of the Greek affairs were not then favourable. Every body concurred in representing the executive government as devoid of public virtue, and actuated by avarice or personal ambition. This intelligence was certainly not calculated to increase Lord Byron's ardour, and may partly excuse the causes of his personal inactivity. I say personal, because he had written to London to accelerate the attempt to raise a loan, and, at the suggestion of Colonel Stanhope, he addressed a letter to Mavrocordato respecting the inevitable consequences of their calamitous dissensions. The object of this letter was to induce a reconciliation between the rival factions, or to throw the odium of having thwarted the loan upon the Executive, and thereby to degrade the members of it in the opinion of the people. "I am very uneasy," says his Lordship to the prince, "at hearing that the dissensions of Greece still continue; and, at a moment when she might triumph over every thing in general, as she has triumphed in part. Greece is at present placed between three measures: either to reconquer her liberty, or to become a dependence of the sovereigns of Europe, or to return to a Turkish province; she has already the choice only of these three alternatives. Civil war is but a road which leads to the two latter. If she is desirous of the fate of Walachia and the Crimea, she may obtain it *to-morrow*; if that of Italy, *the day after*. But, if she wishes to become *truly Greece, free and independent*, she must resolve *to-day*, or she will never again have the opportunity," etc., etc.

Meanwhile the Greek people became impatient for Lord Byron to come among them. They looked forward to his arrival as to the coming of a Messiah. Three boats were successively despatched for him; and two of them returned, one after the other, without him. On the 29th of December, 1832, however, his Lordship did at last embark.

CHAPTER XLII.

Lord Byron's Conversations on Religion with Dr. Kennedy.

While Lord Byron was hesitating, in the island of Cephalonia, about proceeding to Greece, an occurrence took place, of which so much has been made, that I may not venture to cast it into the notes of the Appendix. I allude to the acquaintance he formed with a Dr. Kennedy, the publication of whose conversations with him on religion has attracted some degree of public attention.

This gentleman was originally destined for the Scottish bar, but afterwards became a student of medicine, and entering the medical department of the army, happened to be stationed in Cephalonia when Lord Byron arrived. He appears to have been a man of kind dispositions, possessed of a better heart than judgment; in all places wherever his duty bore him he took a lively interest in the condition of the inhabitants, and was active, both in his official and private capacity, to improve it. He had a taste for circulating pious tracts, and zealously cooperated in distributing copies of the Scriptures

Firmly settled, himself, in a conviction of the truth of Christianity, he was eager to make converts to his views of the doctrines; but whether he was exactly the kind of apostle to achieve the conversion of Lord Byron, may, perhaps, be doubted. His sincerity, and the disinterestedness of his endeavours would secure to him from his Lordship an indulgent and even patient hearing. But I fear that without some more effectual calling, the arguments he appears to have employed were not likely to have made Lord Byron a proselyte. His Lordship was so constituted in his mind, and by his temperament, that nothing short of regeneration could have made him a Christian, according to the gospel of Dr. Kennedy.

Lord Byron had but loose feelings in religion—scarcely any. His sensibility and a slight constitutional leaning towards superstition and omens showed that the sense of devotion was, however, alive and awake within him; but with him religion was a sentiment, and the convictions of the understanding had nothing whatever to do with his creed. That he was deeply imbued with the essence of natural piety; that he often felt the power and being of a God thrilling in all his frame, and glowing in his bosom, I declare my thorough persuasion; and that he believed in some of the tenets and in the philosophy of Christianity, as they influence the spirit and conduct of men, I am as little disposed to doubt; especially if those portions of his works which only tend towards the subject, and which bear the impression of fervour, and earnestness, may be admitted as evidence. But he was not a member of any particular church, and, without a reconstruction of his mind and temperament, I venture to say, he could not have become such; not in consequence, as too many have represented, of any predilection, either of feeling or principle, against Christianity; but entirely owing to an organic peculiarity of mind. He reasoned on every topic by instinct, rather than by induction or any process of logic; and could never be so convinced of the truth or falsehood of an abstract proposition, as to feel it affect the current of his actions. He may have assented to arguments, without being sensible of their truth; merely because they were not objectionable to his feelings at the time. And, in the same manner, he may have disputed even fair inferences, from admitted premises, if the state of his feelings happened to be indisposed to the subject. I am persuaded, nevertheless, that to class him among absolute infidels were to do injustice to his memory, and that he has suffered uncharitably in the opinion of "the rigidly righteous," who, because he had not attached himself to any particular sect or congregation, assumed that he was an adversary to religion. To claim for him any credit, as a pious man, would be absurd; but, to suppose he had not as deep an interest as other men "in his soul's health" and welfare, was to impute to him a nature which cannot exist. Being, altogether, a creature of impulses, he certainly could not be ever employed in doxologies, or engaged in the logomachy of churchmen; but he had the sentiment which at a tamer age might have made him more ecclesiastical. There was as much truth as joke in the expression, when he wrote

> I am myself a moderate Presbyterian.

A mind, constituted like that of Lord Byron, was little susceptible of impressions from the arguments of ordinary men. It was necessary that Truth, in visiting him, should come arrayed in her solemnities, and with Awe and Reverence for her precursors. Acknowledged superiority, yea, celebrated wisdom, were indispensable, to bespeak his sincere attention; and, without disparagement, it may be fairly said, these were not the attributes of Dr. Kennedy. On the contrary, there was a taint of cant about him—perhaps he only acted like those who have it—but still he was not exactly the dignitary to command unaffected deference from the shrewd and irreverent author of Don Juan. The result verified what ought to have been the anticipation. The Doctor's attempt to quicken Byron to a sense of grace, failed; but his Lordship treated him with politeness. The history of the affair will, however, be more interesting than any reflections which it is in my humble power to offer.

Some of Dr. Kennedy's acquaintances wished to hear him explain, in "a logical and demonstrative manner, the evidences and doctrines of Christianity;" and Lord Byron, hearing of the intended meeting, desired to be present, and was accordingly invited. He attended, but was not present at several others which followed; he however intimated to the Doctor, that he would be glad to converse with him, and the invitation was accepted. "On religion," says the Doctor, "his Lordship was in general a hearer, proposing his difficulties and objections with more fairness than could have been expected from one under similar circumstances; and with so much candour, that they often seemed to be proposed more for the purpose of procuring information, or satisfactory answers, than from any other motive."

At the first meeting, Dr. Kennedy explained, becomingly, his views on the subject, and that he had read every work against Christianity which fell in his way. It was this consideration which had induced him with such confidence to enter upon the discussion, knowing, on the one hand, the strength of Christianity, and, on the other, the weakness of its assailants. "To show you, therefore," said the Doctor, "the grounds on which I demand your attention to what I may say on the nature and evidence of Christianity, I shall mention the names of some of the authors whose works I have read or consulted." When he had mentioned all these names, Lord Byron asked if he had read Barrow's and Stillingfleet's works? The Doctor replied, "I have seen them, but I have not read them."

After a disquisition, chiefly relative to the history of Christianity, Dr. Kennedy observed, "We must, on all occasions, but more particularly in fair and logical discussions with sceptics, or Deists, make a

distinction between Christianity, as it is found in the Scriptures, and the errors, abuses, and imperfections of Christians themselves." To this his Lordship remarked, that he always had taken care to make that distinction, as he knew enough of Christianity to feel that it was both necessary and just. The Doctor remarked that the contrary was almost universally the case with those who doubted or denied the truth of Christianity, and proceeded to illustrate the statement. He then read a summary of the fundamental doctrines of Christianity; but he had not proceeded far, when he observed signs of impatience in Lord Byron, who inquired if these sentiments accorded with the Doctor's? and being answered they did, and with those of all sound Christians, except in one or two minor things, his Lordship rejoined, that he did not wish to hear the opinions of others, whose writings he could read at any time, but only his own. The Doctor then read on till coming to the expression "grace of God," his Lordship inquired, "What do you mean by grace?" "The primary and fundamental meaning of the word," replied the Doctor, somewhat surprised at his ignorance (I quote his own language), "is favour; though it varies according to the context to express that disposition of God, which leads him to grant a favour, the action of doing so, or the favour itself, or its effects on those who receive it." The arrogance of the use of the term ignorance here, requires no animadversion; but to suppose the greatest master, then in existence, of the English language, not acquainted with the meaning of the word, when he asked to be informed of the meaning attached to it by the individual making use of it, gives us some insight into the true character of the teacher. The Doctor closed the book, as he perceived that Lord Byron, as he says, had no distinct conception of many of the words used; and his Lordship subjoined, "What we want is to be convinced that the Bible is true; because if we can believe that, it will follow as a matter of course, that we must believe all the doctrines it contains."

The reply to this was to the effect, that the observation was partly just; but though the strongest evidence were produced of the Scriptures being the revealed will of God, they (his Lordship and others present) would still remain unbelievers, unless they knew and comprehended the doctrines contained in the Scriptures. This was not conclusive, and Lord Byron replied, that they wished him to prove that the Scriptures were the word of God; to which the Doctor, with more than apostolic simplicity, said that such was his object, but he should like to know what they deemed the clearest course to follow with that object in view. After some further conversation, "No other plan was proposed by them," says the Doctor; and he adds, "They had violated their engagement to hear me for twelve hours, for which I had stipulated." This may, perhaps, satisfy the reader as to the quality of the Doctor's understanding; but as the subject in its bearings touches Lord Byron's character, I shall proceed a little further into the marrow of the matter.

The inculcation being finished for that evening, Lord Byron said, that when he was young his mother brought him up strictly; and that he had access to a great many theological works, and remembered that he was particularly pleased with Barrow's writings, and that he also went regularly to church. He declared that he was not an infidel who denied the Scriptures and wished to remain in unbelief; on the contrary, he was desirous to believe, as he experienced no happiness in having his religious opinions so unsteady and unfixed. But he could not, he added, understand the Scriptures. "Those people who conscientiously believe, I always have respected, and was always disposed to trust in them more than in others." A desultory conversation then ensued, respecting the language and translations of the Scriptures; in the course of which his Lordship remarked, that Scott, in his Commentary on the Bible, did not say that it was the devil who tempted Eve, nor does the Bible say a word about the devil. It is only said that the serpent spoke, and that it was the subtlest of all the beasts of the field.—Will it be said that truth and reason were served by Dr. Kennedy's * answer? "As beasts have not the faculty of speech, the just inference is, that the beast was only an instrument made use of by some invisible and superior being. The Scriptures accordingly tell us, that the devil is the father of lies,—the lie made by the serpent to Eve being the first we have on record; they call him also a murderer from the beginning, as he was the cause of the sentence of death which was pronounced against Adam and all his posterity; and still further to remove all doubt, and to identify him as the agent who used the serpent as an instrument, he is called the serpent—the devil."

Lord Byron inquired what the Doctor thought of the theory of Warburton, that the Jews had no distinct idea of a future state? The Doctor acknowledged that he had often seen, but had never read The Divine Legation. And yet, he added, had Warburton read his Bible with more simplicity and attention, he would have enjoyed a more solid and honourable fame.

His Lordship then said, that one of the greatest difficulties he had met with was the existence of so much pure and unmixed evil in the world, and which he could not reconcile to the idea of a benevolent Creator. The Doctor set aside the question as to the origin of evil; but granted the extensive existence of evil in the universe; to remedy which, he said, the Gospel was proclaimed; and, after some of the customary common-places, he ascribed much of the existing evil to the slackness of Christians in spreading the Gospel.

"Is there not," said his Lordship, "some part of

* The Doctor evidently makes a mistake in confounding Sir William Hamilton with Sir William Drummond.

the New Testament where it appears that the disciples were struck with the state of physical evil, and made inquiries into the cause?"—"There are two passages," was the reply. The disciples inquired, when they saw a man who had been born blind, whether it was owing to his own or his parents' sin?—and, after quoting the other instance, he concludes, that moral and physical evil in individuals are not always a judgment or punishment, but are intended to answer certain ends in the government of the world.

"Is there not," said his Lordship, "a prophecy in the New Testament which it is alleged has not been fulfilled, although it was declared that the end of the world would come before the generation then existing should pass away?"—"The prediction," said Dr. Kennedy, "related to the destruction of Jerusalem, which certainly took place within the time assigned; though some of the expressions descriptive of the signs of that remarkable event are of such a nature as to appear to apply to Christ's coming to judge the world at the end of time."

His Lordship then asked, if the Doctor thought that there had been fewer wars and persecutions, and less slaughter and misery in the world since the introduction of Christianity than before? The Doctor answered this by observing, that since Christianity inculcates peace and good-will to all men, we must always separate pure religion from the abuses of which its professors are guilty.

Two other opinions were expressed by his Lordship in the conversation. The Doctor, in speaking of the sovereignty of God, had alluded to the similitude of the potter and his clay; for his Lordship said, if he were broken in pieces, he would say to the potter, "Why do you treat me thus?" The other was an absurdity. It was—if the whole world were going to hell, he would prefer going with them than go alone to heaven.

Such was the result of the first council of Cephalonia, if one may venture the allusion. It is manifest, without saying much for Lord Byron's ingenuity, that he was fully a match for the Doctor, and that he was not unacquainted with the subject under discussion.

In the next conversation Lord Byron repeated, "I have no wish to reject Christianity without investigation; on the contrary, I am very desirous of believing. But I do not see very much the need of a Saviour, nor the utility of prayer. Devotion is the affection of the heart, and this I feel. When I view the wonders of creation, I bow to the Majesty of Heaven; and when I feel the enjoyments of life, I feel grateful to God for having bestowed them upon me." Upon this some discussion arose, turning chiefly on the passage in the third chapter of John, "Unless a man is converted, he cannot enter the kingdom of Heaven;" which naturally led to an explanatory interlocution concerning new birth, regeneration, etc; and thence diverged into the topics which had been the subject of the former conversation.

Among other things, Lord Byron inquired, if the Doctor really thought that the devil appeared before God, as is mentioned in the book of Job, or is it only an allegorical, or poetical mode of speaking?—The reply was, "I believe it in the strict and literal meaning."

"If it be received in a literal sense," said his Lordship, "it gives me a much higher idea of the majesty, power, and wisdom of God, to believe that the devils themselves are at his nod, and are subject to his control, with as much ease as the elements of nature follow the respective laws which his will has assigned them.

This notion was characteristic, and the poetical feeling in which it originated, when the Doctor attempted to explain the doctrine of the Manicheans, was still more distinctly developed; for his Lordship again expressed how much the belief of the real appearance of Satan, to hear and obey the commands of God, added to his views of the grandeur and majesty of the Creator.

This second conversation was more desultory than the first; religion was brought in only incidentally, until his Lordship said, "I do not reject the doctrines of Christianity; I want only sufficient proofs of it, to take up the profession in earnest; and I do not believe myself to be so bad a Christian as many of them who preach against me with the greatest fury—many of whom I have never seen nor injured."

"You have only to examine the causes which prevent you" (from being a true believer), said the Doctor, "and you will find they are futile, and only tend to withhold you from the enjoyment of real happiness, which at present it is impossible you can find."

"What, then, you think me in a very bad way?"

"I certainly think you are," was the reply; "and this I say, not on my own authority, but on that of the Scriptures. Your Lordship must be converted, and must be reformed, before any thing can be said of you, except that you are bad, and in a bad way."

"But," replied his Lordship, "I already believe in predestination, which I know you believe, and in the depravity of the human heart in general, and of my own in particular; thus you see there are two points in which we agree. I shall get at the others by and by. You cannot expect me to become a perfect Christian at once."

And further his Lordship subjoined:

"Predestination appears to me just; from my own reflection and experience, I am influenced in a way which is incomprehensible, and am led to do things which I never intended; and if there is, as we all admit, a supreme Ruler of the universe; and if, as you say, he has the actions of the devils, as well as of his own angels, completely at his command, then those influences, or those arrangements of circumstances, which lead us to do things against our will, or with ill will, must be also under his direction. But I have never entered into the depths of the subject; I have contented myself with believing that

there is a predestination of events, and that predestination depends on the will of God."

Dr. Kennedy, in speaking of this second conversation, bears testimony to the respectfulness of his Lordship's attention. "There was nothing in his manner which approached to levity, or any thing that indicated a wish to mock at religion; though, on the other hand, an able dissembler would have done and said all that he did with such feelings and intentions."

Subsequent to the second conversation, Dr. Kennedy asked a gentleman, who was intimate with Lord Byron, if he really thought his Lordship serious in his desire to hear religion explained. "Has he exhibited any contempt or ridicule at what I have said?" This gentleman assured him that he had never heard Byron allude to the subject in any way which could induce him to suspect that he was merely amusing himself. "But, on the contrary, he always names you with respect. I do not, however, think you have made much impression on him; he is just the same fellow as before. He says he does not know what religion you are of, for you neither adhere to creeds or councils."

It ought here to be noticed, as showing the general opinion entertained of his Lordship with respect to these polemical conversations, that the wits of the garrison made themselves merry with what was going on. Some of them affected to believe, or did so, that Lord Byron's wish to hear Dr. Kennedy proceeded from a desire to have an accurate idea of the opinions and manners of the Methodists, in order that he might make Don Juan become one for a time, and so be enabled to paint their conduct with greater accuracy.

The third conversation took place soon after this comment had been made on Lord Byron's conduct. The Doctor inquired if his Lordship had read any of the religious books he had sent. "I have looked," replied Byron, "into Boston's Fourfold State, but I have not had time to read it far: I am afraid it is too deep for me."

Although there was no systematic design, on the part of Lord Byron, to make Dr. Kennedy subservient to any scheme of ridicule, yet it is evident that he was not so serious as the Doctor so meritoriously desired.

"I have begun," said his Lordship, "very fairly; I have given some of your tracts to Fletcher (his valet), who is a good sort of man, but still wants, like myself, some reformation; and I hope he will spread them among the other servants, who require it still more. Bruno, the physician, and Gamba, are busy reading some of the Italian tracts; and I hope it will have a good effect on them. The former is rather too decided against it at present; and too much engaged with a spirit of enthusiasm for his own profession, to attend to other subjects; but we must have patience, and we shall see what has been the result. I do not fail to read, from time to time, my Bible, though not, perhaps, so much as I should."

"Have you begun to pray that you may understand it?"

"Not yet. I have not arrived at that pitch of faith yet; but it may come by and by. You are in too great a hurry."

His Lordship then went to a side table, on which a great number of books were ranged; and, taking hold of an octavo, gave it to the Doctor. It was "Illustrations of the Moral Government of God;" by E. Smith, M.D., London. "The author," said he, "proves that the punishment of hell is not eternal; it will have a termination."

"The author," replied the Doctor, "is, I suppose, one of the Socinians; who, in a short time, will try to get rid of every doctrine in the Bible. How did your Lordship get hold of this book?"

"They sent it out to me from England, to make a convert of me, I suppose. The arguments are strong, drawn from the Bible itself; and, by showing that a time will come, when every intelligent creature shall be supremely happy, and eternally so, it expunges that shocking doctrine, that sin and misery will for ever exist under the government of God, whose highest attribute is love and goodness. To my present apprehension, it would be a most desirable thing, could it be proved that, alternately, all created beings were to be happy. This would appear to be most consistent with the nature of God. I cannot yield to your doctrine of the eternal duration of punishment. The author's opinion is more humane; and I think, he supports it very strongly from Scripture."

The fourth conversation was still more desultory, being carried on at table amidst company; in the course of it Lord Byron, however, declared "that he was so much of a believer as to be of opinion that there is no contradiction in the Scriptures, which cannot be reconciled by an attentive consideration and comparison of passages."

It is needless to remark that Lord Byron, in the course of these conversations, was incapable of preserving a consistent seriousness. The volatility of his humour was constantly leading him into playfulness, and he never lost an opportunity of making a pun or saying a quaint thing. "Do you know," said he to the Doctor, "I am nearly reconciled to St. Paul, for he says there is no difference between the Jews and the Greeks, and I am exactly of the same opinion, for the character of both is equally vile."

Upon the whole it must be conceded, that whatever was the degree of Lord Byron's dubiety as to points of faith and doctrine, he could not be accused of gross ignorance, nor described as animated by any hostile feeling against religion.

In this sketch of these conversations, I have restricted myself chiefly to those points which related to his Lordship's own sentiments and belief. It would have been inconsistent with the concise limits of this work to have detailed the controversies. A fair summary of what Byron did not believe, what he was disposed to believe, but had not satisfied himself with the evidence, and what he did believe, seemed to be

the task I ought to undertake. The result confirmed the statement of his Lordship's religious condition given in the preliminary remarks; which, I ought to mention, were written before I looked into Dr. Kennedy's book; and the statement is not different from the estimate which the conversations warrant. It is true that Lord Byron's part in the conversations is not very characteristic; but the integrity of Dr. Kennedy is a sufficient assurance that they are substantially correct[1].

CHAPTER XLIII.

Voyage to Cephalonia.—Letter.—Count Gamba's Address.—Grateful Feelings of the Turks.—Endeavours of Lord Byron to mitigate the Horrors of the War.

Lord Byron, after leaving Argostoli, on the 29th December, 1823, the port of Cephalonia, sailed for Zante, where he took on board a quantity of specie. Although the distance from Zante to Missolonghi is but a few hours' sail, the voyage was yet not without adventures. Missolonghi, as I have already mentioned, was then blockaded by the Turks, and some address was necessary, on that account, to effect an entrance, independent of the difficulties, at all times, of navigating the canals which intersect the shallows. In the following letter to Colonel Stanhope, his Lordship gives an account of what took place. It is very characteristic, I shall therefore quote it.

"Scrofer, or some such name, on board a Cephalonian Mistice, Dec. 31, 1823.

"My dear Stanhope,

"We are just arrived here—that is, part of my people and I, with some things, etc., and which it may be as well not to specify in a letter (which has a risk of being intercepted, perhaps); but Gamba and my horses, negro, steward, and the press, and all the committee things, also some eight thousand dollars of mine (but never mind, we have more left—do you understand?) are taken by the Turkish frigates; and my party and myself, in another boat, have had a narrow escape last night (being close under their stern, and hailed, but we would not answer, and bore away) as well as this morning. Here we are, with sun and charming weather, within a pretty little port enough; but whether our Turkish friends may not send in their boats, and take us out (for we have no arms, except two carabines and some pistols, and, I suspect, not more than four fighting people on board), is another question; especially if we remain long here, since we are blocked out of Missolonghi by the direct entrance. You had better send my friend George Drake, and a body of Suliotes, to escort us by land or by the canals, with all convenient speed. Gamba and our Bombard are taken into Patras, I suppose, and we must take a turn at the Turks to get them out. But where the devil is the fleet gone? the Greek, I mean—leaving us to get in without the least intimation to take heed that the Moslems were out again. Make my respects to Mavrocordato, and say that I am here at his disposal. I am uneasy at being here. We are very well.

"Yours, etc.

"N. B.

"*P. S.* The Bombard was twelve miles out when taken: at least, so it appeared to us (if taken she actually be, for it is not certain), and we had to escape from another vessel that stood right in between us and the port."

Colonel Stanhope on receiving this despatch, which was carried to him by two of Lord Byron's servants, sent two armed boats, and a company of Suliotes, to escort his Lordship to Missolonghi, where he arrived on the 5th of January, and was received with military honours, and the most enthusiastic demonstrations of popular joy. No mark of respect which the Greeks could think of was omitted. The ships fired a salute as he passed. Prince Mavrocordato and all the authorities, with the troops and the population, met him on his landing, and accompanied him to the house which had been prepared for him, amidst the shouts of the multitude and the discharge of cannon.

In the mean time Count Gamba and his companions being taken before Yusuff Pashaw at Patras, expected to share the fate of certain unfortunate prisoners whom that stern chief had sacrificed the preceding year at Prevesa; and their fears would probably have been realized but for the intrepid presence of mind displayed by the Count, who, assuming a haughty style, accused the Ottoman captain of the frigate of a breach of neutrality, in detaining a vessel under English colours, and concluded by telling the pashaw that he might expect the vengeance of the British government in thus interrupting a nobleman who was merely on his travels, and bound to Calamata. Perhaps, however, another circumstance had quite as much influence with the pashaw as this bravery. In the master of the vessel he recognised a person who had saved his life in the Black Sea fifteen years before, and in consequence not only consented to the vessel's release, but treated the whole of the passengers with the utmost attention, and even urged them to take a day's shooting in the neighbourhood[2].

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[1] Connected with this subject there is a letter in the Appendix, from Fletcher to the Doctor, concerning his master's religious opinions; well worthy of preservation on its own account, as affording a tolerably fair specimen of what persons in his condition of life think of religion. I fear poor Dr. Kennedy must have thought of the proverb, "like master like man."

[2] To the honour of the Turks, grateful recollections of his kind are not rare among them: I experienced a remarkable example of it myself. Having entered Widin when it was besieged by the Russians, in the winter of 1810-11, I was closely questioned as to the motives of my visit, by Hassan Pashaw, the successor of the celebrated Paswan Oglou, then governor of the fortress. I explained to him, frankly, the motives of my visit, but he required that I should deliver my letters and papers to be examined. This I refused to do, unless he had a person who could read English, and understand it when spoken. In the mean time my Tartar,

The first measure which his Lordship attempted after his arrival, was to mitigate the ferocity with which the war was carried on; one of the objects, as he explained to my friend who visited him at Genoa, which induced him to embark in the cause. And it happened that the very day he reached the town was signalized by his rescuing a Turk who had fallen into the hands of some Greek sailors. This man was clothed by his Lordship's orders, and sent over to Patras; and soon after Count Gamba's release, bearing that four other Turks were prisoners in Missolonghi, he requested that they might be placed in his hands, which was immediately granted. These he also sent to Patras, with the letter, of which a copy is in the Appendix, addressed to Yusuff, expressing his hope that the prisoners thenceforward taken on both sides would be treated with humanity. This act was followed by another equally praiseworthy. A Greek cruiser having captured a Turkish boat, in which there was a number of passengers, chiefly women and children, they were also placed at the disposal of his Lordship, at his particular request. Captain Parry has given a description of the scene between Lord Byron and that multitude of mothers and children, too interesting to be omitted here. "I was summoned to attend him, and receive his orders that every thing should be done which might contribute to their comfort. He was seated on a cushion at the upper end of the room, the women and children were standing before him with their eyes fixed steadily on him; and, on his right hand, was his interpreter, who was extracting from the women a narrative of their sufferings. One of them, apparently about thirty years of age, possessing great vivacity, and whose manners and dress, though she was then dirty and disfigured, indicated that she was superior in rank and condition to her companions, was spokeswoman for the whole. I admired the good order the others preserved, never interfering with the explanation, or interrupting the single speaker. I also admired the rapid manner in which the interpreter explained every thing they said, so as to make it almost appear that there was but one speaker. After a short time it was evident that what Lord Byron was hearing affected his feelings; his countenance changed, his colour went and came, and I thought he was ready to weep. But he had, on all occasions, a ready and peculiar knack in turning conversation from any disagreeable or unpleasant subject; and he had recourse to this expedient. He rose up suddenly, and, turning round on his heel as was his wont, he said something to his interpreter, who immediately repeated it to the women. All eyes were immediately fixed on me; and one of the party, a young and beautiful woman, spoke very warmly. Lord Byron seemed satisfied, and said they might retire. The women all slipped off their shoes in an instant, and, going up to his Lordship, each in succession, accompanied by their children, kissed his hand fervently, invoked, in the Turkish manner, a blessing, both on his hand and heart, and then quitted the room. This was too much for Lord Byron, and he turned his face away to conceal his emotion."

A vessel was then hired, and the whole of them, to the number of twenty-four, were sent to Prevesa, provided with every requisite for their comfort during the passage. These instances of humanity excited a sympathy among the Turks. The Governor of Prevesa thanked his Lordship, and assured him that he would take care that equal attention should be in future paid to the Greeks, who might fall into his hands.

CHAPTER XLIV.

Proceedings at Missolonghi.—Byron's Suliote Brigade.—Their Insubordination.—Difference with Colonel Stanhope.—Imbecility of the Plans for the Independence of Greece.

The arrival of Lord Byron at Missolonghi was not only hailed as a new era in the history of Greece, but as the beginning of a new cycle in his own extraordinary life. His natural indolence disappeared; the Sardanapalian sloth was thrown off, and he took a station in the van of her efforts that bespoke heroic achievement.

After paying the fleet, which indeed had only come out in the expectation of receiving the arrears from the loan he had promised to Mavrocordato, he resolved to form a brigade of Suliotes. Five hundred of the remains of Marco Botzaris' gallant followers were accordingly taken into his pay. "He burns with

the better to prove our innocence of all sinister purposes, turned out the contents of his saddle-bags, and, behold, among several letters and parcels was a packet for Prince Italinski, from the French minister at Constantinople. This I of course instantly ordered to be delivered to the pashaw. In the evening, an old Turk who had been present during the proceedings, and at the subsequent consultations as to what should be done with me, called, and advised me to leave the town; telling me, at the same time, that when he was a boy he had been taken prisoner by the Hongarians at Belgrade, and had been so kindly treated, that after being sent home he had never ceased to long for an opportunity of repaying that kindness to some other Frank, and that he thought my case afforded an opportunity. He concluded by offering me the use of twenty thousand piastres, about a thousand pounds sterling, to take me across the continent to England. I was then on my way to Orsova, to meet a gentleman from Vienna, but being informed that he would not be there, I resolved to return to Constantinople, and accordingly accepted from the Turk so much money as would serve for the expenses of the journey, giving him an order for repayment on an agent whose name he had never heard of, nor any one probably in the town. The whole adventure was curious, and ought to be mentioned, as affording a favourable view of Ottoman magnanimity.

The pashaw was so well pleased with the manner in which I had acted in the affair of the despatches, that he sent me notice in the morning that horses and a guard were at my command so long as I chose to remain in the fortress, and that he had forwarded the packet unbroken to the Russian commander; he even permitted me, in the course of the afternoon, to visit the Russian encampment on the other side the Danube, which I accordingly did, and returned across the river in the evening.

military ardour and chivalry," says Colonel Stanhope, "and will proceed with the expedition to Lepanto." But the expedition was delayed by causes which ought to have been foreseen.

The Suliotes, conceiving that in his Lordship they had found a patron, whose wealth and generosity were equally boundless, refused to quit Missolonghi till their arrears were paid. Savage in the field, and untameable in the city, they became insubordinate and mercenary; nor was their conduct without excuse. They had long defended the town with untired bravery; their families had been driven into it in the most destitute condition; and all the hopes that had led them to take up arms were still distant and prospective. Besides, Mavrocordato, unlike the other Grecian captains, having no troops of his own, affected to regard these mercenaries as allies, and was indulgent to their excesses. The town was overawed by their turbulence; conflicts took place in the streets; riot and controversy every where prevailed, and blood was shed.

Lord Byron's undisciplined spirit could ill brook delay; he partook of the general vehemence, and lost the power of discerning the comparative importance both of measures and things. He was out of his element; confusion thickened around him; his irritability grew passion; and there was the rush and haste, the oblivion and alarm of fatality in all he undertook and suggested.

One day a party of German adventurers reached the fortress, so demoralized by hardships that few of them were fit for service. It was intended to form a corps of artillery, and these men were destined for that branch of the service; but their condition was such, that Stanhope doubted the practicability of carrying the measure into effect at that time. He had promised to contribute a hundred pounds to their equipment. Byron attributed the Colonel's objections to reluctance to pay the money; and threatened him, if it were refused, with a punishment, new in Grecian war—to libel him in the Greek Chronicle! a newspaper which Stanhope had recently established.

It is, however, not easy to give a correct view of the state of affairs at that epoch in Missolonghi. All parties seem to have been deplorably incompetent to understand the circumstances in which they were placed;—the condition of the Greeks, and that their exigencies required only physical and military means. They talked of newspapers, and types, and libels, as if the moral instruments of civil exhortation were adequate to wrench the independence of Greece from the bloody grasp of the Ottoman. No wonder that Byron, accustomed to the management only of his own fancies, was fluttered amidst the conflict of such riot and controversy.

His situation at this period was indeed calculated to inspire pity. Had he survived, it might, instead of awakening the derision of history, have supplied to himself materials for another canto of Don Juan. I shall select one instance of his afflictions.

The captain of a British gun-brig came to Missolonghi to demand an equivalent for an Ionian boat, which had been taken in the act of going out of the Gulf of Lepanto, with provisions and arms. The Greek fleet, at that time blockading the port, consisted of five brigs, and the Turks had fourteen vessels of war in the gulf. The captain maintained that the British government recognised no blockade which was not efficient, and that the efficiency depended on the numerical superiority of cannon. On this principle he demanded restitution of the property. Mavrocordato offered to submit the case to the decision of the British

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"It is amusing to see what a piece of insane work was made about the printing press.

"The press will be at work next Monday. Its first production will be a prospectus. On the first day of the year 1824, the Greek Chronicle will be issued.—It will be printed in Greek and Italian; it will come out twice a week. Pray endeavour to assist its circulation in England. (?) I hope to establish presses in other parts."—18th December, 1823. Page 46.

"Your agent has now been at Missolonghi one week, during that period a free press has been established."—20th December, 1823. Page 50.

"The press is not yet in motion; I will explain to you the cause."—23rd December, 1823. Page 54.

"The Greek Chronicle published with a passage from Bentham on the liberty of the press."—2nd January, 1824. Page 65.

"The English Committee has sent hither several presses, for the purpose of spreading the light of the nineteenth century."—7th January, 1824. Page 74.

"The press is exciting general interest—all our party are working for it; some translate, and some write original articles. As yet we have not a compositor to arrange our Italian types."—7th January, 1824. Page 84.

"I have no one to work the lithographic press."—7th February, 1824. Page 108.

"I am going to take the three presses round to the Morea."—11th February, 1824. Page 112.

These extracts will help the reader to form some idea of the inordinate attention which was paid to "the press," as an engine of war against the Turks: but the following extract is more immediately applicable to my object in noticing the thing so contemptuously:

"Your Lordship stated, yesterday evening, that you had said to Prince Mavrocordato, that 'were you in his place, you would have placed the press under a censor'; and that he replied, 'No, the liberty of the press is guaranteed by the constitution.' Now, I wish to know whether your Lordship was serious when you made the observation, or whether you only said so to provoke me. If your Lordship was serious, I shall consider it my duty to communicate this affair to the Committee in England, in order to show them how difficult a task I have to fulfil, in promoting the liberties of Greece, if your Lordship is to throw the weight of your vast talents into the opposite scale in a question of such vital importance."

"After Lord Byron had read this paper, he said that he was an ardent friend of publicity and the press; but he feared it was not applicable to this Society in its present combustible state. I answered, that I thought it applicable to all countries, and essential here in order to put an end to the state of anarchy which at present prevailed. Lord Byron feared libels and licentiousness. I said that the object of a free press was to check public licentiousness, and to expose libellers to odium, etc., etc."—24th January, 1824. Page 94.

These extracts are made from the Hon. Colonel Stanhope's Letters on the Greek Revolution. It is impossible to read them without being impressed with the benevolent intentions of the Colonel. But O Cervantes! truly thou didst lose a hand at Lepanto, when Byron died in the expedition against it.

government, but the captain would only give him four hours to consider. The indemnification was granted.

Lord Byron conducted the business in behalf of the captain. In the evening, conversing with Stanhope on the subject, the colonel said the affair was conducted in a bullying manner. His Lordship started into a passion, and contended, that law, justice, and equity had nothing to do with politics.

"That may be," replied Stanhope, "but I will never lend myself to injustice."

His Lordship then began to attack Jeremy Bentham. The colonel complained of such illiberality, as to make personal attacks on that gentleman before a friend who held him in high estimation.

"I only attack his public principles," replied Byron, "which are mere theories, but dangerous,—injurious to Spain, and calculated to do great mischief in Greece."

Stanhope vindicated Bentham, and said, "He possesses a truly British heart; but your Lordship, after professing liberal principles from boyhood, have, when called upon to act, proved yourself a Turk."

"What proofs have you of this?"

"Your conduct in endeavouring to crush the press by declaiming against it to Mavrocordato, and your general abuse of liberal principles."

"If I had held up my finger," retorted his Lordship, "I could have crushed the press."

"With all this power," said Stanhope, "which, by the way, you never possessed, you went to the prince, and poisoned his ear."

Lord Byron then declaimed against the liberals. "What liberals?" cried Stanhope. "Did you borrow your notions of freemen from the Italians?"

"No; from the Hunts, Cartwrights, and such."

"And yet your Lordship presented Cartwright's Reform Bill, and aided Hunt by praising his poetry and giving him the sale of your works."

"You are worse than Wilson," exclaimed Byron; "and should quit the army."

"I am a mere soldier," replied Stanhope, "but never will I abandon my principles. Our principles are diametrically opposite, so let us avoid the subject. If Lord Byron acts up to his professions, he will be the greatest, if not, the meanest of mankind."

"My character," said his Lordship, "I hope, does not depend on your assertions."

"No: your genius has immortalized you. The worst will not deprive you of fame."

Lord Byron then rejoined, "Well; you shall see: judge of me by my acts." And bidding the colonel good night, who took up the light to conduct him to the passage, he added, "What! hold up a light to a Turk!"

Such were the Franklins, the Washingtons, and the Hamiltons, who undertook the regeneration of Greece.

CHAPTER XLV.

Lord Byron appointed to the Command of Three Thousand Men to besiege Lepanto.—The Siege abandoned for a Blockade.—Advanced Guard ordered to proceed.—Lord Byron's first Illness.—A Riot.—He is urged to leave Greece.—The Expedition against Lepanto abandoned.—Byron dejected.—A wild diplomatic Scheme.

Three days after the conversation related in the preceding chapter, Byron was officially placed in the command of about three thousand men, destined for the attack of Lepanto; but the Suliotes remained refractory, and refused to quit their quarters; his Lordship, however, employed an argument which proved effectual. He told them that if they did not obey his commands, he would discharge them from his service.

But the impediments were not to be surmounted; in less than a week it was formally reported to Byron that Missolonghi could not furnish the means of undertaking the siege of Lepanto, upon which his Lordship proposed that Lepanto should be only blockaded by two thousand men. Before any actual step was however taken, two spies came in with a report that the Albanians in garrison at Lepanto had seized the citadel, and were determined to surrender it to his Lordship. Still the expedition lingered; at last, on the 14th of February, six weeks after Byron's arrival at Missolonghi, it was determined that an advanced guard of three hundred soldiers, under the command of Count Gamba, should march for Lepanto, and that Lord Byron, with the main body, should follow. The Suliotes were, however, still exorbitant, calling for fresh contributions for themselves and their families. His troubles were increasing, and every new rush of the angry tide rose nearer and nearer his heart; still his fortitude enabled him to preserve an outward show of equanimity. But, on the very day after the determination had been adopted to send forward the advanced guard, his constitution gave way.

He was sitting in Colonel Stanhope's room, talking jestingly, according to his wonted manner, with Captain Parry, when his eyes and forehead occasionally discovered that he was agitated by strong feelings. On a sudden he complained of weakness in one of his legs; he rose, but finding himself unable to walk, called for assistance; he then fell into a violent nervous convulsion, and was placed upon a bed: while the fit lasted, his face was hideously distorted; but in the course of a few minutes the convulsion ceased, and he began to recover his senses: his speech returned, and he soon rose, apparently well. During the struggle his strength was preternaturally augmented, and when it was over, he behaved with his usual firmness. "I conceive," says Colonel Stanhope, "that this fit was occasioned by over-excitement. The mind of Byron is like a volcano; it is full of fire, wrath, and combustibles, and when this matter comes to be strongly agitated, the explosion is dreadful. With respect to the causes which produced this excess of feeling, they are beyond my reach, except one great cause, the provoking conduct of the Suliotes."

A few days after this distressing incident, a new occurrence arose, which materially disturbed the tranquillity of Byron. A Suliote, accompanied by the son, a little boy, of Marco Botzaris, with another man, walked into the seraglio, a kind of citadel, which had been used as a barrack for the Suliotes, and out of which they had been ejected with difficulty, when it was required for the reception of stores and the establishment of a laboratory. The sentinel ordered them back, but the Suliote advanced. The sergeant of the guard, a German, pushed him back. The Suliote struck the sergeant; they closed and struggled. The Suliote drew his pistol; the German wrenched it from him, and emptied the pan: At this moment a Swedish adventurer, Captain Sass, seeing the quarrel, ordered the Suliote to be taken to the guard-room. The Suliote would have departed, but the German still held him. The Swede drew his sabre, the Suliote his other pistol. The Swede struck him with the flat of his sword; the Suliote unsheathed his ataghan, and nearly cut off the left arm of his antagonist, and then shot him through the head. The other Suliotes would not deliver up their comrade, for he was celebrated among them for distinguished bravery. The workmen in the laboratory refused to work: they required to be sent home to England, declaring, they had come out to labour peaceably, and not to be exposed to assassination. These untoward occurrences deeply vexed Byron, and there was no mind of sufficient energy with him to control the increasing disorders. But though convinced, as indeed he had been persuaded from the beginning in his own mind, that he could not render any assistance to the cause beyond mitigating the ferocious spirit in which the war was conducted, his pride and honour would not allow him to quit Greece.

In a letter written soon after his first attack, he says, "I am a good deal better, though of course weakly. The leeches took too much blood from my temples the day after, and there was some difficulty in stopping it; but I have been up daily, and out in boats or on horseback. To-day I have taken a warm bath, and live as temperately as can well be, without any liquid but water, and without any animal food." Then adverting to the turbulences of the Suliotes, he adds, "but I still hope better things, and will stand by the cause as long as my health and circumstances will permit me to be supposed useful." Subsequently, when pressed to leave the marshy and deleterious air of Missolonghi, he replied still more forcibly, "I cannot quit Greece while there is a chance of my being of (even supposed) utility. There is a stake worth millions such as I am, and while I can stand at all I must stand by the cause. While I say this, I am aware of the difficulties, and dissensions, and defects of the Greeks themselves; but allowance must be made for them by all reasonable people."

After this attack of epilepsy Lord Byron became disinclined to pursue his scheme against Lepanto. Indeed it may be said that in his circumstances it was impracticable; for although the Suliotes repented of their insubordination, they yet had no objection to the service, and said "they would not fight against stone walls." All thought of the expedition was in consequence abandoned, and the destinies of poor Byron were hastening to their consummation. He began to complain!

In speaking to Parry one day of the Greek Committee in London, he said, "I have been grossly ill-treated by the Committee. In Italy Mr. Blaquiere, their agent, informed me that every requisite supply would be forwarded with all despatch. I was disposed to come to Greece, but I hastened my departure in consequence of earnest solicitations. No time was to be lost, I was told, and Mr. Blaquiere, instead of waiting on me at his return from Greece, left a paltry note, which gave me no information whatever. If ever I meet with him, I shall not fail to mention my surprise at his conduct; but it has been all of a piece. I wish the acting Committee had had some of the trouble which has fallen on me since my arrival here: they would have been more prompt in their proceedings, and would have known better what the country stood in need of. They would not have delayed the supplies a day, nor have sent out German officers, poor fellows, to starve at Missolonghi, but for my assistance. I am a plain man, and cannot comprehend the use of printing-presses to a people who do not read. Here the Committee have sent supplies of maps. I suppose that I may teach the young mountaineers geography. Here are bugle-horns without bugle-men, and it is a chance if we can find any body in Greece to blow them. Books are sent to people who want guns; they ask for swords, and the Committee give them the lever of a printing-press."

"My future intentions," continued his Lordship, "as to Greece, may be explained in a few words. I will remain here until she is secure against the Turks, or till she has fallen under their power. All my income shall be spent in her service; but, unless driven by some great necessity, I will not touch a farthing of the sum intended for my sister's children. Whatever I can accomplish with my income, and my personal exertions, shall be cheerfully done. When Greece is secure against external enemies, I will leave the Greeks to settle their government as they like. One service more, and an eminent service it will be, I think I may perform for them. You, Parry, shall have a schooner built for me, or I will buy a vessel; the Greeks shall invest me with the character of their ambassador, or agent: I will go to the United States, and procure that free and enlightened government to set the example of recognising the federation of Greece as an independent state. This done, England must follow the example, and then the fate of Greece will be permanently fixed, and she will enter into all her rights as a member of the great commonwealth of Christian Europe."

This intention will, to all who have ever looked at the effects of fortune on individuals, sufficiently show that Byron's part in the world was nearly done. Had he lived, and recovered health, it might have proved

that he was then only in another lunation: his first was when he passed from poesy to heroism. But as it was, it has only served to show that his mind had suffered by the decadency of his circumstances, and how much the idea of self-exaltation weakly entered into all his plans. The business was secondary to the style in which it should be performed. Building a vessel! why think of the conveyance at all? as if the means of going to America were so scarce that there might be difficulty in finding them. But his mind was passing from him. The intention was unsound—a fantasy—a dream of bravery in old age—begotten of the erroneous supposition that the cabinets of Christendom would remain unconcerned spectators of the triumph of the Greeks, or even of any very long procrastination of their struggle.

CHAPTER XLVI

The last Illness and Death of Lord Byron.—His last Poem.

ALTHOUGH in common parlance it may be said, that after the attack of epilepsy Lord Byron's general health did not appear to have been essentially impaired, the appearance was fallacious; his constitution had received a vital shock, and the exciting causes, vexation and confusion, continued to exasperate his irritation.

On the 1st of March he complained of frequent vertigos, which made him feel as though he were intoxicated; but no effectual means were taken to remove these portentous symptoms; and he regularly enjoyed his daily exercise, sometimes in boats, but oftener on horseback. His physician thought him convalescent: his mind, however, was in constant excitement; it rested not even during sleep.

On the 9th of April, while sailing, he was overtaken by the rain, and got very wet; on his return home, he changed the whole of his dress; but he had been too long in his wet clothes, and the stamina of his constitution being shaken, could not withstand the effects. In little more than two hours he was seized with rigors, fever, and rheumatic pains. During the night, however, he slept in his accustomed manner, but in the morning he complained of pains and head-ache; still this did not prevent him from going out on horseback in the afternoon—it was for the last time.

On returning home, he observed to one of the servants, that the saddle was not perfectly dry, from having been so wet the day before, and that he thought it had made him worse. He soon after became affected with almost constant shivering; sudorific medicines were administered, and blood-letting proposed; but, though he took the drugs, he objected to the bleeding. Another physician was in consequence called in to see if the rheumatic fever could be appeased without the loss of blood. The doctor approved of the medicines prescribed, and was not opposed to the opinion that bleeding was necessary, but said it might be deferred till the next day.

On the 11th he seemed rather better, but the medicines had produced no effect.

On the 12th he was confined to bed with fever, and his illness appeared to be increasing; he was very low, and complained of not having had any sleep during the night; but the medical gentlemen saw no cause for alarm. Dr. Bruno, his own physician, again proposed bleeding; the stranger still, however, thought it might be deferred, and Byron himself was opposed to it. "You will die," said Dr. Bruno, "if you do not allow yourself to be bled." "You wish to get the reputation of curing my disease," replied his Lordship, "that is why you tell me it is so serious; but I will not permit you to bleed me."

On the 13th he sat up for some time, after a sleepless night, and still complained of a pain in his bones and head.

On the 14th he also left his bed. The fever was less, but the debility greater, and the pain in his head was undiminished. His valet became alarmed, and, doubtful of the skill of the doctors around him, entreated permission to send to Zante for an English physician of greater reputation. His Lordship desired him to consult the others, which he did, and they told him there was no occasion to call in any person, as they hoped all would be well in a few days.

His Lordship now began to doubt if his disease was understood, and remarked repeatedly in the course of this day, that he was sure the doctors did not understand it. "Then, my Lord," said Fletcher, his valet, "have other advice." "They tell me," rejoined his Lordship, "that it is only a common cold, which you know I have had a thousand times."

"I am sure you never had one of so serious a nature."

"I think I never had."

Fletcher then went again to the physicians, and repeated his solicitations that the doctor in Zante might be sent for, but was again assured that his master would be better in two or three days.

At length the doctor who had too easily consented to the postponement of the bleeding, seeing the prognostications of Dr. Bruno more and more confirmed, urged the necessity of bleeding, and of no longer delay. This convinced Byron, who was himself greatly averse to the operation, that they did not understand his case.

On the 15th his Lordship felt the pains abated, insomuch that he was able to transact some business.

On the 16th he wrote a letter, but towards the evening he became worse, and a pound of blood was taken from him. Still the disease was making progress, but Dr. Bruno did not yet seem much alarmed, on the contrary, he thought were more blood removed, his recovery was certain. Fletcher immediately told his master, urging him to comply with the doctor's wishes. "I fear," said his Lordship, "they know nothing about my disorder, but"—and he stretched

out his arm—"here, take my arm, and do whatever you like."

On the 17th his countenance was changed; during the night he had become weaker, and a slight degree of delirium, in which he raved of fighting, had come on. In the course of the day he was bled twice; in the morning, and at two in the afternoon. The bleeding, on both occasions, was followed by fainting fits. On this day he said to Fletcher, "I cannot sleep, and you well know that I have not been able to sleep for more than a week. I know that a man can only be a certain time without sleep, and then he must go mad, without any one being able to save him; and I would ten times sooner shoot myself than be mad, for I am not afraid of dying—I am more fit to die than people think."

On the 18th his Lordship first began to dread that his fate was inevitable. "I fear," said he to Fletcher, "you and Tita will be ill by sitting up constantly night and day;" and he appeared much dissatisfied with his medical treatment. Fletcher again entreated permission to send for Dr. Thomas, at Zante: "Do so, but be quick," said his Lordship, "I am sorry I did not let you do so before, as I am sure they have mistaken my disease; write yourself, for I know they would not like to see other doctors here."

Not a moment was lost in executing the order, and on Fletcher informing the doctors what he had done, they said it was right, as they now began to be afraid themselves. "Have you sent?" said his Lordship, when Fletcher returned to him.—"I have, my Lord."

"You have done well, for I should like to know what is the matter with me."

From that time his Lordship grew every hour weaker and weaker; and he had occasional flights of delirium. In the intervals he was, however, quite self-possessed, and said to Fletcher, "I now begin to think I am seriously ill; and in case I should be taken off suddenly, I wish to give you several directions, which I hope you will be particular in seeing executed." Fletcher in reply expressed his hope that he would live many years, and execute them himself. "No, it is now nearly over; I must tell you all without losing a moment."

"Shall I go, my Lord, and fetch pen, ink, and paper?"

"Oh my God! no, you will lose too much time, and I have it not to spare, for my time is now short. Now pay attention—you will be provided for."

"I beseech you, my Lord, to proceed with things of more consequence."

His Lordship then added,

"Oh, my poor dear child!—my dear Ada!—My God! could I have but seen her—give her my blessing—and my dear sister Augusta, and her children—and you will go to Lady Byron and say—tell her every thing—you are friends with her."

He appeared to be greatly affected at this moment. His voice failed, and only words could be caught at intervals; but he kept muttering something very seriously for some time, and, after raising his voice, said,

"Fletcher, now if you do not execute every order which I have given you, I will torment you hereafter, if possible."

This little speech is the last characteristic expression which escaped from the dying man. He knew Fletcher's superstitious tendency, and it cannot be questioned that the threat was the last feeble flash of his prankfulness. The faithful valet replied, in consternation, that he had not understood one word of what his Lordship had been saying.

"Oh! my God!" was the reply, "then all is lost, for it is now too late! Can it be possible you have not understood me?"

"No, my Lord; but I pray you to try and inform me once more."

"How can I? it is now too late, and all is over."

"Not our will, but God's be done," said Fletcher; and his Lordship made another effort, saying,

"Yes, not mine be done—but I will try"—and he made several attempts to speak, but could only repeat two or three words at a time, such as

"My wife! my child—my sister—you know all—you must say all—you know my wishes."——The rest was unintelligible.

A consultation with three other doctors, in addition to the two physicians in regular attendance, was now held; and they appeared to think the disease was changing from inflammatory diathesis to languid; and ordered stimulants to be administered. Dr. Bruno opposed this with the greatest warmth; and pointed out that the symptoms were those, not of an alteration in the disease, but of a fever flying to the brain, which was violently attacked by it; and, that the stimulants they proposed would kill more speedily than the disease itself. While, on the other hand, by copious bleeding, and the medicines that had been taken before, he might still be saved. The other physicians, however, were of a different opinion; and then Dr. Bruno declared he would risk no further responsibility. Peruvian bark and wine were then administered. After taking these stimulants, his Lordship expressed a wish to sleep. His last words were, "I must sleep now;" and he composed himself accordingly, but never awoke again.

For four-and-twenty hours he continued in a state of lethargy, with the rattles occasionally in his throat. At six o'clock in the morning of the 19th, Fletcher, who was watching by his bedside, saw him open his eyes, and then shut them, apparently without pain, or moving hand or foot. "My God!" exclaimed the faithful valet, "I fear his Lordship is gone." The doctors felt his pulse—it was so.

After life's fitful fever he sleeps well.

But the fittest dirge is his own lay, written on the day he completed his thirty-sixth year, soon after his arrival at Missolonghi, when his hopes of obtaining distinction in the Greek cause were, perhaps, brightest; and yet it breathes of dejection almost to boding.

'T is time this heart should be unmoved,
Since others it has ceased to move.
Yet though I cannot be beloved,
Still let me love.

My days are in the yellow leaf,
The flowers and fruits of love are gone,
The worm, the canker, and the grief
Are mine alone.

The fire that in my bosom preys
Is like to some volcanic isle,
No torch is kindled at its blaze—
A funeral pile.

The hope, the fears, the jealous care,
The exalted portion of the pain,
And power of love I cannot share,
But wear the chain.

But 't is not here—it is not here—
Such thoughts should shake my soul; nor now
Where glory seals the hero's bier,
Or binds his brow.

The sword, the banner, and the field,
Glory and Greece around us see;
The Spartan borne upon his shield
Was not more free.

Awake! not Greece—she is awake!—
Awake, my spirit! think through whom
My life-blood tastes its parent lake—
And then strike home!

I tread reviving passions down,
Unworthy manhood! Unto thee
Indifferent should the smile or frown
Of beauty be.

If thou regret thy youth, why live?
The land of honourable death
Is here—up to the field, and give
Away thy breath.

Seek out—less often sought than found—
A soldier's grave—for thee the best,
Then look around, and choose thy ground,
And take thy rest.

CHAPTER XLVII.

The funeral preparations and final obsequies.

THE death of Lord Byron was felt by all Greece as a national misfortune. From the moment it was known that fears were entertained for his life, the progress of the disease was watched with the deepest anxiety and sorrow. On Easter Sunday, the day on which he expired, thousands of the inhabitants of Missolonghi had assembled on the spacious plain on the outside of the city, according to an ancient custom, to exchange the salutations of the morning; but on this occasion it was remarked, that instead of the wonted congratulation, "Christ is risen," they inquired first "How is Lord Byron?".

On the event being made known, the Provisional Government assembled, and a proclamation, of which the following is a translation, was issued:

"Provisional Government of Western Greece.

"The day of festivity and rejoicing is turned into one of sorrow and mourning.

"The Lord Noel Byron departed this life at eleven o'clock last night, after an illness of ten days. His death was caused by an inflammatory fever. Such was the effect of his Lordship's illness on the public mind, that all classes had forgotten their usual recreations of Easter, even before the afflicting event was apprehended.

"The loss of this illustrious individual is undoubtedly to be deplored by all Greece; but it must be more especially a subject of lamentation at Missolonghi, where his generosity has been so conspicuously displayed, and of which he had become a citizen, with the ulterior determination of participating in all the dangers of the war.

"Every body is acquainted with the beneficent acts of his Lordship, and none can cease to hail his name as that of a real benefactor.

"Until, therefore, the final determination of the national Government be known, and by virtue of the powers with which it has been pleased to invest me, I hereby decree:

"1st. To-morrow morning, at day-light, thirty-seven minute guns shall be fired from the grand battery, being the number which corresponds with the age of the illustrious deceased.

"2d. All the public offices, even to the tribunals, are to remain closed for three successive days.

"3d. All the shops, except those in which provisions or medicines are sold, will also be shut; and it is strictly enjoined that every species of public amusement and other demonstrations of festivity at Easter may be suspended.

"4th. A general mourning will be observed for twenty-one days.

"5th. Prayers and a funeral service are to be offered up in all the churches.

"A. MAVROCORDATOS.

"GEORGIS PRAIDIS,
"*Secretary.*

"Given at Missolonghi, this 19th day of April, 1824."

The funeral oration was written, and delivered on the occasion, by Spiridion Tricoupi, and ordered by the government to be published. No token of respect that reverence could suggest, or custom and religion sanction, was omitted by the public authorities, nor by the people.

Lord Byron having omitted to give directions for the disposal of his body, some difficulty arose about fixing the place of interment. But, after being embalmed, it was sent, on the 2d of May, to Zante, where it was met by Lord Sidney Osborne, a relation of Lord Byron by marriage—the secretary of the senate at Corfu.

It was the wish of Lord Sidney Osborne, and others, that the interment should be in Zante; but the Eng-

* Fletcher's Narrative implies at six that morning, the 19th April, 1824.

lish opposed the proposition in the most decided manner. It was then suggested that it should be conveyed to Athens, and deposited in the temple of Theseus, or in the Parthenon—Ulysses Odysseus, the governor of Athens, having sent an express to Missolonghi, to solicit the remains for that city; but, before it arrived, they were already in Zante, and a vessel engaged to carry them to London, in the expectation that they would be deposited in Westminster Abbey or St. Paul's.

On the 25th of May the Florida left Zante with the body, which Colonel Stanhope accompanied; and on the 29th of June it reached the Downs. After the ship was cleared from quarantine, Mr. Hobhouse, with his Lordship's solicitor, received it from Colonel Stanhope, and, by their directions, it was removed to the house of Sir E. Knatchbull, in Westminster, where it lay in state several days.

The dignitaries of the Abbey and of St. Paul's having, as it was said, refused permission to deposit the remains in either of these great national receptacles of the illustrious dead, it was determined that they should be laid in the ancestral vault of the Byrons. The funeral, instead of being public, was in consequence private, and attended by only a few select friends to Hucknell, a small village about two miles from Newstead Abbey, in the church of which the vault is situated; there the coffin was deposited, in conformity to a wish early expressed by the poet, that his dust might be mingled with his mother's. Yet, unmeet and plain as the solemnity was in its circumstances, a remarkable incident gave it interest and distinction: as it passed along the streets of London, a sailor was observed walking uncovered near the hearse, and on being asked what he was doing there, replied that he had served Lord Byron in the Levant, and had come to pay his last respects to his remains; a simple but emphatic testimony to the sincerity of that regard which his Lordship often inspired, and which with more steadiness he might always have commanded.

The coffin bears the following inscription:

LORD BYRON, OF ROCHDALE,
BORN IN LONDON, JANUARY 22, 1788;
DIED AT MISSOLONGHI,
IN WESTERN GREECE,
APRIL 19, 1824.

Beside the coffin the urn is placed, the inscription on which is,

Within this urn are deposited the heart, brains, etc., of the deceased Lord Byron.

CHAPTER XLVIII.

The Character of Lord Byron.

My endeavour, in the foregoing pages, has been to give a general view of the intellectual character of Lord Byron; with only the most influential incidents of his life, and such occurrences as might make the book interesting. It did not accord with this plan to enter minutely into the details of his private life, which I suspect was not greatly different from that of any other person of his rank, not distinguished for particular severity of manners. In some respects his Lordship was, no doubt, peculiar. He possessed a vivacity of sensibility not common, and talents of a very extraordinary kind. He was also distinguished for superior personal elegance, particularly in his bust. The style and character of his head was universally admired; but perhaps the beauty of his physiognomy has been more highly spoken of than it really merited. Its chief grace consisted, when he was in a gay humour, of a liveliness which gave a joyous meaning to every articulation of the muscles and features: when he was less agreeably disposed, the expression was morose to a very repulsive degree. It is, however, unnecessary to describe his personal character here. I have already said enough, incidentally, to explain my full opinion of it. In the mass, I do not think it was calculated to attract much permanent affection or esteem. In the detail it was the reverse: few men possessed more companionable qualities than Lord Byron did occasionally; and seen at intervals in those felicitous moments, I imagine it would have been difficult to have said, that a more interesting companion had been previously met with. But he was not always in that fascinating state of pleasantry: he was as often otherwise; and no two individuals could be more distinct from each other than Byron in his gaiety and in his gloom. This antithesis was the great cause of that diversity of opinion concerning him, which has so much divided his friends and adversaries. Of his character as a poet there can be no difference of opinion, but only a difference in the degree of admiration.

Excellence in talent, as in every other thing, is comparative; but the universal republic of letters will acknowledge, that in energy of expression and liveliness of imagery, Byron had no equal in his own time. Doubts, indeed, may be entertained, if in these high qualities even Shakspeare himself was his superior.

I am not disposed to think with many of those who rank the genius of Byron almost as supreme, that he has shown less skill in the construction of his plots, and the development of his tales, than might have been expected from one so splendidly endowed; for it has ever appeared to me that he has accomplished in them every thing he proposed to attain, and that to this consists one of his great merits. His mind, fervid and impassioned, was in all his compositions, except Don Juan, eagerly fixed on the catastrophe. He ever held the goal full in view, and drove to it in the most immediate manner. By this straightforward simplicity all the interest which intricacy excites was of necessity disregarded. He is therefore not treated justly when it is supposed that he might have done better had he shown more art: the wonder is that he should have produced such magnificent effects with so little. He could not have made the satiated and

meditative Harold so darkling and excursive, had he treated him as the hero of a scholastic epic. The might of the poet in such creations lay in the riches of his diction, and in the felicity with which he described feelings in relation to the aspect of scenes and the reminiscences with which the scenes themselves were associated.

If in language and plan he be so excellent, it may be asked why should he not be honoured with that preeminent niche in the temple which so many in the world have by suffrage assigned to him? Simply because, with all the life and beauty of his style, the vigour and truth of his descriptions, the boldness of his conceptions, and the reach of his vision in the dark abysses of passion, Lord Byron was but imperfectly acquainted with human nature. He looked but on the outside of man. No characteristic action distinguishes one of his heroes from another, nor is there much dissimilarity in their sentiments; they have no individuality; they stalk and pass in mist and gloom, grim, ghastly, and portentous, mysterious shadows, entities of the twilight, weird things like the sceptred effigies of the unborn issue of Banquo.

Combined with vast power, Lord Byron possessed, beyond all question, the greatest degree of originality of any poet of this age. In this rare quality he has no parallel in any age. All other poets and inventive authors are measured in their excellence by the accuracy with which they fit sentiments appropriate not only to the characters they create, but to the situations in which they place them: the works of Lord Byron display the opposite to this, and with the most extraordinary splendour. He endows his creations with his own qualities; he finds in the situations in which he places them, only opportunities to express what he has himself felt or suffered; and yet he mixes so much probability in the circumstances, that they are always eloquently proper. He does every thing, as it were, the reverse of other poets; in the air and sea, which have been in all times the emblems of change and the similitudes of inconstancy, he has discovered the very principles of permanency. The ocean in his view, not by its vastness, its unfathomable depths, and its limitless extent, becomes an image of deity, but by its unchangeable character.

The variety of his productions present a prodigious display of power. In his short career he has entitled himself to be ranked in the first class of the British poets for quantity alone. By Childe Harold, and his other poems of the same mood, he has extended the scope of feeling, made us acquainted with new trains of association, awakened sympathies which few suspected themselves of possessing; and he has laid open darker recesses in the bosom than were previously supposed to exist. The deep and dreadful caverns of remorse had long been explored; but he was the first to visit the bottomless pit of satiety.

The delineation of that Promethean fortitude which defied conscience, as he has shown it in Manfred, is his greatest achievement. The terrific fables of Marlowe, and of Goethe, in their respective versions of the legend of Faustus, had disclosed the utmost writhings which remorse, in the fiercest of its torments, can express; but what are these Laocoon agonies to the sublime serenity of Manfred? In the power, the originality, and the genius combined, of that unexampled performance, Lord Byron has placed himself on an equality with Milton. The Satan of the Paradise Lost is animated by motives, and dignified by an eternal enterprise. He hath purposes of infinite prospect to perform, and an immeasurable ambition to satisfy. Manfred hath neither purpose, nor ambition, nor any desire that seeks gratification. He hath done a deed which severs him from hope, as everlastingly as the apostasy with the angels has done Satan. He acknowledges no contrition to bespeak commiseration, he complains of no wrong to justify revenge, for he feels none; he despises sympathy, and almost glories in his perdition. He is like the spirit of one who, after crimes, having committed self-slaughter, stands calm in the bucket as he is lowered down the hatchway of hell.

The creation of such a character is in the sublimest degree of originality; to give it appropriate thoughts and feelings required powers worthy of the conception; and to make it susceptible of being contemplated as within the scope and range of human sympathy, places Byron above all his contemporaries and antecedents. Milton has described in Satan the greatest of human passions, supernatural attributes, directed to immortal intents, and stung with inextinguishable revenge; but Satan is only a dilatation of man. Manfred is loftier and worse than Satan; he has conquered punishment, having within himself a greater than hell can inflict. There is a fearful mystery in this conception; it is only by solemnly questioning the spirits that lurk within the dark metaphors in which Manfred expresses himself, that the hideous secrets of the character can be conjectured.

But although in intellectual power, and in creative originality, Byron is entitled to stand on the highest peak of the mountain, his verse is often so harsh, and his language so obscure, that in the power of delighting he is only a poet of the second class. He had all the talent and the means requisite to imbody his conceptions in a manner worthy of their might and majesty; his treasury was rich in every thing rare and beautiful for illustration, but he possessed not the instinct requisite to guide him in the selection of the things necessary to the inspiration of delight;—he could give his statue life, and beauty, and warmth, and motion, and eloquence, but not a tuneful voice.

Some curious metaphysicians, in their subtle criticism, have said that Don Juan was but the bright side of Childe Harold, and that all its most brilliant imagery was similar to that of which the dark and the shadows were delineated in his other works. It may be so. And, without question, a great similarity runs through every thing that has come from the poet's pen; but it is a family resemblance, the progeny are all like one another; but where are those who are like them? I know of no author in prose or rhyme, in

the English language, with whom Byron can be compared. Imitators of his manner there will be often and many, but he will ever remain one of the few whom the world acknowledges are alike supreme, and yet unlike each other—epochal characters, who mark extraordinary periods in history.

Raphael is the only man of preeminence whose career can be compared with that of Byron; at an age when the genius of most men is but in the dawning, they had both attained their meridian of glory, and they both died so early, that it may be said they were lent to the world only to show the height to which the mind may ascend when time shall be allowed to accomplish the full cultivation of such extraordinary endowments.

APPENDIX.

ANECDOTES OF LORD BYRON.

The detached anecdotes of Lord Byron are numerous, and many of them much to his credit: those that are so, I am desirous to preserve, and should have interwoven them in the body of the work, could I have found a fitting place for doing so, or been able to have made them part and parcel of a systematic narrative.

Byron has been sometimes accused of parsimony and love of gain; but there are instances of the contrary more than sufficient to confute fully that charge.

A young lady of considerable talents, but who had never been able to succeed in turning them to any profitable account, was reduced to great hardships through the misfortunes of her family. The only persons from whom she could have hoped for relief were abroad; and urged on, more by the sufferings of those she held dear, than by her own, summoned up resolution to wait on Lord Byron at his apartments in the Albany, and solicit his subscription to a volume of poems: she had no previous knowledge of him, except from his works; but, from the boldness and feeling expressed in them, she concluded that he must be a man of a kind heart and amiable disposition. She entered the apartment with diffidence, but soon found courage to state her request, which she did with simplicity and delicacy. He listened with attention; and, when she had done speaking, he, as if to divert her thoughts from a subject which could not but be painful to her, began to converse with her in words so fascinating, and tones so gentle, that she hardly perceived he had been writing, until he put a slip of paper into her hand, saying it was his subscription, and that he most heartily wished her success. "But," added he, "we are both young, and the world is very censorious; and so if I were to take any active part in procuring subscribers to your poems, I fear it would do you harm, rather than good." The young lady, overpowered by the prudence and delicacy of his conduct, took her leave; and upon opening the paper in the street, which in her agitation she had not previously looked at, she found it was a draft upon his banker for fifty pounds."—*Capt. Medwin.*

While in the island of Cephalonia, at Metaxata, an embankment, near which several persons had been engaged digging, fell in, and buried some of them alive. He was at dinner when he heard of the accident; starting up from table, he fled to the spot, accompanied by his physician. The labourers employed in extricating their companions soon became alarmed for themselves, and refused to go on, saying, they believed they had dug out all the bodies which had been covered by the rubbish. Byron endeavoured to force them to continue their exertions; but finding menaces in vain, he seized a spade, and began to dig most zealously; when the peasantry joined him, and they succeeded in saving two more persons from certain death.—*Capt. Medwin.*

A schoolfellow of Byron's had a very small Shetland pony, which his father had bought for him: they went one day to the banks of the Don to bathe, but, having only the pony, they were obliged to follow the good old practice, called in Scotland "ride and tie;" when they came to the bridge over the dark romantic stream, Byron bethought him of the prophecy which he has quoted in Don Juan.

> "Brig o' Balgounie, black's your wa'
> Wi' a wife's ae son and a mare's ae foal
> Doun ye shall fa!"

He immediately stopped his companion, who was riding, and asked him if he remembered the prophecy, saying, that as they were both only sons, and as the pony might be "a mare's ae foal," he would ride over first, because he had only a mother to lament him, should the prophecy be fulfilled by the falling of the bridge; whereas the other had both a father and a mother.—*Capt. Medwin.*

When Lord Byron was a member of the Managing (query, mismanaging) Committee of Drury-Lane Theatre, Bartley was speaking with him on the decay of the drama, and took occasion to urge his Lordship to write a tragedy for the stage; "I cannot," was the reply; "I don't know how to make the people go on and off in the scenes, and know not where to find a fit character." "Take your own," said Bartley, meaning, in the honesty of his heart, one of his Laras or Childe Harolds. "Much obliged to you," was the reply—and exit in a huff. Byron thought he spoke literally of his own real character.—*Capt. Medwin.*

Lord Byron was very jealous of his title. A friend told me, that an Italian apothecary having sent him one day a packet of medicines addressed to "Mons. Byron," this mock-heroic mistake aroused his indignation, and he sent the physic back, to learn better manners.—*Leigh Hunt.*

He affected to doubt whether Shakspeare was so great a genius as he has been taken for. There was

a greater committal of himself at the bottom of this notion than he supposed; and perhaps circumstances had really disenabled him from having the proper idea of Shakspeare, though it could not have fallen so short of the truth as he pretended. Spenser he could not read, at least he said so. I lent him a volume of the "Faery Queen," and he said he would try to like it. Next day he brought it to my study window, and said, "Here, Hunt, here is your Spenser; I cannot see any thing in him." When he found Saody's Ovid among my books, he said, "God! what an unpleasant recollection I have of this book! I met with it on my wedding-day; I read it while I was waiting to go to church."—*Leigh Hunt.*

"Have you seen my three helmets?" he inquired one day, with an air between hesitation and hurry. Upon being answered in the negative, he said he would show them me, and began to enter a room for that purpose; but stopped short, and put it off to another time. These three helmets he had got up in honour of his going to war, and as harbingers to achievement. They were the proper classical shape, gilt, and had his motto—"Crede Byron."—*Leigh Hunt.*

His superstition was remarkable. I do not mean in the ordinary sense, because he was superstitious, but because it was petty and old womanish. He believed in the ill luck of Fridays; and was seriously disconcerted if any thing was to be done on that frightful day of the week Had he been a Roman, he would have started at crows, when he made a jest of augurs. He used to tell a story of somebody's meeting him while in Italy, in St. James's Street.—*Leigh Hunt.*

One night, in the opera, while he was in Italy, a gentleman appeared in one of the lower boxes, so like Lord Byron, that he attracted a great deal of attention. I saw him myself, and was not convinced it was not him until I went close to the box to speak to him. I afterwards ascertained that the stranger belonged to the Stock Exchange.—*J. G.*

On another occasion, during the Queen's trial, it was reported that he had arrived from abroad, and was seen entering the House of Lords. A friend of mine mentioned the circumstance to him afterwards. "No!" said he, "that would have been too much, considering the state of matters between me and my own wife."—*J. G.*

Lord Byron said that Hunt had no right perception of the sublimity of Alpine scenery; that is, no moral associations in connexion with such scenery; and that he called a mountain a great impostor. I shall quote from his visit to Italy what Mr. Hunt says himself: it is daintily conceived and expressed.

"The Alps.—It was the first time I had seen mountains. They had a fine sulky look, up aloft in the sky—cold, lofty, and distant. I used to think that mountains would impress me but little; that by the same process of imagination reversed, by which a brook can be fancied a mighty river, with forests instead of verdure on its banks, a mountain could be made a molehill, over which we step. But one look convinced me to the contrary. I found I could elevate better than I could pull down, and I was glad of it.—*Leigh Hunt.*

In one of Lord Byron's conversations with Doctor Kennedy, he said, in speaking of the liberality of the late Pope, "I like his Holiness very much, particularly since an order, which I understand he has lately given, that no more miracles shall be performed." In speaking of Mr. Henry Drummond and Lord Calthorpe, he inquired whether the Doctor knew them. "No!" was the answer; "except by report, which points them out as eminent for their piety."—"I know them very well," said his Lordship. "They were not always so; but they are excellent men. Lord Calthorpe was the first who called me an Atheist, when we were at school at Harrow, for which I gave him as good a drubbing as ever he got in his life."—*Dr. Kennedy.*

"Speaking of witches," said Lord Byron to Doctor Kennedy, "what think you of the witch of Endor? I have always thought this the finest and most finished witch scene that ever was written or conceived; and you will be of my opinion, if you consider all the circumstances and the actors in the case, together with the gravity, simplicity, and dignity of the language. It beats all the ghost scenes I ever read. The finest conception on a similar subject is that of Goethe's devil, Mephistopheles; and though of course you will give the priority to the former, as being inspired, yet the latter, if you know it, will appear to you—at least it does to me—one of the finest and most sublime specimens of human conception."—*Dr. Kennedy.*

Byron had an antipathy to dancing, arising, no doubt, from his being unable, by the malformation of his foot, to enjoy that delightful exercise. At manly sports he was by no means inferior. At school his lameness was no impediment to his joining in all the amusements of his companions. He was ever first at the battle; and all his schoolfellows allow, that he was not one to be rashly meddled with.

One of Lord Byron's household had several times involved himself and his master in perplexity and trouble by his unrestrained attachment to women. In Greece this had been very annoying, and induced Lord Byron to think of a means of curing it. A young Suliote of the guard was accordingly dressed up like a woman, and instructed to place himself in the way of the amorous swain. The bait took, and after some communication, but rather by signs than by words, for the pair did not understand each other's language, the sham lady was carefully conducted by

the gallant to one of Lord Byron's apartments. Here the couple were surprised by an enraged Suliote, a husband provided for the occasion, accompanied by half a dozen of his comrades, whose presence and threats terrified the poor lackey almost out of his senses. The noise of course brought Lord Byron to the spot to laugh at the tricked serving-man, and rescue him from the effects of his terror.—*Capt. Medwin.*

A few days after the earthquake, which took place on the 21st of February, as we were all sitting at table in the evening, we were suddenly alarmed by a noise and a shaking of the house, somewhat similar to that which we had experienced when the earthquake occurred. Of course all started from their places, and there was the same confusion as on the former evening, at which Byron, who was present, laughed immoderately: we were reassured by this, and soon learnt that the whole was a method he had adopted to sport with our fears.—*Capt. Medwin.*

The regiment, or rather brigade we formed, can be described only as Byron himself describes it. There was a Greek tailor who had been in the British service in the Ionian islands, where he had married an Italian woman. This lady, knowing something of the military service, petitioned Lord Byron to appoint her husband master tailor of the brigade. The suggestion was useful, and this part of her petition was immediately granted. At the same time, however, she solicited that she might be permitted to raise a corps of women to be placed under her orders, to accompany the regiment. She stipulated for free quarters and rations for them, but rejected all claim for pay. They were to be free of all encumbrances, and were to wash, sew, cook, and otherwise provide for the men. The proposition pleased Lord Byron, and stating the matter to me, he said he hoped I should have no objection. I had been accustomed to see women accompany the English army, and I knew that though sometimes an encumbrance, they were on the whole more beneficial than otherwise. In Greece there were many circumstances which would make their services extremely valuable, and I gave my consent to the measure. The tailor's wife did accordingly recruit a considerable number of unencumbered women, of almost all nations, but principally Greeks, Italians, Maltese, and negresses. "I was afraid," said Lord Byron, "when I mentioned this matter to you, you would be crusty and oppose it—it is the very thing. Let me see; my corps outdoes Falstaff's. There are English, Germans, French, Maltese, Ragusians, Italians, Neapolitans, Transylvanians, Russians, Suliotes, Moreotes, and Western Greeks in front, and to bring up the rear the tailor's wife and her troop. Glorious Apollo! No general ever before had such an army."—*West. Rev.*

Lord Byron had a black groom with him in Greece, an American by birth, to whom he was very partial. He always insisted on this man's calling him Massa, whenever he spoke to him. On one occasion, the groom met with two women of his own complexion, who had been slaves to the Turks and liberated, but had been left almost to starve when the Greeks had risen on their tyrant. Being of the same colour was a bond of sympathy between them and the groom, and he applied to me to give both these women quarters in the seraglio. I granted the application, and mentioned it to Lord Byron, who laughed at the gallantry of his groom and ordered that he should be brought before him at ten o'clock the next day, to answer for his presumption in making such an application. At ten o'clock accordingly he attended his master, with great trembling and fear, but stuttered so when he attempted to speak, that he could not make himself understood. Lord Byron, endeavouring almost in vain to preserve his gravity, reproved him severely for his presumption. Blacky stuttered a thousand excuses, and was ready to do any thing to appease his massa's anger. His great yellow eyes wide open, he trembling from head to foot, his wandering and stuttering excuses, his visible dread, all tended to provoke laughter, and Lord Byron fearing his own dignity would be have overboard, told him to hold his tongue and listen to his sentence. I was commanded to enter it in his memorandum-book, and then he pronounced, in a solemn tone of voice, while Blacky stood aghast, expecting some severe punishment, the following doom: "My determination is, that the children born of these black women, of which you may be the father, shall be my property, and I will maintain them. What say you?" "Go—Go—God bless you, Massa, may you live great while," stuttered out the groom, and sallied forth to tell the good news to the two distressed women.—*Parry.*

The luxury of Lord Byron's living, at this time, in Missolonghi, may be seen from the following order which he gave his superintendent of the household for the daily expenses of his own table. It amounts to no more than one piastre.

	Paras.
Bread, a pound and a half. . . .	13
Wine.	7
Fish	12
Olives.	8
	40

This was his dinner; his breakfast consisted of a single cup of tea, without milk or sugar.—*Parry.*

It is true that Lord Byron's high notions of rank were in his boyish days so little disguised or softened down as to draw upon him at times the ridicule of his companions; and it was at Dulwich, I think, that from his frequent boast of the superiority of an old English barony over all the later creations of the peerage, he got the nickname, among the boys, of "the Old English Baron."—*Moore.*

While Lord Byron and Mr. Peel were at Harrow together, a tyrant a few years older, whose name was

******, claimed a right to fag little Peel, which claim (whether rightly or wrongly, I know not) Peel resisted. His resistance, however, was in vain: ****** not only subdued him, but determined to punish the refractory slave; and proceeded forthwith to put this determination io practice by inflicting a kind of bastinado on the inner fleshy side of the boy's arm, which during the operation was twisted round with some degree of technical skill, to render the pain more acute. While the stripes were succeeding each other, and poor Peel writhing under them, Byron saw and felt for the misery of his friend, and although he knew that he was not strong enough to fight ****** with any hope of success, and that it was dangerous even to approach him, he advanced to the scene of action, and with a blush of rage, tears in his eyes, and a voice trembling between terror and indignation, asked very humbly if ****** "would he pleased to tell him how many stripes he meant to inflict?" "Why," returned the executioner, "you little rascal, what is that to you?" "Because, if you please," said Byron, holding out his arm, "I would take half."—*Moore.*

In the autumn of 1802, he passed a short time with his mother at Bath, and entered rather prematurely into some of the gaities of the place. At a masquerade, given by Lady Riddel, he appeared in the character of a Turkish boy, a sort of anticipation, both in beauty and costume, of his own young Selim in The Bride. On his entering into the house, some person attempted to snatch the diamond crescent from his turban, but was prevented by the prompt interposition of one of the party.—*Moore.*

You ask me to recall some anecdotes of the time we spent together at Harrowgate, in the summer of 1806, on our return from college, he from Cambridge, and I from Edinburgh; but so many years have elapsed since then, that I really feel myself as if recalling a distant dream. We, I remember, went in Lord Byron's own carriage with post-horses; and he sent his groom with two saddle-horses, and a beautifully-formed, very ferocious bull-mastiff, called Nelson, to meet us there. Boatswain went by the side of his valet, Frank, on the box with us. The bull-dog Nelson always wore a muzzle, and was occasionally sent for into our private room, when the muzzle was taken off much to my annoyance, and he and his master amused themselves with throwing the room into disorder. There was always a jealous feud between this Nelson and Boatswain, and whenever the latter came into the room while the former was there, they instantly seized each other, and then Byron, myself, Frank, and all the waiters that could be found, were vigorously engaged in parting them; which was, in general, only effected by thrusting poker and tongs into the mouth of each. But one day Nelson unfortunately escaped out of the room without his muzzle, and, going into the stable yard, fastened upon the throat of a horse, from which he could not be disengaged. The stable-boys ran io alarm to find Frank, who, taking one of his Lordship's Wogdon's pistols, always kept loaded in his room, shot poor Nelson through the head, to the great regret of Byron.—*Moore.*

His foodoess for dogs, another fancy which accompanied him through life, may be judged from the anecdotes already given io the account of his expedition to Harrowgate. Of his favourite dog Boatswain, whom he has immortalized in verse, and by whose side it was once his solemn purpose to be buried, some traits are told, indicative not only of intelligence, but of a generosity of spirit, which might well win for him the affections of such a master as Byron. One of these I shall endeavour to relate, as nearly as possible as it was told to me. Mrs. Byron had a fox-terrier called Gilpin, with whom her son's dog Boatswain was perpetually at war, taking every opportunity of attacking and worrying him so violently, that it was very much apprehended he would kill the animal. Mrs. Byron, therefore, sent off her terrier to a tenant at Newstead, and on the departure of Lord Byron for Cambridge, his friend Boatswain, with two other dogs, was intrusted to the care of a servant till his return. One morning the servant was much alarmed by the disappearance of Boatswain, and throughout the whole of the day he could hear no tidings of him. At last, towards evening, the stray dog arrived, accompanied by Gilpin, whom he led immediately to the kitchen fire, licking him, and lavishing upon him every possible demonstration of joy. The fact was, he had been all the way to Newstead to fetch him, and having now established his former foe under the roof once more, agreed so perfectly well with him ever after, that he even protected him against the insults of other dogs (a task which the quarrelsomeness of the little terrier rendered no sinecure); and if he but heard Gilpin's voice in distress, would fly instantly to his rescue.—*Moore.*

Of his charity and kind-heartedness, he left behind him at Southwell, as indeed at every place throughout life where he resided any time, the most cordial recollections. "He never," says a person who knew him intimately at this period, "met with objects of distress without affording them succour." Among many little traits of this nature, which his friends delight to tell, I select the following, less as a proof of his generosity, than from the interest which the simple incident itself, as connected with the name of Byron, presents. While yet a schoolboy, he happened to be in a bookseller's shop at Southwell when a poor woman came in to purchase a Bible. The price she was told by the shopman was eight shillings. "Ah, dear sir!" she exclaimed, "I cannot pay such a price: I did not think it would cost half the money." The woman was then, with a look of disappointment, going away, when young Byron called her back, and made her a present of the Bible.—*Moore.*

In his attention to his person and dress, to the becoming arrangement of his hair, and to whatever

'Gentlemen,' said Monsignor de Brême, 'this is Lord Byron.' We were afterwards presented to his Lordship, the whole scene passing with as much ceremonious gravity, as if our introducer had been De Brême's grandfather, in days of yore ambassador from the Duke of Savoy to the court of Louis XIV. Aware of the character of the English, who generally avoid such as appear to court their society, we cautiously abstained from conversing with, or even looking at, Lord Byron. The latter had been informed, that in the course of the evening he would probably be introduced to a stranger who had performed the celebrated campaign of Moscow, which still possessed the charm of novelty, as at that time we had not been spoiled by any romances on the subject. A fine-looking man, with a military appearance, happening to be of our party, his Lordship naturally concluded that he was the hero; and accordingly, in addressing him, relaxed considerably from the natural coldness of his manner. The next day, however, Byron was undeceived. Changing his battery, he did me the honour to address me on the subject of Russia. I idolized Napoleon, and replied to his Lordship as I should have done to a member of the legislative assembly who had exiled the ex-emperor to St. Helena. I subsequently discovered that Lord Byron was at once enthusiastic in favour of Napoleon, and jealous of his fame. He used to say, 'Napoleon and myself are the only individuals who sign our names with the initials N. B.' (Noel Byron.) My determination to be cold offers some explanation for the marked kindness with which, at the end of a few days, Lord Byron did me the favour to regard me. Our friends in the box imagined that the discussion which had taken place, and which, though polite and respectful on my part, had been rather warm, would prevent all further intimacy between us. They were mistaken. The next evening, his Lordship took me by the arm, and walked with me for an hour in the saloon of the Theatre de la Scala. I was gratified with his politeness, for which, at the bottom, I was indebted to his desire of conversing with an eyewitness on the subject of the Russian campaign. He even closely cross-questioned me on this point. However, a second reading of Childe Harold made amends for all. His progress in the good graces of my Italian friends, who met every evening in Monsignor de Brême's box, was not very rapid. I must confess, that his Lordship, one evening, broached rather a whimsical idea—that, in a discussion which had just been started, his title added weight to his opinion. On that occasion, de Brême retorted with the well known anecdote of Marshal de Castries, who, shocked at the deference once paid to D'Alembert's judgment, exclaimed, 'A pretty reasoner truly! a fellow not worth three thousand francs a year!' On another evening, Lord Byron afforded an opening to ridicule, by the warmth with which he denied all resemblance between his own character and that of Jean Jacques Rousseau, to whom he had been compared. His principal objection to the comparison, though he would not acknowledge the fact, was, that Rousseau had been a servant and the son of a watchmaker. We could not avoid a hearty laugh, when, at the conclusion of the argument, Byron requested from De Brême, who was allied to the oldest nobility of Turin, some information relative to the family of Govon, in whose service Jean-Jacques had actually lived. (See *Les Confessions*.) Lord Byron always entertained a great horror of corpulency. His antipathy to a full habit of body might be called a fixed idea. M. Polidori, a young physician who travelled with him, assured us, that his Lordship's mother was of low stature and extremely fat. During at least a third part of the day, Byron was a dandy, expressed a constant dread of augmenting the bulk of his outward man, concealed his right foot as much as possible, and endeavoured to render himself agreeable in female society. His vanity, however, frequently induced him to lose sight of the end, in his attention to the means. Love was sacrificed;—an affair of the heart would have interfered with his daily exercise on horseback. At Milan and Venice, his fine eyes, his handsome horses, and his fame, gained him the smiles of several young, noble, and lovely females, one of whom, in particular, performed a journey of more than a hundred miles for the pleasure of being present at a masked ball to which his Lordship was invited. Byron was apprized of the circumstance, but, either from *hauteur* or shyness, declined an introduction. 'Your poets are perfect clowns,' cried the fair one, as she indignantly quitted the ball-room. Had Byron succeeded in his pretensions to be thought the finest man in England, and had his claims to the fashionable supremacy been at the same time disputed, he would still have been unsatisfied. In his moments of dandyism, he always pronounced the name of Brummel with a mingled emotion of respect and jealousy. When his personal attractions were not the subject of his consideration, his noble birth was uppermost in his thoughts. At Milan we often purposely discussed in his presence the question 'if Henry IV, could justly pretend to the attribute of clemency, after having ordered his old companion, the duke de Biron, to be beheaded?' 'Napoleon' would have acted differently,' was his Lordship's constant reply. It was ludicrous to observe his respect wavering undecided between acquired distinction and his own nobility, which he considered far above that of the Duke de Biron. When the pride of birth and personal vanity no longer usurped undue sway over his mind, he again became the sublime poet and the man of sense. Never, after the example of Madame de Staël, did he indulge in the childish vanity of 'turning a phrase.' When literary subjects were introduced, Byron was exactly the reverse of an academician; his thoughts flowed with greater rapidity than his words, and his expressions were free from all affectation or studied grace. Towards midnight, particularly when the music of the opera had produced an impression on his feelings, instead of describing them with a view to effect, he yielded naturally to his emotions, as though he had all his life been an inhabitant of the south.

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After quoting a passage from Moore's recently-published Life of Byron, in which the poet obscurely alludes to his remorse for some unexplained crime, real or imaginary, M. Stendhal thus proceeds:

"Is it possible that Byron might have had some guilty stain upon his conscience, similar to that which wrecked Othello's fame? Such a question can no longer be injurious but to him who has given it birth. It must be admitted, that during nearly a third of the time we passed in the Poet's society, he appeared to us like one labouring under an excess of folly, often approaching to madness. 'Can it be,' have we sometimes exclaimed, 'that in a frenzy of pride or jealousy he has shortened the days of some fair Grecian slave, faithless to her vows of love?' Be this as it may, a great man once known may be said to have opened an account with posterity. If Byron played the part of Othello, hundreds of witnesses will be found to bear testimony to the damning deed; and sooner or later posterity will learn whether his remorse was founded in guilt, or in the affectation of which he has so frequently been accused. After all, is it not possible that his conscience might have exaggerated some youthful error? . . . . One evening, amongst others, the conversation turned upon a handsome Milanese female, who had eagerly desired to venture her person in single combat with a lover by whom she had been abandoned: the discussion afterwards changed to the story of a prince who in cold blood had murdered his mistress for an act of infidelity. Byron was instantly silent, endeavoured to restrain his feelings, but, unequal to the effort, soon afterwards indignantly quitted the box. His indignation on this occasion was evidently directed against the subject of the anecdote, and in our eyes absolved himself from the suspicion of a similar offence. Whatever might be the crime of which Byron apparently stood self-accused, I may compare it to the robbery of a piece of riband, committed by Jean Jacques Rousseau during his stay at Turin. After the lapse of a few weeks, Byron seemed to have acquired a taste for the society of Milan. When the performances for the evening were over, we frequently stopped at the door of the theatre to enjoy the sight of the beauties who passed us in review. Perhaps few cities could boast such an assemblage of lovely women as that which chance had collected at Milan in 1817. Many of them had flattered themselves with the idea that Byron would seek an introduction; but whether from pride, timidity, or a remnant of dandyism, which induced him to do exactly the contrary of what was expected, he invariably declined that honour. He seemed to prefer a conversation on poetical or philosophical subjects. At the theatre, our discussions were frequently so energetical as to rouse the indignation of the pit. One evening, in the middle of a philosophical argument on the principle of *utility*, Silvio Pellico, a delightful poet, who has since died in an Austrian prison,[1] came in breathless haste to apprize Lord Byron that his friend and physician, Polidori, had been arrested. We instantly ran to the guard-house. It turned out that Polidori had fancied himself incommoded in the pit by the fur cap of the officer on guard, and had requested him to take it off, alleging that it impeded his view of the stage. The poet Monti had accompanied us, and, to the number of fifteen or twenty, we surrounded the prisoner. Every one spoke at once; Polidori was beside himself with passion, and his face red as a burning coal. Byron, though he too was in a violent rage, was, on the contrary, pale as ashes. His patrician blood boiled as he reflected on the slight consideration in which he was held. I have little doubt but at that moment he regretted the wall of separation which he had reared between himself and the ultra party. At all events the Austrian officer spied the leaven of sedition in our countenances, and, if he was versed in history, probably thought of the insurrection of Genoa, in 1740. He ran from the guard-house to call his men, who seized their arms that had been piled on the outside. Monti's idea was excellent; '*Sortiamo tutti; restino solamente i titolati.*'[2] De Brême remained, with the Marquis de Sartirana, his brother, Count Confalonieri, and Lord Byron. These gentlemen having written their names and titles, the list was handed to the officer on guard, who instantly forgot the insult offered to his fur cap, and allowed Polidori to leave the guard-house. In the evening, however, the doctor received an order to quit Milan within twenty-four hours. Foaming with rage, he swore that he would one day return and bestow manual castigation on the governor who had treated him with so little respect. He did not return; and two years afterwards a bottle of prussic acid terminated his career;—at least, *sic dicitur*. The morning after Polidori's departure, Byron, in a *tête-à-tête* with me, complained bitterly of persecution. So little was I acquainted with *i titolati*, to use Monti's expression, that in the simplicity of my heart I gave his Lordship the following counsel: 'Realize,' said I, 'four or five hundred thousand francs; two or three confidential friends will circulate the report of your death, and bestow on a log of wood the honours of Christian burial in some snug retired spot—the island of Elba suppose. An authentic account of your decease shall be forwarded to England; meanwhile, under the name of Smith or Wood, you may live comfortably and quietly at Lima. When, in process of time, Mr. Smith or Wood becomes a venerable gray-headed old gentleman, he may even return to Europe, and purchase from a Roman or Parisian bookseller, a set of Childe Harold, or Lara, thirtieth edition, with notes and annotations. Moreover, when Mr. Smith or Mr. Wood is really about to make his exit from this life, he may, if he pleases,

[1] Pellico's death was announced, by mistake, some years ago, in all the Italian gazettes.

[2] Let us all go out; let those only remain who are titled personages.

enjoy one bright original moment: thus may he say,—Lord Byron, who for thirty years has been numbered with the dead, even now lingers on this side of eternity:—I am the man: the society of my countrymen appeared to me so insipid, that I quitted them in disgust.' 'My cousin, who is heir to my title, owes you an infinity of thanks,' coldly replied Lord Byron. I repressed the repartee which hovered on my lips. Byron had a defect in common with all the spoiled children of fortune. He cherished in his bosom two contradictory inclinations. He wished to be received as a man of rank, and admired as a brilliant poet. The Elena of Mayer was at that time the performance most in vogue at Milan. The public patiently endured two miserable acts, for the pleasure of hearing a sublime *sestetto* in the third. One day, when it was sung with more than ordinary power, I was struck with the expression of Byron's eyes. Never had I seen any thing so enthusiastic. Internally, I made a vow that I never would of my own free accord sadden a spirit so noble. In the evening, I recollect that some one alluded to the following singular sonnet of Tasso, in which the poet makes a boast of incredulity.

'Odi, Filli, che tuona.....
Ma che curar dobbiam che faccia Giove?
Godiam noi qui, s'egli è turbato in cielo,
Tema il volgo i suoi tuoni.....
Pera il mondo, e rovini! a me non cale
Se non di quel che più piace e diletta;
Che, se terra sarò, terra ancor fui.'

Hear'st thou, Phyllis, it thunders?
But what are Jove's acts to us?
Let us enjoy ourselves here; if he be troubled in his heaven.
Vulgar spirits may dread his thunder.
Let the world perish and fall in ruins! I care not,
Except for her who pleases me best;
For if dust I shall be, dust I was.

"'Those verses,' said Byron, 'were written under the influence of spleen,—nothing more. A belief in the Supreme Being was an absolute necessity for the tender and warm imagination of Tasso. He was, besides, too much of a Platonist to connect together the links of a difficult argument. When he composed that sonnet, he felt the inspiration of his genius, and probably wanted a morsel of bread and a mistress.' The house in which Lord Byron resided was situated at the further extremity of a solitary quarter, at the distance of half a league from the Theatre de la Scala. The streets of Milan were at that time much infested with robbers during the night. Some of us, forgetting time and space in the charm of the Poet's conversation, generally accompanied him to his own door, and on our return, at two o'clock in the morning, were obliged to pass through a multitude of intricate, suspicious-looking streets. This circumstance gave an additional air of romance to the noble bard's retreat. For my part, I often wondered that he escaped being laid under contribution. Had it been otherwise, with his feelings and ideas, he would undoubtedly have felt peculiarly mortified. The fact is, that the practical jokes played off by the knights of the road were frequently of the most ludicrous description—at least to all but the sufferers. The weather was cold, and the pedestrian snugly enveloped in his cloak was often attacked by some dexterous thief, who, gliding gently behind him, passed a hoop over his head down to his elbows, and thus fettered the victim, whom he afterwards pillaged at his leisure. Polidori informed us that Byron often composed a hundred verses in the course of the morning. On his return from the theatre in the evening, still under the charm of the music to which he had listened, he would take up his papers and reduce his hundred verses to five-and-twenty or thirty. When he had in this manner put together four or five hundred, he sent the whole to Murray, his publisher, in London. He often sat up all night, in the ardour of composition, and drank a sort of grog made of hollands and water—a beverage in which he indulged rather copiously when his Muse was coy. But, generally speaking, he was not addicted to excessive drinking, though he has accused himself of that vice. To restrain the circumference of his person within proper limits, he frequently went without a dinner, or, at most, dined on a little bread and a solitary dish of vegetables. This frugal meal cost but a franc or two; and on such occasions Byron used, with much apparent complacency, to accuse himself of avarice. His extreme sensibility to the charms of music may partly be attributed to the chagrin occasioned by his domestic misfortunes. Music caused his tears to flow in abundance, and thus softened the asperity of his suffering. His feelings, however, on this subject, were those of a *débutante*. When he had heard a new opera for upwards of a twelvemonth, he was often enraptured with a composition which had previously afforded him little pleasure, or which he had even severely criticised. I never observed Byron in a more delightful or unaffected vein of gaiety than on the day when we made an excursion about two miles from Milan, to visit the celebrated echo of *la Simonetta*, which repeats the report of a pistol-shot thirty or forty times. By way of contrast, the next day, at a grand dinner given by Monsignor de Breme, his appearance was lowering as that of Talma in the part of Nero. Byron arrived late, and was obliged to cross a spacious saloon, in which every eye was fixed on him and his club foot. Far from being the indifferent or phlegmatic personage, who alone can play the dandy to perfection, Byron was unceasingly tyrannised by some ruling passion. When not under the influence of nobler feelings, he was tormented by an absurd vanity, which urged him to pretend to every thing. But his genius once awakened, his faults were shaken off as a garment that would have incommoded the flight of his imagination: the poet soared beyond the confines of earth, and wafted his hearers along with him. Never shall I forget the sublime poem which he composed one evening on the subject of Castruccio-Castracani, the Napoleon of the middle age. Byron had one failing in common with all poets—an extreme sensibility to praise or censure, especially when

coming from a brother bard. He seemed not to be aware, that judgments of this nature are generally dictated by a spirit of affectation, and that the most favourable can only be termed certificates of resemblance. I must not omit to notice the astonishing effect produced on Lord Byron by the view of a fine painting of Daniel Crespi. The subject was taken from the well-known story of a monk supposed to have died in the odour of sanctity; and who, whilst his brethren were chanting the service of the dead around his bier in the church at midnight, was said to have suddenly lifted the funeral pall, and quitted his coffin, exclaiming, '*Justo judicio Dei damnatus sum!*' We were unable to wrest Byron from the contemplation of this picture, which produced on his mind a sensation amounting to horror. To indulge his humour on this point, we mounted our horses in silence, and rode slowly towards a monastery at a little distance, where he shortly afterwards overtook us. Byron turned up his lips with an incredulous sneer when he heard, for the first time, that there are ten Italian dialects instead of one; and that among the whole population of Italy, only the inhabitants of Rome, Sienna, and Florence, speak the language as it is written. Silvio Pellico once said to him: 'The most delightful of the ten or twelve Italian dialects, unknown beyond the Alps, is the Venetian. The Venetians are the French of Italy.' 'They have, then, some comic poet living?' 'Yes,' replied Pellico; 'a charming poet; but as his comedies are not allowed to be performed, he composes them under the form of satires. The name of this delightful poet is Buratti; and every six months, by the governor's orders, he pays a visit to one of the prisons of Venice.' In my opinion, this conversation with Silvio Pellico gave the tone to Byron's subsequent poetical career. He eagerly demanded the name of the bookseller who sold M. Buratti's works; and as he was accustomed to the expression of Milanese bluntness, the question excited a hearty laugh at his expense. He was soon informed that if Buratti wished to pass his whole life in prison, the appearance of his works in print would infallibly lead to the gratification of his desires; and besides, where could a printer be found hardy enough to run his share of the risk? An incomplete manuscript of Buratti cost from three to four sequins. The next day, the charming Contessina N. was kind enough to lend her collection to one of our party. Byron, who imagined himself an adept in the language of Dante and Ariosto, was at first rather puzzled by Buratti's manuscripts. We read over with him some of Goldoni's comedies, which enabled him at last to comprehend Buratti's satires. One of our Italian friends was even immoral enough to lend him a copy of Baffo's sonnets. What a crime this had been in the eyes of Southey! What a pity he was not, at an earlier period, made acquainted with the atrocious deed! I persist in thinking, that for the composition of Beppo, and subsequently of Don Juan, Byron was indebted to the reading of Buratti's poetry. Venice is a distinct world, of which the gloomy society of the rest of Europe can form no conception: care is there a subject of mockery. The poetry of Buratti always excites a sensation of enthusiastic delight in the breasts of the Venetian populace. Never, in my presence, did black and white, as the Venetians themselves say, produce a similar effect. Here, however, I ceased to act the part of an eyewitness, and here, consequently, I close my narrative."

Letter from Fletcher, Lord Byron's Valet, to Dr. Kennedy.

"Lazaretto, Zante, May 19, 1824.

"HONOURED SIR,

"I am extremely sorry I have not had it in my power to answer the kind letter with which you have honoured me, before this; being so very unwell, and so much hurt at the severe loss of my much-esteemed and ever-to-be-lamented lord and master. You wish me, Sir, to give you some information in respect to my Lord's manner and mode of life after his departure from Cephalonia, which, I am very happy to say, was that of a good Christian, and one who fears and serves God, in doing all the good that lay in his power, and avoiding all evil. And his charity was always without bounds; for his kind and generous heart could not see nor hear of misery, without a deep sigh, and striving in which way he could serve and soften misery, by his liberal hand, in the most effectual manner. Were I to mention one hundredth part of the most generous acts of charity, it would fill a volume. And, in regard to religion, I have every reason to think the world has been much to blame in judging too rashly on this most serious and important subject; for in the course of my long services, more than twenty years, I have always, on account of the situation which I have held, been near to his Lordship's person; and, by these means, have it in my power to speak to facts which I have many times witnessed, and conversations which I have had on the subject of religion. My Lord has more than once asked me my opinion on his Lordship's life, whether I thought him as represented in some of the daily papers, as one devoid of religion, etc., etc.,—words too base to mention. My Lord, moreover, said, 'Fletcher, I know you are what, at least, they call a Christian; do you think me exactly what they say of me?' I said, 'I do not, for I had too just reasons to believe otherwise.' My Lord went on, on this subject, saying, 'I suppose, because I do not go to the church, I cannot any longer be a Christian; but,' he said moreover, 'a man must be a great beast who cannot be a good Christian without being always in the church. I flatter myself I am not inferior in regard to my duty to many of them, for if I can do no good, I do no harm, which I am sorry to say of all churchmen.' At another time, I remember it well, being a Friday, I at the moment not remembering it, said to my Lord 'Will you have a fine plate of beccaficas?' My Lord, half in anger, replied, "Is not this Friday? how could you be so extremely lost to your duty to make such a

request to me! At the same time saying, 'A man that can so much forget a duty as a Christian, who cannot, for one day in seven, forbid himself of these luxuries, is no longer worthy to be called a Christian.' And I can truly say, for the last eight years and upwards his Lordship always left that day apart for a day of abstinence, and many more and more favourable proofs of a religious mind, than I have mentioned, which hereafter, if I find it requisite to the memory of my Lord, I shall undoubtedly explain to you. You, Sir, are aware, that my Lord was rather a man to be wondered at, in regard to some passages in the Holy Scriptures, which his Lordship did not only mention with confidence, but even told you in what chapter and what verse you would find such and such things, which I recollect filled you with wonder at the time and with satisfaction.

"I remember, even so long back as when his Lordship was at Venice, several circumstances which must remove every doubt, even at the moment when my Lord was more gay than at any time after. In the year 1817, I have seen my Lord repeatedly, on meeting or passing any religious ceremonies which the Roman Catholics have in their frequent processions, while at Nivia, near Venice, dismount his horse and fall on his knees, and remain in that posture till the procession had passed; and one of his Lordship's grooms, who was backward in following the example of his Lordship, my Lord gave a violent reproof to. The man, in his defence, said, 'I am no Catholic, and by this means thought I ought not to follow any of their ways.' My Lord answered very sharply upon the subject, saying, 'Nor am I a Catholic, but a Christian; which I should not be, were I to make the same objections which you make; for all religions are good, when properly attended to, without making it a mask to cover villany, which I am fully persuaded is too often the case.' With respect to my Lord's late publications which you mention, I am fully persuaded, when they come to be more fully examined, the passages which have been so much condemned, may prove something dark; but I am fully persuaded you are aware how much the public mind has been deceived in the true state of my lamented master. A greater friend to Christianity could not exist, I am fully convinced; in his daily conduct, not only making the Bible his first companion in the morning, but, in regard to whatever religion a man might be of, whether Protestant, Catholic, Friar, or Monk, or any other religion, every priest, of whatever order, if in distress, was always most liberally rewarded, and with larger sums than any one who was not a minister of the Gospel, I think, would give. I think every thing combined together must prove, not only to you, Sir, but to the public at large, that my Lord was not only a Christian, but a good Christian. How many times has my Lord said to me, 'Never judge a man by his clothes, nor by his going to church, being a good Christian. I suppose you have heard that some people in England say that I am no Christian?' I said, 'Yes, I have certainly heard such things by some public prints, but I am fully convinced of their falsehood.' My Lord said, 'I know I do not go to church, like many of my accusers; but I have my hopes I am not less a Christian than they, for God examines the inward part of the man, not outward appearances.' Sir, in answer to your inquiries, I too well know your character as a true Christian and a gentleman, to refuse giving you any further information respecting what you asked of me. In the first place, I have seen my Lord frequently read your books; and, moreover, I have more than once heard my Lord speak in the highest terms of, and receive you in the most friendly manner possible whenever you could make it convenient to come to Metaxata; and with regard to the Bible, I think I only may refer to you, Sir, how much his Lordship must have studied it, by being able to refer to almost any passage in Scripture, and with what accuracy to mention even the chapter and verse in any part of the Scripture. Now, had my Lord not been a Christian, this book would most naturally have been thrown aside, and of course he would have been ignorant of so many fine passages which I have heard him repeat at intervals, when in the midst of his last and fatal illness. I mean after he began to be delirious. My Lord repeated 'I am not afraid to die;' and in as composed a way as a child, without moving head or foot, or even a gasp, went as if he was going into the finest sleep, only opening his eyes and then shutting them again. I cried out, 'I fear his Lordship is gone!' when the doctors felt his pulse and said it was too true. I must say I am extremely miserable, to think my Lord might have been saved had the doctors done their duty, by letting blood in time, or by stating to me that my Lord would not allow it, and at the same time to tell me the truth of the real state of my Lord's illness: but instead of that, they deceived me with the false idea that my Lord would be better in two or three days, and thereby prevented me from sending to Zante or Cephalonia, which I repeatedly wished to do, but was prevented by them, I mean the doctors, deceiving me: but I dare say you have heard every particular about the whole; if not, I have no objection to give every particular during his illness.

I hope, Sir, your kind intentions may be crowned with success, in regard to the publication which you mean to bring before the British public. I must beg your pardon, when I make one remark, and which I am sure your good sense will forgive me for, when I say you know too well the tongues of the wicked, and in particular of the great, and how glad some would be to bring into ridicule any one that is of your religious and good sentiments of a future state, which every good Christian ought to think his first and greatest duty. For myself, I should be only too happy to be converted to the truth of the Gospel. But at this time I fear it would be doing my Lord more harm than good, in publishing to the world that my Lord was converted, which to that extent of religion my Lord never arrived; but at the same time was a friend to both religion and religious people, of whatever re-

ligion they might be, and to none more, or more justly deserving, than Dr. Kennedy.

"I remain, honoured Sir,

"With the greatest respect,

"Your most obedient and very humble Servant,

"(Signed) WM. FLETCHER.

"Dr. Kennedy, etc. etc.
Cephalonia."

Letter from Lord Byron to Yusuff Pashaw.

"HIGHNESS!

"A vessel, in which a friend and some domestics of mine were embarked, was detained a few days ago, and released by order of your Highness. I have now to thank you, not for liberating the vessel, which, as carrying a neutral flag, and being under British protection, no one had a right to detain, but for having treated my friends with so much kindness while they were in your hands.

"In the hope, therefore, that it may not be altogether displeasing to your Highness, I have requested the governor of this place to release four Turkish prisoners, and he has humanely consented to do so. I lose no time, therefore, in sending them back, in order to make as early a return as I could for your courtesy on the late occasion. These prisoners are liberated without any conditions; but should the circumstance find a place in your recollection, I venture to beg that your Highness will treat such Greeks as may henceforth fall into your hands with humanity; more especially since the horrors of war are sufficiently great in themselves, without being aggravated by wanton cruelties on either side.

"(Signed) NOEL BYRON.

"Missolonghi, 23d January, 1824."

NEWSTEAD ABBEY.

This abbey was founded in the year 1170, by Henry II., as a Priory of Black Canons, and dedicated to the Virgin Mary. It continued in the family of the Byrons until the time of our poet, who sold it first to Mr. Claughton, for the sum of 140,000*l.*, and on that gentleman's not being able to fulfil the agreement, and paying 20,000*l.* of a forfeit, it was afterwards sold to another person, and most of the money vested in trustees, for the jointure of Lady Byron. The greater part of the edifice still remains. The present possessor, Major Wildman, is, with genuine taste, repairing this beautiful specimen of gothic architecture. The late Lord Byron repaired a considerable part of it, but forgetting the roof, he turned his attention to the inside, and the consequence was, that in a few years, the rain penetrating to the apartments, soon destroyed all those elegant devices which his Lordship contrived. Lord Byron's own study was a neat little apartment, decorated with some good classic busts, a select collection of books, an antique cross, a sword in a gilt case, and at the end of the room two finely polished skulls, on a pair of light fancy stands. In the garden likewise, there was a great number of these skulls, taken from the burial-ground of the abbey, and piled up together, but they were afterwards recommitted to the earth. A writer, who visited it soon after Lord Byron had sold it, says, "In one corner of the servant's hall lay a stone coffin, in which were fencing-gloves and foils, and on the walls of the ample, but cheerless kitchen, was painted, in large letters, "Waste not—want not." During the minority of Lord Byron, the abbey was in the possession of Lord G——; his hounds, and divers colonies of jackdaws, swallows, and starlings. The internal traces of this Goth were swept away, but without, all appeared as rude and unreclaimed as he could have left it. With the exception of the dog's tomb, a conspicuous and elegant object, I do not recollect the slightest trace of culture or improvement. The late lord, a stern and desperate character, who is never mentioned by the neighbouring peasants without a significant shake of the head, might have returned and recognised every thing about him, except perhaps an additional crop of weeds. There still slept that old pond, into which he is said to have hurled his lady in one of his fits of fury, whence she was rescued by the gardener, a courageous blade, who was his lord's master, and chastised him for his barbarity. There still, at the end of the garden, in a grove of oak, are two towering satyrs, he with his goat and club, and Mrs. Satyr with her chubby cloven-footed brat, placed on pedestals, at the intersections of the narrow and gloomy pathways, strike for a moment, with their grim visages and silent shaggy forms, the fear into your bosom which is felt by the neighbouring peasantry, at "th' ould laird's devils." I have frequently asked the country people what sort of a man his Lordship (our Lord Byron) was. The impression of his eccentric but energetic character was evident in the reply. "He's the devil of a fellow for conical fancies—He flags th' oud laird to nothing, but he's a hearty good fellow for all that."—*Lake.*

The following detailed description of Byron's paternal abode, is extracted from "A Visit to Newstead Abbey in 1828," in the London Literary Gazette:

"It was on the noon of a cold bleak day in February, that I set out to visit the memorable abbey of Newstead, once the property and abode of the immortal Byron. The gloomy state of the weather, and the dreary aspect of the surrounding country, produced impressions more appropriate to the views of such a spot, than the cheerful season and scenery of summer. The estate lies on the left hand side of the high north road, eight miles beyond Nottingham: but, as I approached the place, I looked in vain for some indication of the abbey. Nothing is seen but a thick plantation of young larch and firs, bordering the road, until you arrive at the Hut, a small public house by the wayside. Nearly opposite to this is a plain white gate, without lodges, opening into the park; before stands a fine spreading oak, one of the few remaining trees of Sherwood forest, the famous haunt of Robin Hood and his associates, which once covered all this

part of the country, and whose county was about the domain of Newstead. To this oak, the only one of any size on the estate, Byron was very partial. It is pretty well known that his great uncle (to whom he succeeded) cut down almost all the valuable timber; so that, when Byron came into possession of the estate, and, indeed, the whole time he had it, it presented a very bare and desolate appearance. The soil is very poor, and fit only for the growth of larch and firs, and of these upwards of 700 acres have been planted. Byron could not afford the first outlay which was necessary, in order ultimately to increase its worth; so that as long as he held it, the rental did not exceed 1300l. a year. From the gate to the abbey is a mile. The carriage road runs straight for about three hundred yards through the plantations, when it takes a sudden turn to the right; and, on returning to the left, a beautiful and extensive view over the valley and distant hills is opened, with the turrets of the abbey rising among the dark trees beneath. To the right of the abbey is perceived a tower on a hill, in the midst of a grove of firs. From this part the road winds gently to the left till it reaches the abbey, which is approached on the north side. It lies in a valley very low; sheltered to the north and west by rising ground; and to the south, enjoying a fine prospect over an undulating vale. A more secluded spot could hardly have been chosen for the pious purposes to which it was devoted. To the north and east is a garden, walled in; and to the west the upper lake. On the west side, the mansion is without any enclosure or garden-drive, and can therefore be approached by any person passing through the park. In this open space is the ancient cistern, or fountain of the convent, covered with grotesque carvings, and having water still running into a basin. The old church window, which, in an architectural point of view, is most deserving of observation, is nearly entire, and adjoins the north-west corner of the abbey. Through the iron gate which opens into the garden, under the arch, is seen the dog's tomb; it is on the north side, upon a raised ground, and surrounded by steps. The verses inscribed on one side of the pedestal are well known, but the lines preceding them are not so. They run thus:

Near this spot
Are deposited the remains of one
Who possessed beauty without vanity,
Strength without insolence,
Courage without ferocity,
And all the virtues of Man without his vices.
This praise, which would be unmeaning flattery
If inscribed over human ashes,
Is but a just tribute to the memory of
BOATSWAIN, a dog,
Who was born at Newfoundland, May, 1803,
And died at Newstead, November 18th, 1808.

"The whole edifice is a quadrangle, enclosing a court, with a reservoir, and *jet d'eau* in the middle; and the cloisters still entire, running round the four sides. The south, now the principal front, looks over a pleasure-garden to a small lake, which has been opened from the upper one, since Byron's time. The entrance door is on the west, in a small vestibule, and has nothing remarkable in it. On entering, I came into a large stone hall, and turning to the left, went through it to a smaller one, beyond which is the staircase. The whole of this part has been almost entirely rebuilt by Colonel Wildman; indeed, during Byron's occupation, the only habitable rooms were some small ones in the south-east angle. Over the cloister, on the four sides of the building, runs the gallery, from which doors open into various apartments, now fitted up with taste and elegance, for the accommodation of a family, but then empty, and fast going to decay. In one of the galleries, hang two oil-paintings of dogs, as large as life; one, a red wolf-dog, and the other, a black Newfoundland, with white legs, the celebrated Boatswain. They both died at Newstead. Of the latter, Byron felt the loss as of a dear friend. These are almost the only paintings of Byron's which remain at the abbey. From the gallery, I entered the refectory, now the grand drawing-room; an apartment of great dimensions, facing south, with a fine vaulted roof and polished oak floor, and splendidly furnished in the modern style. The walls are covered with full-length portraits of the old school. As this room has been made fit for use, entirely since the days of Byron, there are not those associations connected with it which are to be found in many of the others, though of inferior appearance. Two objects there are, however, which demand observation. The first that caught my attention was the portrait of Byron, by Phillips, over the fireplace, upon which I gazed with strong feelings; it is certainly the handsomest and most pleasing likeness of him I have seen. The other is a thing about which every body has heard, and of which few have any just idea. In a cabinet at the end of the room, carefully preserved, and concealed in a sliding case, is kept the celebrated skull-cup, upon which are inscribed those splendid verses:

Start not, nor deem my spirit fled, etc.

People often suppose, from the name, that the cup retains all the terrific appearances of a death's head, and imagine that they could

Behold through each lack-lustre eyeless hole
The gay recess of wisdom and of wit.

Not at all; there is nothing whatever startling in it. It is well polished, its edge is bound by a broad rim of silver, and it is set in a neat stand of the same metal, which serves as a handle, and upon the four sides of which, and not upon the skull itself, the verses are engraved. It is, in short, in appearance, a very handsome utensil, and one from which the most fastidious person might (in my opinion) drink without scruple. It was always produced, after dinner, when Byron had company at the abbey, and a bottle of claret poured into it. An elegant round library table is the only article of furniture in this room that belonged to Byron, and this he constantly used. Beyond the refectory, on the same floor, is Byron's study, now used as a temporary dining-room, the entire furniture

of which is the same that was used by him. It is all very plain, indeed ordinary. A good painting of a battle, over the side-board, was also his. This apartment, perhaps, beyond all others, deserves the attention of the pilgrim to Newstead, as more intimately connected with the poetical existence of Byron: It was here that he prepared for the press those first effusions of his genius which were published at Newark under the title of Hours of Idleness. It was here that he meditated, planned, and for the most part wrote, that splendid retort to the severe critique they had called down, which stamped him as the keenest satirist of the day. And it was here that his tender and beautiful verses to Mary, and many of those sweet pieces found among his miscellaneous poems, were composed. His bed-room is small, and still remains in the same state as when he occupied it; it contains little worthy of notice, besides the bed, which is of common size, with gilt posts, surmounted by coronets. Over the fireplace is a picture of Murray, the old family servant who accompanied Byron to Gibraltar, when he first went abroad. A picture of Henry VIII., and another portrait in this room, complete the enumeration of all the furniture or paintings of Byron's remaining at the abbey. In some of the rooms are very curiously carved mantle-pieces, with grotesque figures, evidently of old date. In a corner of one of the galleries there still remained the fencing foils, gloves, masks, and single-sticks he used in his youth, and in a corner of the cloister lies a stone coffin, taken from the burial ground of the abbey. The ground floor contains some spacious halls and divers apartments for domestic offices, and there is a neat little private chapel in the cloister, where service is performed on Sundays. Byron's sole recreation here was his boat and dogs; and boxing and fencing for exercise, and to prevent a tendency to obesity, which he dreaded. His constant employment was writing, for which he used to sit up as late as two or three o'clock in the morning. His life here was an entire seclusion, devoted to poetry."

Among the early amusements of Lord Byron, were swimming and managing a boat, in both of which he is said to have acquired a great dexterity, even in his childhood. In his aquatic excursions near Newstead Abbey, he had seldom any other companion than a large Newfoundland dog, to try whose sagacity and fidelity, he would sometimes fall out of the boat, as if by accident, when the dog would seize him and drag him ashore. On losing this dog in the autumn of 1808, his Lordship caused a monument to be erected, commemorative of its attachment, with an inscription, from which we extract the following lines:

"Ye who, perchance, behold this simple urn,
Pass on—it honours none you wish to mourn!
To mark a friend's remains these stones arise—
I never knew but one, and here he lies."

On the death of his grand-uncle, and his consequent elevation to the peerage, he was removed by his guardian to Harrow. Here he continued to display his love of boxing superior to that of Latin versification; and instead of gaining high repute amongst the quiet plodding ones on account of devotion to his "Gradus ad Parnassum," he made himself be feared and respected by the great skill he possessed in the use of his fists. Harrow is the nursery of politicians, and many celebrated personages of the day have exchanged blows with Byron at this school. One battle may be mentioned. Lord Calthorpe had wrote "Damned Atheist" under Byron's name. This his young Lordship considered an insult, and by inflicting on C—— some most "apostolic blows and knocks," he convinced him that he was not at least unacquainted with the tenets of the church militant.

The boys at Harrow had mutinied, and, in their wisdom, had resolved to set fire to the scene of all their ills and troubles—the school-room. Byron, however, was against the motion; and by pointing out to the young rebels the names of their fathers on the walls,* he prevented the intended conflagration. This early specimen of his power over the passions of his school-fellows, his Lordship piqued himself not a little upon.

Byron long retained a friendship for several of his Harrow companions. Lord Clare was one of his constant correspondents. Scroope Davies was also one of his chief companions before his Lordship went to the continent. This gentleman and Byron once lost all their money at "Chicken hazard," in one of the hells of St. James's, and next morning Davies sent for Byron's pistols to shoot himself with. Byron sent a note refusing to give them, on the ground, that they would be forfeited as a deodand. This comic excuse had the desired effect.

Byron soon began to detest the "Bas-bleus." Madame de Stael, who is the Queen of the Coterie, was in the practice of reading lectures to Byron (after his separation from his Lady) on the impropriety of his conduct, and of showing him, like an orang outang, amongst her visitors. She once invited him to her house. On his entrance the company stared as if they had seen a wild beast, and one lady, it is said, actually fainted. Madame, in the presence of the whole body, gave him a pretty advice on the propriety of changing his conduct, to which his Lordship replied by a low bow. This lady also interfered between him and his wife, and tried to bring about a reconciliation.

* "There, deeply carved, behold! each tyro's name
Secures its owner's academic fame;
Here mingling, view the names of sire and son,
The one long graved, the other just begun."
Hours of Idleness.

Lady Byron was something of a "literary lady." He describes her best himself. "She was easily made the dupe of the designing, for she thought her knowledge of mankind infallible. She had got some foolish idea of Madame de Stael into her head, that a person may be better known in the first hour than in ten years. She had the habit of drawing people's characters after she had seen them once or twice. She wrote pages on pages about my character, but it was as unlike as possible. Lady Byron had good ideas, but could never express them; wrote poetry too, but it was only good by accident. Her letters were always enigmatical, often unintelligible. She was governed by what she called fixed rules, and principles squared mathematically. She would have made an excellent wrangler at Cambridge. It must be confessed, however, that she gave no proof of her boasted consistency. First she refused me, then she accepted me, then she separated from me—so much for her consistency."

The separation afforded fine scope for the tittle-tattle of parties, and the surmises of the newspapers. One of the principal stories of the day was that Mrs. Mardyn, the actress, had called on his Lordship at his own house, and remaining some time with him in the library, a shower of rain came on, and his Lordship ordered his carriage to be prepared for Mrs. Mardyn, but this was prevented by Lady Byron. Mrs. Mardyn was then said to have been introduced to the dinner table, and Lady Byron left the house in the carriage intended for the actress. This capital story has been traced to an Irish paper, and has as much truth in it as one half the stories about his Lordship. The Irishman wanted a theory for an important, but inexplicable occurrence, in fashionable life, and thus formed not an unplausible one. The belief of it was very strong at the time, and Mrs. Mardyn was driven, by the insults of the audience, from the stage. Byron himself was hooted at, and hissed as he went to the theatre, or the House of Lords, or appeared in the streets. The Journals of the day, except the Examiner, took part with Lady Byron; and although his Lordship declared that he was "more sinned against than sinning," they compared him occasionally to different worthies ancient and modern, (such as Nero, Apicius, Epicurus, Caligula, Heliogabalus, Henry the Eighth, and the ——) and attacked him with the greatest virulence. His wife was an injured Lady—the concentration of all the virtues and perfection of the sex. His friends all rose against him, and Lady Jersey was the only person in the fashionable world that did not consider him as a common enemy. Byron himself has declared, that he never in his life spoke to Mrs. Mardyn, and the whole is an unfounded calumny.

Byron has accused his wife's friends of an attempt to procure a certificate of lunacy against him. "I had been," writes Captain Medwin for his Lordship, "shut up in a dark street in London, writing the Siege of Corinth, and had refused myself to every one until it was finished. I was surprised one day by a doctor and a lawyer almost forcing themselves at the same time into my room. I did not know till afterwards the real object of their visit. I thought their questions singular, frivolous, and somewhat importunate, if not impertinent; but what should I have thought if I had known that they were sent to provide proofs of my insanity? I have no doubt that my answers to these emissaries' interrogatories were not very rational or consistent, for my memory was heated with other things. But Dr. Baillie could not conscientiously make me out a certificate for Bedlam; and perhaps the lawyer gave a more favourable report to his employers." This is Captain Medwin's version of an old story. The fact is, Byron was at the time unwell, and Dr. Baillie, thinking from the description of his symptoms by his wife and others, that he was labouring under water in the brain, was introduced to his patient, and, on personal examination, had reason to alter his opinion.

To a question, whether he thought Lady Byron ever was in love with him, he replied, "I have answered that question already. No! I was the fashion when she first came out: I had the character of being a great rake, and was a great dandy—both of which young ladies like. She married me from vanity, and the hope of reforming and fixing me. She was a spoiled child, and naturally of a jealous disposition, and this was increased by the infernal machinations of those in her confidence."

A young man from a distant part of the country, who had quarrelled with his father, in consequence of having squandered a small sum of money, was friendless, and almost pennyless in the metropolis; and at last wrote a little poem, or rather a succession of bad rhymes, which he offered to the booksellers. Most of them rejected the proffered poem with scorn; but at last the writer met with one who said, that, if ten pounds were given him, he would publish it, and give the writer half the profits Elated with this, he sallied into the streets, and had wandered as far as Piccadilly ere he knew what he was about, or where he was going. Exhausted at last, he stood still at the front entrance of the Albany, with his manuscript in his hand. Byron happened to pass; and his notice being drawn by something peculiar in the young man's appearance, he accosted him. The whole story came out; and the rustic rhymester was taken into the apartment of the bard. "And so you say you have quarrelled with your father?" said Byron. "Yes," replied the young man, holding down his head. "And you could get a chance of half the profits of your poem for ten pounds?" "Yes," said the young man again raising himself up. "And for how much could you be reconciled to your father?" said Byron again. "For ten pounds also," was the reply. "Then," said Byron, "there are ten pounds —give it to your father, and let him publish it if he

pleases: and there are other five for yourself, to hasten you on your way." The young man was astonished; and before he could turn round to thank his benefactor, that benefactor had vanished.

Another instance of his Lordship's liberality was the sending 50*l.* to ——, who made his expulsion from the possessions of the East India Company serve as an excuse for taxing the purses of the whigs and liberal party.

Perhaps, however, the most marked, as well as the most authenticated, instance of his Lordship's generosity, was the gratuitously presenting the copyright of his first Canto of Childe Harold to his friend Mr. Dallas, the brother of Judge Dallas. It was a delicate manner of assisting a poor but honourable friend. Mr. Murray gave 600*l.* for the first edition of it.

Neither was ingratitude a "besetting sin" of his Lordship. At the time of his separation from Lady Byron, when all the journals were ransacking the histories of ancient and modern times for names sufficiently odious, with which to compare him, Leigh Hunt, enjoying the freshness and silent comfort of his fine rural seat on the Hampstead road, alone took the side of his Lordship, and not only threw himself recklessly into the contest against his contemporaries, but also, on Byron's departure for the continent, wrote some very pretty unintelligible verses to his Lordship,—quoting Pulci,—invoking him "dear Byron,"—and talking "a pretty considerable deal" about Phœbus, Graces, Orpheus, etc., all of whom he no doubt knew by report.

Leigh's defence was certainly manly at the time; and galled, as his Lordship was, by the undeserved abuse and slanders that were at that time thrown upon his character, it made a great impression upon him; and he constantly after that "took in the Examiner." When Byron and John Murray split, the former immediately transferred his manuscripts to the Hunts for publication, notwithstanding the remonstrances of many of his friends, and the injury which he saw must inevitably follow to himself by the connexion. The shop in Tavistock-street, Strand, was the antipodes to that of Albemarle-street; and second rate actors, and third rate artists, are a very different class of loungers, and peripatetic puffers, from literary naval captains, "far-travelled" fellows, and classical imbued high-church-men; and a "Notice" in the Examiner is scarcely so persuasive as a learned looking "Article" in the Quarterly. Whilst Byron was the friend of Murray, the evil mouths of the party, who were obliged to hate him for his political principles, were shut; but the publishing of one of Byron's works by the Hunts, was the signal for the blood-hounds to shake themselves clear, and pursue, with the utmost speed, their victim. Leigh and John Hunt are not men apt to conciliate the opposite party; they have the merit of being steady to their principles: and Byron, when he once pledged himself, would have sunk with them before he would have deserted the cause.

Leigh Hunt went to Pisa while Byron resided there, and together they commenced a periodical under the title of "The Liberal." The idea of a periodical was suggested by Mr. Hunt; and Byron, in the hope that it would be of some benefit to his friend, agreed to furnish some articles. It was continued for a few months, but, with the exception of a few articles furnished by Lord Byron, was so insufferably dull, that the public threw it up in utter hopelessness. The partiality of Leigh Hunt to Byron arose principally from the latter's visiting him whilst confined in the King's Bench. Leigh, in his poem, thus writes:

> "And so adieu, dear Byron, dear to me
> For many a cause disinterestedly;
> First for unconscious sympathy, when boys,
> In friendship, and the Muses' trying joys;
> Next for that frank surprise, when Moore and you
> Came to my cage like warblers kind and true,
> And told me with your cordial arts of lying
> How well I look'd when you both thought me dying."

These are causes of partiality belonging exclusively to Mr. Hunt. The following,

> "Next for a rank worn simply, and the scorn
> For those who trifle with an age free born,"

was a cause of partiality common in many others to Lord Byron, as well as in the Hampstead poet. Mr. Hunt is a very good and honourable man, and stanch in what he considers the right path in politics. The only unfortunate things that have happened to him are, the being educated in the Blue Coat School—the invincible desire of constantly talking "of things not seen, but heard of," by him, viz. trees, streams, and such like ruralities—the love, common to all cockney poets, of revelling in Grecian mythology,—and worst of all, the being constituted and crowned "King of the Bards of Cockaigne" by Blackwood's Magazine.

Another instance of his Lordship's humanity may be given. During the massacre of the Greeks at Scio, a Greek boy, about eight years old, whose parents and kindred were savagely butchered, crept instinctively into an oven of his paternal home, to escape the general slaughter. He remained there two days without any nutriment whatever, when, at the expiration of the second day, he was providentially discovered senseless and exhausted. Lord Byron, on being fully informed of these singular facts, immediately received the orphan boy under his protection. The extraordinary history of his preservation, and the sad havoc of his race, endeared the child more closely to his sympathy and affection. He was constantly with his Lordship to the last moment of his existence. It was for this boy that his Lordship expressed such concern, when his vessel was nearly captured by a Turkish frigate. He writes thus at the time:—"I am uneasy at being here, (in a small unprotected port close to the Turkish frigate,) not so much on my own account as on that of the Greek boy with me—for you know what his fate would be,—and I would sooner cut him in pieces myself, than have

him taken by these barbarians." It may be mentioned that this boy, after his Lordship's death, was sent to England by the Honourable Leicester Stanhope, for the advancement of his education, and recommended by him to the protection of the Earl of Harrington. On his arrival in this country, the Duke and Duchess of Leinster were so delighted with the nobleness of his manner, that they adopted him as their protégé. He is resident in London with the Leinster family. He is a perfect Grecian warrior in miniature; his costume is most imposing. He wears a turban, jelick, etc., and on the right side of his belt are lodged a pair of pistols, on his left a dagger. He was in the first coach after the hearse of his illustrious patron, whose name, even when casually mentioned in his presence, produces the most afflicting recollections on his youthful mind.

An instance of his Lordship's evil presentiments is mentioned by Captain Medwin, as occurring while he was at Pisa. On the birth-day of his daughter, Byron was very melancholy, and declined their usual amusement of pistol firing. They went out to their ride, and Byron tried to rally his spirits, but in vain. Whilst they were on the road, they heard a loud lamentation; and on riding up to the cottage from whence it proceeded, they found that it was a widow wailing her only child, who had died at that instant. Byron became much affected at the circumstance. "I shall be unhappy," said he, "till I hear that my daughter is well. I have a great horror of anniversaries; people only laugh who have never kept a register of them. I always write to my sister on Ada's birth-day. I did so last year; and what was very remarkable, my letter reached her on my wedding-day, and her answer reached me at Ravenna on my birth-day! Several extraordinary things have happened to me on my birth-day; so they did to Napoleon; and a more wonderful circumstance still occurred to Marie Antoinette."

On the day after this occurrence, the courier brought a letter from England, in which the death of his old physician Polidori was stated. "I was convinced," he remarked, "something very unpleasant hung over me last night. I expected to hear that somebody I knew was dead; so it turns out—who can help being superstitious? Scott believes in second sight, Rousseau tried whether he would be damned or not by aiming at a tree with a stone, Goethe trusted to the chance of a knife's striking the water whether he was to succeed in some undertaking." He might also have mentioned Swift's placing the success of his life on the drawing a trout he had hooked out of the water.

At a Christmas-day dinner, he once ordered a plum pudding, à l'Anglaise. Somebody afterwards told him that it was not good. "Not good!" said he, "why, it ought to be good, it cost fifteen Pauls."

He could live most abstemiously, and generally did so. He offered once to bet Hay that he would live on 60*l.* a-year. When he entertained company, every luxury that could be procured was produced, and he would indulge to a great degree in wine.

Byron was often miserly in trifles; and when the whim struck him, almost foolishly profuse. No person can say a word about penuriousness, when they recollect the sums he lavished on Greece, and his intentions of devoting his fortune, and even his life, in that good cause. A part of a letter may here be given, which will show, not only the humorous style of his correspondence, but also his devotion to the cause of the Greeks. "I have written (he says in this letter, dated 13th Oct. 1823) to our friend Douglas Kinnaird, on our own matters, desiring him to send me out all the farther credits he can command, (and I have one year's income, and the sale of a manor besides, he tells me, before me;) for till the Greeks get their loan, it is probable I shall have to stand partly paymaster, as far as I am 'good upon 'Change,' that is to say, I pray you to repeat as much to *him*, and say, that I must in the interim draw on Messrs. R. most formidably—to say the truth, I do not grudge it, now the fellows have begun to fight again; and still more welcome shall they be, if they will go on—but they have had, or are to have, four thousand pounds (besides some private extraordinaries for widows, orphans, refugees, and rascals of all descriptions) of mine at one 'swoop,' and it is expected that the next will be as much more, and how can I refuse if they will fight? and especially if I should happen to be in their company? I therefore request and require, that you should apprise my trusty and trust-worthy trustee and banker, and crown and sheet-anchor, Douglas Kinnaird, the Honourable, that he prepare all monies of mine, including the purchase money of Rochdale manor, and mine income for the year A.D. 1824, to answer and anticipate any orders or draughts of mine, for the good cause, in good and lawful money of Great Britain, etc. etc. etc. May you live a thousand years! which is 999 longer than the Spanish Cortes' constitution." They who are loudest in their abuse of Byron—who talk magniloquently and most scholar-like about the glories of ancient Greece—and who ever are vaunting the blessing of the Christian religion—would never have given half as many farthings as Byron gave pounds to have seen the renovation of man in the earliest abode of freedom and learning; or to have rescued what they pretend to value so much—the Cross—from the most abominable of all tyrannies, the tyranny of the Crescent. They will subscribe to Bible and Missionary Societies, and launch a *book* at the head of the Grand Seignior from the withered and feeble arm of a priest as bigotted as himself; but the advancement of men in freedom and in knowledge is not the spring that will open their coffers. The crusaders of old laid down their lives, that the Cross might soar triumphant o'er the banners of infidelity—but the crusaders of the reformed Church, so far from risking their lives in the good cause, will not only not bestow a portion of their

wealth, but libel those who do so. Byron never exhibited a love of cant. He never whined about ancient Greece; never talked merely of her heroes of antiquity; never spouted the bonied language with the true "*ore rotundo*," and saw all the advantages of Greece concentrated in the scholar's illustration of her ancient dactyls and spondees; he never felt perhaps the deep and pure enthusiasm of a religious crusader—that a life of joyful immortality would follow death in the advancement of the banners of his creed; but he had read of ancient Greece; he knew it as the nursery of freedom and science; he saw modern Greece—he saw it, as formerly it was, worthy to be the feigned dwelling-place of immortal spirits; he saw it enslaved—most shamefully enslaved—by the common enemy of civilized man; he saw this barbarous despot in a Holy Alliance with his brother despots of Europe, and receiving permission from them to tread on the necks of their fellow Christians; he hated, from his very soul, also, the principles of this parody on the Holy Trinity; and he warred, and gave his money and his life, not less in detestation of them, than in a sincerely enthusiastic love for injured Greece.

That it was not however whim, or schoolboy enthusiasm, can be proved, besides, from his Lordship's letters. Writing to one of his intimate friends, he says, "T——, you must have heard that I am going to Greece; why do you not come to me? I am at last determined—*Greece is the only place I ever was contented in.* I am serious, and did not write before, as I might have given you a journey for nothing. They all say I can be of great use in Greece. I do not know how, nor do they, but at all events let us try."

In another letter, he distinctly shows that he had gone to Greece with enthusiasm for the cause; but with neither blind enthusiasm, nor the enthusiasm of a schoolboy. "I am happy to say that —— and myself are acting in perfect harmony together: he is likely to be of great service to the cause and to the committee, and is publicly, as well as personally, a very valuable acquisition to our party, on every account. He came up (as they all do who have not been in the country before) with some high-flown notions of the sixth form at Harrow and Eton, etc.: but Colonel —— and I set him to rights in these points, which was absolutely necessary to prevent disgust, or perhaps return—but now we can set our shoulders *soberly* to the *wheel*, without quarrelling with the mud which may clog it occasionally. I can assure you that Colonel —— and myself are as decided for the cause as any German student of them all—but, like men who have seen the country and human life, there and elsewhere, we must be permitted to view it in its truth—with its defects as well as its beauties, more especially as success will remove the former gradually."

When residing at Mitylene in the year 1812, he portioned eight young girls very liberally, and even danced with them at the marriage feast—he gave a cow to one man, horses to another, and cotton and silk to several girls who live by weaving these materials. He also bought a new boat for a fisherman who had lost his own in a gale, and he often gave Greek Testaments to the poor children.

He believed that the qualities of our minds descend from "sire to son," as well as the gout, madness, and the catalogue of bodily maladies which we receive from our indulgent fathers,—and that, as Isaac Bickerstaff says, "one might wear any passion out of a family by culture, as skilful gardeners blot a colour out of a tulip that hurts its beauty." To his uncle, who was very superstitious, and fed crickets, he ascribed his superstition; to another of his ancestors, who died laughing, he ascribed his buoyant spirits. Two of his ancestors, also, had such a love for each other, that they both died almost at the same moment. "There seems," he says, "to have been a flaw in my escotcheon there, or that loving couple have monopolized all the connubial bliss of the family."

As is the case with many men in affluent circumstances, Byron was at times more than generous; and again, at other times, what might be called mean. He once borrowed 500*l.* in order to give to the widow of one who had been his friend; and he frequently dined on five Pauls, and once gave his bills to a lady to be examined; because he thought he was cheated.

He gave 1000*l.* for a yacht, which he sold again for 300*l.*, and refused to give the sailors their jackets.

He once borrowed 100*l.* to give Coleridge, the poet, at a time he was in some distress; and then was so excessively "shabby" as to boast of his beneficence; and accuse the poet of ingratitude because he did not cringe, nor fawn, nor abuse Southey, his own brother-in-law.

A son of one of Byron's tenants had seduced a young woman in the same station in society as himself. His Lordship expressed himself very much displeased with the circumstance, and demanded that reparation should be made by marriage. This was before he went abroad, and at a time when, though not enlightened by a belief in the Christian creed, he had formed certain rules of moral conduct.

Whatever may be the latitude allowed to married ladies, there is certainly very little granted to unmarried ones on the Continent. If Italian husbands must carry antlers, and educate the children of their wives, they are freed from the vexation of a post-chaise pursuit after a run-away daughter; the chance of a brace of balls through the head, by the hands of the gentleman courting the alliance, when likely to be deprived of the object of his affections—or the grievous misfortune of finding themselves outwitted at last by a sharper, and losing the lady's fortune, after bringing her up in every fashionable accomplishment to the

age of eighteen. Byron, while at Venice, had dowagers at command; but for only serenading and attempting a flirtation with a young lady, he received a visit next morning from a priest and a police officer, and was very likely to get himself into considerable trouble through this affair. It would be a precious balm for the minds of testy fathers and guardians in England, if they could rest satisfied that an advice from the parish curate, and a shake from the beadle's cane, could frighten away the gentlemen who have nothing to give for the affections of their daughters and wards, but their shoulders and tongues.

Byron always entertained a high opinion of Madame de Stael, and never took any revenge of her "d—d good-natured intentions," but by saying, that, if she had spoken less, she might have written a great deal better; and by praising her husband.

Whenever a man, by the cursed destiny of his stars, is so unfortunate as to marry a literary wife, whatever may be his talents, he immediately sinks into the shade in his own house, and in the world's opinion also; and is not treated by the visiters with any more deference than a parish parson at the table of the squire—a sort of privileged guest. The lady of the house is lord and ruler, and the master is—a domesticated biped, kept for the purpose of keeping his lady warm in winter nights, filling a chair at the foot of her table, and carving to her guests. Thus it has been with Dacier, Wortley, Sir Charles Morgan, Rocca, etc. etc., some of whom might have been celebrated if married to their cooks, and some never heard of, as for instance the two latter, unless married to their literary ladies.

> "But, Oh! ye lords of ladies intellectual,
> Inform us truly, have they not henpeck'd you all?"
> *Don Juan.*

Madame de Stael, like the rest of her class, had not the highest opinion of her spouse; and Byron's attentions to the legitimate owner of her affections were not so gratifying as if offered to herself. Byron says of this gentleman, "I liked Rocca; he was a gentleman and a clever man; no one said better things or with a better grace." This Frenchman, on Byron's lamenting that the rocks of Meillerie, rendered sacred by Rousseau's connecting them with the loves of St. Preux and Julie, should have been cut away to form a road, replied, with true nationality, "*La route vaut mieux que les souvenirs*," "a good road is better than any recollections."

Miss Milbanke was the friend of Madame de Stael, and yielded more to her opinion than to that of any person save her mother. At this time, a double marriage was talked of in the metropolis. Miss Milbanke was given to Auguste, (Madame de Stael's son,) and Lord Byron to her daughter, the present Duchess of Broglie.

While Byron was living at Geneva, the most shameful stories were circulating in England with regard to his conduct. These stories were, of course, retailed to Byron at Madame de Stael's; and enraged to find such calumnies circulating, he resolved that they should not be without some foundation. Immediately he set out for Venice, and launched completely into the sea of dissipation.

The ladies seems always to have taken a particular fancy to Byron. When he first went abroad in company with Mr. Hobhouse, and had arrived in the course of his tour at Seville, he lodged in the house of two young ladies, one of whom was on the eve of being married; and, although he remained there only three days, the fair bride did not scruple to pay him the most marked attentions; which, as they were women of character, and mixed with the best society, rather astonished him. His hostess, on his departure, embraced him with tenderness, cut off a lock of his hair, and gave him a long one of her own in exchange, which he forwarded in a letter to his mother. With this specimen of Spanish female manners, he proceeded to Cadiz, where various incidents occurred to him, calculated to confirm the opinion he had formed at Seville of the Andalusian belles, and which made him leave Cadiz with regret, and a determina- to return to it. His Lordship's sentiments regarding these cities may be seen from the following stanza of Childe Harold. Of Seville he says,

> "But all unconscious of the coming doom,
> The feast, the song, the revel here abounds;
> Strange modes of merriment the hours consume,
> Nor bleed these patriots with their country's wounds:
> Nor here War's clarion, but Love's rebeck sounds;
> Here Folly still his votaries enthralls;
> And young-eyed Lewdness walks her midnight rounds;
> Girt with the silent crimes of Capitals.
> Still to the last, kind Vice clings to the tott'ring walls."

On Byron's visiting the library of the convent at Mafra, "the Escurial of Portugal," the monks conversed with him in Latin, and asked him whether the English had *any books* in their country.

Lord Byron prided himself at one time chiefly on his being a satirist. He was very sensitive about the fate of the "English Bards and Scotch Reviewers;" but, when once he found it had fairly succeeded, his satisfaction was supreme. He considered, then, that satire was his forte, and resolved to write nothing else. The "British Bards" was written at Newstead: a copy printed at a country press was sent by his Lordship to his friend Mr. Dallas, for his corrections, with a request that he would see to its being published. When first sent to London, the satire was entitled "The British Bards;" but to this Mr. Dallas objected, and sent the following letter: "In the first place, I propose to you an alteration of the title. '*The* British Bards immediately brings to the imagination those who were slain by the first Edward. If you prefer it to the one I am going to offer, at least let the definite article be left out. I would fain, however, have you call the satire 'The Parish Poor of Parnassus,' (how quaint and alliterated!)

which will afford you an opportunity for a note of this nature:—Booksellers have been called the midwives of literature; with how much more propriety may they be termed overseers of the poor of Parnassus, and keepers of the work-house of that desolated spot!" A very pretty idea this same; but the wit of it, however pleasing to Mr. Dallas, was not suited to the sarcastic humour of the young poet.

Mr. Dallas not only acted the midwife to the distressed versiman, and assumed the parson, in wishing to bestow the name, but he also presumed to assist at the organization of the infant, and was anxious to add a member—sending no less than two dozen lines for insertion. "I will also take the liberty of sending you some two dozen (dosing?) lines," he writes in a letter to Lord Byron, "which, if they neither offend your ear nor your judgment, I wish you would adopt, on account of the occasion which has prompted them. I am acquainted with ***, and, though not on terms of very close intimacy, I know him sufficiently to esteem him as a man. He has but a slender income, out of which he manages to support two of his relations. His literary standard is by no means contemptible, and his objects have invariably been good ones." This gratuitous puff of some small unknown may be easily supposed as annoying as the "Parish Poor of Parnassus" by the same hand, so his Lordship gave it no admittance; and exculpated himself from the appearance of contemning his friend's muse, by happily quoting what Lady Mary Wortley Montague said to Pope, "No touching,—for the good will be given to you, and the bad attributed to me." Mr. Dallas did not choose to perceive any satire in the reply.

By the advice of Mr. Dallas, however, several alterations were made before the "English Bards and Scotch Reviewers," (the name substituted for "The British Bards," and "The Parish Poor of Parnassus,") was sent to the press.

The last line of the criticism on Little, in the original, ran thus:

> "She bids thee mend thy life, and sin no more."

This was changed into,

> "She bids thee mend thy line, and sin no more."

Had the original appeared, the blood must have been stirred up in the pugnacious little Irishman, and the consequences might have been more serious than on the occasion of the "leadless pistols.

The two lines that were intended for Lord Carlisle, but, from certain circumstances, afterwards altered, have been already mentioned. The lines

> "On one alone Apollo deigns to smile,
> And crowns a new Roscommon in Carlisle,"

were not printed in the original, but inserted afterwards in Lord Byron's hand-writing. The couplet must have been written in the short space intervening betwixt the printing the poem at Newstead, and his arrival in town. Dallas objected to the eulogy on such a poet as Carlisle, as likely to discover the author. Byron accordingly sent four lines to substitute for the couplet:

> "Roscommon! Sheffield! with your spirits fled,
> No future laurels deck a noble head;
> Nor e'en a hackney'd Muse will deign to smile
> On minor Byron, or mature Carlisle."

This alteration, he said, would answer the purposes of concealment. They expressed more truly the opinion of his Lordship towards the noble Earl; but, when the latter declined introducing him to the House of Lords, he openly renounced all alliance, and, in bitter antipathy, wrote what now stands in his satire on the "New Roscommon." No persuasion could make him alter that passage, nor the two notes accompanying it. Six lines that accompanied the passage he did cancel. They were intended to come after the four first lines upon the subject.

Byron was a great admirer of the Waverley novels, and never travelled without them. "They are," said he to Captain Medwin one day, "a library in themselves,—a perfect literary treasure. I could read them once a year with new pleasure." During that morning he had been reading one of Sir Walter's novels, and delivered, according to Medwin, the following criticism: "How difficult it is to say any thing new! Who was that voluptuary of antiquity, who offered a reward for a new pleasure? Perhaps all nature and art could not supply a new idea.

"This page, for instance, is a brillant one; it is full of wit. But let us see how much is original. This passage, for instance, comes from Shakspeare; this *bon mot* from one of Sheridan's comedies; this observation from another writer, (naming the author;) and yet the ideas are new moulded,—and perhaps Scott was not aware of their being plagiarisms. It is a bad thing to have a good memory."

"I should not like to have you for a critic," observed Captain Medwin.

"Set a thief to catch a thief," was the reply.

Byron, as he took his good or bad qualities from some one or other of his ancestors, seems to have drawn in obnoxiousness to sea storms from his grandfather, the celebrated Admiral, who was so accustomed to have "rough and squally weather" wrote in his log-book that the sailors were always unwilling to sail with him, and he was well known throughout the fleet by the name of "foul-weather Jack." In his early life, while a midshipman, he was wrecked near the Straits of Magellan in the Wager, and his narrative of the sufferings of the crew, which he published on his arrival in England, is well known. Lord Byron drew many of the circumstances with which he has rendered fearful the account of the sea storm in his Don Juan from this work—and he acknowledges that the dangers his hero encountered,

> "Are comparative
> To those related in my grandad's Narrative."

Lord Byron himself, however, was pretty often exposed to storm, and in sailing from Prevesa to Pa-

tras, in a Turkish ship of war, provided for him by Ali Pashaw, was very near being lost in a moderate gale of wind, from the ignorance of the Turkish crew. The vessel was driven upon the coast of Suli, and here his hap was much superior to that of his gallant grandfather in South America. An instance of disinterested hospitality in the chief of a Suliote village occurred to Byron in consequence of his disaster in the Turkish galliot. The honest Albanian, after assisting him in the distress in which he found him, supplying his wants, and lodging him and his suite, consisting of Fletcher, a Greek, two Atheniens, a Greek priest, and his companion Mr. Hobhouse, refused to receive any remuneration, and only asked him for a written acknowledgment that he had been well-treated. When Lord Byron pressed him to take money, he said, "I wish you to love me, not to pay me."

During a pleasure trip which Byron and some of his friends made in his yacht, Mazeppa, commanded by Captain Benson, R. N., to Sicily, Corsica, and Sardinia, a violent storm arose, which, for the terrific, makes a fool of that occurring to Æneas of old in the same parts; and for the pathetic, almost out-herods the Narrative of John Byron. It is an excellent thing sitting in one's easy chair, to describe a storm. *Nantes in gurgite vasto*, people have no inclination to quote poetry, and make up a soul-harrowing story. The following is an extract from the "Narrative:" "Sailors say a calm always precedes a storm; and we had reason to give into such presentiments; for the next morning the wind, which had blown from the south-west, with a light gale, suddenly changed to the opposite point of the compass, and came down with sweeping vengeance.

"We close reefed our sails, and made all snug; the Captain and Captain F——n declaring we should have to encounter a strong 'Levanter,' all our efforts were strained to double the headland, and get into the gulf of St. Fiorenzo, but in vain; so that a whole day was spent in tacking and veering, to close in with the land, to no purpose.

"Sea-sickness now laid all our ladies and gentlemen 'on their beam ends;' Count P——, Mr. Denzell, and the amiable orphan, St. F——, were almost overcome, and the whole were bed-ridden. The sun set angrily, and the wind, veering more to the westward, brought us on a lee-shore to our utter dismay. The elegant Falconer says, in his *unrivalled* poem,

> 'Ah! were it mine, with tuneful Maro's art,
> To wake to sympathy the feeling heart,
> Then too severely taught by cruel fate
> To share in all the perils I relate,
> Now might I with unequall'd strains deplore
> The impervious horrors of a leeward shore!'

These horrors we were doomed to experience: we reduced our sails to a few yards of canvas, and lowered the yards on deck. The sky appeared as an extensive sheet of lightning, and peals of thunder overhead appeared as if ready to dispart the vessel, and bury us in the waves, which rolled over the vessel with irresistible force. His Lordship, with Captain F——, Doctor Peto, and Percy S——, kept the deck, and the hatches were battened down over the rest of our company; a tremendous sea carried away the boat, which was hoisted up at the stern, and broke in all the bulkheads of the quarters. For our own safety, all hands, after being revived with a dram, began to throw overboard the guns, Lord Byron himself assisting in this painful duty. The long boat was then released from her lashings, and, as we wished, the waves soon swept her from the deck; our two cows and goats shared the same fate, as well as one of the horses; the others were in the hold, and to that they owed their preservation. The two large anchors were cut from the bows, and the vessel, thus eased of a heavy top-load, danced more lightly over the tremendous billows, and inspired us with fresh hopes. The crew were all ordered to the after part of the deck, and again refreshed with liquor. A light was seen apparently in the clouds, which shone from some mountaineer's cottage; it gleamed with a sickly hue through the storm, and the sailors, with true Italian superstition, pronounced it 'St. Peter's watchlight' to show us to the grave: indeed, we were all inclined to think it foreboded no good, and the Captain (Benson) informed us that there was no light-house on that part of the coast, and we must be very near the land to see a light so plainly. We soon saw the high mountains, and would have been

> 'Happy to bribe with India's richest ore,
> A safe accession to that barren shore.'

"The Captain, who had been anxiously looking out, acquainted us so as not to be heard by the crew, that he saw breakers nearly ahead, and had no hopes of being able to weather them. Captain F——n coincided in this opinion; to which his Lordship said, "Well, we are all born to die—I shall go with regret, but certainly not with fear." Dr. Peto counted his rosary, and kissed his crucifix with fervent devotion on his knees.

"Percy S——, who heretofore made no secret of his infidelity, and whose spirits we thought no danger could ever appal, appeared to have lost all energy, and the horrors of approaching death made him weep like a child. Those names which he never before pronounced but in ridicule, he now called upon in moving accents of serious prayer, and implored the protection of that Being, whose existence he affected to disbelieve. Thus,

> 'Conscience does make cowards of us all.'

The horrors surrounding us were too appalling for human nature to contemplate without shuddering; for,

> 'In vain, alas! the sacred shades of yore
> Would arm the mind with philosophic lore;
> In vain they'd teach us with our latest breath,
> To smile serene amid the pangs of death;
> Even Zeno's self, and Epictetus old,
> This fell abyss had shudder'd to behold.'

"The breakers were now visible to all the crew, to whom his Lordship gave his advice to lash themselves

to the yards, which they did. Captain F——n and Captain Benson took the helm; his Lordship descended to the cabin, where all were too much afraid to be sensible of their danger, nor could they be roused by any exertion of his; he came up with a scent-box in his hand, which he placed by his side, and sat down; he had not long sat when he asked, 'Is there any chance?' to which he was answered, 'None whatever.' 'Then,' said he, rising, 'it is every man's duty to endeavour to preserve the life God has given him; so I advise you all to strip: swimming, indeed, can be of little use in these billows—but as children, when tired with crying, sink placidly to repose—we, when exhausted with struggling, shall die the easier; and, with God's blessing, we shall soon be at rest.'

"His Lordship then threw off every thing but his trowsers, and binding his silk neckcloth round his loins, he sat down, and folding his arms across his chest, waited, in tranquil resignation, his fate. Percy S—— lay at his feet in a state of insensibility. His Lordship looked down upon him, and ejaculated, 'Poor fellow!' Dr. Peto had covered his head with his cloak, and was stretched at full length, groaning in bitter anguish.

"Captain F——n was removing some dollars from his coat into the pocket of his small clothes, which his Lordship observing smiled, and said, 'F——n, do you mean that as a ballast to sink you sooner, or as a bribe to Neptune to give you a good birth in his watery palace?' The sun was now nearly an hour high, but all was like the twilight of the grave. The sea was long and heavy, and as it broke upon the rocks, the crash struck the ear, as though a forest of lofty oaks were falling by a whirlwind. The countenance of his Lordship never changed whilst the person who writes this had power to view it; but,

> 'The heart that bleeds with sorrow, all its own,
> Forgets the pangs of friendship to bemoan.'

"The breakers now were not a quarter of a mile distant on the lee-bow, when Captain Benson remarked to his Lordship, 'Our only chance is to put away a point before the wind, or we are sure to go broadside into the surf, and perish at once.' 'As you like,' said his Lordship, raising his head, and looking upon the danger; he then resumed his former position.

"A heavy surge now swept the vessel fore and aft, and carried overboard the doctor, who instantly sank to rise no more.

"His Lordship exclaimed, 'Good God?' and at the moment the vessel rose upon a mountain billow to a tremendous height, from whose summit she descended with the velocity of lightning, as if she was going to bury herself in the remorseless deep. By this rapid movement she was precipitated forward beyond the reach of the breakers, that rolled behind her stern, and burst in impotence, as if incensed at the loss of their destined prey. 'We are safe,' exclaimed Captains F——n and Benson; 'jump, men, from the yards, and make sail.' This they did with tumultuous joy, which his Lordship checked, and told them, 'Whilst you are working, silently thank God for your miraculous preservation.' He then went below, and bringing up a bottle, bade every one drink, himself pledging them. Percy S—— was removed in a state of stupor to his bed; his Lordship comforted those below with assurances of safety; and the vessel was laid to, under 'snug canvas,' in the mouth of the Gulf of Fiorenzo, with every part of which the Captain was well acquainted. The sea upon which the vessel rose was the means of her preservation; probably there was not, if the sea had been calm, a depth of two feet of water on the rocks over which she passed; but the sea carried her safe over at a moment when every hope, save that of immortality, was gone.

"The vessel now rose smoothly, and the hour of eight being arrived, all the party were enabled to sit up and take coffee. The doctor was missed, and his loss occasioned sincere regret; not that he had left a memory behind him either to be beloved or lamented. He was a selfish, cold, and unfriendly Venetian, and his only recommendation to his Lordship was the reputation of his skill, which was much over-rated.

"Percy S—— had recovered from his fits of fear, and came from his cabin like a spectre from the tomb. His Lordship repeated, as he shook him by the hand,

> 'Cowards die many times before their death,
> The valiant never taste of death but once.'

"'Ah!' exclaimed the reclaimed infidel, 'I have tasted so much of the bitterness of death, that I shall in future entertain doubts of my own creed.' A glass of rum and water, warm, raised his drooping spirits, and in twenty-four hours he was the same free-thinking, thankless dog as ever; thus verifying the old distich,

> 'The devil was sick—the devil a monk would be—
> The devil got well—the devil a monk was he.'

"As there was a thick fog in the air, Mr. Benson resolved to lay to until it cleared away, and we all began to prepare for a good dinner; our cabin guests, during the storm, had each of them a fine echo in the stomach, and we who had been rocked upon deck had acquired an appetite for any thing but a gale of wind.

"All our fresh stock had been washed overboard; hen and turkey coops, dove cages, and even the filtering stones for the water, which his Lordship highly valued, were carried away in the flood. There were, however, preserved luxuries of other kinds, portable meats, preserves, etc.; and we had an excellent cook; whilst he provided dinner we all bathed, (for in the rear of the cabin were two convenient marble baths,) and then dressed ourselves.

"Our dinner was a happy one; the glass went briskly round; his Lordship was in great spirits; he threatened to compose an elegy on the death and resurrection of Percy S——, and the Countess said, set his 'dying speech' to music, and dedicate it to the spirit of the storm. During these happy moments, so quietly did things move upon deck, that we ima-

gined ourselves under sail, when Captain Benson came down and informed his Lordship the vessel was safe at anchor in Martello Bay, five miles from the town of St. Fiorenzo."

In the intermediate time of the publishing the different cantos of Don Juan, there appeared from his Lordship's pen several tragedies, (all soon about to perish,) with here and there a precious relic to be found after a search under a mass of rubbish. Amongst these also appeared Cain, a mystery, dedicated to Sir Walter Scott—perhaps the best of his dramatic writings. By this work, it appears, as has always been supposed, that the devil was the first metaphysician, and preceded Spinosa in the doctrines of that school. The publication of Cain raised the ire of the saints still more against Byron, and a parson thinking he perceived some flaws in the dialectics of him who "gave not heaven for lost," published an Anti-Cain, but Lucifer seems the favourite with the public; and notwithstanding the parson may have the advantage of his Majesty in an university education, he has by no means beat him out of the field. Milton endowed Satan with human passions, "pale ire, envy, and despair," and even on particularly trying occasions, a little twinge of pity and remorse;" but Byron has kept his Majesty within the bounds of his own province, and though he deeply endues him with some doctrines in metaphysics, yet the world never judged the holders of these doctrines to be in their sane senses. The Edinburgh Reviewers, who had been silent for a long time on Byron's works, on account of their "tendency," now popped themselves unexpectedly up, reviewed Sardanapalus and the Foscari, and of course exhibited a little twaddle upon Cain. The Edinburgh Reviewers make a noise about religion and morality, but do they care much about one or other? They care nothing about church establishments or religion. They (and all true reformers) are above such antiquated conceits, but the bitter example of France has taught them that it is bad policy to deprive the child of its bauble. Religion they esteem a thing at present necessary, or at any rate they think it too popular at present to be meddled with. The world, they expect, will get wiser in time, and futurity will consider them and other Scotch wits as having lived too early for the times,—"*O miseras hominum mentes! O pectora cæca!*" They not only suffer religion to exist, but they seize on it to find their way to other purposes. The light which has been placed in the gloom of night is of as much benefit to the robber as the peaceable traveller. And let us see, do they care about morality? They land in one page Bowdler's castrated Shakspeare, and in the next declare they are delighted with Voltaire's Candid—praise Shelley in one unintelligible paper, and in another make a fool of the Rev. Dr. Dwight, "whose baptismal name is Timothy."

While engaged on the discussion of religion with Captain Medwin, he said, "You are a Protestant—you protest against all religions (a curious definition this—observe it, ye that are orthodoxical). There is T—— will traduce Daote till he becomes a Dantist. I am called a Maoichæan; I may be called an Any-chæan, or Any-thing-arian. How do you like my sect? The sect of Any-thing-arians sounds well, does it not?

"One mode of worship yields to another; no religion has lasted more than two thousand years. Out of the eight hundred millions that the globe contains, only two hundred millions are Christians. Query, —What is to become of the six hundred millions that do not believe, and of those incalculable millions that lived before Christ?

"People at home are mad about Missionary Societies, and missions to the East. I have been applied to, to subscribe since, and once before I left England. The Catholic priests have been labouring hard for nearly a century; but what have they done? Out of eighty millions of Hindoos, how many proselytes have been made? Sir T. Malcolm said at Murray's before several persons, that the Padres, as he called them, had only made six converts at Bombay during his time, and that even this little black flock forsook their shepherd when the rum was out (attend, ye Bible Society and Missionary Society subscribers). Their faith evaporated with the fumes of the arrack. Besides, the Hindoos believe that they have had nine incarnations; the missionaries preach that a people whom the Indians only know to despise, have had one. It is nine to one against them by their own showing.

"Priestley denied original sin, and that any would be damned. Wesley, the object of Southey's panegyric, preached the doctrines of election and faith; and, like all the sectarians, does not want texts to prove both.

"The best Christians can never be satisfied of their own salvation. Johnson died like a coward, and Cowper was near shooting himself; Hume went off the stage like a brave man, and Voltaire's last moments do not seem to have been clouded by any fears of what was to come. A man may study any thing till he believes it. Creech died a Lucretian; Buchardt and Brown were Mahomedans; Sale, the translator of the Koran, was accused of being an Islamite."

Captain Medwin himself says, "On the whole, I am inclined to think, that if he were occasionally sceptical, and thought it, as he says,

> 'A pleasant voyage, perhaps, to float,
> Like Pyrrho, on a sea of speculation,'

yet his wavering never amounted to a disbelief in the divine founder of Christianity."

Those who attentively study Byron's character, as displayed in his actions and writings, will be inclined in so far to disagree with this opinion of Captain Medwin. Perhaps there never was a greater Deist (we may almost safely say Atheist) than Lord Byron; but still there were times, we make no doubt, when he varied through the whole compass of religious

opinions—now an Atheist, now a Deist, and now a Christian. It was the nature of his mind to vary thus. He was neither an avowed nor confirmed Atheist, nor was he a true Christian—cowardice prevented him from being either. He possessed not the vigorous reasoning faculty of a Hume, Voltaire, Smith, or Gibbon, which, concluding that if man was made to worship, he must be led to it instinctively, or by the most indisputable deductions of human reason; and could thus, however preposterously, discarding every system of religion, adhere to atheism in a sincere consciousness of its truth: nor had he been brought up in that religious awe, that reverence for divine revelation, and that constant exercise of religious duties, so necessary to the forming of a Christian. Neglected in his religious education in his youth, he went to the university open alike to Christianity or infidelity; and there, being more in the company of freethinkers and scoffers at religion, than Christians, he readily imbibed their doctrines. Man is a selfish animal, and there is a pride he feels when he imagines that, instead of being led by blind authority, he is guided by the light of his own intellect. The young philosopher looking abroad at the different sects of Christians, and reading of the different religions which have appeared in the world, is astonished that there should be such a diversity in that, which, if it had pleased the one Great Being, his fiat could have rendered constant and unchangeable; he doubts, and then finally disbelieves. If he be of a weak and sensitive mind, he will be pleased with his discovery, but yet he will be miserable, and will change backwards and forwards like a weathercock. If he be of a bold and invincible mind, and capable of banishing early associations, and holding as nought the opinions of the world, he will die, like Hume and Voltaire, in the belief in which he lived.

Byron's defence of Cain in the "Conversations" is very characteristic.

"I have just got a letter, and an admirable one it is, from Sir Walter Scott, to whom I dedicated 'Cain.' The sight of one of his letters always does me good. I hardly know what to make of all the contradictory opinions that have been sent me this week. Moore says, that more people are shocked with the blasphemy of the sentiments than delighted with the beauty of the lines. Another person thinks the devil's arguments irresistible or irrefutable. —— says, that the Liberals like it, but that the Ultraists are making a terrible outcry; and that *he* and *him* not being in capitals, in full dress uniform, shocks the high-church and court party. Some call me an Atheist, others a Manichæan,—a very bad and hard sounding name, that the illiterate hate the more because they don't understand what it means. I am taxed with having made my drama a peg to hang on it a long, and some say tiresome, dissertation on the principle of evil; and, what is worse, of having given Lucifer the best of the argument; all of which I am accused of having taken from Voltaire.

"I could not make Lucifer expound the thirty-nine articles, nor talk as the divines do: that would never have suited his purpose—nor, one would think, theirs. They ought to be grateful to him for giving them a subject to write about. What would they do without evil, or the principle of evil? Othello's occupation would be gone. I have made Lucifer say no more in his defence than was absolutely necessary,—not half so much as Milton makes his Satan do. I was forced to keep up his dramatic character. *As reste*, I have adhered closely to the Old Testament, and I defy any one to question my moral.

"I always thought Cain a fine subject, and when I took it up I determined to treat it strictly after the Mosaic account. I therefore made the snake a snake, and took a Bishop for my interpreter.

"Faust is not so fine a subject as Cain. It is a grand mystery. The mark that was put on Cain, is a sublime and shadowy act. Goethe would have made more of it than I have done.

"Hobhouse has denounced 'Cain' as irreligious, and has penned me a most furious epistle, urging me not to publish it, as I value my reputation or his friendship. He contends that it is a work I should not have dared to have set my name to in the days of Pope, Churchill, and Johnson (a curious trio). Hobhouse used to write good verses once himself, but he seems to have forgotten what poetry is in others, when he says my 'Cain' reminds him of the worst bombast of Dryden's. Shelley, who is no bad judge of the compositions of others, however he may fail in procuring success for his own, is most sensitive and indignant at this critique, and says, (what is not the case,) that Cain is the finest thing I ever wrote, calls it worthy of Milton, and backs it against Hobhouse's poetical Trinity. The Snake's[1] rage has prevented my crest from rising. I shall write Hobhouse a very unimpassioned letter, but a firm one. The publication shall go on whether Murray refuses to print it or not." Mr. Murray printed Cain, and the detestable society for the suppression of vice threatened to prosecute him. The "most timid of God's booksellers" got greatly afraid, and acquainted Byron with the doubtful situation in which his bibliopole was standing. Byron took fire instantly, and in a letter immediately transmitted to Mr. Murray, thus writes: "The attempt to bully you because they think it will not succeed with me, seems as atrocious an attempt as ever disgraced the times. What! when Gibbon's, Hume's, Priestley's, and Drummond's publishers have been allowed to rest in peace for seventy years, are you to be singled out for a work of fiction, not of history or argument?

"There must be something at the bottom of this—some private enemy of your own, it is otherwise incredible. I can only say, *me, me, adsum qui feci;*

[1] A familiar name which his Lordship gave to his friend Mr. Shelley.

that any proceeding against you may, I beg, be transferred to me, who am willing, and ought to endure them all; that if you have lost money I will refund any or all of the copy-right; that I desire you will say, that both you and Mr. Gifford remonstrated against the publication, and also Mr. Hobhouse; and that I alone am the person who, either legally or otherwise, should bear the burden.

"If they prosecute, I will come to England; that is, if by meeting in my own person t can save yours. Let me know. You shan't suffer for me, if I can help it. Make any use of this letter you please."

The Vice Society did not prosecute,—they found by their constitution that they had nothing to do with the licentiousness, immorality, and blasphemy of noble Lords. They had formed themselves into a body to prosecute the scum of the land; to fine and incarcerate the *profonum vulgus*: and thus persecute into notoriety fellows like Carlile—who would otherwise never have soared above their native mud. They forget that the common people despise the intellect and labours of a person of the same rank as themselves, and only follow the fashions and yield to the authority and opinions of those whom fortune has placed above them. If Carlile could make, by all his writings, a hundred deists, Lord Byron, by the mere publicity of his opinions, would make five hundred atheists. The Vice Society is the best patron dulness, vulgar licentiousness, and knavish booksellers can find. Mr. Murray, the High-church publisher, was known to all Britain; but Carlile, Benbow, and such like, would never have been heard of without the Vice Society. They did not prosecute. They were frightened: and by this conduct, many who had subscribed in the hope that Britain was soon to become, under their auspices, a second El Dorado, sneaked off when they found they had linked themselves to a body of suppressors of our vice!

> "Reforming saints! too delicately nice!
> By whose decrees our sinful souls to save
> No Sunday tankards foam, no barbers shave;
> And beer undrawn, and beards unmown display
> The holy reverence for the Sabbath-day."

The society, owing to the pusillanimity of its agent in this case, has gradually degenerated, and if not by this time completely defunct, is but the shadow of its former self.

Byron while at Cambridge fell into the company of Mr. Matthews, a confirmed and avowed atheist. To this gentleman Byron looked up as a person of gigantic intellect—he could by no language do justice to his abilities—all other men were pigmies to him. In him he had to mourn the loss of a guide, philosopher, and friend.* Byron's language regarding this Mr. Matthews was very remarkable. He affirmed that it was not in the mind of those who did not know him, to conceive such a man; that his superiority was too great to excite envy—that he was awed by him—that there was the *mark of an immortal creature in whatever he did.* It is impossible to suppose that Byron, in the company of a man esteemed so highly as he appears to have been, could fail to be deeply imbued with his atheistical opinions. Mr. Dallas, who seems to have laboured very hard in attempting the conversion of Lord Byron, by no means considers that, at the time in which he was in his confidence, he was any thing of a Christian. One of Byron's letters to this gentleman began thus, "Are you aware that your religion is impious?" And in the answer to a very sensible letter which Mr. Dallas sent him on this dreadful interrogation, (for Mr. Dallas suffered no opportunity to escape him in which he could offer any arguments for religion,) he said, "He would have nothing to do with the subject—we should all go down together—'so,' quoting St. Paul, 'let us eat and drink, for to-morrow we die; he felt satisfied in his creed, for it is better to *sleep* than to *wake*." The death-bed, however, of a man is always considered as the test of his principle. Hume bore a long illness, and saw approaching death, and yet flinched not nor wavered. Voltaire, too, met the "grim king" boldly, and spouted an epigram against the immortality of the soul in the agonies of death. Byron died more like a Christian;—he said to Mr. Fletcher, who constantly watched him, "I am not afraid of dying—I am more fit to die than people think." "All is over," said he at another time. "Not our will," said Mr. Fletcher, "but God's be done." "Yes, not mine be done," replied his Lordship.

It was a good hit in Mrs. Williams to prophesy, that Byron would die a monk. She must have studied his character attentively. One of his Biographers says, had he lived a few years longer, he would have died a Methodist. Byron was governed by acute sensibility and most fervid imagination—both injurious to consistency and sound reasoning. Had the turn been once given with force, he would have rolled to the opposite extreme. It is the case with all converts from one way of thinking to another. They rush from one extreme to the other: they take no medium. It has been so from St. Paul down to Kirke White, (no great poet by the way, for all the fuss Lord Byron and Southey make about him—but Southey's "geese are all swans,") and Catholic Gibbon. Fanatics in religion, and Atheists, are both deficient in the reasoning faculty in proportion to their imagination. These extremes are always grand poets;

* Mr. Matthews was drowned while bathing in the Cam. The Rev. Mr. Dallas, speaking of Byron's companions at Cambridge, says, "The Coterie into which he unfortunately fell familiarised him with all the sceptical arguments of human pride; and his acquaintance with an *unhappy* Atheist, who was suddenly summoned before his *outraged* Maker, ('judge not lest ye be judged,') while bathing in the river Cam, was rendered a severe trial by the brilliancy of the talent which he possessed, and which imparted a false splendour to the principles which he did not scruple to avow." It is thus that the Christian charity of some men looks on the errors of others.

the intermediate, but ordinary. David and Lucretius are great and original; the followers on either side are mere copiers and polished verse-makers. It is very probable that Byron, had he lived to the age of fourscore, would have died a sainted Methodist, or even as bigotted a monk as ever expected to post his way to heaven through purgatory.[1]

Byron fell into company with Hogg, the Ettrick Shepherd, at the Lakes. The Shepherd was standing at the inn door of Ambleside, "gaping at nothing," when out came a strapping young man from the house, and off with his hat and out with his hand. Hogg did not know him, and, appearing at a dead halt, the other relieved him by saying, "Mr. Hogg, I hope you will excuse me, my name is Byron—and I cannot help thinking that we ought to hold ourselves acquainted." The poets accordingly shook hands immediately, and while they continued at the Lakes were hand and glove,—drank furiously together,—and laughed at their brother bards. On Byron's leaving the Lakes, he sent Hogg a letter quizzing the Lakes, which the Shepherd was so mischievous as to show to them.

A female tourist, who had visited Venice pen in hand, stated in her "Sketches," (as an excuse for never having been in the company and having nothing to say of the only being worth speaking about in Venice,) that she could have been introduced to Lord Byron, but would not. This imprudent assertion, instead of an apology for her own insignificance, violently excited his Lordship's ire; and in a note appended to the "Doge of Venice," he expresses his detestation for all "travelling English," and adds a list of those English gentlemen who had visited him whilst at Venice. Byron was not aware that the writer was a literary *lady*, otherwise he would not have been so offended. Many have supposed from this note, from some of his writings, and from his conduct, that he hated Britain and her inhabitants: but this is not correct. Byron would never have lived in that land where despots suffer not a single ray of liberty to shine upon a people—once great—but now even unworthy of the boon, if circumstances would have allowed him to have remained in Britain. In England he must have come into contact with many persons disagreeable to him—he must have every day heard malicious reports—and every day perceived himself watched. It was impossible that any one with the temper and passions of Lord Byron, and placed in similar circumstances, could have felt comfortable in Britain. Besides, he had been satiated with every thing London could give, and fled to the continent for variety—and, had not Greece called his attention from the continent, he would have fled to America for the same reason.

Though he sometimes sneered at his country and his countrymen, yet had there ever such a commotion arisen as to endanger Britain, Byron would have been found in his proper place. He was an aristocrat by birth, and one too by feelings; and besides a poet must be a patriot. He left a fortune to an offspring of his continental amours on condition that she should not marry an Englishman; but this, most likely the whim of the moment, must not stand as his condemnation of his countrymen.

In the "Conversations," a very good story is recorded as told by his Lordship. Byron was very fond of private theatres, and, along with some friends, once got up a play at Cambridge. "On the day of representation, one of the performers took it into his head to make an excuse, and his part was obliged to be read. Hobhouse came forward to apologize to the audience, and told them that a Mr. —— had declined to perform his part, etc. The gentleman was highly indignant at the '*a*,' and had a great inclination to pick a quarrel with Scroope Davies, who replied, that he supposed Mr. —— wanted to be called *the* Mr. so and so. He ever after went by the name of the 'Definite Article.'"

The recital of this story put it into Byron's head to get up a play in his palace. Accordingly, Othello was selected, and Byron resolved to perform Iago, whilst Shelley, Medwin, etc., were to perform the other characters. Preparations were made, and some rehearsals took place; but the Countess Guiccioli, conscious that she would be wofully out of place in the character of Desdemona, or that, as a mere spectator, she would feel more than disagreeable in witnessing the affection and purity of the "old man's daughter," put a veto on the whole affair.

Whilst Byron was on that excellent Drury-Lane committee, which contrived so well to disgust the people, and destroy the profits of the house, he was a regular lounger behind the scenes. It seems rather remarkable, that filling the situation which he did, and possessing such opportunities of becoming acquainted with theatricals, he has not left us any anecdotes connected with these establishments, save the two following—the first of which was some time since told by Colman, and the other is scarcely to be credited even from Byron.

"I remember," says he, "one leg of an elephant saying to another, 'D——n your eyes, move a little quicker!' and overhearing at the opera two people in love, who were so *distraits* that they made the responses between the intervals of the recitative, instead of during the recitative itself: One said to the other, 'Do you love me?' then came the flourish of music, and the reply sweeter than the music, 'Can you doubt it?'"

[1] "I have often wished I had been born a Catholic. That purgatory of theirs is a comfortable doctrine; I wonder the reformers gave it up, or did not substitute something consolatory as in its room. It is an improvement on the transmigration, Shelley, which all your wiseacre philosophers taught."—*Conversations.*

Byron, according to Medwin, had a very high opinion of Monk Lewis. His portrait, however, of this author, is, perhaps, the only true one in the "English Bards and Scotch Reviewers." Byron praised highly, in Medwin's presence, Lewis's "Monk." "The Monk," says Byron, "is perhaps one of the best romances in any language, not excepting the German. The 'Monk' was written when Lewis was only twenty, and he seems to have exhausted all his genius upon it."

Byron, on reading the excellent Memoirs of Coleridge, was struck with the idea of writing memoirs of himself for the information and amusement of posterity. To it, accordingly, he went, and soon finished a book wherein he freely exposed all his sores to the eyes of the world, and treated both of himself, and of all those in any way connected with him, with the levity and fearlessness of the author of Don Juan. "I am sorry," said he to Medwin, "not to have a copy of my Memoirs to show you; I gave them to Moore or rather to Moore's little boy at Venice. I remember saying, 'Here are two thousand pounds for you, my young friend.' I made one reservation in the gift,—that they were not to be published till after my death.

"I have not the least objection to their being circulated; in fact, they have been read by some of mine, and several of Moore's friends and acquaintances; among others, they were lent to Lady Burghersh. On returning the MS. her Ladyship told Moore, that she had transcribed the whole work. This was un *peu fort*, and he suggested the propriety of her destroying the copy. She did so by putting it into the fire in his presence. Ever since this happened, Douglas Kinnaird has been recommending me to resume possession of the MS., thinking to frighten me by saying that a spurious or a real copy, surreptitiously obtained, may go forth to the world. I am quite indifferent about the world, knowing all that they contain. There are very few licentious adventures of my own, or scandalous anecdotes that will affect others, in the book. It is taken up from my earliest recollections, almost from my childhood,—very incoherent, written in a very loose and familiar style. The second part will prove a good lesson to young men; for it treats of the irregular life I led at one period, and the fatal consequences of dissipation. There are few parts that may not, and none that will not be read by women." At another time he said to Medwin: "A very full account of my marriage and separation is contained in my Memoirs. After they were completed, I wrote to Lady Byron, proposing to send them for her inspection, in order that any misstatement or inaccuracy, (if any such existed, which I was not aware of,) might be pointed out, and corrected. In her answer she declined the offer, without assigning any reason; but desiring, if not on her account, for the sake of her daughter, that they might never appear, and finishing with a threat. My reply was the severest thing I ever wrote, and contained two quotations, one from Shakspeare, and another from Dante. I told her that she knew all I had written was incontrovertible truth, and that she did not wish to sanction the truth. Ended by saying, that she might depend on their being published. It was not till after this correspondence that I made Moore the depositary of the MS."

It is known to all our readers, that these Memoirs were sold to Mr. Murray, and on Byron's death burned in the presence of Mr. Moore, and with his consent, he returning the sum paid for the copy-right. The perpetrators of this act committed a robbery on the public, and Mr. Moore committed a breach of trust—provided that is not true what we have heard stated, viz. that Byron, some time before his going to Greece for the second time, had expressed a wish that they might not be published. If Mr. Moore will publicly acknowledge this, or if Mr. Hobhouse, or any of Byron's intimate friends, will declare such to have been the wish of Lord Byron, then the public will rest satisfied, and add the whole passage about the Memoirs in the "Conversations" to the many other unauthenticated rumours, clad with colloquial phrase in that volume. The Memoirs were well known to Byron's relations and intimate friends, and it was their earnest desire that they might be destroyed. The public may complain against Mr. Moore, but yet, soberly considering the matter, they must allow that he acted, and sacrificed much, from the purest motives. The Memoirs must have been unfit for publication, otherwise they would not have been so speedily and so unanimously condemned to the flames by Messrs. Hobhouse, Hanson, Murray, and Moore. It is more than likely these Memoirs were the effects of a sudden whim of Lord Byron's. They were written to cause a little devilry, or, like the Confessions of Rousseau, to insult those who had been his admirers and advocates—to make a fool of those who had supported his character and name. They were written while he was just emerging from a sea of dissipation and licentiousness; and must have contained more of the feelings and the disgusts of the satiated debauchee than of the man. They were not the calm production of one desirous to preserve uninjured his reputation amongst posterity; nor were they the confessions of a repentant sinner. It is more than probable that Byron himself, before his death, wished them destroyed. Curiosity, and the love of scandal, may be disappointed by the fate of the Memoirs, but they who have seen them have treasured up in memory all that was important in them; and if some one do not now dissipate false rumours, or stamp a certainty on those that are true, then it must be supposed that, in burning his Memoirs, they have committed a murder on his memory. Their conduct is highly improper. If he was in the wrong, let it be shown—if others are in the fault, why should *his* memory suffer to save their feelings?

"Whate'er might be *his* worthlessness or worth,
Poor fellow! he had many things to wound him.
It was a trying moment that which found him,

"Standing alone, beside his desolate hearth,
While all his household gods were shivered round him."

The greatest breach of confidence that can be conceived, is to suffer the memory of a departed friend to stalk through the world unprotected—the football of the crowd.

There ought properly to be no jealousy amongst literary men; or at any rate, if this jealousy is to be permitted as an evil over-balanced by an immense good—emulation to obtain by their works the approbation of the people—there ought to be no animosity from party politics. The war betwixt Byron and Scott will be ever pointed out as an honour to both. It is pleasing to find one mighty mind doing justice to another, and to see genius dignifying human nature by pronouncing the eulogy over a departed kindred spirit. The following is worthy of Sir Walter Scott :—

"Amidst the general calmness of the political atmosphere, we have been stunned, from another quarter, by one of those death-notes which are pealed at intervals, as from an archangel's trumpet, to awaken the soul of a whole people at once. Lord Byron, who has so long and so amply filled the highest place in the public eye, has shared the lot of humanity. His Lordship died at Missolonghi on the 19th of April. That mighty genius, which walked amongst men as something superior to ordinary mortality, and whose powers were beheld with wonder, and something approaching to terror, as if we knew not whether they were of good or of evil, is laid as soundly to rest as the poor peasant whose ideas never went beyond his daily task. The voice of just blame and of malignant censure are at once silenced; and we feel almost as if the great luminary of Heaven had suddenly disappeared from the sky, at the moment when every telescope was levelled for the examination of the spots which dimmed its brightness. It is not now the question, what were Byron's faults, what his mistakes; but how is the blank which he has left in British literature to be filled up? Not, we fear, in one generation, which, among many highly gifted persons has produced none who approach Byron in ORIGINALITY, the first attribute of genius. Only thirty-seven years old—so much already done for immortality—so much time remaining, as it seems to us short-sighted mortals, to maintain and to extend his fame, and to atone for errors in conduct, and levities in composition—who will not grieve that such a race has been shortened, though not always keeping the straight path; such a light extinguished, though sometimes flaming to dazzle and to bewilder? One word on this ungrateful subject ere we quit it for ever.

"The errors of Lord Byron arose neither from depravity of heart,—for nature had not committed the anomaly of uniting to such extraordinary talents an imperfect moral sense,—nor from feelings dead to the admiration of virtue. No man had ever a kinder heart for sympathy, or a more open hand for the relief of distress; and no mind was ever more formed for the enthusiastic admiration of noble actions, providing he was convinced that the actors had proceeded on disinterested principles. Lord Byron was totally free from the curse and degradation of literature,—its jealousies we mean, and its envy; but his wonderful genius was of a nature which disdained restraint, even when restraint was most wholesome. When at school, the tasks in which he excelled were those only which he undertook voluntarily; and his situation as a young man of rank, with strong passions, and in the uncontrolled enjoyment of a considerable fortune, added to that impatience of strictures or coercion which was natural to him. As an author, he refused to plead at the bar of criticism; as a man, he would not submit to be morally amenable to the tribunal of public opinion. Remonstrances from a friend, of whose intentions and kindness he was secure, had often great weight with him; but there were few who could venture on a task so difficult. Reproof he endured with impatience, and reproach hardened him in his error; so that he often resembled the gallant war-steed, who rushes forward on the steel that wounds him. In the most painful crisis of his private life, he evinced this irritability and impatience of censure in such a degree, as almost to resemble the noble victim of the bull-fight, which is more maddened by the squibs, darts, and petty annoyances of the unworthy crowds beyond the lists, than by the lance of his nobler, and, so to speak, legitimate antagonist. In a word, much of that in which he erred was in bravado and scorn of his censors, and was done with the motive of Drydeo's despot, to 'show his arbitrary power.' It is needless to say that his was a false and prejudiced view of such a contest; and if the noble bard gained a sort of triumph, by compelling the world to read poetry, though mixed with baser matter, because it was *his*, he gave, in return, an unworthy triumph to the noworthy, besides deep sorrow to those whose applause, in his cooler moments, he most valued.

"It was the same with his politics, which on several occasions assumed a tone menacing and contemptuous to the constitution of his country; while, in fact, Lord Byron was in his own heart sufficiently sensible, not only of his privilege as a Briton, but of the distinction attending his high birth and rank, and was peculiarly of those shades which constitute what is termed the manners of a gentleman. Indeed, notwithstanding his having employed epigrams, and all the petty war of wit, when such would have been much better abstained from, he would have been found, had a collision taken place between the aristocratic parties in the state, exerting all his energies in defence of that to which he naturally belonged. His own feeling on these subjects he has explained in the very last canto of Don Juan; and they are in entire harmony with the opinion which we have seen expressed in his correspondence, at a moment when matters appeared to approach a serious struggle in his native country:

"He was an independent—ay, much more
Than those who were not paid for independence;
As common soldiers, or a common——Shore,
Have in their several acts or parts ascendence
O'er the irregulars in lust or gore,
Who do not give professional attendance.
Thus on the mob all statesmen are as eager
To prove their pride, as footmen to a beggar."

"We are not, however, Byron's apologists; for now, alas! he needs none. His excellencies will *now* be universally acknowledged, and his faults (let us hope and believe) not remembered in his epitaph. It will be recollected what a part he has sustained in British literature since the first appearance of 'Childe Harold,' a space of nearly sixteen years. There has been no reposing under the shade of his laurels, no living upon the resource of past reputation; none of that *coddling* and petty precaution which little authors call 'taking care of their fame.' Byron let his fame take care of itself. His foot was always in the arena, his shield hung always in the lists; and although his own gigantic renown increased the difficulty of the struggle, since he could produce nothing, however great, which exceeded the public estimate of his genius, yet he advanced to the contest again, and came always off with distinction, almost always with complete triumph. As various in composition as Shakspeare himself, (this will be admitted by all who are acquainted with his 'Don Juan,') he has embraced every topic of human life, and sounded every string on the divine harp, from its slightest to its most powerful and heart-astounding tones. There is scarce a passion or a situation which has escaped his pen; and he might be drawn, like Garrick, between the weeping and the laughing muse, although his most powerful efforts have certainly been dedicated to Melpomene. His genius seemed as prolific as various. The most prodigal use did not exhaust his powers, nay, seemed rather to increase their vigour. Neither 'Childe Harold,' nor any of the most beautiful of Byron's earlier tales, contain more exquisite morseis of poetry than are to be found scattered through the cantos of 'Don Juan,' amidst verses which the author appears to have thrown off with an effort as spontaneous as that of a tree resigning its leaves to the wind. But that noble tree will never more bear fruit or blossom! It has been cut down in its strength, and the past is all that remains to us of Byron. We can scarce reconcile ourselves to the idea—scarce think that the voice is silent for ever, which, bursting so often on our ear, was often heard with rapturous admiration, sometimes with regret, but always with the deepest interest:—

"All that 's bright must fade;
The brightest still the fleetest."

"With a strong feeling of awful sorrow we take leave of the subject. Death creeps upon our serious as well as upon our most idle employments; and it is a reflection solemn and gratifying, that he found our Byron in no moment of levity, but contributing his fortune and hazarding his life in behalf of a people only endeared to him by their past glories, and as fellow-creatures suffering under the yoke of a heathen oppressor. To have fallen in a crusade for freedom and humanity, as in often times it would have been an atonement for the blackest crimes, may in the present be allowed to expiate greater follies, than even exaggerated calumny has propagated against Byron."

Mr. Fletcher was Byron's valet from the time of his Lordship's leaving the university until the time of his death. He was a shoemaker near Newstead Abbey, and Byron took a fancy to him, seeing him an unprotected isolated being something like himself. Fletcher was a faithful servant, and a perfect imitator of all his master's foibles. In his love epistles he copied from those sent to his master by fair correspondents: and, when wishing to be particularly fine, styled himself "a blasted laurel struck by a *metre*." He was a true Leporello. To his master he was an almost constant butt for jokes. Fletcher had a greater relish for the comforts of an English yeoman than for all the niceties to be found abroad. He sighed often for the beer and beef of old England, and the smiles of his wife Sally. Courage was no ingredient of his character, and his fears were often troublesome to his master. Byron was in general kind to his servants, and was never willing to part with them. In his letters to his mother he is particular in always enquiring after those domestics he had left at Newstead. Not only had he an attachment to all the unfeathered bipeds who were domesticated with him, but likewise to the bull-dogs, monkeys, fowls, etc. Captain Medwin thus describes the travelling equipage of his Lordship:—"Seven servants, five carriages, nine horses, a monkey, bull-dog, and a mastiff; two cats, three pea-fowls, and some hens, (I do not know whether I have classed them in order of rank,) formed part of his live stock; and all his books, consisting of a very large library of modern works, (for he bought all the best that came out,) together with a vast quantity of furniture, might well be termed with Cæsar, 'impediments.'"

At the time Byron published his Childe Harold, his appearance was thus described by Sir Walter Scott:—"A countenance exquisitely modelled to the expression of feeling and passion, and exhibiting the remarkable contrast of very dark hair and eye-brows, with light and expressive eyes, presented to the physiognomist the most interesting subject for the exercise of his art. The predominating expression was that of deep and habitual thought, which gave way to the most rapid play of features when he engaged in interesting discussion; so that a brother poet compared them to the sculpture of a beautiful alabaster vase, only seen to perfection when lighted up from within. The flashes of mirth, gaiety, indignation, or satirical dislike, which frequently animated Lord Byron's countenance, might, during an evening's conversation, be mistaken by a stranger for the habitual expression, so easily and so happily was it formed for them all: but those who had an opportunity of

studying his features for a length of time, and upon various occasions, both of rest and motion, will agree with us that their proper language was that of melancholy. It was impossible to behold this interesting countenance, expressive of a dejection belonging neither to the rank, the age, nor the success of this young nobleman, without feeling an indefinable curiosity to ascertain whether it had a deeper cause than habit or constitutional temperament." Medwin again has given the following description:— "I saw a man about five feet seven or eight, apparently forty years of age: as was said of Milton, he barely escaped being short and thick. His face was fine, and the lower part symmetrically moulded; for the lips and chin had that curved and definite outline which distinguishes Grecian beauty. His forehead was high, and his temples broad; and he had a paleness in his complexion almost to wanness. His hair, thin and fine, had almost become grey, and waved in natural and graceful curls over his head, that was assimilating itself fast to the "bald first Cæsars." He allowed it to grow longer behind than it is accustomed to be worn, and at that time had mustachios, which were not sufficiently dark to be becoming. In criticising his features it might, perhaps, be said, that his eyes were placed too near his nose, and that one was rather smaller than the other; they were of a greyish brown, but of a peculiar clearness, and when animated, possessed a fire which seemed to look through, and penetrate the thoughts of others, while they marked the inspirations of his own. His teeth were small, regular, and white: these, I afterwards found, he took great pains to preserve: for this purpose he used tobacco when he first went into the open air."

FAC-SIMILE OF LORD BYRON'S HAND WRITING AT VARIOUS PERIODS OF HIS LIFE.

I. At Harrow in 1803.

In Thee, I fondly hoped to clasp,
A Friend whom Death alone could sever,
But Envy with malignant Grasp
Has torn thee from my Breast for ever

II. From the Giaour, 1813, first draft.

He who hath bent him over the dead—
Ere the first day of death is fled—
The first dark day of Nothingness—
The last of doom & of distress:
Before Corruption's cankering fungus
Hath tinged the hue where Beauty lingers
And marked the soft & settled air
That dwells with all but Spirit there—
The ~~faint~~ fixed yet ~~fixed~~ tender lines that shrink
Of Pain along the placid cheek

And — but for that sad shrouded eye
That fires not — pleads not — weeps not now —
~~Cloud~~ And — but for that ~~cold~~ pale chilling brow
Whose truth tells of Mortality
And curdles to the Gazer's heart
As if to him it could impart
The doom he only looks upon —
Yes — but for them & these alone —
A moment — yet — a little hour
We still might doubt the tyrant's power
So fair — so calm — so softly sealed
The first — last look — by Death revealed!

III. Marriage Signatures of Lord and Lady Byron January 2nd 1815.

Byron
Anna Isabella Milbanke

From the Giaour 1813, first draft.

IV. From Lord Byron's, Diary, 1821.

I have never heard any one who fulfilled my
Ideal of an Orator.— Holland is impressive
from sense and sincerity— Ld. Lansdowne
good — but still a debater only — Grenville
I like vastly — if he would prune his speech
=ches down to an hour's delivery — —
Burdett is sweet and silvery as Balial
himself — ——— Pul — my School and
form=fellow — (we sate within this of each
Other) strange to say I have never heard — though
I often wished to do so — but from what
I remember of him at Harrow — he is
or should be — among the best of them.

I have heard from Mrs Douglas Shd that you
state "a report of a satire on Mr Gifford
"having arrived from Italy - said to be
"written by me! - but that you do not be=
"=lieve it. -" - I dare say you do not
nor anybody else I should think - whom
reports that I am the author or whether
of anything of the kind on Gifford - lies
in his throat. - I always regarded him
as my literary father - and myself as his
prodigal son; if any such compensation
exists it is none of mine - - you know
as well as anybody upon whom I have
or have not written - and you also know
whether they do or did not deserve that same -

V. From Lord Byron's last Letter to M. Murray, dated Missolonghi, February, 25th 1824

THE

COMPLETE WORKS

OF

LORD BYRON.

HOURS OF IDLENESS,

A SERIES OF POEMS, ORIGINAL AND TRANSLATED.

[FIRST PUBLISHED IN 1807.]

Virginibus puerisque canto
HORACE, lib. 3. Ode 1.

Μύρε' ἄρ με μάλ' αἶνεε μύρε τε νείκεε.
HOMER, *Iliad*, x. 249.

He whistled as he went, for want of thought.
DRYDEN.

TO THE RIGHT HONOURABLE FREDERICK, EARL OF CARLISLE,

KNIGHT OF THE GARTER, ETC., ETC.

THE SECOND EDITION OF THESE POEMS IS INSCRIBED,

By his obliged Ward and affectionate Kinsman,[1]

THE AUTHOR.

PREFACE

TO THE FIRST EDITION.[2]

In submitting to the public eye the following collection, I have not only to combat the difficulties that writers of verse generally encounter, but may incur the charge of presumption for obtruding myself on the world, when, without doubt, I might be, at my age, more usefully employed.

These productions are the fruits of the lighter hours of a young man who has lately completed his nineteenth year. As they bear the internal evidence of a boyish mind, this is, perhaps, unnecessary information. Some few were written during the disadvantages of illness and depression of spirits: under the former influence, "CHILDISH RECOLLECTIONS," in particular, were composed. This consideration, though it cannot excite the voice of praise, may at least arrest the arm of censure. A considerable portion of these poems has been privately printed, at the request and for the perusal of my friends. I am sensible that the partial and frequently injudicious admiration of a social circle is not the criterion by which poetical genius is to be estimated; yet, "to do greatly," we must "dare greatly;" and I have hazarded my reputation and feelings in publishing this volume. "I have passed the Rubicon," and must stand or fall by the "cast of the die." In the latter event, I shall submit without a murmur; for, though not without solicitude for the fate of these effusions, my expectations are by no means sanguine. It is probable that I may have dared much and done little; for, in the words of Cowper, "it is one thing to write what may please our friends, who, because they are such, are apt to be a little biassed in our favour, and another to write what may please every body; because they who have no connexion, or even knowledge of the author, will be sure to find fault if they can." To the truth of this, however, I do not wholly subscribe: on the contrary, I feel convinced these trifles will not be treated with injustice. Their merit, if they possess any, will be liberally allowed: their numerous faults, on the other hand, cannot expect that favour which has been denied to others of maturer years, decided character, and far greater ability.

I have not aimed at exclusive originality, still less have I studied any particular model for imitation: some translations are given, of which many are paraphrastic. In the original pieces there may appear a casual coincidence with authors whose works I have been accustomed to read; but I have not been guilty of intentional plagiarism. To produce any

[1] Isabel, daughter of William, fourth Lord Byron (great-great uncle of the Poet), became, in 1743, the wife of Henry fourth Earl of Carlisle, and was the mother of the fifth Earl, to whom this dedication was addressed. This lady was a poetess in her way. The Fairy's Answer to Mrs. Greville's "Prayer of Indifference," in Pearce's Collection, is usually ascribed to her.—E.

[2] This Preface was omitted in the second edition.—E.

thing entirely new, in an age so fertile in rhyme, would be an Herculean task, as every subject has already been treated to its utmost extent. Poetry, however, is not my primary vocation; to divert the dull moments of indisposition, or the monotony of a vacant hour, urged me "to this sin:" little can be expected from so unpromising a muse. My wreath, scanty as it must be, is all I shall derive from these productions; and I shall never attempt to replace its fading leaves, or pluck a single additional sprig from groves where I am, at best, an intruder. Though accustomed, in my younger days, to rove a careless mountaineer on the Highlands of Scotland, I have not, of late years, had the benefit of such pure air, or so elevated a residence, as might enable me to enter the lists with genuine bards, who have enjoyed both these advantages. But they derive considerable fame, and a few not less profit, from their productions; while I shall expiate my rashness as an interloper, certainly without the latter, and in all probability with a very slight share of the former. I leave to others "virûm volitare per ora." I look to the few who will bear with patience "dulce est desipere in loco."[1] To the former worthies I resign, without repining, the hope of immortality, and content myself with the not very magnificent prospect of ranking amongst "the mob of gentlemen who write;"—my readers must determine whether I dare say "with ease,"—or the honour of a posthumous page in "The Catalogue of Royal and Noble Authors,"—a work to which the Peerage is under infinite obligations, inasmuch as many names of considerable length, sound, and antiquity, are thereby rescued from the obscurity which unluckily overshadows several voluminous productions of their illustrious bearers.

With slight hopes, and some fears, I publish this first and last attempt. To the dictates of young ambition may be ascribed many actions more criminal and equally absurd. To a few of my own age the contents may afford amusement: I trust they will, at least, be found harmless. It is highly improbable, from my situation and pursuits hereafter, that I should ever obtrude myself a second time on the public; nor even, in the very doubtful event of present indulgence, shall I be tempted to commit a future trespass of the same nature. The opinion of Dr. Johnson on the Poems of a noble relation of mine,[2] "That when a man of rank appeared in the character of an author, he deserved to have his merit handsomely allowed,"[2] can have little weight with verbal, and still less with periodical censors; but were it otherwise, I should be loath to avail myself of the privilege, and would rather incur the bitterest censure of anonymous criticism, than triumph in honours granted solely to a title.

HOURS OF IDLENESS.

ON THE DEATH OF A YOUNG LADY,

COUSIN TO THE AUTHOR, AND VERY DEAR TO HIM.[3]

Hush'd are the winds, and still the evening gloom,
Not e'en a zephyr wanders through the grove,
Whilst I return, to view my Margaret's tomb,
And scatter flowers on the dust I love.

Within this narrow cell reclines her clay,
That clay, where once such animation beam'd;
The King of Terrors seized her as his prey:
Not worth, nor beauty, have her life redeem'd.

Oh! could that King of Terrors pity feel,
Or Heaven reverse the dread decrees of fate!
Not here the mourner would his grief reveal,
Not here the muse her virtues would relate.

But wherefore weep? Her matchless spirit soars
Beyond where splendid shines the orb of day;
And weeping angels lead her to those bowers
Where endless pleasures virtue's deeds repay.

And shall presumptuous mortals Heaven arraign,
And, madly, godlike Providence accuse?
Ah! no, far fly from me attempts so vain;—
I 'll ne'er submission to my God refuse.

Yet is remembrance of those virtues dear,
Yet fresh the memory of that beauteous face;
Still they call forth my warm affection's tear,
Still in my heart retain their wonted place.

1802.[4]

TO E——.[5]

Let folly smile, to view the names
Of thee and me in friendship twined;
Yet Virtue will have greater claims
To love, than rank with Vice combined.

And though unequal is thy fate,
Since title deck'd my higher birth!
Yet envy not this gaudy state;
Thine is the pride of modest worth.

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[1] The Earl of Carlisle, whose works have long received the meed of public applause, to which, by their intrinsic worth, they were well entitled.

[2] The passage referred to by Lord Byron occurs in Boswell's Life of Johnson, vol. iv. p. 486. (Croker's edition, 1831.) Dr. Johnson's letter to Mrs. Chapone, criticising, on the whole favourably, the Earl's tragedy of "The Father's Revenge," is inserted in the same work, vol. v. p. 156.—E.

[3] The author claims the indulgence of the reader more for this piece than, perhaps, any other in the collection; but as it was written at an earlier period than the rest (being composed at the age of fourteen), and his first essay, he preferred submitting it to the indulgence of his friends in its present state, to making either addition or alteration.

[4] "My first dash into poetry was as early as 1800. It was the ebullition of a passion for my first cousin, Margaret Parker (daughter and grand-daughter of the two Admirals Parker), one of the most beautiful of evanescent beings. I have long forgotten the verse; but it would be difficult for me to forget her—her dark eyes—her long eye-lashes—her completely Greek cast of face and figure! I was then about twelve—she rather older, perhaps a year. She died about a year or two afterwards, in consequence of a fall, which injured her spine, and induced consumption. Her sister Augusta (by some thought still more beautiful,) died of the same malady, and it was, indeed, in attending her, that Margaret met with the accident which occasioned her death. My sister told me, that when she went to see her, shortly before her death, upon accidentally mentioning my name, Margaret coloured, throughout the paleness of mortality, to the eyes, to the great astonishment of my sister, who knew nothing of our attachment, nor could conceive why my name should affect her at such a time. I knew nothing of her illness—being at Harrow and in the country—till she was gone. Some years after, I made an attempt at an elegy—a very dull one. I do not recollect scarcely any thing equal to the transparent beauty of my cousin, or to the sweetness of her temper, during the short period of our intimacy. She looked as if she had been made out of a rainbow—all beauty and peace."—*Byron's Diary*, 1821.

[5] This little poem, and some others in the collection, refer to a boy of Lord Byron's own age, son of one of his tenants at Newstead, for whom he had formed a romantic attachment, of earlier date than any of his school friendships.—E.

Our souls at least congenial meet,
Nor can thy lot my rank disgrace;
Our intercourse is not less sweet,
Since worth of rank supplies the place.

November, 1802.

TO D——.[1]

In thee, I fondly hoped to clasp
A friend, whom death alone should sever;
Till envy, with malignant grasp,
Detach'd thee from my breast for ever.

True, she has forced thee from my breast,
Yet, in my heart thou keep'st thy seat;
There, there thine image still must rest,
Until that heart shall cease to beat.

And, when the grave restores her dead,
When life again to dust is given,
On thy dear breast I 'll lay my head—
Without thee, where would be my heaven?

February, 1803.

EPITAPH ON A FRIEND.[2]

"Ἀστὴρ πρὶν μὲν ἔλαμπες ἐνὶ ζωοῖσιν ἑῷος.—LAERTIUS.

Oh, Friend! for ever loved, for ever dear!
What fruitless tears have bathed thy honour'd bier!
What sighs re-echoed to thy parting breath,
Whilst thou wast struggling in the pangs of death!
Could tears retard the tyrant in his course;
Could sighs avert his dart's relentless force;
Could youth and virtue claim a short delay,
Or beauty charm the spectre from his prey;
Thou still hadst lived to bless my aching sight,
Thy comrade's honour and thy friend's delight.
If yet thy gentle spirit hover nigh
The spot where now thy mouldering ashes lie,
Here wilt thou read, recorded on my heart,
A grief too deep to trust the sculptor's art.
No marble marks thy couch of lowly sleep,
But living statues there are seen to weep;
Affliction's semblance bends not o'er thy tomb,
Affliction's self deplores thy youthful doom.
What though thy sire lament his falling line,
A father's sorrows cannot equal mine!
Though none, like thee, his dying hour will cheer,
Yet other offspring soothe his anguish here:
But, who with me shall hold thy former place?
Thine image, what new friendship can efface?
Ah, none!—a father's tears will cease to flow,
Time will assuage an infant brother's woe;
To all, save one, is consolation known,
While solitary friendship sighs alone.

1803.

A FRAGMENT.

When, to their airy hall, my fathers' voice
Shall call my spirit, joyful in their choice?
When, poised upon the gale, my form shall ride,
Or, dark in mist, descend the mountain's side;
Oh! may my shade behold no sculptured urns
To mark the spot where earth to earth returns!
No lengthen'd scroll, no praise-encumber'd stone;
My epitaph shall be my name alone:[3]
If *that* with honour fail to crown my clay,
Oh! may no other fame my deeds repay!
That, only *that*, shall single out the spot;
By that remember'd, or with that forgot.

1803.

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[1] The idea of printing a collection of his Poems first occurred to Lord Byron in the parlour of that cottage, which, during his visit to Southwell, had become his adopted home. Miss Pigot, who was not before aware of his turn for versifying, had been reading aloud the Poems of Burns, when young Byron said, that "he, too, was a poet sometimes, and would write down for her some verses of his own which he remembered." He then, with a pencil, wrote these lines, "To D—." *A fac-simile of this penciling fronts this page.*—E.

[2] This poem appears to have been, in its original state, intended to commemorate the death of the same lowly-born youth, to whom the affectionate verses given in the preceding column were addressed:—

"Though low thy lot, since in a cottage born, etc.

But, in the altered form of the epitaph, not only this passage, but every other containing an allusion to the low rank of his young companion, is omitted; while, in the added parts, the introduction of such language as—

"What though thy sire lament his falling line,"

seems calculated to give an idea of the youth's station in life, wholly different from that which the whole tenour of the original epitaph warrants. That he grew more conscious of his high station, as he approached to manhood, is not improbable, and this wish to sink his early friendship with the young cottager may have been a result of that feeling.—MOORE.

The following is a copy of the lines as they first appeared in the private volume:—

"Oh, Boy! for ever loved, for ever dear!
What fruitless tears have bathed thy honour'd bier!
What sighs re-echoed to thy parting breath,
While thou wast struggling in the pangs of death!
Could tears retard the tyrant in his course;
Could sighs avert his dart's relentless force;
Could youth and virtue claim a short delay,
Or beauty charm the spectre from his prey;
Thou still hadst lived to bless my aching sight,
Thy comrade's honour, and thy friend's delight.
Though low thy lot, since in a cottage born,
No titles did thy humble name adorn,
To me, far dearer was thy artless love
Than all the joys wealth, fame, and friends could prove.
For thee alone I lived, or wish'd to live;
Oh God! if impious, this rash word forgive!
Heart-broken now, I wait an equal doom,
Content to join thee in thy turf-clad tomb;
Where, this frail form composed in endless rest,
I'll make my last cold pillow on thy breast;
That breast, where oft in life I 've laid my head,
Will yet receive me mouldering with the dead;
This life resign'd, without one parting sigh,
Together in one bed at earth we 'll lie!
Together share the fate to mortals given;
Together mix our dust, and hope for heaven."

[3] Of the sincerity of this youthful aspiration, the poet has left repeated proofs. By his will, drawn up in 1811, he directed, that "no inscription, save his name and age, should be written on his tomb;" and, in 1819, he wrote thus to Mr. Murray:—"Some of the epitaphs at the Cartosa cemetery, at Ferrara, pleased me more than the more splendid monuments at Bologna; for instance—

"Martini Luigi
Implora pace."

Can any thing be more full of pathos? I hope whoever may survive me will see those two words, and no more, put over me.'—E.

ON LEAVING NEWSTEAD ABBEY.[1]

"Why dost thou build the hall, son of the winged days? Thou lookest from thy tower to-day: yet a few years, and the blast of the desert comes, it howls in thy empty court."—OSSIAN.

Through thy battlements, Newstead, the hollow winds whistle;
Thou, the hall of my fathers, art gone to decay;
In thy once smiling garden, the hemlock and thistle
Have choked up the rose which late bloom'd in the way.

Of the mail-cover'd Barons who proudly to battle
Led their vassals from Europe to Palestine's plain,[2]
The escutcheon and shield, which with every blast rattle,
Are the only sad vestiges now that remain.

No more doth old Robert, with harp-stringing numbers,
Raise a flame in the breast for the war-laurell'd wreath;
Near Askalon's towers, John of Horistan[3] slumbers,
Unnerved is the hand of his minstrel by death.

Paul and Hubert, too, sleep in the valley of Cressy;[4]
For the safety of Edward and England they fell:
My fathers! the tears of your country redress ye;
How you fought, how you died, still her annals can tell.

On Marston,[5] with Rupert,[6] 'gainst traitors contending,
Four brothers enrich'd with their blood the bleak field;
For the rights of a monarch their country defending,
Till death their attachment to royalty seal'd.[7]

Shades of heroes, farewell! your descendant, departing
From the seat of his ancestors, bids you adieu!
Abroad, or at home, your remembrance imparting
New courage, he'll think upon glory and you.

Though a tear dim his eye at this sad separation,
'T is nature, not fear, that excites his regret;
Far distant he goes, with the same emulation:
The fame of his fathers he ne'er can forgot.

That fame, and that memory, still will he cherish;
He vows that he ne'er will disgrace your renown:
Like you will he live, or like you will he perish.
When decay'd, may he mingle his dust with your own!

1803.

LINES

WRITTEN IN "LETTERS OF AN ITALIAN NUN AND AN ENGLISH GENTLEMAN: BY J. J. ROUSSEAU: FOUNDED ON FACTS."

"Away, away, your flattering arts
May now betray some simpler hearts;
And you will smile at their believing,
And they shall weep at your deceiving."

ANSWER TO THE FOREGOING, ADDRESSED TO MISS——

Dear, simple, girl, those flattering arts,

---

[1] The priory of Newstead, or de Novo Loco, in Sherwood, was founded about the year 1170, by Henry II., and dedicated to God and the Virgin. It was in the reign of Henry VIII., on the dissolution of the monasteries, that, by a royal grant, it was added, with the lands adjoining, to the other possessions of the Byron family. The favourite upon whom they were conferred, was the grand-nephew of the gallant soldier who fought by the side of Richmond at Bosworth, and is distinguished from the other knights of the same Christian name, in the family, by the title of "Sir John Byron the Little, with the great beard." A portrait of this personage was one of the few family pictures with which the walls of the abbey, while in the possession of the poet, were decorated.—E.

[2] There being no record of any of Lord Byron's ancestors having been engaged in the Holy Wars, Mr. Moore suggests, that the poet may have had no other authority for this notion than the tradition which he found connected with certain strange groups of heads, which are represented on the old panel-work in some of the chambers at Newstead. In one of these groups, consisting of three heads, strongly carved and projecting from the panel, the centre figure evidently represents a Saracen or Moor, with an European female on one side of him, and a Christian soldier on the other. In a second group, the female occupies the centre, while on either side is the head of a Saracen, with the eyes fixed earnestly upon her. Of the exact meaning of these figures there is nothing known; but the tradition is, that they refer to a love adventure of the age of the Crusades.—E.

[3] "In the park of Horseley," says Thoroton, "there was a castle, some of the ruins of which are yet visible, called Horistan Castle, which was the chief mansion of Ralph de Buron's successors."

[4] Two of the family of Byron are enumerated as serving with distinction in the siege of Calais, under Edward III., and as among the knights who fell on the glorious field of Cressy.—E.

[5] The battle of Marston Moor, where the adherents of Charles I. were defeated.

[6] Son of the Elector Palatine, and nephew to Charles I. He afterwards commanded the fleet in the reign of Charles II.

[7] Sir Nicholas Byron served with distinction in the Low Countries; and, in the Great Rebellion, he was one of the first to take up arms in the royal cause. After the battle of Edgehill, he was made colonel-general of Cheshire and Shropshire, and governor of Chester. "He was," says Clarendon, "a person of great affability and dexterity, as well as martial knowledge, which gave great life to the designs of the well affected; and, with the encouragement of some gentlemen of North Wales, he raised such a power of horse and foot, as made frequent skirmishes with the enemy, sometimes with notable advantage, never with signal loss."

In 1643, Sir John Byron was created Baron Byron of Rochdale in the county of Lancaster; and seldom has a title been bestowed for such high and honourable services as those by which he deserved the gratitude of his royal master. Through almost every page of the History of the Civil Wars, we trace his name in connexion with the varying fortunes of the king, and find him faithful, persevering, and disinterested to the last. "Sir John Biron," says Mrs. Hutchinson, "afterwards Lord Biron, and all his brothers, bred up in arms, and valiant men in their own persons, were all passionately the king's." We find also, in the reply of Colonel Hutchinson, when governor of Nottingham, to his cousin-german Sir Richard Byron, a noble tribute to the chivalrous fidelity of the race. Sir Richard, having sent to prevail on his relative to surrender the castle, received for answer, that "except he found his own heart prone to such treachery, he might consider there was, if nothing else, so much of a Byron's blood in him, that he should very much scorn to betray or quit a trust he had undertaken."

On the monument of Richard, the second Lord Byron, who lies buried in the chancel of Hucknal-Tokard church, there is the following inscription:—"Beneath, in a vault, is interred the body of Richard Lord Byron, who, with the rest of his family, being seven brothers, faithfully served King Charles the First in the civil wars, who suffered much for their loyalty, and lost all their present fortunes: yet it pleased God so to bless the humble endeavours of the said Richard Lord Byron, that he re-purchased part of their ancient inheritance, which he left to his posterity, with a laudable memory for his great piety and charity."—E.

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From which thou'dst guard frail female hearts,
Exist but in imagination,—
Mere phantoms of thine own creation;
For he who views that witching grace,
That perfect form, that lovely face,
With eyes admiring, oh! believe me,
He never wishes to deceive thee:
Once in thy polish'd mirror glance,
Thou'lt there descry that elegance
Which from our sex demands such praises,
But envy in the other raises:
Then he who tells thee of thy beauty,
Believe me, only does his duty:
Ah! fly not from the candid youth;
It is not flattery,—'t is truth.

July, 1804.

ADRIAN'S ADDRESS TO HIS SOUL WHEN DYING.[1]

[Animula! vagula, blandula,
Hospes comesque corporis,
Quæ nunc abibis in loca—
Pallidula, rigida, nudula,
Nec, ut soles, dabis jocos?]

Ah! gentle, fleeting, wav'ring sprite,
Friend and associate of this clay!
To what unknown region borne,
Wilt thou now wing thy distant flight?
No more with wonted humour gay,
But pallid, cheerless, and forlorn.

TRANSLATION FROM CATULLUS.

AD LESBIAM.

Equal to love that youth must be—
Greater than Jove he seems to me—
Who, free from Jealousy's alarms,
Securely views thy matchless charms.
That cheek, which ever dimpling glows,
That mouth, from whence such music flows,
To him, alike, are always known,
Reserved for him, and him alone.
Ah! Lesbia! though 't is death to me,
I cannot choose but look on thee;
But, at the sight, my senses fly;
I needs must gaze, but gazing, die;
Whilst trembling with a thousand fears,
Parch'd to the throat my tongue adheres,
My pulse beats quick, my breath heaves short,
My limbs deny their slight support,
Cold dews my pallid face o'erspread,
With deadly languor droops my head;
My ears with tingling echoes ring,
And life itself is on the wing;
My eyes refuse the cheering light,
Their orbs are veiled in starless night:
Such pangs my nature sinks beneath,
And feels a temporary death.

TRANSLATION OF THE EPITAPH ON VIRGIL AND TIBULLUS,

BY DOMITIUS MARSUS.

He who sublime in epic numbers roll'd,
And he who struck the softer lyre of love,
By Death's[2] unequal hand alike controll'd,
Fit comrades in Elysian regions move!

IMITATION OF TIBULLUS.

"Sulpicia ad Cerinthum."—Lib. 4.

Cruel Cerinthus! does the fell disease
Which racks my breast your fickle bosom please?
Alas! I wish'd but to o'ercome the pain,
That I might live for love and you again:
But now I scarcely shall bewail my fate:
By death alone I can avoid your hate.

TRANSLATION FROM CATULLUS.

[Lugete, Veneres, Cupidinesque, etc.]

Ye Cupids, droop each little head,
Nor let your wings with joy be spread:
My Lesbia's favourite bird is dead,
Whom dearer than her eyes she loved:
For he was gentle, and so true,
Obedient to her call he flew,
No fear, no wild alarm he knew,
But lightly o'er her bosom moved:

And softly fluttering here and there,
He never sought to cleave the air,
But chirupp'd oft, and free from care,
Tuned to her ear his grateful strain.
Now having passed the gloomy bourne
From whence he never can return,
His death and Lesbia's grief I mourn,
Who sighs, alas! but sighs in vain.

Oh! curst be thou, devouring grave!
Whose jaws eternal victims crave,
From whom no earthly power can save,
For thou hast ta'en the bird away:
From thee my Lesbia's eyes o'erflow,
Her swollen cheeks with weeping glow,
Thou art the cause of all her woe,
Receptacle of life's decay!

IMITATED FROM CATULLUS.

TO FILLES.

Oh! might I kiss those eyes of fire,
A million scarce would quench desire:
Still would I steep my lips in bliss,
And dwell an age on every kiss:
Nor then my soul should sated be;
Still would I kiss and cling to thee:
Nought should my kiss from thine dissever,
Still would we kiss, and kiss for ever;

---

[1] This and several little pieces that follow appear to be fragments of school exercises done at Harrow.—E.

[2] The hand of Death is said to be unjust or unequal, as Virgil was considerably older than Tibullus at his decease.

E'en though the numbers did exceed
The yellow harvest's countless seed,
To part would be a vain endeavour.
Could I desist?—ah! never—never!

TRANSLATION FROM HORACE.

[Justum et tenacem propositi virum, etc.]

The man of firm and noble soul
No factious clamours can control,
No threat'ning tyrant's darkling brow
Can swerve him from his just intent;
Gales the warring waves which plough,
By Auster on the billows spent,
To curb the Adriatic main,
Would awe his fix'd determined mind in vain.

Ay, and the red right arm of Jove,
Hurtling his lightnings from above,
With all his terrors there unfurl'd;
He would, unmoved, unawed behold.
The flames of an expiring world,
Again in crashing chaos roll'd,
In vast promiscuous ruin burl'd,
Might light his glorious funeral pile:
Still dauntless 'midst the wreck of earth he'd smile.

FROM ANACREON.

(Θελω λεγειν Ατρειδας, κ. τ. λ.)

I wish to tune my quivering lyre
To deeds of fame and notes of fire;
To echo from its rising swell,
How heroes fought and nations fell,
When Atreus' sons advanced to war,
Or Tyrian Cadmus roved afar;
But still, to martial strains unknown,
My lyre recurs to love alone.
Fired with the hope of future fame,
I seek some nobler hero's name;
The dying chords are strung anew,
To war, to war, my harp is due:
With glowing strings, the epic strain
To Jove's great son I raise again;
Alcides and his glorious deeds,
Beneath whose arm the Hydra bleeds.
All, all in vain; my wayward lyre
Wakes silver notes of soft desire.
Adieu, ye chiefs renown'd in arms!
Adieu, the clang of war's alarms!
To other deeds my soul is strung,
And sweeter notes shall now be sung;
My harp shall all its powers reveal,
To tell the tale my heart must feel;
Love, Love alone, my lyre shall claim,
In songs of bliss and sighs of flame.

FROM ANACREON.

(Μεσονυκτιαις ποθ' ὡραις, κ. τ. λ.)

'T was now the hour when Night had driven
Her car half round yon sable heaven;
Bootes, only, seem'd to roll
His arctic charge around the pole;
While mortals, lost in gentle sleep,
Forgot to smile, or ceased to weep:
At this lone hour, the Paphian boy,
Descending from the realms of joy,
Quick to my gate directs his course,
And knocks with all his little force.
My visions fled, alarm'd I rose,—
"What stranger breaks my blest repose?"
"Alas!" replies the wily child,
In faltering accents sweetly mild,
"A hapless infant here I roam,
Far from my dear maternal home.
Oh! shield me from the wintry blast!
The nightly storm is pouring fast.
No prowling robber lingers here:
A wandering baby who can fear?"
I heard his seeming artless tale,
I heard his sighs upon the gale:
My breast was never pity's foe,
But felt for all the baby's woe.
I drew the bar, and by the light,
Young Love, the infant, met my sight;
His bow across his shoulders flung,
And thence his fatal quiver hung;
(Ah! little did I think the dart
Would rankle soon within my heart.)
With care I tend my weary guest,
His little fingers chill my breast;
His glossy curls, his azure wing,
Which droop with nightly showers, I wring;
His shivering limbs the embers warm;
And now, reviving from the storm,
Scarce had he felt his wonted glow,
Than swift he seized his slender bow:—
"I fain would know, my gentle host,"
He cried, "if this its strength has lost;
I fear, relax'd with midnight dews,
The strings their former aid refuse."
With poison tipt, his arrow flies,
Deep in my tortured heart it lies;
Then loud the joyous urchin laugh'd:—
"My bow can still impel the shaft:
'T is firmly fix'd, the sighs reveal it;
Say, courteous host, canst thou not feel it?"

FROM THE PROMETHEUS VINCTUS OF ÆSCHYLUS.

(Μηδαμ' ὁ πάντα νέμων, κ. τ. λ.)

Great Jove, to whose almighty throne
Both gods and mortals homage pay,
Ne'er may my soul thy power disown,
Thy dread behests ne'er disobey.
Oft shall the sacred victim fall
In sea-girt Ocean's mossy hall;
My voice shall raise no impious strain
'Gainst him who rules the sky and azure main.

How different now thy joyless fate,

Since first Hesione thy bride,
When placed aloft in godlike state,
The blushing beauty by thy side,
Thou sat'st, while reverend Ocean smiled,
And mirthful strains the hours beguiled,
The nymphs and Tritons danced around,
Nor yet thy doom was fix'd, nor Jove relentless frown'd.[1]

Harrow, Dec. 1, 1801.

TO EMMA.

Since now the hour is come at last,
When you must quit your anxious lover;
Since now our dream of bliss is past,
One pang, my girl, and all is over.

Alas! that pang will be severe,
Which bids us part to meet no more:
Which tears me far from one so dear,
Departing for a distant shore.

Well! we have pass'd some happy hours,
And joy will mingle with our tears;
When thinking on these ancient towers,
The shelter of our infant years;

Where, from this Gothic casement's height,
We view'd the lake, the park, the dell,
And still, though tears obstruct our sight,
We lingering look a last farewell,

O'er fields through which we used to run,
And spend the hours in childish play;
O'er shades where, when our race was done,
Reposing on my breast you lay;

Whilst I, admiring, too remiss,
Forgot to scare the hovering flies,
Yet envied every fly the kiss
It dared to give your slumbering eyes:

See still the little painted bark,
In which I row'd you o'er the lake;
See there, high waving o'er the park,
The elm I clamber'd for your sake.

These times are past—our joys are gone,
You leave me, leave this happy vale;
These scenes I must retrace alone:
Without thee what will they avail?

Who can conceive, who has not proved,
The anguish of a last embrace?
When, torn from all you fondly loved,
You bid a long adieu to peace.

This is the deepest of our woes,
For this these tears our cheeks bedew;
This is of love the final close,
Oh, God! the fondest, last adieu!

TO M. S. G.

Whene'er I view those lips of thine,
Their hue invites my fervent kiss;
Yet, I forego that bliss divine,
Alas! it were unhallow'd bliss.

Whene'er I dream of that pure breast,
How could I dwell upon its snows!
Yet is the daring wish represt,
For that—would banish its repose.

A glance from thy soul-searching eye
Can raise with hope, depress with fear:
Yet I conceal my love,—and why?
I would not force a painful tear.

I ne'er have told my love, yet thou
Hast seen my ardent flame too well;
And shall I plead my passion now,
To make thy bosom's heaven a hell?

No! for thou never canst be mine,
United by the priest's decree:
By any ties but those divine,
Mine, my beloved, thou ne'er shalt be.

Then let the secret fire consume,
Let it consume, thou shalt not know:
With joy I court a certain doom,
Rather than spread its guilty glow.

I will not ease my tortured heart,
By driving dove-eyed peace from thine;
Rather than such a sting impart,
Each thought presumptuous I resign:

Yes! yield those lips, for which I'd brave
More than I here shall dare to tell:
Thy innocence and mine to save,—
I bid thee now a last farewell.

Yes! yield that breast, to seek despair,
And hope no more thy soft embrace;
Which to obtain, my soul would dare
All, all reproach, but thy disgrace.

At least from guilt shalt thou be free,
No matron shall thy shame reprove;
Though careless pangs may prey on me,
No martyr shalt thou be to love.

TO CAROLINE.

Think'st thou I saw thy beauteous eyes,
Suffused in tears, implore to stay,
And heard unmoved thy plenteous sighs,
Which said far more than words can say?

Though keen the grief thy tears exprest,
When love and hope lay both o'erthrown,
Yet still, my girl, this bleeding breast
Throbb'd with deep sorrow as thine own.

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[1] Lord Byron in one of his diaries says, "My first Harrow verses (that is, English, as Exercises), a translation of a chorus from the Prometheus of Æschylus, were received by Dr. Drury, my grand patron (our head-master) but coolly. No one had, at that time, the least notion that I should subside into posy."—R.

But when our cheeks with anguish glow'd,
When thy sweet lips were join'd to mine,
The tears that from my eyelids flow'd
Were lost in those which fell from thine.

Thou couldst not feel my burning cheek,
Thy gushing tears had quench'd its flame,
And as thy tongue essay'd to speak,
In sighs alone it breathed my name.

And yet, my girl, we weep in vain,
In vain our fate in sighs deplore;
Remembrance only can remain,—
But that will make us weep the more.

Again, thou best beloved, adieu!
Ah! if thou canst, o'ercome regret,
Nor let thy mind past joys review,—
Our only hope is to forget.

TO CAROLINE.

When I hear you express an affection so warm,
Ne'er think, my beloved, that I do not believe;
For your lip would the soul of suspicion disarm,
And your eye beams a ray which can never deceive.

Yet still this fond bosom regrets, while adoring,
That love, like the leaf, must fall into the sear;
That age will come on, when remembrance, deploring,
Contemplates the scenes of her youth with a tear;

That the time must arrive, when, no longer retaining
Their auburn, those locks must wave thin to the breeze,
When a few silver hairs of those tresses remaining,
Prove nature a prey to decay and disease.

'T is this, my beloved, which spreads gloom o'er my features,
Though I ne'er shall presume to arraign the decree
Which God has proclaim'd as the fate of his creatures,
In the death which one day will deprive you of me.

Mistake not, sweet sceptic, the cause of emotion:
No doubt can the mind of your lover invade;
He worships each look with such faithful devotion,
A smile can enchant, or a tear can dissuade.

But as death, my beloved, soon or late shall o'ertake us,
And our breasts, which alive with such sympathy glow,
Will sleep in the grave till the blast shall awake us,
When calling the dead, in earth's bosom laid low,—

Oh! then let us drain, while we may, draughts of pleasure,
Which from passion like ours may unceasingly flow;
Let us pass round the cup of love's bliss in full measure,
And quaff the contents as our nectar below.

1805.

TO CAROLINE.

Oh! when shall the grave hide for ever my sorrow?
Oh! when shall my soul wing her flight from this clay?
The present is hell, and the coming to-morrow
But brings, with new torture, the curse of to-day.

From my eye flows no tear, from my lips flow no curses,
I blast not the fiends who have hurled me from bliss;
For poor is the soul which bewailing rehearses
Its querulous grief, when in anguish like this.

Was my eye, 'stead of tears, with red fury-flakes bright'ning,
Would my lips breathe a flame which no stream could assuage,
On our foes should my glance launch in vengeance its lightning,
With transport my tongue give a loose to its rage.

But now tears and curses, alike unavailing,
Would add to the souls of our tyrants delight;
Could they view us our sad separation bewailing,
Their merciless hearts would rejoice at the sight.

Yet still, though we bend with a feign'd resignation,
Life beams not for us with one ray that can cheer;
Love and hope upon earth bring no more consolation,
In the grave is our hope, for in life is our fear.

Oh! when, my adored, in the tomb will they place me,
Since, in life, love and friendship for ever are fled?
If again in the mansion of death I embrace thee,
Perhaps they will leave unmolested the dead.

1805.

STANZAS TO A LADY,

WITH THE POEMS OF CAMOENS.[1]

This votive pledge of fond esteem,
Perhaps, dear girl! for me thou 'lt prize;
It sings of Love's enchanting dream,
A theme we never can despise.

Who blames it but the envious fool,
The old and disappointed maid,
Or pupil of the prudish school,
In single sorrow doom'd to fade?

Then read, dear girl! with feeling read,
For thou will ne'er be one of those;
To thee in vain I shall not plead
In pity for the poet's woes.

He was in sooth a genuine bard;
His was no faint, fictitious flame:
Like his, may love be thy reward,
But not thy hapless fate the same.[2]

---

[1] Lord Strangford's translations of Camoens' Amatory Poems are mentioned by Mr. Moore as having been at this period a favourite study of Lord Byron.—E.

[2] The latter years of Camoens present a mournful picture, not merely of individual calamity, but of national ingratitude. He whose best years had been devoted to the service of his country, he who had taught her literary fame to rival the proudest efforts of Italy itself, and who seemed born to revive the remembrance of ancient gentility and Lusian heroism, was compelled to wander through the streets, a wretched dependant on casual contribution.

THE FIRST KISS OF LOVE.

Ἁ Βαρβιτος δε χορδαις
Ἐρωτα μουνον ἠχει. ANACREON.

Away with your fictions of flimsy romance;
Those tissues of falsehood which folly has wove!
Give me the mild beam of the soul-breathing glance,
Or the rapture which dwells on the first kiss of love.

Ye rhymers, whose bosoms with phantasy glow,
Whose pastoral passions are made for the grove;
From what blest inspiration your sonnets would flow,
Could you ever have tasted the first kiss of love.

If Apollo should e'er his assistance refuse,
Or the Nine be disposed from your service to rove,
Invoke them no more, bid adieu to the muse,
And try the effect of the first kiss of love.

I hate you, ye cold compositions of art:
Though prudes may condemn me, and bigots reprove,
I court the effusions that spring from the heart,
Which throbs with delight to the first kiss of love.

Your shepherds, your flocks, those fantastical themes,
Perhaps may amuse, yet they never can move:
Arcadia displays but a region of dreams;
What are visions like these to the first kiss of love?

Oh! cease to affirm that man, since his birth,
From Adam till now, has with wretchedness strove;
Some portion of paradise still is on earth,
And Eden revives in the first kiss of love.

When age chills the blood, when our pleasures are past—
For years fleet away with the wings of the dove—
The dearest remembrance will still be the last,
Our sweetest memorial the first kiss of love.

ON A CHANGE OF MASTERS AT A GREAT PUBLIC SCHOOL[1].

Where are those honours, Ida! once your own,
When Probus[2] fill'd your magisterial throne?
As ancient Rome, fast falling to disgrace,
Hail'd a barbarian in her Cæsar's place,
So you, degenerate, share as hard a fate,
And seat Pomposus where your Probus sate.
Of narrow brain, yet of a narrower soul,
Pomposus[3] holds you in his harsh control;
Pomposus, by no social virtue sway'd,
With florid jargon, and with vain parade;
With noisy nonsense, and new-fangled rules,
Such as were ne'er before enforced in schools.
Mistaking pedantry for learning's laws,
He governs, sanction'd but by self-applause.
With him, the same dire fate attending Rome,
Ill-fated Ida! soon must stamp your doom:
Like her o'erthrown, for ever lost to fame,
No trace of science left you, but the name.

July, 1805.

TO THE DUKE OF DORSET.[4]

Dorset! whose early steps with mine have stray'd,
Exploring every path of Ida's glade;
Whom still affection taught me to defend,
And made me less a tyrant than a friend,
Though the harsh custom of our youthful band
Bade *thee* obey, and gave me to command;[5]
Thee, on whose head a few short years will shower
The gift of riches and the pride of power;
E'en now a name illustrious is thine own,
Renown'd in rank, not far beneath the throne.
Yet, Dorset, let not this seduce thy soul
To shun fair science, or evade control,
Though passive tutors,[6] fearful to dispraise
The titled child, whose future breath may raise,
View ducal errors with indulgent eyes,
And wink at faults they tremble to chastise.
When youthful parasites, who bend the knee
To wealth, their golden idol, not to thee,—
And even in simple boyhood's opening dawn

One friend alone remained to smooth his downward path, and guide his steps to the grave with gentleness and consolation. It was Antonio, his slave, a native of Java, who had accompanied Camoens in Europe, after having rescued him from the waves, when shipwrecked at the mouth of the Mecon. This faithful attendant was wont to seek alms throughout Lisbon, and at night shared the produce of the day with his poor and broken-hearted master. But his friendship was employed in vain. Camoens sank beneath the pressure of penury and disease, and died in an alms-house early in the year 1575.—STRANGFORD.

[1] In March, 1805, Dr. Drury retired from his situation of head-master at Harrow, and was succeeded by Dr. Butler.—E.

[2] Dr. Drury, whom I plagued sufficiently, was the best, the kindest (and yet strict, too) friend I ever had; and I look upon him still as a father.—*Diary.*

[3] At Harrow I was a most unpopular boy, but *led* latterly, and have retained many of my school friendships, and all my dislikes—except to Dr. Butler, whom I treated rebelliously, and have been sorry ever since.—*Diary.*

[The reconciliation which took place between him and Dr. Butler, before his departure for Greece in 1809, is (says Moore) one of those instances of placability and pliableness with which his life abounded. Not content with this private atonement to the Doctor, it was his intention, had he published another edition of the Hours of Idleness, to substitute, for the offensive verses against that gentleman, a frank avowal of the wrong he had been guilty of in giving vent to them."—E.]

[4] In looking over my papers to select a few additional poems for this second edition, I found the above lines, which I had totally forgotten, composed in the summer of 1805, a short time previous to my departure from Harrow. They were addressed to a young schoolfellow of high rank, who had been my frequent companion in some rambles through the neighbouring country: however, he never saw the lines, and most probably never will. As, on a re-perusal, I found them not worse than some other pieces in the collection, I have now published them, for the first time, after a slight revision.

[George-John-Frederick, fourth Duke of Dorset, born November 15, 1793. This amiable nobleman was killed by a fall from his horse, while hunting near Dublin, February 22, 1815, being on a visit at the time to his mother, the duchess-dowager, and her second husband, Charles Earl of Whitworth, then Lord Lieutenant of Ireland.—E.]

[5] At every public school the junior boys are completely subservient to the upper forms, till they attain a seat in the higher classes. From this state of probation, very properly, no rank is exempt; but after a certain period, they command in turn those who succeed.

[6] Allow me to disclaim any personal allusions, even the most distant. I merely mention generally what is too often the weakness of preceptors.

Some slaves are found to flatter and to fawn,—
When these declare, "that pomp alone should wait
On one by birth predestined to be great;
That books were only meant for drudging fools,
That gallant spirits scorn the common rules;"
Believe them not; they point the path to shame,
And seek to blast the honours of thy name.
Turn to the few, in Ida's early throng,
Whose souls disdain not to condemn the wrong:
Or if, amidst the comrades of thy youth,
None dare to raise the sterner voice of truth,
Ask thine own heart; 't will bid thee, boy, forbear;
For well I know that virtue lingers there.
Yes! I have mark'd thee many a passing day,
But now new scenes invite me far away;
Yes! I have mark'd within that generous mind
A soul, if well matured, to bless mankind.
Ah! though myself, by nature haughty, wild,
Whom Indiscretion hail'd her favourite child;
Though every error stamps me for her own,
And dooms my fall, I fain would fall alone;
Though my proud heart no precept now can tame,
I love the virtues which I cannot claim.
'T is not enough, with other sons of power,
To gleam the lambent meteor of an hour;
To swell some peerage page in feeble pride,
With long-drawn names that grace no page beside;
Then share with titled crowds the common lot—
In life just gazed at, in the grave forgot;
While nought divides thee from the vulgar dead,
Except the dull cold stone that hides thy head,
The mouldering 'scutcheon, or the herald's roll,
That well-emblazon'd but neglected scroll,
Where lords, unhonour'd, in the tomb may find
One spot, to leave a worthless name behind;
There sleep, unnoticed as the gloomy vaults
That veil their dust, their follies, and their faults;
A race, with old armorial lists o'erspread,
In records destined never to be read.
Fain would I view thee, with prophetic eyes,
Exalted more among the good and wise,
A glorious and a long career pursue,
As first in rank, the first in talent too:
Spurn every vice, each little meanness shun;
Not Fortune's minion, but her noblest son:
Turn to the annals of a former day;
Bright are the deeds thine earlier sires display.
One, though a courtier, lived a man of worth,
And call'd, proud boast! the British drama forth.[1]
Another view, not less renown'd for wit,
Alike for courts, and camps, or senates fit;
Bold in the field, and favour'd by the Nine,[2]
In every splendid part ordain'd to shine;
Far, far distinguish'd from the glittering throng,
The pride of princes, and the boast of song.
Such were thy fathers; thus preserve their name,
Not heir to titles only, but to fame.
The hour draws nigh, a few brief days will close,
To me, this little scene of joys and woes;
Each knell of Time now warns me to resign
Shades where Hope, Peace, and Friendship all were mine:
Hope, that could very like the rainbow's hue,
And gild their pinions as the moments flew;
Peace, that reflection never frown'd away,
By dreams of ill to cloud some future day;
Friendship, whose truth let childhood only tell:
Alas! they love not long, who love so well.
To these adieu! nor let me linger o'er
Scenes hail'd, as exiles hail their native shore,
Receding slowly through the dark-blue deep,
Beheld by eyes that mourn, yet cannot weep.
Dorset, farewell! I will not ask one part
Of sad remembrance in so young a heart;
The coming morrow from thy youthful mind
Will sweep my name, nor leave a trace behind.
And yet, perhaps, in some maturer year,
Since chance has thrown us in the self-same sphere,
Since the same senate, nay, the same debate,
May one day claim our suffrage for the state,
We hence may meet, and pass each other by
With faint regard, or cold and distant eye.
For me, in future, neither friend nor foe,
A stranger to thyself, thy weal or woe,
With thee no more again I hope to trace
The recollection of our early race;
No more, as once, in social hours rejoice,
Or hear, unless in crowds, the well-known voice.
Still, if the wishes of a heart untaught
To veil those feelings which perchance it ought,
If these,—but let me cease the lengthen'd strain—
Oh! if these wishes are not breathed in vain,
The guardian seraph who directs thy fate
Will leave thee glorious, as he found thee great.[3]

1805.

FRAGMENT.

WRITTEN SHORTLY AFTER THE MARRIAGE OF MISS CHAWORTH.

Hills of Annesley, bleak and barren,
Where my thoughtless childhood stray'd,
How the northern tempests warring,
Howl above thy tufted shade!

[1] "Thomas Sackville, Lord Buckhurst, created Earl of Dorset by James I., was one of the earliest and brightest ornaments to the poetry of his country, and the first who produced a regular drama."—*Anderson's Poets.*

[2] "Charles Sackville, Earl of Dorset, esteemed the most accomplished man of his day, was alike distinguished in the voluptuous court of Charles II. and the gloomy one of William III. He behaved with great gallantry in the sea-fight with the Dutch in 1665; on the day previous to which he composed his celebrated song, 'To all you Ladies now at land.' His character has been drawn in the highest colours by Dryden, Pope, Prior, and Congreve."—*Anderson's Poets.*

[3] I have just been, or rather ought to be very much shocked by the death of the Duke of Dorset. We were at school together, and there I was passionately attached to him. Since, we have never met, but once, I think, since 1803—and it would be a paltry affectation to pretend that I had any feeling for him worth the name. But there was a time in my life when this event would have broken my heart; and all I can say for it now is, that—it is not worth breaking. The recollection of what I once felt, and ought to have

Now no more, the hours beguiling,
Former favourite haunts I see;
Now no more my Mary smiling
Makes ye seem a heaven to me.[1]

1805.

GRANTA. A MEDLEY.

"Ἀργυρέαις λόγχαισι μάχου καὶ πάντα κρατήσεις."

Oh! could Lesage's[2] demon's gift
Be realized at my desire,
This night my trembling form he 'd lift,
To place it on St. Mary's spire.

Then would, unroof'd, old Granta's halls
Pedantic inmates full display,
Fellows who dream on lawn or stalls,
The price of venal votes to pay.

Then would I view each rival wight,
Petty and Palmerston survey;
Who canvass there with all their might,
Against the next elective day.[3]

Lo! candidates and voters lie[4]
All lull'd in sleep, a goodly number:
A race renown'd for piety,
Whose conscience won't disturb their slumber.

Lord ——,[5] indeed, may not demur;
Fellows are sage reflecting men:
They know preferment can occur
But very seldom,—now and then.

They know the Chancellor has got
Some pretty livings in disposal:
Each hopes that one may be his lot,
And therefore smiles on his proposal.

Now from the soporific scene
I 'll turn mine eye, as night grows later,
To view, unheeded and unseen,
The studious sons of Alma Mater.

There, in apartments small and damp,
The candidate for college prizes
Sits poring by the midnight lamp;
Goes late to bed, yet early rises.

He surely well deserves to gain them,
With all the honours of his college,
Who, striving hardly to obtain them,
Thus seeks unprofitable knowledge:

Who sacrifices hours of rest
To scan precisely metres Attic;
Or agitates his anxious breast
In solving problems mathematic:

Who reads false quantities in Seale,[6]
Or puzzles o'er the deep triangle;
Deprived of many a wholesome meal,
In barbarous Latin[7] doom'd to wrangle:

Renouncing every pleasing page
From authors of historic use;
Preferring to the letter'd sage,
The square of the hypothenuse.[8]

Still, harmless are these occupations,
That hurt none but the hapless student,
Compared with other recreations,
Which bring together the imprudent;

Whose daring revels shock the sight,
When vice and infamy combine,
When drunkenness and dice invite,
As every sense is steep'd in wine.

Not so the methodistic crew,
Who plans of reformation lay:
In humble attitude they sue,
And for the sins of others pray:

Forgetting that their pride of spirit,
Their exultation in their trial,
Detracts most largely from the merit
Of all their boasted self-denial.

---

felt now, but could not, set me pondering, and finally into the train of thought which you have in your hands.—*Byron's Letters*, 1815.—(The verses referred to were those melancholy ones beginning,

"There's not a joy the world can give, like those it takes away."—E.)

[1] The circumstances which lent so peculiar an interest to Lord Byron's introduction to the family of Chaworth are sufficiently explained in the "Notices of his Life." "The young lady herself combined," says the writer, "with the many worldly advantages that encircled her, much personal beauty, and a disposition the most amiable and attaching. Though already fully alive to her charms, it was at this period (1804) that the young poet seems to have drunk deepest of that fascination whose effects were to be so lasting; six short weeks which he passed in her company being sufficient to lay the foundation of a feeling for all life. With the summer holidays ended this dream of his youth. He saw Miss Chaworth once more in the succeeding year, and took his last farewell of her on that hill near Annesley, which, in his poem of 'The Dream,' he describes so happily as 'crowned with a peculiar diadem.'" In August, 1805, she was married to John Musters, Esq.; and died at Wiverton Hall, in February, 1832, in consequence, it is believed, of the alarm and danger to which she had been exposed during the sack of Colwick Hall by a party of rioters from Nottingham. The unfortunate lady had been in a feeble state of health for several years, and she and her daughter were obliged to take shelter from the violence of the mob in a shrubbery, where, partly from cold, partly from terror, her constitution sustained a shock which it wanted vigour to resist.—E.

[2] The Diable Boiteux of Lesage, where Asmodeus, the demon, places Don Cleofas on an elevated situation, and unroofs the houses for inspection.

[3] On the death of Mr. Pitt, in January, 1806, Lord Henry Petty and Lord Palmerston were candidates to present the University of Cambridge in parliament.—E.

[4] The fourth and fifth stanzas ran, in the private volume, thus:—

"One on his power and place depends,
The other on—the Lord knows what!
Each to some eloquence pretends,
Though neither will convince by that.

"The first, indeed, may not demur;
Fellows are sage reflecting men," etc.—E.

[5] Edward-Harvey Hawke, third Lord Hawke.

[6] Seale's publication on Greek Metres displays considerable talent and ingenuity, but, as might be expected in so difficult a work, is not remarkable for accuracy.

[7] The Latin of the schools is of the *canine species*, and not very intelligible.

[8] The discovery of Pythagoras, that the square of the hypothenuse is equal to the squares of the other two sides of a right-angled triangle.

'T is morn :—from these I turn my sight.
What scene is this which meets the eye?
A numerous crowd, array'd in white,[1]
Across the green in numbers fly.

Loud rings in air the chapel bell;
'T is hush'd :—what sounds are these I hear?
The organ's soft celestial swell
Rolls deeply on the listening ear.

To this is join'd the sacred song,
The royal minstrel's hallow'd strain;
Though he who hears the music long
Will never wish to hear again.

Our choir would scarcely be excused,
Even as a band of raw beginners;
All mercy now must be refused
To such a set of croaking sinners.

If David, when his toils were ended,
Had heard these blockheads sing before him,
To us his psalms had ne'er descended,—
In furious mood he would have tore 'em.

The luckless Israelites, when taken
By some inhuman tyrant's order,
Were ask'd to sing, by joy forsaken,
On Babylonian river's border.

Oh! had they sung in notes like these,
Inspired by stratagem or fear,
They might have set their hearts at ease:
The devil a soul had stay'd to hear.

But if I scribble longer now,
The deuce a soul will stay to read:
My pen is blunt, my ink is low;
'T is almost time to stop, indeed.

Therefore, farewell, old Granta's spires!
No more, like Cleofas, I fly;
No more thy theme my muse inspires:
The reader's tired, and so am I.

1806.

ON A DISTANT VIEW OF THE VILLAGE AND SCHOOL OF HARROW ON THE HILL.

Oh! mihi praeteritos referat si Jupiter annos.—Virgil.

Ye scenes of my childhood, whose loved recollection
Embitters the present, compared with the past;
Where science first dawn'd on the powers of reflection,
And friendships were form'd, too romantic to last;[2]

Where fancy yet joys to retrace the resemblance
Of comrades, in friendship and mischief allied;
How welcome to me your ne'er fading remembrance,
Which rests in the bosom, though hope is denied!

Again I revisit the hills where we sported,
The streams where we swam, and the fields where we fought;[3]
The school where, loud warn'd by the bell, we resorted,
To pore o'er the precepts by pedagogues taught.

Again I behold where for hours I have ponder'd,
As reclining, at eve, on yon tombstone[4] I lay;
Orround the steep brow of the churchyard I wander'd,
To catch the last gleam of the sun's setting ray.

I once more view the room, with spectators surrounded,
Where, as Zanga,[5] I trod on Alonzo o'erthrown;
While, to swell my young pride, such applauses resounded,
I fancied that Mossop[6] himself was outshone:

Or, as Lear, I pour'd forth the deep imprecation,
By my daughters of kingdom and reason deprived;
Till, fired by loud plaudits[7] and self-adulation,
I regarded myself as a Garrick revived.

Ye dreams of my boyhood, how much I regret you!
Unfaded your memory dwells in my breast;
Though sad and deserted, I ne'er can forget you:
Your pleasures may still be in fancy possest.

To Ida full oft may remembrance restore me,[8]
While fate shall the shades of the future unroll!
Since darkness o'ershadows the prospect before me,
More dear is the beam of the past to my soul.

But if, through the course of the years which await me,
Some new scene of pleasure should open to view,
I will say, while with rapture the thought shall elate me,
"Oh! such were the days which my infancy knew."

1806.

TO M——.

Oh! did those eyes, instead of fire,
With bright but mild affection shine,
Though they might kindle less desire,
Love, more than mortal, would be thine.

---

[1] On a saint's day, the students wear surplices in chapel.

[2] "My school-friendships were with me *passions* (for I was always violent), but I do not know that there is one which has endured (to be sure some have been cut short by death) till now."—*Diary*, 1821.

[3] "At Harrow I fought my way very fairly. I think I lost but one battle out of seven."—*Ibid.*

[4] They show a tomb in the churchyard at Harrow, commanding a view over Windsor, which was so well known to be his favourite resting-place, that the boys called it "Byron's Tomb;" and here, they say, he used to sit for hours, wrapt up in thought.—E.

[5] For the display of his declamatory powers, on the speech-days, he selected always the most vehement passages; such as the speech of Zanga over the body of Alonzo, and Lear's address to the storm.—E.

[6] Mossop, a contemporary of Garrick, famous for his performance of Zanga.

[7] "My grand patron, Dr. Drury, had a great notion that I should turn out an orator, from my fluency, my turbulence, my voice, my copiousness of declamation, and my action."—*Diary*.

[8] In the private volume the two last stanzas ran—

"I thought this poor brain, fever'd even to madness,
Of tears, as of reason, for ever was drain'd;
But the drops which now flow down this bosom of sadness,
Convince me the springs have some moisture remain'd.

"Sweet scenes of my childhood! your blest recollection
Has wrung from these eyelids, to weeping long dead,
In torrents the tears of my warmest affection,
The last and the fondest I ever shall shed."

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For thou art form'd so heavenly fair,
  Howe'er those orbs may wildly beam,
We must admire, but still despair;
  That fatal glance forbids esteem.

When Nature stamp'd thy beauteous birth,
  So much perfection in thee shone,
She fear'd that, too divine for earth,
  The skies might claim thee for their own:

Therefore, to guard her dearest work,
  Lest angels might dispute the prize,
She bade a secret lightning lurk
  Within those once celestial eyes.

These might the boldest sylph appal,
  When gleaming with meridian blaze;
Thy beauty must enrapture all;
  But who can dare thine ardent gaze?

'T is said that Berenice's hair
  In stars adorns the vault of heaven;
But they would ne'er permit thee there,
  Thou wouldst so far outshine the seven.

For did those eyes as planets roll,
  Thy sister-lights would scarce appear:
E'en suns, which systems now control,
  Would twinkle dimly through their sphere.[5]

1806.

TO WOMAN.

Woman! experience might have told me
That all must love thee who behold thee;
Surely experience might have taught
Thy firmest promises are nought;
But, placed in all thy charms before me,
All I forget, but to adore thee.
Oh, memory! thou choicest blessing,
When join'd with hope, when still possessing;
But how much cursed by every lover,
When hope is fled and passion's over.
Woman, that fair and fond deceiver,
How prompt are striplings to believe her!
How throbs the pulse when first we view
The eye that rolls in glossy blue,
Or sparkles black, or mildly throws
A beam from under hazel brows!
How quick we credit every oath,
And hear her plight the willing troth!
Fondly we hope 't will last for aye,
When lo! she changes in a day.
This record will for ever stand,
"Woman, thy vows are traced in sand."[6]

TO M. S. G.

When I dream that you love me, you 'll surely forgive,
  Extend not your anger to sleep;
For in visions alone your affection can live,—
  I rise, and it leaves me to weep.

Then, Morpheus! envelope my faculties fast,
  Shed o'er me your languor benign;
Should the dream of to-night but resemble the last,
  What rapture celestial is mine!

They tell us that slumber, the sister of death,
  Mortality's emblem is given;
To fate how I long to resign my frail breath,
  If this be a foretaste of heaven!

Ah! frown not, sweet lady, unbend your soft brow,
  Nor deem me too happy in this;
If I sin in my dream, I atone for it now,
  Thus doom'd but to gaze upon bliss.

Though in visions, sweet lady, perhaps you may smile,
  Oh! think not my penance deficient!
When dreams of your presence my slumbers beguile,
  To awake will be torture sufficient.

TO MARY,

ON RECEIVING HER PICTURE.[7]

This faint resemblance of thy charms,
  Though strong as mortal art could give,
My constant heart of fear disarms,
  Revives my hopes, and bids me live.

Here I can trace the locks of gold
  Which round thy snowy forehead wave,
The cheeks which sprung from beauty's mould,
  The lips which made me beauty's slave.

Here I can trace—ah, no! that eye,
  Whose azure floats in liquid fire,
Must all the painter's art defy,
  And bid him from the task retire.

Here I behold its beauteous hue:
  But where 's the beam so sweetly straying,[8]
Which gave a lustre to its blue,
  Like Luna o'er the ocean playing?

Sweet copy! far more dear to me,
  Lifeless, unfeeling as thou art,
Than all the living forms could be,
  Save her who placed thee next my heart.

She placed it, sad, with needless fear,
  Lest time might shake my wavering soul,
Unconscious that her image there
  Held every sense in fast control.

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[5] "Two of the fairest stars in all the heaven,
  Having some business, do entreat her eyes
  To twinkle in their spheres till they return."—SHAKSP.

[6] The last line is almost a literal translation from a Spanish proverb.

[7] Of this "Mary," who is not to be confounded with the heiress of Annesley, or "Mary" of Aberdeen, all that has been ascertained is, that she was of an humble, if not equivocal, station in life,—and that she had long light golden hair, "of which," says Moore, "he used to show a lock, as well as her picture, among his friends."—E.

[8] In the private volume—

  But where 's the beam of soft desire?
  Which gave a lustre to its blue,
  Love, only love, could e'er inspire.—E.

Through hours, through years, through time, 't will cheer;
My hope, in gloomy moments, raise;
In life's last conflict 't will appear,
And meet my fond expiring gaze.

TO LESBIA.

Lesbia! since far from you I've ranged,
Our souls with fond affection glow not;
You say 't is I, not you, have changed;
I'd tell you why,—but yet I know not.

Your polish'd brow no cares have crost;
And, Lesbia! we are not much older
Since, trembling, first my heart I lost,
Or told my love, with hope grown bolder.

Sixteen was then our utmost age,
Two years have lingering past away, love!
And now new thoughts our minds engage;
At least I feel disposed to stray, love!

'T is I that am alone to blame,
I that am guilty of love's treason;
Since your sweet breast is still the same,
Caprice must be my only reason.

I do not, love! suspect your truth,
With jealous doubt my bosom heaves not;
Warm was the passion of my youth,
One trace of dark deceit it leaves not.

No, no, my flame was not pretended;
For, oh! I loved you most sincerely;
And—though our dream at last is ended—
My bosom still esteems you dearly.

No more we meet in yonder bowers;
Absence has made me prone to roving;
But older, firmer hearts than ours
Have found monotony in loving.

Your cheek's soft bloom is unimpair'd,
New beauties still are daily bright'ning,
Your eye for conquest beams prepared,
The forge of love's resistless lightning.

Arm'd thus, to make their bosoms bleed,
Many will throng to sigh like me, love!
More constant they may prove, indeed;
Fonder, alas! they ne'er can be, love!

LINES ADDRESSED TO A YOUNG LADY.

[As the author was discharging his pistols in a garden, two ladies passing near the spot were alarmed by the sound of a bullet hissing near them; to one of whom the following stanzas were addressed the next morning.][1]

Doubtless, sweet girl! the hissing lead,
Wafting destruction o'er thy charms,
And hurtling[2] o'er thy lovely head,
Has fill'd that breast with fond alarms.

Surely some envious demon's force,
Vex'd to behold such beauty here,
Impell'd the bullet's viewless course,
Diverted from its first career.

Yes! in that nearly-fatal hour
The ball obey'd some hell-born guide;
But Heaven, with interposing power,
In pity turn'd the death aside.

Yet, as perchance one trembling tear
Upon that thrilling bosom fell,
Which I, the unconscious cause of fear,
Extracted from its glistening cell:

Say, what dire penance can atone
For such an outrage done to thee!
Arraign'd before thy beauty's throne,
What punishment wilt thou decree?

Might I perform the judge's part,
The sentence I should scarce deplore;
It only would restore a heart
Which but belong'd to thee before.

The least atonement I can make
Is to become no longer free,
Henceforth I breathe but for thy sake,
Thou shalt be all in all to me.

But thou, perhaps, mayst now reject
Such expiation of my guilt:
Come then, some other mode elect;
Let it be death, or what thou wilt.

Choose then, relentless! and I swear
Nought shall thy dread decree prevent;
Yet hold—one little word forbear!
Let it be aught but banishment.

LOVE'S LAST ADIEU.

Αει, δ' ἀπ' ἀκμῆς φεύγει.—ANACREON.

The roses of love glad the garden of life,
Though nurtured 'mid weeds dropping pestilent dew,
Till time crops the leaves with unmerciful knife,
Or prunes them for ever, in love's last adieu!

In vain with endearments we soothe the sad heart,
In vain do we vow for an age to be true;
The chance of an hour may command us to part,
Or death disunite us in love's last adieu!

Still Hope, breathing peace through the grief-swollen breast,
Will whisper, "Our meeting we yet may renew:"
With this dream of deceit half our sorrow's repress,
Nor taste we the poison of love's last adieu!

Oh! mark yon yon pair: in the sunshine of youth
Love twined round their childhood his flow'rs as they grew;

---

[1] The occurrence took place at Southwell, and the beautiful lady to whom the lines were addressed was Miss Houson.—E.

[2] This word is used by Gray, in his poem to the Fatal Sisters:—

"Iron sleet of arrowy shower
Hurtles through the darken'd air."

They flourish awhile in the season of truth,
Till chill'd by the winter of love's last adieu!

Sweet lady! why thus doth a tear steal its way
Down a cheek which outrivals thy bosom in hue?
Yet why do I ask?—to distraction a prey,
Thy reason has perished with love's last adieu!

Oh! who is yon misanthrope, shunning mankind?
From cities to caves of the forest he flew;
There, raving, he howls his complaint to the wind;
The mountains reverberate love's last adieu!

Now hate rules a heart which, in love's easy chains,
Once passion's tumultuous blandishments knew;
Despair now inflames the dark tide of his veins;
He ponders in frenzy on love's last adieu!

How he envies the wretch with a soul wrapt in steel!
His pleasures are scarce, yet his troubles are few,
Who laughs at the pang that he never can feel,
And dreads not the anguish of love's last adieu!

Youth flies, life decays, even hope is o'ercast;
No more with love's former devotion we sue;
He spreads his young wing, he retires with the blast;
The shroud of affection is love's last adieu!

In this life of probation for rapture divine,
Astrea declares that some penance is due;
From him who has worshipp'd at love's gentle shrine,
The atonement is ample in love's last adieu!

Who kneels to the god, on his altar of light
Must myrtle and cypress alternately strew:
His myrtle, an emblem of purest delight;
His cypress, the garland of love's last adieu!

DAMÆTAS.

In law an infant,[1] and in years a boy,
In mind a slave to every vicious joy;
From every sense of shame and virtue wean'd;
In lies an adept, in deceit a fiend;
Versed in hypocrisy, while yet a child;
Fickle as wind, of inclinations wild;
Woman his dupe, his heedless friend a tool;
Old in the world, though scarcely broke from school;
Damætas ran through all the maze of sin,
And found the goal when others just begin:
Even still conflicting passions shake his soul,
And bid him drain the dregs of pleasure's bowl;
But, pall'd with vice, he breaks his former chain,
And what was once his bliss appears his bane.[2]

TO MARION.

Marion! why that pensive brow?
What disgust to life hast thou?
Change that discontented air;
Frowns become not one so fair.
'T is not love disturbs thy rest,
Love 's a stranger to thy breast;
He in dimpling smiles appears,
Or mourns in sweetly timid tears,
Or bends the languid eyelid down,
But shuns the cold forbidding frown.
Then resume thy former fire,
Some will love, and all admire;
While that icy aspect chills us,
Nought but cool indifference thrills us.
Wouldst thou wandering hearts beguile,
Smile at least, or seem to smile.
Eyes like thine were never meant
To hide their orbs in dark restraint;
Spite of all thou fain wouldst say,
Still in truant beams they play.
Thy lips—but here my modest Muse
Her impulse chaste must needs refuse:
She blushes, curtsies, frowns,—in short she
Dreads lest the subject should transport me;
And, flying off in search of reason,
Brings prudence back in proper season.
All I shall therefore say (whate'er
I think, is neither here nor there)
Is, that such lips, of looks endearing,
Were form'd for better things than sneering.
Of soothing compliments divested,
Advice at least 'a disinterested;
Such is my artless song to thee,
From all the flow of flattery free;
Counsel like mine is as a brother's,
My heart is given to some others;
That is to say, unskill'd to cozen,
It shares itself among a dozen.
Marion, adieu! oh, prithee slight not
This warning, though it may delight not;
And, lest my precepts be displeasing
To those who think remonstrance teasing,
At once I 'll tell thee our opinion
Concerning woman's soft dominion:
Howe'er we gaze with admiration
On eyes of blue, or lips carnation,
Howe'er the flowing locks attract us,
Howe'er those beauties may distract us,
Still fickle, we are prone to rove,
These cannot fix our souls to love:
It is not too severe a stricture
To say they form a pretty picture;
But, wouldst thou see the secret chain
Which binds us in your humble train,
To hail you queens of all creation,
Know, in a word, 't is ANIMATION.

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[1] In law every person is an infant who has not attained the age of twenty-one.

[2] "When I went up to Trinity, in 1805, at the age of seventeen and a half, I was miserable and untoward to a degree. I was wretched at leaving Harrow—wretched at going to Cambridge instead of Oxford—wretched from some private domestic circumstances of different kinds; and, consequently, about as unsocial as a wolf taken from the troop." *Diary.*—Mr. Moore adds, "The sort of life which young Byron led at this period, between the dissipations of London and of Cambridge, without a home to welcome, or even the roof of a single relative to receive him, was but little calculated to render him satisfied either with himself or

TO A LADY

WHO PRESENTED TO THE AUTHOR A LOCK OF HAIR BRAIDED WITH HIS OWN, AND APPOINTED A NIGHT IN DECEMBER TO MEET HIM IN THE GARDEN.[1]

These locks, which fondly thus entwine,
Io firmer chains our hearts confine,
Than all the unmeaning protestatioos
Which swell with nonsense love orations.
Our love is fix'd, I think we 've proved it,
Nor time, nor place, nor art have moved it;
Then wherefore should we sigh and whine,
With groundless jealousy repine,
With silly whims and fancies frantic,
Merely to make our love romantic?
Why should you weep like Lydia Languish,
And fret, with self-created anguish;
Or doom the lover you have chosen,
On winter nights to sigh half frozen
In leafless shades to sue for pardon,
Only because the sceoe 's a garden?
For gardens seem, by one consent,
Since Shakspeare set the precedent,
Since Juliet first declared her passion,
To form the place of assignation.[2]
Oh! would some modern muse inspire,
And seat her by a sea-coal fire:
Or had the bard at Christmas written,
And laid the scene of love lo Britain,
He surely, in commiseration,
Had changed the place of declaration.
In Italy I've no objection;
Warm nights are proper for reflection;
But here our climate is so rigid,
That love itself is rather frigid.
Thiok on our chilly situation,
And curb this rage for imitatioo;
Then let us meet, as oft we 've done,
Beneath the influence of the sun;
Or, if at midnight I must meet you,
Within your mansioo let me greet yoo:
There we can love for hours together,
Much better, in such snowy weather,
Than placed in ell the Arcadien groves
That ever witness'd rural loves;
Then, if my passion fail to please,
Next night I 'll be content to freeze;
No more I 'll give a loose to laughter,
But curse my fate for ever after.[3]

OSCAR OF ALVA.[4]

A TALE.

How sweetly shines, through azure skies,
The lamp of heaven on Lore's shore,
Where Alva's hoary turrets rise,
And hear the din of arms no more.

But often has yon rolling moon
On Alva's casques of silver play'd,
And view'd, at midoight's sileot noon,
Her chiefs in gleaming mail array'd:

And on the crimson'd rocks beneath,
Which scowl o'er ocean's sullen flow,
Pale in the scatter'd ranks of death,
She saw the gasping warrior low;

While many en eye, which ne'er again
Could mark the rising orb of day,
Turn'd feebly from the gory plain,
Beheld in death her fading ray.

Once to those eyes the lamp of Love,
They blest her dear propitious light;
But now she glimmer'd from above,
A sad, funereal torch of night.

Faded is Alva's noble race,
And gray her towers are seen afar;
No more her heroes urge the chase,
Or roll the crimson tide of war.

But who was last of Alva's clan?
Why grows the moss on Alva's stone?
Her towers resound no steps of man,
They echo to the gale alone.

And when that gale is fierce and high,
A sound is heard in yonder hall;
It rises hoarsely through the sky,
And vibrates o'er the mouldering wall.

Yes, wheo the eddying tempest sighs,
It shakes the shield of Oscar brave;
Bot there no more his banners rise,
No more his plumes of sable wave.

Fair shooe the sun on Oscar's birth,
When Angus hail'd his eldest born;
The vassals round their chieftaio's hearth
Crowd to applaud the happy morn.

---

the world. Unrestricted as he was by deference to any will but his own, even the pleasures to which he was naturally most inclined prematurely palled upon him, for want of those best zests of all enjoyment—rarity and restraint."

[1] See *ante*, p. 18. note.

[2] In the above little piece the author has been accused by some *candid readers* of introducing the name of a lady from whom he was some hundred miles distant at the time this was written; and poor Juliet, who has slept so long in "the tomb of all the Capulets," has been converted, with a trifling alteration of her name, into an English damsel, walking in a garden of their own creation, during the month of *December*, in a village where the author never passed a winter. Such has been the candour of some ingenious critics. We would advise these *liberal* commentators on taste and arbiters of decorum to read *Shakspeare*.

[3] Having heard that a very severe and indelicate censure has been passed on the above poem, I beg leave to refer, in a quotation from an admired work, "Carr's Stranger in France."—"As we were contemplating a painting on a large scale, in which, among other figures, is the uncovered whole length of a warrior, a prudish-looking lady, who seemed to have touched the age of desperation, after having attentively surveyed it through her glass, observed to her party, that there was a great deal of indecorum in that picture. Madame S. shrewdly whispered in my ear, 'that the indecorum was in the remark.'"

[4] The catastrophe of this tale was suggested by the story of "Jeronymo and Lorenzo," in the first volume of Schiller's "Armenian, or the Ghost-Seer." It also bears some resemblance to a scene in the third act of "Macbeth."

They feast upon the mountain deer,
  The pibroch raised its piercing note;*
To gladden more their highland cheer,
  The strains in martial numbers float:

And they who heard the war-notes wild,
  Hoped that one day the pibroch's strain
Should play before the hero's child,
  While he should lead the tartan train.

Another year is quickly past,
  And Angus hails another son;
His natal day is like the last,
  Nor soon the jocund feast was done.

Taught by their sire to bend the bow,
  On Alva's dusky hills of wind,
The boys in childhood chased the roe,
  And left their hounds in speed behind.

But ere their years of youth are o'er,
  They mingle in the ranks of war;
They lightly wheel the bright claymore,
  And send the whistling arrow far.

Dark was the flow of Oscar's hair,
  Wildly it stream'd along the gale;
But Allan's locks were bright and fair,
  And pensive seem'd his cheek, and pale.

But Oscar own'd a hero's soul,
  His dark eye shone through beams of truth:
Allan had early learn'd control,
  And smooth his words had been from youth.

Both, both were brave; the Saxon spear
  Was shiver'd oft beneath their steel;
And Oscar's bosom scorn'd to fear,
  But Oscar's bosom knew to feel;

While Allan's soul belied his form,
  Unworthy with such charms to dwell:
Keen as the lightning of the storm,
  On foes his deadly vengeance fell.

From high Southannon's distant tower
  Arrived a young and noble dame;
With Kenneth's lands to form her dower,
  Glenalvon's blue-eyed daughter came;

And Oscar claim'd the beauteous bride,
  And Angus on his Oscar smiled:
It soothed the father's feudal pride
  Thus to obtain Glenalvon's child.

Hark to the pibroch's pleasing note!
  Hark to the swelling nuptial song!
In joyous strains the voices float,
  And still the choral peal prolong.

See how the heroes' blood-red plumes
  Assembled wave in Alva's hall;
Each youth his varied plaid assumes,
  Attending on their chieftain's call.

It is not war their aid demands,
  The pibroch plays the song of peace;
To Oscar's nuptials throng the bands,
  Nor yet the sounds of pleasure cease.

But where is Oscar? sure 't is late:
  Is this a bridegroom's ardent flame?
While thronging guests and ladies wait,
  Nor Oscar nor his brother came.

At length young Allan join'd the bride:
  "Why comes not Oscar?" Angus said:
"Is he not here?" the youth replied;
  "With me he roved not o'er the glade:

"Perchance, forgetful of the day,
  'T is his to chase the bounding roe;
Or ocean's waves prolong his stay;
  Yet Oscar's bark is seldom slow."

"Oh, no!" the anguish'd sire rejoin'd,
  "Nor chase, nor wave, my boy delay;
Would he to Mora seem unkind?
  Would aught to her impede his way?

"Oh, search, ye chiefs! oh, search around!
  Allan, with these through Alva fly,
Till Oscar, till my son is found;
  Haste, haste, nor dare attempt reply."

All is confusion—through the vale
  The name of Oscar hoarsely rings,
It rises on the murmuring gale,
  Till night expands her dusky wings;

It breaks the stillness of the night,
  But echoes through her shades in vain;
It sounds through morning's misty light,
  But Oscar comes not o'er the plain.

Three days, three sleepless nights, the Chief
  For Oscar search'd each mountain cave;
Then hope is lost; in boundless grief,
  His locks in gray torn ringlets wave.

"Oscar! my son!—thou, God of Heav'n!
  Restore the prop of sinking age!
Or, if that hope no more is given,
  Yield his assassin to my rage.

"Yes, on some desert rocky shore
  My Oscar's whiten'd bones must lie;
Then grant, thou God! I ask no more,
  With him his frantic sire may die!

"Yet he may live,—away, despair!
  Be calm, my soul! he yet may live;
T' arraign my fate, my voice forbear!
  O God! my impious prayer forgive.

What if he live for me no more!
  I sink forgotten in the dust,
The hope of Alva's age is o'er:
  Alas! can pangs like these be just?"

* Lord Byron falls into a very common error, that of mistaking *pibroch*, which means a particular sort of tune, for the instrument on which it is played, the bagpipe. Almost every foreign tourist, Nodier, for example, does the same. The reader will find this little slip noticed in the article from the Edinburgh Review appended to these pages.—E.

Thus did the hapless parent mourn,
Till Time, who soothes severest woe,
Had bade serenity return,
And made the tear-drop cease to flow.

For still some latent hope survived
That Oscar might once more appear;
His hope now droop'd and now revived,
Till Time had told a tedious year.

Days roll'd along, the orb of light
Again had run his destined race;
No Oscar bless'd his father's sight,
And sorrow left a fainter trace.

For youthful Allan still remain'd,
And now his father's only joy:
And Mora's heart was quickly gain'd,
For beauty crown'd the fair-hair'd boy.

She thought that Oscar low was laid,
And Allan's face was wondrous fair;
If Oscar lived, some other maid
Had claim'd his faithless bosom's care.

And Angus said, if one year more
In fruitless hope was pass'd away,
His fondest scruples should be o'er,
And he would name their nuptial day.

Slow roll'd the moons, but blest at last
Arrived the dearly destined morn;
The year of anxious trembling past,
What smiles the lovers' cheeks adorn!

Hark to the pibroch's pleasing note!
Hark to the swelling nuptial soog!
In joyous strains the voices float,
And still the choral peal prolong.

Again the clan, in festive crowd,
Throng through the gate of Alva's hall;
The sounds of mirth re-echo loud,
And all their former joy recall.

But who is he, whose darken'd brow
Glooms in the midst of general mirth?
Before his eye's far fiercer glow
The blue flames curdle o'er the hearth.

Dark is the robe which wraps his form,
And tall his plume of gory red;
His voice is like the rising storm,
But light and trackless is his tread.

'T is noon of night, the pledge goes round,
The bridegroom's health is deeply quaff'd;
With shouts the vaulted roofs resound,
And all combine to hail the draught.

Sudden the stranger-chief arose,
And all the clamorous crowd are hush'd;
And Angus' cheek with wonder glows,
And Mora's tender bosom blush'd.

"Old man!" he cried, "this pledge is done;
Thou saw'st 't was duly drunk by me;
It hail'd the nuptials of thy son:
Now will I claim a pledge from thee.

"While all around is mirth and joy,
To bless thy Allan's happy lot,
Say, hadst thou ne'er another boy?
Say, why should Oscar be forgot?"

"Alas!" the hapless sire replied,
The big tear starting as he spoke,
"When Oscar left my hall, or died,
This aged heart was almost broke.

"Thrice has the earth revolved her course
Since Oscar's form has bless'd my sight;
And Allan is my last resource,
Since martial Oscar's death or flight."

"'T is well," replied the stranger stern,
And fiercely flash'd his rolling eye;
"Thy Oscar's fate I fain would learn;
Perhaps the hero did not die.

"Perchance, if those whom most he loved
Would call, thy Oscar might return;
Perchance the chief has only roved;
For him thy Beltane[1] yet may burn.[2]

"Fill high the bowl the table round,
We will not claim the pledge by stealth;
With wine let every cup be crown'd;
Pledge me departed Oscar's health."

"With all my soul," old Angus said,
And fill'd his goblet to the brim;
"Here's to my boy! alive or dead,
I ne'er shall find a son like him."

"Bravely, old man, this health has sped;
But why does Allan trembling stand?
Come, drink remembrance of the dead,
And raise thy cup with firmer hand."

The crimson glow of Allan's face
Was turn'd at once to ghastly hue;
The drops of death each other chase
Adown in agonizing dew.

Thrice did he raise the goblet high,
And thrice his lips refused to taste;
For thrice he caught the stranger's eye
On his with deadly fury placed.

"And is it thus a brother hails
A brother's fond remembrance here?
If thus affection's strength prevails,
What might we not expect from fear?"

Roused by the sneer, he raised the bowl,
"Would Oscar now could share our mirth!"
Internal fear appall'd his soul;
He said, and dash'd the cup to earth.

---

[1] Beltane Tree, a Highland festival on the first of May, held near fires lighted for the occasion.

[2] *Beal-tain* means the fire of Baal, and the name still preserves the primeval origin of this Celtic superstition.—E.

"'T is he! I hear my murderer's voice!"
Loud shrieks a darkly gleaming form;
"A murderer's voice!" the roof replies,
And deeply swells the bursting storm.

The tapers wink, the chieftains shrink,
The stranger 's gone,—amidst the crew
A form was seen in tartan green,
And tall the shade terrific grew.

His waist was bound with a broad belt round,
His plume of sable stream'd on high;
But his breast was bare, with the red wounds there,
And fix'd was the glare of his glassy eye.

And thrice he smiled, with his eye so wild,
On Angus, bending low the knee;
And thrice he frown'd on a chief on the ground,
Whom shivering crowds with horror see.

The bolts loud roll, from pole to pole,
The thunders through the welkin ring,
And the gleaming form, through the mist of the storm,
Was borne on high by the whirlwind's wing.

Cold was the feast, the revel ceased.
Who lies upon the stony floor?
Oblivion press'd old Angus' breast;
At length his life-pulse throbs once more.

"Away, away! let the leech essay
To pour the light on Allan's eyes:"
His sand is done,—his race is run;
Oh! never more shall Allan rise!

But Oscar's breast is cold as clay,
His locks are lifted by the gale;
And Allan's barbed arrow lay
With him in dark Glentanar's vale.

And whence the dreadful stranger came,
Or who, no mortal wight can tell;
But no one doubts the form of flame,
For Alva's sons knew Oscar well.

Ambition nerved young Allan's hand,
Exulting demons wing'd his dart;
While Envy waved her burning brand,
And pour'd her venom round his heart.

Swift is the shaft from Allan's bow;
Whose streaming life-blood stains his side?
Dark Oscar's sable crest is low,
The dart has drunk his vital tide.

And Mora's eye could Allan move,
She bade his wounded pride rebel:
Alas! that eyes which beam'd with love
Should urge the soul to deeds of hell!

Lo! seest thou not a lonely tomb
Which rises o'er a warrior dead?
It glimmers through the twilight gloom;
Oh! that is Allan's nuptial bed.

Far, distant far, the noble grave
Which held his clan's great ashes stood;
And o'er his corse no banners wave,
For they were stain'd with kindred blood.

What minstrel gray, what hoary bard,
Shall Allan's deeds on harp-strings raise?
The song is glory's chief reward,
But who can strike a murderer's praise?

Unstrung, untouch'd, the harp must stand,
No minstrel dare the theme awake;
Guilt would benumb his palsied hand,
His harp in shuddering chords would break.

No lyre of fame, no hallow'd verse,
Shall sound his glories high in air:
A dying father's bitter curse,
A brother's death-groan echoes there.

THE EPISODE OF NISUS AND EURYALUS.

A PARAPHRASE FROM THE ÆNEID, LIB. IX.

Nisus, the guardian of the portal, stood,
Eager to gild his arms with hostile blood;
Well skill'd in fight the quivering lance to wield,
Or pour his arrows through the embattled field:
From Ida torn, he left his sylvan cave,
And sought a foreign home, a distant grave.
To watch the movements of the Daunian host,
With him Euryalus sustains the post;
No lovelier mien adorn'd the ranks of Troy,
And beardless bloom yet graced the gallant boy;
Though few the seasons of his youthful life,
As yet a novice in the martial strife,
'T was his, with beauty, valour's gifts to share—
A soul heroic, as his form was fair.
These burn with one pure flame of generous love;
In peace, in war, united still they move;
Friendship and glory form their joint reward;
And now combined they hold their nightly guard.

"What god," exclaim'd the first, "instils this fire?
Or, in itself a god, what great desire?
My labouring soul, with anxious thought oppress'd,
Abhors this station of inglorious rest;
The love of fame with this can ill accord,
Be 't mine to seek for glory with my sword.
Seest thou yon camp, with torches twinkling dim,
Where drunken slumbers wrap each lazy limb?
Where confidence and ease the watch disdain,
And drowsy Silence holds her sable reign?
Then hear my thought:—In deep and sullen grief
Our troops and leaders mourn their absent chief.
Now, could the gifts and promised prize be thine,
(The deed, the danger, and the fame be mine)
Were this decreed, beneath yon rising mound,
Methinks, an easy path perchance were found;
Which past, I speed my way to Pallas' walls,
And lead Æneas from Evander's halls."

With equal ardour fired, and warlike joy,
His glowing friend address'd the Dardan boy:—
"These deeds, my Nisus, shalt thou dare alone?
Must all the fame, the peril, be thine own?
Am I by thee despised, and left afar,
As one unfit to share the toils of war?
Not thus his son the great Opheltes taught;

Not thus my sire in Argive combats fought;
Not thus, when Ilion fell by heavenly hate,
I track'd Æneas through the walks of fate:
Thou know'st my deeds, my breast devoid of fear,
And hostile life-drops dim my gory spear.
Here is a soul with hope immortal burns,
And life, ignoble life, for *glory* spurns.
Fame, fame is cheaply earn'd by fleeting breath:
The price of honour is the sleep of death."

Then Nisus,—"Calm thy bosom's fond alarms;
Thy heart beats fiercely to the din of arms.
More dear thy worth and valor than my own,
I swear by him who fills Olympus' throne!
So may I triumph, as I speak the truth,
And clasp again the comrade of my youth!
But should I fall,—and he who dares advance
Through hostile legions must abide by chance,—
If some Rutulian arm, with adverse blow,
Should lay the friend who ever loved thee low,
Live thou; such beauties I would fain preserve,
Thy budding years a lengthen'd term deserve.
When humbled in the dust, let some one be,
Whose gentle eyes will shed one tear for me;
Whose manly arm may snatch me back by force,
Or wealth redeem from foes my captive corse;
Or, if my destiny these last deny,
If in the spoiler's power my ashes lie,
Thy pious care may raise a simple tomb,
To mark thy love, and signalize my doom.
Why should thy doting wretched mother weep
Her only boy, reclined in endless sleep?
Who, for thy sake, the tempest's fury dared,
Who, for thy sake, war's deadly peril shared;
Who braved what woman never braved before,
And left her native for the Latian shore."
"In vain you damp the ardour of my soul,"
Replied Euryalus; "it scorns control!
Hence, let us haste!"—Their brother guards arose,
Roused by their call, nor court again repose;
The pair, buoy'd up on Hope's exulting wing,
Their stations leave, and speed to seek the king.

Now o'er the earth a solemn stillness ran,
And lull'd alike the cares of brute and man;
Save where the Dardan leaders nightly hold
Alternate converse, and their plans unfold.
On one great point the council are agreed,
An instant message to their prince decreed;
Each lean'd upon the lance he well could wield,
And poised with easy arm his ancient shield,
When Nisus and his friend their leave request
To offer something to their high behest.
With anxious tremors, yet unawed by fear,
The faithful pair before the throne appear:
Iulus greets them; at his kind command,
The elder first address'd the hoary band.

"With patience," thus Hyrtacides began
"Attend, nor judge from youth our humble plan.
Where yonder beacons half-expiring beam,
Our slumbering foes of future conquest dream,
Nor heed that we a secret path have traced,
Between the ocean and the portal placed.
Beneath the covert of the blackening smoke,
Whose shade securely our design will cloak,
If you, ye chiefs, and fortune will allow,
We'll bend our course to yonder mountain's brow,
Where Pallas' walls at distance meet the sight,
Seen o'er the glade, when not obscured by night:
Then shall Æneas in his pride return,
While hostile matrons raise their offspring's urn;
And Latian spoils and purpled heaps of dead
Shall mark the havoc of our hero's tread.
Such is our purpose, not unknown the way;
Where yonder torrent's devious waters stray,
Oft have we seen, when hunting by the stream,
The distant spires above the valleys gleam."

Mature in years, for sober wisdom famed,
Moved by the speech, Alethes here exclaim'd,
"Ye parent gods! who rule the fate of Troy,
Still dwells the Dardan spirit in the boy;
When minds like these in striplings thus ye raise,
Yours is the godlike act, be yours the praise;
In gallant youth my fainting hopes revive,
And Ilion's wonted glories still survive."
Then in his warm embrace the boys he press'd,
And, quivering, strain'd them to his aged breast;
With tears the burning cheek of each bedew'd,
And, sobbing, thus his first discourse renew'd:
"What gift, my countrymen, what martial prize
Can we bestow, which you may not despise?
Our deities the first best boon have given—
Internal virtues are the gift of Heaven.
What poor rewards can bless your deeds on earth,
Doubtless await such young, exalted worth.
Æneas and Ascanius shall combine
To yield applause far, far surpassing mine.
Iulus then:—"By all the powers above!
By those Penates who my country love!
By hoary Vesta's sacred fane, I swear,
My hopes are all in you, ye generous pair!
Restore my father to my grateful sight,
And all my sorrows yield to one delight.
Nisus! two silver goblets are thine own,
Saved from Arisba's stately domes o'erthrown:
My sire secured them on that fatal day,
Nor left such bowls an Argive robber's prey:
Two massy tripods, also, shall be thine;
Two talents polish'd from the glittering mine;
An ancient cup, which Tyrian Dido gave,
While yet our vessels press'd the Punic wave.
But when the hostile chiefs at length bow down,
When great Æneas wears Hesperia's crown,
The casque, the buckler, and the fiery steed
Which Turnus guides with more than mortal speed,
Are thine; no envious lot shall then be cast,
I pledge my word, irrevocably past:
Nay more, twelve slaves, and twice six captive dames,
To soothe thy softer hours with amorous flames,
And all the realms which now the Latians sway,
The labours of to-night shall well repay.

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But thou, my generous youth, whose tender years
Are near my own, whose worth my heart reveres,
Henceforth affection, sweetly thus begun,
Shall join our bosoms and our souls in one;
Without thy aid, no glory shall be mine;
Without thy dear advice, no great design;
Alike through life esteem'd, thou godlike boy,
In war my bulwark, and in peace my joy."

To him Euryalus:—"No day shall shame
The rising glories which from this I claim.
Fortune may favour, or the skies may frown,
But valour, spite of fate, obtains renown.
Yet, ere from hence our eager steps depart,
One boon I beg, the nearest to my heart:
My mother, sprung from Priam's royal line,
Like thine ennobled, hardly less divine,
Nor Troy nor king Acestes' realms restrain
Her feeble age from dangers of the main;
Alone she came, all selfish fears above,
A bright example of maternal love.
Unknown the secret enterprise I brave,
Lest grief should bend my parent to the grave;
From this alone no fond adieus I seek,
No fainting mother's lips have press'd my cheek;
By gloomy night and thy right hand I vow,
Her parting tears would shake my purpose now:
Do thou, my prince, her failing age sustain;
In thee her much-loved child may live again;
Her dying hours with pious conduct bless,
Assist her wants, relieve her fond distress:
So dear a hope must all my soul inflame,
To rise in glory, or to fall in fame."
Struck with a filial care so deeply felt,
In tears at once the Trojan warriors melt:
Faster than all, Iulus' eyes o'erflow;
Such love was his, and such had been his woe.
"All thou hast ask'd, receive," the prince replied;
"Not this alone, but many a gift beside.
To cheer thy mother's years shall be my aim,
Creusa's[1] style but wanting to the dame.
Fortune an adverse wayward course may run,
But bless'd thy mother in so dear a son.
Now, by my life!—my sire's most sacred oath—
To thee I pledge my full, my firmest troth,
All the rewards which once to thee were vow'd,
If thou shouldst fall, on her shall be bestow'd."
Thus spoke the weeping prince, then forth to view
A gleaming falchion from the sheath he drew;
Lycaon's utmost skill had graced the steel,
For friends to envy and for foes to feel;
A tawny hide, the Moorish lion's spoil,
Slain 'midst the forest, in the hunter's toil,
Mnestheus, to guard the elder youth, bestows,
And old Alethes' casque defends his brows.
Arm'd, thence they go, while all the assembled train,
To aid their cause, implore the gods in vain.
More than a boy, in wisdom and in grace,
Iulus holds amidst the chiefs his place:
His prayer he sends; but what can prayers avail,
Lost in the murmurs of the sighing gale?

The trench is pass'd, and, favour'd by the night,
Through sleeping foes they wheel their wary flight.
When shall the sleep of many a foe be o'er?
Alas! some slumber who shall wake no more!
Chariots and bridles, mix'd with arms, are seen;
And flowing flasks, and scatter'd troops between:
Bacchus and Mars to rule the camp combine;
A mingled chaos this of war and wine.
"Now," cries the first, "for deeds of blood prepare,
With me the conquest and the labour share:
Here lies our path; lest any hand arise,
Watch thou, while many a dreaming chieftain dies:
I'll carve our passage through the heedless foe,
And clear thy road with many a deadly blow."
His whispering accents then the youth repress'd,
And pierced proud Rhamnes through his panting breast:
Stretch'd at his ease, the incautious king reposed;
Debauch, and not fatigue, his eyes had closed:
To Turnus dear, a prophet and a prince,
His omens more than augur's skill evince;
But he, who thus foretold the fate of all,
Could not avert his own untimely fall.
Next, Remus' armour-bearer, hapless, fell,
And three unhappy slaves the carnage swell;
The charioteer along his courser's sides
Expires, the steel his sever'd neck divides;
And, last, his lord is number'd with the dead:
Bounding convulsive, flies the gasping head;
From the swoll'n veins the blackening torrents pour;
Stain'd is the couch and earth with clotting gore.
Young Lamyrus and Lamus next expire,
And gay Serranus, fill'd with youthful fire;
Half the long night in childish games was pass'd;
Lull'd by the potent grape, he slept at last:
Ah! happier far had he the morn survey'd,
And till Aurora's dawn his skill display'd.

In slaughter'd folds, the keepers lost in sleep,
His hungry fangs a lion thus may steep;
'Mid the sad flock, at dead of night he prowls,
With murder glutted, and in carnage rolls:
Insatiate still, through teeming herds he roams;
In seas of gore the lordly tyrant foams.

Nor less the other's deadly vengeance came,
But falls on feeble crowds without a name;
His wound unconscious Fanus scarce can feel,
Yet wakeful Rhæsus sees the threatening steel;
His coward breast behind a jar he hides,
And vainly in the weak defence confides;
Full in his heart, the falchion search'd his veins,
The reeking weapon bears alternate stains;
Through wine and blood, commingling as they flow,
One feeble spirit seeks the shades below.
Now where Messapus dwelt they bend their way,
Whose fires emit a faint and trembling ray;
There, unconfined, behold each grazing steed,

[1] The mother of Iulus, lost on the night when Troy was taken.

Unwatch'd, unheeded, on the herbage feed:
Brave Nisus here arrests his comrade's arm,
Too flush'd with carnage, and with conquest warm:
"Hence let us haste, the dangerous path is pass'd;
Full foes enough to-night have breathed their last:
Soon will the day those eastern clouds adorn;
Now let us speed, nor tempt the rising morn."

What silver arms, with various art emboss'd,
What bowls and mantles in confusion toss'd,
They leave regardless! yet one glittering prize
Attracts the younger hero's wandering eyes;
The gilded harness Rhamnes' coursers felt,
The gems which stud the monarch's golden belt:
This from the pallid corse was quickly torn,
Once by a line of former chieftains worn.
The exulting boy the studded girdle wears,
Messapus' helm his head in triumph bears,
Then from the tents their cautious steps they bend,
To seek the vale where safer paths extend.

Just at this hour, a band of Latian horse
To Turnus' camp pursue their destined course:
While the slow foot their tardy march delay,
The knights, impatient, spur along the way:
Three hundred mail-clad men, by Volscens led,
To Turnus with their master's promise sped:
Now they approach the trench, and view the walls,
When, on the left, a light reflection falls;
The plunder'd helmet, through the waning night,
Sheds forth a silver radiance, glancing bright.
Volscens with question loud the pair alarms:—
"Stand, stragglers! stand! why early thus in arms?
From whence, to whom?"—He meets with no reply;
Trusting the covert of the night, they fly:
The thicket's depth with hurried pace they tread,
While round the wood the hostile squadron spread.

With brakes entangled, scarce a path between,
Dreary and dark appears the sylvan scene:
Euryalus his heavy spoils impede,
The boughs and winding turns his steps mislead;
But Nisus scours along the forest's maze
To where Latinus' steeds in safety graze,
Then backward o'er the plain his eyes extend,
On every side they seek his absent friend.
"O God! my boy," he cries, "of me bereft,
In what impending perils are thou left!"
Listening he runs—above the waving trees,
Tumultuous voices swell the passing breeze;
The war-cry rises, thundering hoofs around
Wake the dark echoes of the trembling ground.
Again he turns, of footsteps hears the noise;
The sound elates, the sight his hope destroys:
The hapless boy a ruffian train surround,
While lengthening shades his weary way confound;
Him with loud shouts the furious knights pursue,
Struggling in vain, a captive to the crew.
What can his friend 'gainst thronging numbers dare?
Ah! must he rush, his comrade's fate to share?
What force, what aid, what stratagem essay,
Back to redeem the Latian spoiler's prey?
His life a votive ransom nobly give,
Or die with him for whom he wished to live?
Poising with strength his lifted lance on high,
On Luna's orb he cast his frenzied eye:
"Goddess serene, transcending every star!
Queen of the sky, whose beams are seen afar!
By night heaven owns thy sway, by day the grove,
When, as chaste Dian, here thou deign'st to rove:
If e'er myself, or sire, have sought to grace
Thine altars with the produce of the chase,
Speed, speed my dart to pierce yon vaunting crowd,
To free my friend, and scatter far the proud."
Thus having said, the hissing dart he flung;
Through parted shades the hurtling weapon sung;
The thirsty point in Sulmo's entrails lay,
Transfix'd his heart, and stretch'd him on the clay:
He sobs, he dies,—the troop in wild amaze,
Unconscious whence the death, with horror gaze.
While pale they stare, through Tagus' temples riven,
A second shaft with equal force is driven;
Fierce Volscens rolls around his lowering eyes;
Veil'd by the night, secure the Trojan lies.
Burning with wrath, he view'd his soldiers fall.
"Thou youth accurst, thy life shall pay for all!"
Quick from the sheath his flaming glaive he drew,
And, raging, on the boy defenceless flew.
Nisus no more the blackening shades conceals,
Forth, forth he starts, and all his love reveals;
Aghast, confused, his fears to madness rise,
And pour these accents, shrieking as he flies:
"Me, me,—your vengeance hurl on me alone;
Here sheathe the steel, my blood is all your own.
Ye starry spheres! thou conscious Heaven! attest!
He could not—durst not—lo! the guile confest!
All, all was mine,—his early fate suspend;
He only loved too well his hapless friend:
Spare, spare, ye chiefs! from him your rage remove,
His fault was friendship, all his crime was love."
He pray'd in vain; the dark assassin's sword
Pierced the fair side, the snowy bosom gored;
Lowly to earth inclines his plume-clad crest;
And sanguine torrents mantle o'er his breast:
As some young rose, whose blossom scents the air,
Languid in death, expires beneath the share;
Or crimson poppy, sinking with the shower,
Declining gently, falls a fading flower;
Thus, sweetly drooping, bends his lovely head,
And lingering beauty hovers round the dead.

But fiery Nisus stems the battle's tide,
Revenge his leader, and despair his guide;
Volscens he seeks amidst the gathering host,
Volcens must soon appease his comrade's ghost;
Steel, flashing, pours on steel, foe crowds on foe;
Rage nerves his arm, fate gleams in every blow;
In vain beneath unnumber'd wounds he bleeds,
Nor wounds, nor death, distracted Nisus heeds;
In viewless circles wheel'd, his falchion flies,
Nor quits the hero's grasp till Volscens dies;
Deep in his throat its end the weapon found,
The tyrant's soul fled groaning through the wound.

Thus Nisus all his fond affection proved—
Dying, revenged the fate of him he loved;
Then on his bosom sought his wonted place,
And death was heavenly in his friend's embrace!

Celestial pair! if aught my verse can claim,
Wafted on Time's broad pinion, yours is fame!
Ages on ages shall your fate admire,
No future day shall see your names expire,
While stands the Capitol, immortal dome!
And vanquish'd millions hail their empress, Rome!

TRANSLATION FROM THE MEDEA OF EURIPIDES.

[Ἔρωτες ὑστερ μεν ἀγαν, κ. τ. λ.]

When fierce conflicting passions urge
The breast where love is wont to glow,
What mind can stem the stormy surge
Which rolls the tide of human woe?
The hope of praise, the dread of shame,
Can rouse the tortured breast no more;
The wild desire, the guilty flame,
Absorbs each wish it felt before.

But if affection gently thrills
The soul, by purer dreams possest,
The pleasing balm of mortal ills
In love can soothe the aching breast:
If thus thou comest in disguise,
Fair Venus! from thy native heaven,
What heart unfeeling would despise
The sweetest boon the gods have given?

But never from thy golden bow
May I beneath the shaft expire!
Whose creeping venom, sure and slow,
Awakes an all-consuming fire:
Ye racking doubts! ye jealous fears!
With others wage internal war;
Repentance, source of future tears,
From me be ever distant far!

May no distracting thoughts destroy
The holy calm of sacred love!
May all the hours he wing'd with joy,
Which hover faithful hearts above!
Fair Venus! on thy myrtle shrine
May I with some fond lover sigh,
Whose heart may mingle pure with mine—
With me to live, with me to die!

My native soil! beloved before,
Now dearer as my peaceful home,
Ne'er may I quit thy rocky shore,
A hapless banish'd wretch to roam!
This very day, this very hour,
May I resign this fleeting breath,
Nor quit my silent humble bower;—
A doom to me far worse than death.

Have I not heard the exile's sigh,
And seen the exile's silent tear,
Through distant climes condemn'd to fly,
A pensive weary wanderer here?
Ah! hapless dame! no sire bewails,
No friend thy wretched fate deplores,
No kindred voice with rapture hails
Thy steps within a stranger's doors.

Perish the fiend whose iron heart,
To fair affection's truth unknown,
Bids her he fondly loved depart,
Unpitied, helpless, and alone;
Who ne'er unlocks, with silver key,[2]
The milder treasures of his soul,—
May such a fiend be far from me,
And ocean's storms between us roll!

THOUGHTS SUGGESTED BY A COLLEGE EXAMINATION.

High in the midst, surrounded by his peers,
MAGNUS[3] his ample front sublime uprears:
Placed on his chair of state, he seems a god,
While Sophs and Freshmen tremble at his nod.
As all around sit wrapt in speechless gloom,
His voice in thunder shakes the sounding dome,
Denouncing dire reproach to luckless fools,
Unskill'd to plod in mathematic rules.

Happy the youth in Euclid's axioms tried,
Though little versed in any art beside;
Who, scarcely skill'd an English line to pen,
Scans Attic metres with a critic's ken.
What! though he knows not how his fathers bled,
When civil discord piled the fields with dead,
When Edward bade his conquering bands advance,
Or Henry trampled on the crest of France;
Though marvelling at the name of Magna Charta,
Yet well he recollects the laws of Sparta;
Can tell what edicts sage Lycurgus made,
While Blackstone's on the shelf neglected laid;
Of Grecian dramas vaunts the deathless fame,
Of Avon's bard remembering scarce the name.

Such is the youth whose scientific pate
Class-honours, medals, fellowships, await;

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[1] Medea, who accompanied Jason to Corinth, was deserted by him for the daughter of Creon, king of that city. The chorus from which this is taken here addresses Medea; though a considerable liberty is taken with the original, by expanding the idea, as also in some other parts of the translation.

[2] The original is Καθαρὰν ἀνοίξαντε κλῆδα φρενῶν;" literally "disclosing the bright key of the mind."

[3] No reflection is here intended against the person mentioned under the name of Magnus. He is merely represented as performing an unavoidable function of his office. Indeed, such an attempt could only recoil upon myself: as that gentleman is now as much distinguished by his eloquence, and the dignified propriety with which he fills his situation, as he was in his younger days for wit and conviviality.

[Dr. William Lort Mansel was, in 1798, appointed to the headship of Trinity College, by Mr. Pitt. He was indebted to the influence of his fellow collegian, the late Mr. Perceval, for his subsequent promotion to the see of Bristol. He is supposed to have materially assisted in the "Pursuits of Literature." His Lordship died at Trinity Lodge, in June, 1820.—E.]

Or even, perhaps, the declamation prize,
If to such glorious height he lifts his eyes.
But, lo! no common orator can hope
The envied silver cup within his scope.
Not that our heads much eloquence require,
The ATHENIAN's[1] glowing style, or Tully's fire.
A manner clear or warm is useless, since
We do not try by speaking to convince.
Be other orators of pleasing proud:
We speak to please ourselves, not move the crowd:
Our gravity prefers the muttering tone,
A proper mixture of the squeak and groan;
No borrow'd grace of action must be seen,
The slightest motion would displease the Dean;[2]
Whilst every staring graduate would prate
Against what he could never imitate.

The man who hopes to obtain the promised cup,
Must in one posture stand, and ne'er look up,
Nor stop, but rattle over every word—
No matter what, so it can not be heard.
Thus let him hurry on, nor think to rest:
Who speaks the fastest 's sure to speak the best;
Who utters most within the shortest space,
May safely hope to win the wordy race.

The sons of science these, who, thus repaid,
Linger in ease in Granta's sluggish shade;
Where, on Cam's sedgy banks, supine they lie,
Unknown, unhonour'd live, unwept for die:
Dull as the pictures which adorn their halls,
They think all learning fix'd within their walls:
In manners rude, in foolish forms precise,
All modern arts affecting to despise;
Yet prizing Bentley's, Brunck's, or Porson's[3] note,
More than the verse on which the critic wrote:
Vain as their honours, heavy as their ale,
Sad as their wit, and tedious as their tale;
To friendship dead, though not untaught to feel
When Self and Church demand a bigot zeal.
With eager haste they court the lord of power,
Whether 't is Pitt or Petty rules the hour;[4]
To him, with suppliant smiles, they bend the head,
While distant mitres to their eyes are spread;
But should a storm o'erwhelm him with disgrace,
They 'd fly to seek the next who fill'd his place.
Such are the men who learning's treasures guard!
Such is their practice, such is their reward!
This much, at least, we may presume to say—
The premium can't exceed the price they pay.

1806.

TO A BEAUTIFUL QUAKER.

Sweet girl! though only once we met,
That meeting I shall ne'er forget:
And though we ne'er may meet again,
Remembrance will thy form retain.
I would not say, "I love," but still
My senses struggle with my will:
In vain, to drive thee from my breast,
My thoughts are more and more represt;
In vain I check the rising sighs,
Another to the last replies:
Perhaps this is not love, but yet,
Our meeting I can ne'er forget.

What though we never silence broke,
Our eyes a sweeter language spoke;
The tongue in flattering falsehood deals,
And tells a tale it never feels;
Deceit the guilty lips impart,
And hush the mandates of the heart;
But soul's interpreters, the eyes,
Spurn such restraint, and scorn disguise.
As thus our glances oft conversed,
And all our bosoms felt rehearsed,
No spirit, from within, reproved us,
Say rather, "'t was the spirit moved us."
Though what they utter'd I repress,
Yet I conceive thou 'lt partly guess;
For as on thee my memory ponders,
Perchance to me thine also wanders.
This for myself, at least, I 'll say,
Thy form appears through night, through day:
Awake, with it my fancy teems;
In sleep, it smiles in fleeting dreams;
The vision charms the hours away,
And bids me curse Aurora's ray,
For breaking slumbers of delight
Which make me wish for endless night.
Since, oh! whate'er my future fate,
Shall joy or woe my steps await,
Tempted by love, by storms beset,
Thine image I can ne'er forget.

Alas! again no more we meet,
No more our former looks repeat;
Then let me breathe this parting prayer,
The dictate of my bosom's care:
"May Heaven so guard my lovely quaker,
That anguish never can o'ertake her;
That peace and virtue ne'er forsake her,

[1] Demosthenes.

[2] In most colleges, the Fellow who superintends the chapel service is called *Dean*.—E.

[3] The present Greek professor at Trinity College, Cambridge; a man whose powers of mind and writings may, perhaps, justify their preference.

[Lord Byron, in a letter written in 1818, says:—"I remember to have seen Porson at Cambridge, in the hall of our college, and in private parties; and I never can recollect him except as drunk or brutal, and generally both: I mean in an evening; for in the hall, he dined at the Dean's table, and I at the Vice-master's;—and he then and there appeared sober in his demeanour; but I have seen him, in a private party of under-graduates, take up a poker to them, and heard him use language as blackguard as his action. Of all the disgusting brutes, sulky, abusive, and intolerable, Porson was the most bestial, as far as the few times I saw him went. He was tolerated in this state amongst the young men for his talents; as the Turks think a madman inspired, and bear with him. He used to recite, or rather vomit, pages of all languages, and could hiccup Greek like a Helot: and certainly Sparta never shocked her children with a grosser exhibition than this man's intoxication.—1818.]

[4] Since this was written, Lord Henry Petty has lost his place, and subsequently (I had almost said consequently) the honour of representing the University. A fact so glaring requires no comment. [Lord Henry Petty is now Marquess of Lansdowne.—E.]

But bliss be aye her heart's partaker!
Oh! may the happy mortal, fated
To be, by dearest ties, related,
For her each hour new joys discover,
And lose the husband in the lover!
May that fair bosom never know
What 't is to feel the restless woe
Which stings the soul, with vain regret,
Of him who never can forget!"[1]

THE CORNELIAN.[2]

No specious splendour of this stone
Endears it to my memory ever;
With lustre only once it shone,
And blushes modest as the giver.[3]

Some, who can sneer at friendship's ties,
Have, for my weakness, oft reproved me;
Yet still the simple gift I prize,—
For I am sure the giver loved me.

He offer'd it with downcast look,
As fearful that I might refuse it;
I told him, when the gift I took,
My only fear should be to lose it.

This pledge attentively I view'd,
And, sparkling as I held it near,
Methought one drop the stone bedew'd,
And, ever since I 've loved a tear.

Still, to adorn his humble youth,
Nor wealth nor birth their treasures yield;
But he who seeks the flowers of truth,
Must quit the garden for the field.

'T is not the plant uprear'd in sloth,
Which beauty shows, and sheds perfume;
The flowers which yield the most of both,
In Nature's wild luxuriance bloom.

Had fortune aided Nature's care,
For once forgetting to be blind,
His would have been an ample share,
If well proportion'd to his mind.

But had the goddess clearly seen,
His form had fix'd her fickle breast;
Her countless hoards would bis have been,
And none remain'd to give the rest.

AN OCCASIONAL PROLOGUE,

DELIVERED PREVIOUS TO THE PERFORMANCE OF "THE WHEEL OF FORTUNE" AT A PRIVATE THEATRE.[4]

Since the refinement of this polish'd age
Has swept immoral raillery from the stage;
Since taste has now expunged licentious wit,
Which stamp'd disgrace on all an author writ;
Since now to please with purer scenes we seek,
Nor dare to call the blush from Beauty's cheek;
Oh! let the modest Muse some pity claim,
And meet indulgence, though she find not fame.
Still, not for her alone we wish respect,
Others appear more conscious of defect:
To-night no veteran Roscii you behold,
In all the arts of scenic action old;
No Cooke, no Kemble, can salute you here;
No Siddons draw the sympathetic tear;
To-night you throng to witness the *début*[5]
Of embryo actors, to the Drama new:
Here, then, our almost unfledged wings we try,
Clip not our pinions ere the birds can fly:
Failing in this our first attempt to soar,
Drooping, alas! we fall to rise no more.
Not one poor trembler only fear betrays,
Who hopes, yet almost dreads, to meet your praise;
But all our dramatis personæ wait,

[1] These verses were written at Harrowgate, in August, 1806.—E.

[2] The cornelian of these verses was given to Lord Byron by the Cambridge chorister, Eddlestone, whose musical talents first introduced him to the young poet's acquaintance, and for whom he appears to have entertained, subsequently, a sentiment of the most romantic friendship.—E.

[3] In a letter to Miss Pigot, of Southwell, written in June, 1807, Lord Byron thus describes Eddlestone:—"He is exactly to an hour two years younger than myself, nearly my height, very thin, very fair complexion, dark eyes, and light locks. My opinion of his mind you already know; I hope I shall never have occasion to change it." Eddlestone, on leaving his choir, entered into a mercantile house in the metropolis, and died of a consumption, in 1811. Lord Byron, on hearing of his death, thus writes to the mother of his fair correspondent:—"I am about to write to you on a silly subject, and yet I cannot well do otherwise. You may remember a cornelian, which some years ago I consigned to Miss Pigot, indeed gave to her, and now I am about to make the most selfish, and rude of requests. The person who gave it to me, when I was very young, is dead, and though a long time has elapsed since we met, as it was the only memorial I possessed of that person (in whom I was very much interested), it has acquired a value by this event I could have wished it never to have borne in my eyes. If, therefore, Miss Pigot should have preserved it, I must, under these circumstances, beg her to excuse my requesting it to be transmitted to me, and I will replace it by something she may remember me by equally well. As she was always so kind as to feel interested in the fate of him who formed the subject of our conversation, you may tell her that the giver of that cornelian died in May last, of a consumption, at the age of twenty-one,—making the sixth, within four months, of friends and relations that I have lost between May and the end of August."—The cornelian heart was returned accordingly; and, indeed, Miss Pigot reminded Lord Byron that he had left it with her as a deposit, not a gift. It is now in the possession of the Hon. Mrs. Leigh.—E.

[4] "When I was a youth, I was reckoned a good actor. Besides Harrow speeches, in which I shone, I enacted Penruddock, in the "Wheel of Fortune," and Tristram Fickle, in the farce of "The Weathercock," for three nights, in some private theatricals at Southwell, in 1806, with great applause. The occasional prologue for our volunteer play was also of my composition. The other performers were young ladies and gentlemen of the neighbourhood; and the whole went off with great effect upon our good-natured audience."—*Diary*, 1821.

[5] This prologue was written by the young poet, between stages, on his way from Harrowgate. On getting into the carriage at Chesterfield, he said to his companion, "Now, Pigot, I 'll spin a prologue for our play;" and before they reached Mansfield he had completed his task, interrupting only once his rhyming reverie, to ask the proper pronunciation of the French word "*début*," and, on being answered (not, it would seem, very correctly), exclaiming, "Ay, that will do for rhyme to 'new.'" The epilogue, which was from the pen of the Rev. Mr. Becher, was delivered by Lord Byron.—E.

In fond suspense, this crisis of their fate.
No venal views our progress can retard,
Your generous plaudits are our sole reward:
For these, each Hero all his power displays,
Each timid Heroine shrinks before your gaze.
Surely the last will some protection find;
None to the softer sex can prove unkind:
While Youth and Beauty form the female shield,
The sternest censor to the fair must yield.
Yet, should our feeble efforts nought avail,
Should, after all, our best endeavours fail,
Still let some mercy in your bosoms live,
And, if you can't applaud, at least forgive.

ON THE DEATH OF MR. FOX.

THE FOLLOWING ILLIBERAL IMPROMPTU APPEARED IN A MORNING PAPER.

"Our nation's foes lament on Fox's death,
But bless the hour when PITT resign'd his breath:
These feelings wide, let sense and truth unclue,
We give the palm where Justice points it 's due."

TO WHICH THE AUTHOR OF THESE PIECES SENT THE FOLLOWING REPLY.

Oh, factious viper! whose envenom'd tooth
Would mangle still the dead, perverting truth;
What though our "nation's foes" lament the fate,
With generous feeling, of the good and great,
Shall dastard tongues essay to blast the name
Of him whose meed exists in endless fame?
When PITT expired in plenitude of power,
Though ill success obscured his dying hour,
Pity her dewy wings before him spread,
For noble spirits "war not with the dead:"
His friends, in tears, a last sad requiem gave,
As all his errors slumber'd in the grave;
He sunk, an Atlas bending 'neath the weight
Of cares o'erwhelming our conflicting state:
When, lo! a Hercules in Fox appear'd,
Who for a time the ruin'd fabric rear'd:
He, too, is fall'n, who Britain's loss supplied,
With him our fast reviving hopes have died;
Not one great people only raise his urn,
All Europe's far-extended regions mourn.
"These feelings wide, let sense and truth unclue,
To give the palm where Justice points it 's due;"
Yet let not canker'd Calumny assail,
Or round our statesman wind her gloomy veil.
Fox! o'er whose corse a mourning world must weep,
Whose dear remains in honour'd marble sleep;
For whom, at last, e'en hostile nations groan,
While friends and foes alike his talents own;
Fox shall in Britain's future annals shine,
Nor e'en to PITT the patriot's palm resign,
Which Envy, wearing Candour's sacred mask,
For PITT, and PITT alone, has dared to ask.[1]

THE TEAR.

"O lachrymarum fons, tenero sacros
Ducentium ortus ex animo; quater
Felix! in imo qui scatentem
Pectore te, pia Nympha, sensit."—Gray.

When Friendship or love our sympathies move,
When Truth in a glance should appear,
The lips may beguile with a dimple or smile,
But the test of affection 's a Tear.

Too oft is a smile but the hypocrite's wile,
To mask detestation or fear:
Give me the soft sigh, whilst the soul-telling eye
Is dimm'd for a time with a Tear.

Mild Charity's glow, to us mortals below,
Shows the soul from barbarity clear;
Compassion will melt where this virtue is felt,
And its dew is diffused in a Tear.

The man doom'd to sail with the blast of the gale,
Through billows Atlantic to steer,
As he bends o'er the wave which may soon be his grave,
The green sparkles bright with a Tear.

The soldier braves death for a fanciful wreath,
In Glory's romantic career;
But he raises the foe when in battle laid low,
And bathes every wound with a Tear.

If with high-bounding pride he return to his bride,
Renouncing the gore-crimson'd spear,
All his toils are repaid when, embracing the maid,
From her eyelid he kisses the Tear.

Sweet scene of my youth![2] seat of Friendship and Truth,
Where love chased each fast-fleeting year,
Loath to leave thee, I mourn'd, for a last look I turn'd,
But thy spire was scarce seen through a Tear.

Though my vows I can pour to my Mary no more,
My Mary, to Love once so dear,
In the shade of her bower I remember the hour
She rewarded those vows with a Tear.

By another possest, may she live ever blest!
Her name still my heart must revere:
With a sigh I resign what I once thought was mine,
And forgive her deceit with a Tear.

Ye friends of my heart, ere from you I depart,
This hope to my breast is most near:
If again we shall meet in this rural retreat,
May we meet, as we part, with a Tear.

When my soul wings her flight to the regions of night,
And my corse shall recline on its bier,
As ye pass by the tomb where my ashes consume,
Oh! moisten their dust with a Tear.

May no marble bestow the splendour of woe,
Which the children of vanity rear;
No fiction of fame shall blazon my name,
All I ask—all I wish—is a Tear.

October 26th, 1806.

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[1] The "illiberal impromptu" appeared in the Morning Post, and Lord Byron's "reply" in the Morning Chronicle.—E. [2] Harrow.

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REPLY

TO SOME VERSES OF J. M. B. PIGOT, ESQ., ON THE CRUELTY OF HIS MISTRESS.

Why, Pigot, complain of this damsel's disdain,
  Why thus in despair do you fret?
For months you may try, yet, believe me, a sigh
  Will never obtain a coquette.

Would you teach her to love? for a time seem to rove;
  At first she may frown in a pet;
But leave her awhile, she shortly will smile,
  And then you may kiss your coquette.

For such are the airs of these fanciful fairs,
  They think all our homage a debt:
Yet a partial neglect soon takes an effect,
  And humbles the proudest coquette.

Dissemble your pain, and lengthen your chain,
  And seem her hauteur to regret;
If again you shall sigh, she no more will deny
  That yours is the rosy coquette.

If still, from false pride, your pangs she deride,
  This whimsical virgin forget;
Some other admire, who will melt with your fire,
  And laugh at the little coquette.

For me, I adore some twenty or more,
  And love them most dearly; but yet,
Though my heart they enthral, I 'd abandon them all,
  Did they act like your blooming coquette.

No longer repine, adopt this design,
  And break through her slight-woven net;
Away with despair, no longer forbear
  To fly from the captious coquette.

Then quit her, my friend! your bosom defend,
  Ere quite with her snares you 're beset:
Lest your deep-wounded heart, when incensed by the smart,
  Should lead you to curse the coquette.

October 27th, 1806.

TO THE SIGHING STREPHON.

Your pardon, my friend, if my rhymes did offend,
  Your pardon, a thousand times o'er;
From friendship I strove your pangs to remove,
  But I swear I will do so no more.

Since your beautiful maid your flame has repaid,
  No more I your folly regret;
She 's now most divine, and I bow at the shrine
  Of this quickly reformed coquette.

Yet still, I must own, I should never have known,
  From your verses, what else she deserved;
Your pain seem'd so great, I pitied your fate,
  As your fair was so devilish reserved.

Since the balm-breathing kiss of this magical miss
  Can such wonderful transports produce;
Since the "world you forget, when your lips once have met,"
  My counsel will get but abuse.

You say, when "I rove, I know nothing of love;"
  'T is true, I am given to range;
If I rightly remember, I 've loved a good number,
  Yet there 's pleasure, at least, in a change.

I will not advance, by the rules of romance,
  To humour a whimsical fair;
Though a smile may delight, yet a frown won't affright,
  Or drive me to dreadful despair.

While my blood is thus warm I ne'er shall reform,
  To mix in the Platonists' school;
Of this I am sure, was my passion so pure,
  Thy mistress would think me a fool.

And if I should shun every woman for one,
  Whose image must fill my whole breast—
Whom I must prefer, and sigh but for her—
  What an insult 't would be to the rest!

Now, Strephon, good bye; I cannot deny
  Your passion appears most absurd;
Such love as you plead is pure love indeed,
  For it only coosists in the word.

TO ELIZA.[1]

Eliza, what fools are the Mussulman sect,
  Who to woman deny the soul's future existence;
Could they see thee, Eliza, they 'd own their defect,
  And this doctrine would meet with a general resistance.

Had their prophet possess'd half an atom of sense,
  He ne'er would have women from paradise driven;
Instead of his houris, a flimsy pretence,
  With women alone he had peopled his heaven.

Yet still, to increase your calamities more,
  Not content with depriving your bodies of spirit,
He allots one poor husband to share amongst four!—
  With souls you 'd dispense; but this last, who could bear it?

His religion to please neither party is made;
  On husbands 't is hard, to the wives most uncivil;
Still I can't contradict, what so oft has been said,
  "Though women are angels, yet wedlock 's the devil."

LACHIN Y GAIR.[2]

Away, ye gay landscapes, ye gardens of roses!
  In you let the minions of luxury rove;

[1] Miss Elizabeth Pigot, of Southwell, to whom several of Lord Byron's earliest letters were addressed.

[2] *Lachin 'y Gair*, or, as it is pronounced in the Erse, *Loch na Garr*, towers proudly pre-eminent in the Northern Highlands, near Invercauld. One of our modern tourists mentions it as the highest mountain, perhaps, in Great Britain. Be this as it may, it is certainly one of the most sublime and picturesque amongst our "Caledonian Alps." Its appearance is of a dusky line, but the summit is the seat of eternal snows. Near Lachin y Gair I spent some of the early part of my life, the recollection of which has given birth to these stanzas.

Restore me the rocks, where the snow-flake reposes,
Though still they are sacred to freedom and love:
Yet, Caledonia, beloved are thy mountains,
Round their white summits though elements war;
Though cataracts foam 'stead of smooth-flowing fountains,
I sigh for the valley of dark Loch na Garr.

Ah! there my young footsteps in infancy wander'd;
My cap was the bonnet, my cloak was the plaid;
On chieftains long perish'd my memory ponder'd,
As daily I strode through the pine-cover'd glade;
I sought not my home till the day's dying glory
Gave place to the rays of the bright polar star;
For fancy was cheer'd by traditional story,
Disclosed by the natives of dark Loch na Garr.

"Shades of the dead! have I not heard your voices
Rise on the night-rolling breath of the gale?"
Surely the soul of the hero rejoices,
And rides on the wind, o'er his own Highland vale.
Round Loch na Garr, while the stormy mist gathers,
Winter presides in his cald icy car;
Clouds there encircle the forms of my fathers;
They dwell in the tempests of dark Loch na Garr.

"Ill starr'd,[1] though brave, did no visions foreboding
Tell you that fate had forsaken your cause?"
Ah! were you destined to die at Culloden,[2]
Victory crown'd not your fall with applause:
Still were you happy in death's earthy slumber,
You rest with your clan in the caves of Braemar;[4]
The pibroch resounds, to the piper's loud number,
Your deeds on the echoes of dark Loch na Garr.

Years have roll'd on, Loch na Garr, since I left you,
Years must elapse ere I tread you again:
Nature of verdure and flowers has bereft you,
Yet still are you dearer than Albion's plain.
England! thy beauties are tame and domestic
To one who has roved on the mountains afar:
Oh, for the crags that are wild and majestic![5]
The steep frowning glories of dark Loch na Garr![5]

TO ROMANCE.

Parent of golden dreams, Romance!
Auspicious queen of childish joys,
Who lead'st along, in airy dance,
Thy votive train of girls and boys;
At length, in spells no longer bound,
I break the fetters of my youth;
No more I tread thy mystic round,
But leave thy realms for those of Truth.

And ye 't is hard to quit the dreams
Which haunt the unsuspicious soul,
Where every nymph a goddess seems,
Whose eyes through rays immortal roll;
While Fancy holds her boundless reign,
And all assume a varied hue;
When virgins seem no longer vain,
And even woman's smiles are true.

And must we own thee but a name,
And from thy hall of clouds descend?
Nor find a sylph in every dame,
A Pylades[6] in every friend?
But leave at once thy realms of air
To mingling bands of fairy elves;
Confess that woman's false as fair,
And friends have feeling for—themselves?

With shame I own I 've felt thy sway;
Repentant, now thy reign is o'er:
No more thy precepts I obey,
No more on fancied pinions soar.
Fond fool! to love a sparkling eye,
And think that eye to truth was dear;
To trust a passing wanton's sigh,
And melt beneath a wanton's tear!

Romance! disgusted with deceit,
Far from thy motley court I fly,
Where Affectation holds her seat,
And sickly Sensibility;

---

[1] This word is erroneously pronounced *plod*: the proper pronunciation (according to the Scotch) is shown by the orthography.

[2] I allude here to my maternal ancestors, "the *Gordons*," many of whom fought for the unfortunate Prince Charles, better known by the name of the Pretender. This branch was nearly allied by blood, as well as attachment, to the Stuarts. George, the second Earl of Huntley, married the Princess Annabella Stuart, daughter of James the First of Scotland. By her he left four sons: the third, Sir William Gordon, I have the honour to claim as one of my progenitors.

[3] Whether any perished in the battle of Culloden, I am not certain: but, as many fell in the insurrection, I have used the name of the principal action, "pars pro toto."

[4] A tract of the Highlands so called. There is also a castle of Braemar.

[5] In the "Island," a poem written a year or two before Lord Byron's death, we have these lines—

"He who first met the Highlands' swelling blue,
Will love each peak that shows a kindred hue,
Hail in each crag a friend's familiar face,
And clasp the mountain in his mind's embrace.
Long have I roam'd through lands which are not mine,
Adored the Alps, and loved the Apennine,
Revered Parnassus, and beheld the steep
Jove's Ida and Olympus crown the deep:
But 'twas not all long ages lore, nor all
Their nature, held me in their thrilling thrall;
The infant rapture still survived the boy,
And Loch na Garr with Ida look'd o'er Troy.
Mix'd Celtic memories with the Phrygian mount,
And Highland lions with Castalie's clear fount."

"When very young," (he adds in a note) "about eight years of age, after an attack of the scarlet fever at Aberdeen, I was removed, by medical advice, into the Highlands, and from this period I date my love of mountainous countries. I can never forget the effect, a few years afterwards, in England, of the only thing I had long seen, even in miniature, of a mountain, in the Malvern Hills. After I returned to Cheltenham, I used to watch them every afternoon, at sunset, with a sensation which I cannot describe."—E.

[6] It is hardly necessary to add, that Pylades was the companion of Orestes, and a partner in one of those friendships which, with those of Achilles and Patroclus, Nisus and Euryalus, Damon and Pythias, have been handed down to posterity as remarkable instances of attachments, which in all probability never existed beyond the imagination of the poet, or the page of an historian, or modern novelist.

Whose silly tears can never flow
For any pangs excepting thine;
Who turns aside from real woe,
To steep in dew thy gaudy shrine.

Now join with sable Sympathy,
With cypress crown'd, array'd in weeds,
Who heaves with thee her simple sigh,
Whose breast for every bosom bleeds;
And call thy sylvan female choir,
To mourn a swain for ever gone,
Who once could glow with equal fire,
But bends not now before thy throne.

Ye genial nymphs, whose ready tears
On all occasions swiftly flow;
Whose bosoms heave with fancied fears,
With fancied flames and phrensy glow;
Say, will you mourn my absent name,
Apostate from your gentle train?
An infant bard at least may claim
From you a sympathetic strain.

Adieu, fond race! a long adieu!
The hour of fate is hovering nigh;
E'en now the gulf appears in view,
Where unlamented you must lie:
Oblivion's blackening lake is seen,
Convulsed by gales you cannot weather;
Where you, and eke your gentle queen,
Alas! must perish altogether.

ANSWER TO SOME ELEGANT VERSES

SENT BY A FRIEND TO THE AUTHOR, COMPLAINING THAT ONE OF HIS DESCRIPTIONS WAS RATHER TOO WARMLY DRAWN.

"But if any old lady, knight, priest, or physician,
Should condemn me for printing a second edition;
If good Madam Squintum my work should abuse,
May I venture to give her a smack of my muse?"

New Bath Guide.

Candour compels me, BECHER![1] to commend
The verse which blends the censor with the friend.
Your strong yet just reproof extorts applause
From me, the heedless and imprudent cause.
For this wild error which pervades my strain,
I sue for pardon,—must I sue in vain?
The wise sometimes from Wisdom's ways depart:
Can youth then hush the dictates of the heart?
Precepts of prudence curb, but can't control,
The fierce emotions of the flowing soul.
When Love's delirium haunts the glowing mind,
Limping Decorum lingers far behind:
Vainly the dotard mends her prudish pace,
Outstript and vanquish'd in the mental chase.
The young, the old, have worn the chains of love:
Let those they ne'er confined my lay reprove;
Let those whose souls contemn the pleasing power,
Their censures on the hapless victim shower.
Oh! how I hate the nerveless, frigid song,
The ceaseless echo of the rhyming throng,
Whose labour'd lines in chilling numbers flow,
To paint a pang the author ne'er can know!
The artless Helicon I boast is youth;—
My lyre, the heart; my muse, the simple truth.
Far be 't from me the "virgin's mind" to "taint:"
Seduction's dread is here no slight restraint.
The maid whose virgin breast is void of guile,
Whose wishes dimple in a modest smile,
Whose downcast eye disdains the wanton leer,
Firm in her virtue's strength, yet not severe—
She whom a conscious grace shall thus refine,
Will ne'er be "tainted" by a strain of mine.
But for the nymph whose premature desires
Torment her bosom with unholy fires,
No net to snare her willing heart is spread;
She would have fallen, though she ne'er had read.
For me, I fain would please the chosen few,
Whose souls, to feeling and to nature true,
Will spare the childish verse, and not destroy
The light effusions of a heedless boy.
I seek not glory from the senseless crowd;
Of fancied laurels I shall ne'er be proud:
Their warmest plaudits I would scarcely prize,
Their sneers or censures I alike dispise.

November 20th, 1806.

ELEGY ON NEWSTEAD ABBEY.[2]

"It is the voice of years that are gone! they roll before me with all their deeds."—*Ossian.*

Newstead! fast-falling, once resplendent dome!
Religion's shrine! repentant HENRY'S[3] pride!
Of warriors, monks, and dames the cloister'd tomb,
Whose pensive shades around thy ruins glide;

Hail to thy pile! more honour'd in thy fall
Than modern mansions in their pillar'd state;
Proudly majestic frowns thy vaulted hall,
Scowling defiance on the blasts of fate.

No mail-clad serfs,[4] obedient to their lord,
In grim array the crimson cross[5] demand;
Or gay assemble round the festive board
Their chief's retainers, an immortal band:

---

[1] The Rev. John Becher, prebendary of Southwell, the well-known author of several philanthropic plans for the amelioration of the condition of the poor. In this gentleman the youthful poet found not only an honest and judicious critic, but a sincere friend. To his care the superintendence of the second edition of "Hours of Idleness," during its progress through a country press, was intrusted, and at his suggestion several corrections and omissions were made. "I must return you," says Lord Byron, in a letter written in February, 1808, "my best acknowledgments for the interest you have taken in me and my poetical bantlings, and I shall ever be proud to show how much I esteem the *advice* and the *adviser*."—E.

[2] As one poem on this subject is already printed, the author had, originally, no intention of inserting the following. It is now added at the particular request of some friends.

[3] Henry II. founded Newstead soon after the murder of Thomas à Becket. [See *ante*, p. 4. note.]

[4] This word is used by Walter Scott, in his poem, "The Wild Huntsman," synonymous with vassal.

[5] The red cross was the badge of the crusaders.

Else might inspiring Fancy's magic eye
  Retrace their progress through the lapse of time,
Marking each ardent youth, ordain'd to die,
  A votive pilgrim in Judea's clime.

But not from thee, dark pile! departs the chief;
  His feudal realm in other regions lay:
In thee the wounded conscience courts relief,
  Retiring from the garish blaze of day.

Yes! in thy gloomy cells and shades profound,
  The monk abjured a world he ne'er could view;
Or blood-stain'd guilt repenting solace found,
  Or innocence from stern oppression flew.

A monarch bade thee from that wild arise,
  Where Sherwood's outlaws once were wont to prowl;
And Superstition's crimes, of various dyes,
  Sought shelter in the priest's protecting cowl.

Where now the grass exhales a murky dew,
  The humid pall of life-extinguish'd clay,
In sainted fame the sacred fathers grew,
  Nor raised their pious voices but to pray.

Where now the bats their wavering wings extend
  Soon as the gloaming [1] spreads her waning shade,
The choir did oft their mingling vespers blend,
  Or matin orisons to Mary [2] paid.

Years roll on years; to ages, ages yield;
  Abbots to abbots, in a line, succeed.
Religion's charter their protecting shield,
  Till royal sacrilege their doom decreed.

One holy HENRY rear'd the gothic walls,
  And bade the pious inmates rest in peace;
Another HENRY [3] the kind gift recalls,
  And bids devotion's hallow'd echoes cease.

Vain is each threat or supplicating prayer;
  He drives them exiles from their blest abode,
To roam a dreary world in deep despair—
  No friend, no home, no refuge, but their God.

Hark how the hall resounding to the strain,
  Shakes with the martial music's novel din!
The heralds of a warrior's haughty reign,
  High-crested banners wave thy walls within.

Of changing sentinels the distant hum,
  The mirth of feasts, the clang of burnish'd arms,
The braying trumpet and the hoarser drum,
  Unite in concert with increased alarms.

An abbey once, o regal fortress [4] now,
  Encircled by insulting rebel powers,
War's dread machines o'erhang thy threatening brow,
  And dart destruction in sulphureous showers.

Ah, vain defence! the hostile traitor's siege,
  Though oft repulsed, by guile o'ercomes the brave;
His thronging foes oppress the faithful liege,
  Rebellion's reeking standards o'er him wave.

Not unavenged the raging baron yields;
  The blood of traitors smears the purple plain;
Unconquer'd still, his falchion there he wields,
  And days of glory yet for him remain.

Still in that hour the warrior wished to strew
  Self-gather'd laurels on a self-sought grave;
But Charles' protecting genius hither flew,
  The monarch's friend, the monarch's hope, to save.

Trembling, she snatched him [5] from the unequal strife,
  In other fields the torrent to repel;
For nobler combats, here reserved his life,
  To lead the band where godlike FALKLAND [6] fell.

From thee, poor pile! to lawless plunder given,
  While dying groans their painful requiem sound,
Far different incense now ascends to heaven,
  Such victims wallow on the gory ground.

There many a pale and ruthless robber's corse,
  Noisome and ghast, defiles thy sacred sod:
O'er mingling man, and horse commix'd with horse,
  Corruption's heap, the savage spoilers trod.

Graves, long with rank and sighing weeds o'erspread,
  Ransack'd, resign perforce their mortal mould:
From ruffian fangs escape not e'en the dead,
  Raked from repose in search for buried gold.

Hush'd is the harp, unstrung the warlike lyre,
  The minstrel's palsied hand reclines in death;
No more he strikes the quivering chords with fire,
  Or sings the glories of the martial wreath.

At length the sated murderers, gorged with prey,
  Retire; the clamour of the fight is o'er;
Silence again resumes her awful sway,
  And sable Horror guards the massy door.

Here Desolation holds her dreary court:
  What satellites declare her dismal reign!
Shrieking their dirge, ill-omened birds resort,
  To flit their vigils in the hoary fane.

Soon a new morn's restoring beams dispel
  The clouds of anarchy from Britain's skies;
The fierce usurper seeks his native hell,
  And Nature triumphs as the tyrant dies.

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[1] As "gloaming," the Scottish word for twilight, is far more poetical, and has been recommended by many eminent literary men, particularly by Dr. Moore in his Letters to Burns, I have ventured to use it on account of its harmony.

[2] The priory was dedicated to the Virgin.

[3] At the dissolution of the monasteries, Henry VIII. bestowed Newstead Abbey on Sir John Byron. [See *ante*, p. 4. note.]

[4] Newstead sustained a considerable siege in the war between Charles I. and his parliament.

[5] Lord Byron, and his brother Sir William, held high commands in the royal army. The former was general in chief in Ireland, lieutenant of the Tower, and governor to James, Duke of York, afterwards the unhappy James II.; the latter had a principal share in many actions.

[6] Lucius Cary, Lord Viscount Falkland, the most accomplished man of his age, was killed at the battle of Newbury, charging in the ranks of Lord Byron's regiment of cavalry.

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With storms she welcomes his expiring groans;
Whirlwinds, responsive, greet his labouring breath;
Earth shudders as her caves receive his bones,
Loathing [1] the offering of so dark a death.

The legal ruler [2] now resumes the helm,
He guides through gentle seas the prow of state;
Hope cheers, with wonted smiles, the peaceful realm,
And heals the bleeding wounds of wearied hate.

The gloomy tenants, Newstead! of thy cells,
Howling, resign their violated nest;
Again the master on his tenure dwells,
Enjoy'd, from absence, with enraptured zest.

Vassals, within thy hospitable pale,
Loudly carousing, bless their lord's return;
Culture again adorns the gladdening vale,
And matrons, once lamenting, cease to mourn.

A thousand songs on tuneful echo float,
Unwonted foliage mantles o'er the trees;
And hark! the horns proclaim a mellow note,
The hunters' cry hangs lengthening on the breeze.

Beneath their coursers' hoofs the valleys shake:
What fears, what anxious hopes, attend the chase!
The dying stag seeks refuge in the lake; [3]
Exulting shouts announce the finished race.

Ah happy days! too happy to endure!
Such simple sports our plain forefathers knew:
No splendid vices glitter'd to allure;
Their joys were many, as their cares were few.

From these descending, sons to sires succeed;
Time steals along, and Death uprears his dart;
Another chief impels the foaming steed,
Another crowd pursue the panting hart.

Newstead! what saddening change of scene is thine!
Thy yawning arch betokens slow decay;
The last and youngest of a noble line
Now holds thy mouldering turrets in his sway.

Deserted now, he scans thy gray worn towers;
Thy vaults, where dead of feudal ages sleep;
Thy cloisters, pervious to the wintry showers;
These, these he views, and views them but to weep.

Yet are his tears no emblem of regret:
Cherish'd affection only bids them flow.
Pride, hope, and love, forbid him to forget,
But warm his bosom with impassion'd glow.

Yet he prefers thee to the gilded domes
Or gewgaw grottoes of the vainly great,
Yet lingers 'mid thy damp and mossy tombs,
Nor breathes a murmur 'gainst the will of fate. [4]

Haply thy sun, emerging, yet may shine,
Thee to irradiate with meridian ray; [5]
Hours splendid as the past may still be thine,
And bless thy future as thy former day. [6]

CHILDISH RECOLLECTIONS. [7]

"I cannot but remember such things were,
And were most dear to me."

When slow Disease, with all her host of pains,
Chills the warm tide which flows along the veins:
When Health, affrighted, spreads her rosy wing,
And flies with every changing gale of spring:
Not to the aching frame alone confined,
Unyielding pangs assail the drooping mind:
What grisly forms, the spectre-train of woe,
Bid shuddering Nature shrink beneath the blow,

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[1] This is an historical fact. A violent tempest occurred immediately subsequent to the death or interment of Cromwell, which occasioned many disputes between his partisans and the cavaliers: both interpreted the circumstance into divine interposition: but whether as approbation or condemnation, we leave to the casuists of that age to decide. I have made such use of the occurrence as suited the subject of my poem. [2] Charles II.

[3] During the lifetime of the fifth Lord Byron, there was found in this Lake—where it is supposed to have been thrown for concealment by the Monks—a large brass eagle, in the body of which, on its being sent to be cleaned, was discovered a secret aperture, concealing within it a number of ancient documents connected with the rights and privileges of the foundation. At the sale of the old Lord's effects, in 1776, this eagle was purchased by a watchmaker of Nottingham; and it now forms, through the liberality of Sir Richard Kaye, an appropriate ornament of the fine old church of Southwell.—E.

[4] "Come what may," wrote Byron to his mother, in March, 1809, "Newstead and I stand or fall together. I have now lived on the spot; I have fixed my heart upon it; and no pressure, present or future, shall induce me to barter the last vestige of our inheritance. I have that pride within me which will enable me to support difficulties. I can endure privations; but could I obtain, in exchange for Newstead Abbey, the first fortune in the country, I would reject the proposition. Set your mind at ease on that score; I feel like a man of honour, and I will not sell Newstead."

[5] "We cannot," said the Critical Review for September, 1807, "but hail, with something of prophetic rapture, the hope conveyed in the closing stanza—

"Haply thy sun, emerging, yet may shine," etc.

[6] The reader who turns from this Elegy to the stanzas descriptive of Newstead Abbey and the surrounding scenery, in the thirteenth canto of Don Juan, cannot fail to remark how frequently the leading thoughts in the two pieces are the same; or to be delighted and instructed, in comparing the juvenile sketch with the bold touches and mellow colouring of the master's picture.—E.

[7] These verses were composed while Lord Byron was suffering under severe illness and depression of spirits. "I was laid," he says, "on my back, when that schoolboy thing was written, or rather dictated—expecting to rise no more, my physician having taken his sixteenth fee." In the private volume the poem opened with the following lines:

"Hence! thou unvarying song of varied loves;
Which youth commends, maturer age reproves;
Which every rhyming bard repeats by rote,
By thousands echoed to the self-same note!
Tired of the dull, unceasing, rapious strain,
My soul is panting to be free again.
Farewell! ye nymphs propitious to my verse,
Some other Damon will your charms rehearse!
Some other point his pangs, to hope of bliss,
Or dwell in rapture on your nectar'd kiss.
Those beauties, grateful to my ardent sight,
No more entrance my senses in delight:
Those bosoms, form'd of untouched snow,
Alike are tasteless, and unfeeling now.
These to some happier lover I resign—
The memory of those joys alone is mine.
Censure no more shall brand my humble name,
The child of passion and the fool of fame.
Weary of love, of life, devour'd with spleen,
I rest a perfect Timon, not nineteen.
World! I renounce thee! all my hope 's o'ercast:
One sigh I give thee, but that sigh 's the last.

With Resignation wage relentless strife,
While Hope retires appall'd, and clings to life.
Yet less the pang when, through the tedious hour,
Remembrance sheds around her genial power,
Calls back the vanish'd days to rapture given,
When love was bliss, and Beauty form'd our heaven;
Or, dear to youth, portrays each childish scene,
Those fairy bowers, where all in turn have been.
As, when through clouds that pour the summer storm,
The orb of day unveils his distant form,
Gilds with faint beams the crystal dews of rain,
And dimly twinkles o'er the watery plain;
Thus, while the future dark and cheerless gleams,
The sun of memory, glowing through my dreams,
Though sunk the radiance of his former blaze,
To scenes far distant points his paler rays;
Still rules my senses with unbounded sway,
The past confounding with the present day.

Oft does my heart indulge the rising thought,
Which still recurs, unlook'd for and unsought;
My soul to Fancy's fond suggestion yields,
And roams romantic o'er her airy fields;
Scenes of my youth, developed, crowd to view,
To which I long have bade a last adieu!
Seats of delight, inspiring youthful themes;
Friends lost to me for aye, except in dreams;
Some who in marble prematurely sleep,
Whose forms I now remember but to weep;
Some who yet urge the same scholastic course
Of early science, future fame the source;
Who, still contending in the studious race,
In quick rotation fill the senior place.
These with a thousand visions now unite,
To dazzle, though they please, my aching sight.[1]
Ina! blest spot, where Science holds her reign,
How joyous once I join'd thy youthful train!
Bright in idea gleams thy lofty spire,
Again I mingle with thy playful quire;
Our tricks of mischief, every childish game,
Unchanged by time or distance, seem the same;
Through winding paths along the glade, I trace
The social smile of every welcome face;
My wonted haunts, my scenes of joy and woe,
Each early boyish friend, or youthful foe,
Our feuds dissolved, but not my friendship past:—
I bless the former, and forgive the last.

Hours of my youth! when, nurtured in my breast,
To love a stranger, friendship made me blest;—
Friendship, the dear peculiar bond of youth,
When every artless bosom throbs with truth;
Untaught by worldly wisdom how to feign,
And check each impulse with prudential rein;
When all we feel, our honest souls disclose—
In love to friends, in open hate to foes:
No varnish'd tales the lips of youth repeat,
No dear-bought knowledge purchased by deceit.
Hypocrisy, the gift of lengthen'd years,
Matured by age, the garb of prudence wears.
When now the boy is ripen'd into man,
His careful sire chalks forth some wary plan;
Instructs his son from candour's path to shrink,
Smoothly to speak, and cautiously to think;
Still to assent, and never to deny—
A patron's praise can well reward the lie:
And who, when Fortune's warning voice is heard,
Would lose his opening prospects for a word?
Although against that word his heart rebel,
And truth indignant all his bosom swell.

Away with themes like this! not mine the task
From flattering fiends to tear the hateful mask;
Let keener bards delight in satire's sting;
My fancy soars not on Detraction's wing:
Once, and but once, she aim'd a deadly blow,
To hurl defiance on a secret foe;
But when that foe, from feeling or from shame,
The cause unknown, yet still to me the same,
Warn'd by some friendly hint, perchance, retired,
With this submission all her rage expired;
From dreaded pangs that feeble foe to save,
She hush'd her young resentment, and forgave;
Or, if my muse a pedant's portrait drew,
Pomposus'[2] virtues are but known to few:
I never fear'd the young usurper's nod,
And he who wields must sometimes feel the rod.
If since, on Granta's failings, known to all
Who share the converse of a college hall,
She sometimes trifled in a lighter strain,
'T is past, and thus she will not sin again.
Soon must her early song for ever cease,
And all may rail when I shall rest in peace.

Here first remember'd be the joyous band,
Who hail'd me chief,[3] obedient to command;

Friends, foes, and females, now alike adieu!
Would I could add, remembrance of you too!
Yet, though the future dark and cheerless gleams,
The curse of memory, hovering in my dreams,
Depicts with glowing pencil all those years,
Ere yet my cup, empoison'd, flow'd with tears;
Still rules my senses with tyrannic sway,
The past confounding with the present day.
"Alas! in vain I check the maddening thought;
It still recurs, unlook'd for and unsought:
My soul to Fancy's," etc. etc. as at line 20.

[1] The next fifty-six lines, to—

"Here first remember'd be the joyous band."

were added in the first edition of Hours of Idleness.—E.

[2] Dr. Butler, head-master of Harrow school. Had Lord Byron published another edition of these poems, it appears, from a loose sheet in his handwriting, to have been his intention, instead of the passage beginning—"Or if my muse a pedant's portrait drew," to insert—

"If once my muse a harsher portrait drew,
Warm with her wrongs, and deem'd the likeness true,
By cooler judgment taught, her fault she owns,
With noble minds, a fault confess'd, atones."—E.

[3] When Dr. Drury retired, in 1805, three candidates presented themselves for the vacant chair, Messrs. Drury, Evans, and Butler. "On the first movement to which this contest gave rise in the school, young Wildman," says Moore, "was at the head of the party for Mark Drury, while Byron held himself aloof from any. Anxious, however, to have him as an ally, one of the Drury faction said to Wildman—'Byron, I know, will not join, because he does not choose to act second to any one; but, by giving up the leadership to him, you may at once secure him.'" This Wildman accordingly did, and Byron took the command.—E.

Who join'd with me in every boyish sport—
Their first adviser, and their last resort;
Nor shrunk beneath the upstart pedant's frown,
Or all the sable glories of his gown;[1]
Who, thus transplanted from his father's school—
Unfit to govern, ignorant of rule—
Succeeded him whom all unite to praise,
The dear preceptor of my early days;
PROBUS,[2] the pride of science, and the boast,
To IDA now, alas! for ever lost.
With him, for years, we search'd the classic page,
And fear'd the master, though we loved the sage:
Retired at last, his small yet peaceful seat
From learning's labour is the blest retreat.
POMPOSUS fills his magisterial chair;
POMPOSUS governs,—but, my muse, forbear:[3]
Contempt, in silence, be the pedant's lot;
His name and precepts be alike forgot;
No more his mention shall my verse degrade,—
To him my tribute is already paid.

High, through those elms, with hoary branches crown'd,
Fair IDA's bower adorns the landscape round;
There Science, from her favour'd seat, surveys
The vale where rural Nature claims her praise;
To her awhile resigns her youthful train,
Who move in joy, and dance along the plain;
In scatter'd groups each favour'd haunt pursue;
Repeat old pastimes, and discover new;
Flush'd with his rays, beneath the noontide sun,
In rival bands between the wickets run,
Drive o'er the sward the ball with active force,
Or chase with nimble feet its rapid course.
But these with slower steps direct their way,
Where Brent's cool waves in limpid currents stray;
While yonder few search out some green retreat,
And arbours shade them from the summer heat:
Others, again, a pert and lively crew,
Some rough and thoughtless stranger placed in view,
With frolic quaint their antic jests expose,
And tease the grumbling rustic as he goes;
Nor rest with this, but many a passing fray
Tradition treasures for a future day:
"'T was here the gather'd swains for vengeance fought,
And here we earn'd the conquest dearly bought;
Here have we fled before superior might,
And here renew'd the wild tumultuous fight."
While thus our souls with early passions swell,
In lingering tones resounds the distant bell;
The allotted hour of daily sport is o'er,
And Learning beckons from her temple's door.
No splendid tablets grace her simple hall,
But ruder records fill the dusky wall;
There, deeply carved, behold! each tyro's name
Secures its owner's academic fame;
Here mingling view the names of sire and son—
The one long graved, the other just begun:
These shall survive alike, when son and sire
Beneath one common stroke of fate expire:[4]
Perhaps their last memorial these alone,
Denied in death a monumental stone,
Whilst to the gale in mournful cadence wave
The sighing weeds that hide their nameless grave.
And here my name, and many an early friend's,
Along the wall in lengthen'd line extends.
Though still our deeds amuse the youthful race,
Who tread our steps, and fill our former place;
Who young obey'd their lords in silent awe,
Whose nod commanded, and whose voice was law;
And now, in turn, possess the reins of power,
To rule, the little tyrants of an hour;—
Though sometimes, with the tales of ancient day,
They pass the dreary winter's eve away—
"And thus our former rulers stemm'd the tide,
And thus they dealt the combat side by side;
Just in this place the mouldering wall they scaled,
Nor bolts nor bars against their strength avail'd;[5]
Here PROBUS came, the rising fray to quell,
And here he falter'd forth his last farewell;
And here one night abroad they dared to roam,
While bold POMPOSUS bravely staid at home;"—
While thus they speak, the hour must soon arrive,

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[1] Instead of this couplet, the private volume has the following four lines:—

"Careless to soothe the pedant's furious frown,
Scarcely respecting his majestic gown;
By which, in vain, he gain'd a borrow'd grace,
Adding new terror to his sneering face."—E.

[2] Dr. Drury. This most able and excellent man retired from his situation in March, 1803, after having resided thirty-five years at Harrow; the last twenty as head-master; an office he held with equal honour to himself and advantage to the very extensive school over which he presided. Panegyric would here be superfluous; it would be useless to enumerate qualifications which were never doubted. A considerable contest took place between three rival candidates for his vacant chair, of this I can only say,

Si mea cum vestris valuisset vota, Falangi!
Non foret ambiguus tanti certaminis heres.

[Such was Byron's parting eulogy on Dr. Drury. It may be interesting to see by the side of it the Doctor's own account of his pupil, when first committed to his care:—"I took," says the Doctor, "my young disciple into my study, and endeavoured to bring him forward by enquiries as to his former amusements, employments, and associates, but with little or no effect; and I soon found that a wild mountain colt had been submitted to my management. But there was mind in his eye. His manner and temper soon convinced me, that he might be led by a silken string to a point, rather than by a cable;—and on that principle I acted."—E.]

[3] In this passage, had Lord Byron published another edition of Hours of Idleness, it was his intention to give the following turn:—

"Another fills his magisterial chair;
Reluctant I do own a stranger's care;
Oh! may the honours crown his future name;
If such his virtues, such shall be his fame."—E.

[4] During a rebellion at Harrow, the poet prevented the school-room from being burnt down, by pointing out to the boys the names of their fathers and grandfathers on the walls.—E.

[5] Lord Byron elsewhere thus describes his usual course of life while at Harrow—"always cricketing, rebelling, *roving*, and in all manner of mischiefs." One day, in a fit of defiance, he tore down all the gratings from the window of the hall; and when called upon by Mr. Butler to say why he had committed this violence, answered, with stern coolness, "because they darkened the room."—E.

When names of these, like ours, alone survive:
Yet a few years, one general wreck will whelm
The faint remembrance of our fairy realm.

Dear honest race! though now we meet no more,
One last long look on what we were before—
Our first kind greetings, and our last adieu—
Drew tears from eyes unused to weep with you.
Through splendid circles, fashion's gaudy world,
Where folly's glaring standard waves unfurl'd,
I plunged to drown in noise my fond regret,
And all I sought or hoped was to forget.
Vain wish! if chance some well-remember'd face,
Some old companion of my early race,
Advanced to claim his friend with honest joy,
My eyes, my heart, proclaim'd me still a boy;
The glittering scene, the fluttering groups around,
Were quite forgotten when my friend was found;
The smiles of beauty—(for alas! I've known
What 't is to bend before Love's mighty throne)—
The smiles of beauty, though those smiles were dear,
Could hardly charm me, when that friend was near:
My thoughts bewilder'd in the fond surprise,
The woods of IDA danced before my eyes;
I saw the sprightly wanderers pour along,
I saw and join'd again the joyous throng;
Panting, again I traced her lofty grove,
And friendship's feelings triumph'd over love!*

Yet, why should I alone, with such delight,
Retrace the circuit of my former flight?
Is there no cause, beyond the common claim
Endear'd to all in childhood's very name?
Ah! sure some stronger impulse vibrates here,
Which whispers friendship will be doubly dear
To one who thus for kindred hearts must roam,
And seek abroad the love denied at home.
Those hearts, dear IDA, have I found in thee—
A home, a world, a paradise to me.
Stern Death forbade my orphan youth to share
The tender guidance of a father's† care.
Can rank, or e'en a guardian's name, supply

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* This description of what the young poet felt in 1803, on encountering in the world any of his former schoolfellows, falls far short of the page in which he records an accidental meeting with Lord Clare, on the road between Imola and Bologna in 1821. "This meeting," he says, "annihilated for a moment all the years between the present time and the days of Harrow. It was a new and inexplicable feeling, like rising from the grave, to me. Clare too was much agitated—more in appearance than was myself; for I could feel his heart beat to his fingers' ends, unless, indeed, it was the pulse of my own which made me think so. We were but five minutes together, and on the public road; but I hardly recollect an hour of my existence which could be weighed against them."—We may also quote the following interesting sentences of Madame Guiccioli:—"In 1822 (says she), a few days before leaving Pisa, we were one evening seated in the garden of the Palazzo Lanfranchi. At this moment a servant announced Mr. Hobhouse. The slight shade of melancholy diffused over Lord Byron's face gave instant place to the livliest joy; but it was so great, that it almost deprived him of strength. A fearful paleness came over his cheeks, and his eyes were filled with tears as he embraced his friend: his emotion was so great that he was forced to sit down."—E.

† In all the lives of Lord Byron hitherto published, the character of the poet's father has been alluded to in terms of unmitigated reprobation, for which the ascertained facts of his history afford but a slender pretext. He had, like his son, the misfortune of being brought up by a mother alone—Admiral Byron, his father, being kept at a distance from his family by professional duties. His education was completed at a foreign military academy, not, in those days at least, a very favourable school: and from this, on receiving a commission in the Coldstream Guards, he was plunged, while yet a boy, into all the temptations to which a person of singular beauty, and manners of the most captivating grace, can expose the heir of a noble name in our luxurious metropolis. The unfortunate intrigue, which has been gravely talked of as marking his character with something like horror, occurred when he was hardly of age. At all events, as Captain Byron, who *died in his thirty-fifth year*, could have had no influence in determining the course of his son's education or pursuits, it is difficult to understand on what grounds his personal qualities have been made the theme of discussion to say nothing of angry vituperation, either in Memoirs of Lord B. or Reviews of those Memoirs.

Some unworthy reflections on the subject were hazarded in a biographical sketch of the noble Poet, prefixed to a French translation of one of his works, which appeared very shortly before he left Genoa for Greece; and the remarks which these drew from the son at the time will probably go far to soften the general impression respecting the father. As the letter which Lord Byron addressed to the gentleman who had forwarded the offensive tract from Paris has not hitherto been printed, and was probably the last he wrote before quitting Italy, we make no apology for the length of the following extract:—

"*Genoa, 10th July, 1823.*

"As to the Essay, etc., I have nothing to object to it, with regard to what concerns myself personally, though naturally there are some of the facts in it discoloured, and several errors into which the author has been led by the accounts of others. I allude to facts, and not criticisms. But the same author has cruelly calumniated my father and my grand-uncle, but more especially the former. So far from being 'brutal,' he was, according to the testimony of all who knew him, of an extremely amiable and joyous character, but careless and dissipated. He had consequently the reputation of a good officer, and showed himself such in America. The facts themselves refute the assertion. It is not by 'brutality' that a young officer of the guards seduces and carries off a Marchioness, and marries two heiresses. It is true that he was a very handsome man, which goes a good way. His first wife (Lady Conyers and Marchioness of Carmarthen) did not die of grief, but of a malady which she caught by having imprudently insisted upon accompanying my father to a hunt, before she was completely recovered from the accouchement which gave birth to my sister Augusta. His second wife, my respectable mother, had, I assure you, too proud a spirit to bear with the ill usage of any man, no matter who he might be; and this she would have soon proved. I should add, that he lived a long time at Paris, and was in habits of intimacy with the old Marshal Biron, commandant of the French guards, who, from the similarity of names, and Norman origin of our family, supposed that there was some distant relationship between us. He died some years before the age of forty; and whatever may have been his faults, they were certainly not those of harshness and grossness.—If the notice should reach England, I am certain that the passage relative to my father will give much more pain to my sister even than to me. Augusta and I have always loved the memory of our father as much as we loved each other; and this at least forms a presumption, that the stain of harshness was not applicable to it. If he dissipated his fortune, that concerns us alone, for we are his heirs; and till we reproach him with it, I know no one else who has a right to do so.

"As to the Lord Byron who killed Mr. Chaworth in a duel, so far from retiring from the world, he made the tour of Europe, and was appointed Master of the Stag-hounds, after that event; and did not give up society until his son had offended him by marrying in a manner contrary to his duty. So far from feeling any remorse for having killed Mr. Chaworth, who was a *spadassin*, and celebrated for his quarrelsome disposition, he always kept the sword which he used upon that occasion in his bedchamber, and

The love which glistens in a father's eye?
For this can wealth or title's sound atone,
Made, by a parent's early loss, my own?
What brother springs a brother's love to seek?
What sister's gentle kiss has prest my cheek?
For me how dull the vacant moments rise,
To no fond bosom link'd by kindred ties!
Oft, in the progress of some fleeting dream,
Fraternal smiles collected round me seem;
While still the visions to my heart are prest,
The voice of love will murmur in my rest:
I hear—I wake—and in the sound rejoice;
I hear again,—but, ah! no brother's voice.
A hermit, 'midst of crowds, I fain must stray
Alone, though thousand pilgrims fill the way;
While these a thousand kindred wreaths entwine,
I cannot call one single blossom mine:
What then remains? in solitude to groan,
To mix in friendship, or to sigh alone.
Thus must I cling to some endearing hand,
And none more dear than IDA's social band.

Alonzo![1] best and dearest of my friends,
Thy name ennobles him who thus commends:
From this fond tribute thou canst gain no praise;
The praise is his who now that tribute pays.
Oh! in the promise of thy early youth,
If hope anticipate the words of truth,
Some loftier bard shall sing thy glorious name,
To build his own upon thy deathless fame.
Friend of my heart, and foremost of the list
Of those with whom I lived supremely blest,
Oft have we drain'd the font of ancien lore;
Though drinking deeply, thirsting still the more.
Yet, when confinement's lingering hour was done,
Our sports, our studies, and our souls were one:
Together we impell'd the flying ball,
Together waited in our tutor's hall;
Together join'd in cricket's manly toil,
Or shared the produce of the river's spoil;
Or, plunging from the green declining shore,
Our pliant limbs the buoyant billows bore,
In every element, unchanged, the same,
All, all that brothers should be, but the name.

Nor yet are you forgot, my jocund boy!
DAVUS,[2] the harbinger of childish joy;
For ever foremost in the ranks of fun,
The laughing herald of the harmless pun;
Yet, with a breast of such materials made—
Anxious to please, of pleasing half afraid;
Candid and liberal, with a heart of steel
In danger's path, though not untaught to feel.
Still I remember, in the factious strife,
The rustic's musket aim'd against my life:[4]
High poised in air the massy weapon hung,
A cry of horror burst from every tongue;
Whilst I, in combat with another foe,
Fought on, unconscious of the impending blow;
Your arm, brave boy, arrested his career—
Forward you sprung, insensible to fear;
Disarm'd and baffled by your conquering hand,

---

there it still was when he died. It is singular enough, that when very young, I formed a strong attachment for the grand-niece and heiress of Mr. Chaworth, who stood in the same degree of relationship as myself to Lord Byron; and at one time it was thought that an union would have taken place. This is a long letter, and principally about my family; but it is the fault of my benevolent biographer. He may say of me whatever of good or evil pleases him; but I desire that he should speak of my relations only as they deserve. If you could find an occasion of making Mr. Amédée Pichot rectify the facts relative to my father, and publish them, you would do me a great service; for I cannot bear to have him unjustly spoken of.

"P.S. The 11th or 12th of this month, I shall embark for Greece. Should I return, I shall pass through Paris, and shall be much flattered in meeting you and your friends. *Should I not return*, give me as affectionate a place in your remembrance as possible."—E. [M. Amédée Pichot has answered this letter in the last edition of the essay alluded to.]

[1] It has been reserved for our own time to produce one distinguished example of the Muse having descended upon a bard of a wounded spirit, and lent her lyre to tell, and we trust to soothe, afflictions of no ordinary description; afflictions originating probably in that singular combination of feeling, which has been called the poetical temperament, and which has so often saddened the days of those on whom it has been conferred. If ever a man could lay claim to that character, in all its strength and all its weakness, with its unbounded range of enjoyment, and its exquisite sensibility of pleasure and of pain, it must certainly be granted to Lord Byron. His own tale is partly told in two lines of Lara:

"Left by his sire, too young such loss to know,
Lord of himself—that heritage of woe!"—SIR WALTER SCOTT.

[2] The Hon. John Wingfield, of the Coldstream Guards, brother to Richard, fourth Viscount Powerscourt. He died of a fever, in his twentieth year, at Coimbra, May 11th, 1811.—"Of all human beings," says Lord Byron, "I was, perhaps, at one time, the most attached to poor Wingfield. I had known him the better half of his life, and the happiest part of mine." On hearing of the death of his beloved schoolfellow, he added the following stanzas to the first canto of Childe Harold:—

"And thou, my friend!—since unavailing woe
Bursts from my heart, and mingles with the strain—
Had the sword laid thee with the mighty low,
Pride might forbid ev'n Friendship to complain:
But thus unloved to descend in vain,
By all forgotten, save the lonely breast,
And this unbleeding with the boasted slain,
While Glory crowns so many a meaner crest!
What hadst thou done to sink so peacefully to rest?

"Oh, known the earliest, and esteem'd the most!
Dear to a heart where nought was left so dear!
Though to my hopeless days for ever lost,
In dreams deny me not to see thee here!" etc.—E.

[3] The Rev. John Cecil Tattersall, B. A., of Christ Church, Oxford; who died Dec. 8th, 1812, at Hall's Place, Kent, aged twenty-four. "His mind," says a writer in the Gent. Mag., "was comprehensive and perspicuous; his affections warm and sincere. Through extreme aversion to hypocrisy, he was so far from assuming the false appearances of virtue, that much of his real excellence was unseen, whilst he was eager to acknowledge every fault into which he was led. He was an ardent friend, a stranger to feelings of enmity; he lived in good faith towards men, and died with hope in God."—E.

[4] The "factious strife" here recorded, was accidentally brought on by the breaking up of school, and the dismissal of some volunteers from drill, both happening at the same hour. On this occasion, it appears, the but-end of a musket was aimed at Byron's head, and would have felled him to the ground, but for the interposition of Tattersall.—E.

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The grovelling savage roll'd upon the sand:
An act like this, can simple thanks repay?[1]
Or all the labours of a grateful lay?
Oh no! whene'er my breast forgets the deed,
That instant, DAVUS, it deserves to bleed.

LYCUS![2] on me thy claims are justly great:
Thy milder virtues could my muse relate,
To thee alone, unrivall'd, would belong
The feeble efforts of my lengthen'd song.[3]
Well canst thou boast, to lead in senates fit,
A Spartan firmness with Athenian wit:
Though yet in embryo these perfections shine,
LYCUS! thy father's fame will soon be thine.
Where learning nurtures the superior mind,
What may we hope from genius thus refined!
When time at length matures thy growing years,
How wilt thou tower above thy fellow peers!
Prudence and sense, a spirit bold and free,
With honour's soul, united beam in thee.

Shall fair EURYALUS[4] pass by unsung?
From ancient lineage, not unworthy sprung:
What though one sad dissension bade us part,
That name is yet embalm'd within my heart;
Yet at the mention does that heart rebound,
And palpitate, responsive to the sound.
Envy dissolved our ties, and not our will;
We once were friends,—I'll think we are so still.[5]

A form unmatch'd in nature's partial mould,
A heart untainted, we in thee behold:
Yet not the senate's thunder thou shalt wield,
Nor seek for glory in the tented field;
To minds of ruder texture these be given—
Thy soul shall nearer soar its native heaven.
Haply, in polish'd courts might be thy seat,
But that thy tongue could never forge deceit:
The courtier's supple bow and sneering smile,
The flow of compliment, the slippery wile,
Would make that breast with indignation burn,
And all the glittering snares to tempt thee spurn.
Domestic happiness will stamp thy fate;
Sacred to love, unclouded e'er by hate;
The world admire thee, and thy friends adore;—
Ambition's slave alone would toil for more.

Now last, but nearest, of the social band,
See honest, open, generous CLEON[6] stand;
With scarce one speck to cloud the pleasing scene,
No vice degrades that purest soul serene.
On the same day our studious race begun,
On the same day our studious race was run;
Thus side by side we pass'd our first career,
Thus side by side we strove for many a year;
At last concluded our scholastic life,
We neither conquer'd in the classic strife:
As speakers,[7] each supports an equal name,
And crowds allow to both a partial fame:

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[1] In the private volume:

"Thou did you save that life I scarcely prize—
A life unworthy such a sacrifice."—E.

[2] John Fitzgibbon, second Earl of Clare, born June 2, 1792. His father, whom he succeeded Jan. 28th, 1802, was for nearly twelve years Lord Chancellor of Ireland. See *ante*, p. 34. note. His Lordship is now (1832) Governor of Bombay. "I never," Lord Byron says, in 1821, "hear the word '*Clare*,' without a beating of the heart even *now*: and I write it with the feelings of 1803-4-5, ad infinitum." Of the tenaciousness with which he clung to all the kindly impressions of his youth, there can be no stronger proof than the interesting fact, that after his death almost all the notes and letters which his principal school favourites had ever addressed to him were found preserved carefully among his papers. The following is the endorsement upon one of them:—"This and another letter were written at Harrow, by my *then* and, I hope, *ever* beloved friend, Lord Clare, when we were both school-boys; and sent to my study in consequence of some *childish* misunderstanding,—the only one which ever arose between us. It was of short duration, and I retain this note solely for the purpose of submitting it to his perusal, that we may smile over the recollection of the insignificance of our first and last quarrel."—E.

[3] In the private volume, the following lines conclude this character:—

"For ever to possess a friend in thee,
Was bliss unhoped, though not unsought by me.
Thy softer soul was form'd for love alone,
To ruder passions and to hate unknown;
Thy mind, in union with thy beauteous form,
Was gentle, but unfit to stem the storm;
That face, an index of celestial worth,
Proclaim'd a heart abstracted from the earth,
Oft, when depress'd with sad foreboding gloom,
I sat reclined upon our favourite tomb,
I've seen those sympathetic eyes o'erflow
With kind compassion for thy comrade's woe.
Or when less mournful subjects form'd our themes,
We tried a thousand fond romantic schemes,
Oft hast thou sworn, in friendship's soothing tone,
Whatever wish was mine must be thine own."

[4] George-John, fifth Earl Delawarr, born Oct. 26th, 1791; succeeded his father, John-Richard, July 28th, 1795. This ancient family have been barons by the male line from 1342; their ancestor, Sir Thomas West, having been summoned to parliament as Lord West, the 16th Edw. II. We find the following notices in some hitherto unpublished letters of Lord Byron:—

"Harrow, Oct. 25th, 1804.—I am happy enough and comfortable here. My friends are not numerous, but select. Among the principal, I rank Lord Delawarr, who is very amiable, and my particular friend." "Nov. 2, 1804.—Lord Delawarr is considerably younger than me, but the most good-tempered, amiable, clever fellow in the universe. To all which, he adds the quality (a good one in the eyes of women) of being remarkably handsome. Delawarr and myself are, in a manner, connected; for one of my forefathers, in Charles the First's time, married into their family."—E.

[5] It is impossible to peruse the following extract of a letter addressed to Lord Clare in February, 1807, without acknowledging the noble candour and conscientiousness of the writer.—"You will be astonished to hear I have lately written to Delawarr, for the purpose of explaining (as far as possible, without involving some *old friends* of mine in the business,) the cause of my behaviour to him during my last residence at Harrow, which you will recollect was rather *en cavalier*. Since that period I have discovered he was treated with injustice, both by those who misrepresented his conduct, and by me in consequence of their suggestions. I have, therefore, made all the reparation in my power, by apologising for my mistake, though with very faint hopes of success. However, I have eased my own conscience by the atonement, which is humiliating enough to one of my disposition; yet I could not have slept satisfied with the reflection of having, even unintentionally, injured any individual. I have done all that could be done to repair the injury."—E.

[6] Edward Noel Long, Esq.—to whom a subsequent poem is addressed. See p. 42.

[7] This alludes to the public speeches delivered at the school where the author was educated.

To soothe a youthful rival's early pride,
Though Cleon's candour would the palm divide,
Yet candour's self compels me now to own
Justice awards it to my friend alone.

Oh! friends regretted, scenes for ever dear,
Remembrance hails you with her warmest tear!
Drooping, she bends o'er pensive Fancy's urn,
To trace the hours which never can return;
Yet with the retrospection loves to dwell,[1]
And soothe the sorrows of her last farewell!
Yet greets the triumph of my boyish mind,
As infant laurels round my head were twined,
When PHOEBUS' praise repaid my lyric song,
Or placed me higher in the studious throng;[2]
Or when my first harangue received applause,[3]
His sage instruction the primeval cause,
What gratitude to him my soul possest,
While hope of dawning honours fill'd my breast!
For all my humble fame, to him alone
The praise is due, who made that fame my own.[4]
Oh! could I soar above these feeble lays,
These young effusions of my early days,
To him my muse her noblest strain would give:
The song might perish, but the theme might live.
Yet why for him the needless verse essay?[5]
His honour'd name requires no vain display:
By every son of grateful IDA blest,
It finds an echo in each youthful breast;
A fame beyond the glories of the proud,
Or all the plaudits of the venal crowd.[6]

IDA! not yet exhausted is the theme,
Nor closed the progress of my youthful dream.
How many a friend deserves the grateful strain!
What scenes of childhood still unsung remain!
Yet let me hush this echo of the past,
This parting song, the dearest and the last;

---

[1] Thus in the private volume—

"Yet in the retrospection finds relief,
And revels in the luxury of grief."—E.

[2] "I remember," says Byron, 'that my first declamation astonished Dr. Drury into some unwonted (for he was economical of such) and sudden compliments, before the declaimers at our first rehearsal.'—*Diary.*

[3] "I certainly was much pleased with Lord Byron's attitude, gesture, and delivery, as well as with his composition. All who spoke on that day adhered, as usual, to the letter of their composition, as in the earlier part of his delivery did Lord Byron. But, to my surprise, he suddenly diverged from the written composition, with a boldness and rapidity sufficient to alarm me, lest he should fail in memory as to the conclusion. There was no failure;—he came round to the close of his composition without discovering any impediment and irregularity on the whole. I questioned him, why he had altered his declamation? He declared he had made no alteration, and did not know, in speaking, that he had devisted from it one letter. I believed him, and from a knowledge of his temperament am convinced, that, fully impressed with the sense and substance of the subject, he was hurried on to expressions and colourings more striking than what his pen had expressed."—Dr. DRURY.

[4] In the private volume the poem concludes thus:—

"When, yet a novice in the mimic art,
I feign'd the transports of a vengeful heart—
When on the Royal Slave I trod the stage,
To vent in Zanga more than mortal rage—
The praise of Phœbus made me feel more proud
Than all the plaudits of the listening crowd.
"Ah! vain endeavour, in this childish strain
To soothe the woes of which I thus complain!
What can avail this fruitless loss of time,
To measure sorrow in a jingling rhyme!
No social solace from a friend is near,
And heartless strangers drop no feeling tear.
I seek not joy in woman's sparkling eye:
The smiles of beauty cannot check the sigh.
Adieu, thou world! thy pleasure 's still a dream,
Thy virtue but a visionary theme;
Thy years of vice on years of folly roll,
Till grinning death assigns the destined goal,
Where all are hastening to the dread abode,
To meet the judgment of a righteous God;
Mix'd in the concourse of the thoughtless throng,
A mourner midst of mirth, I glide along;
A wretched, tainted, gloomy thing,
Cursed by reflection's deep corroding sting;
But not that mental sting which stabs within,
The dark avenger of unpunish'd sin;
The silent shaft which goads the guilty wretch
Extended on a rack's untiring stretch:
Conscience that sting, that shaft to him supplies—
His mind the rack, from which he ne'er can rise.
For me, whate'er my folly, or my fear,
One cheerful comfort still is cherish'd here:
No dread internal haunts my hours of rest,
No dreams of injured innocence infest;
Of hope, of peace, of almost all bereft,
Conscience, my last but welcome guest is left.
Slander's empoison'd breath may blast my name,
Envy delights to blight the buds of fame;
Deceit may chill the current of my blood,
And freeze affection's warm impassion'd flood;
Prompting horror darken every sense;—
Even here will conscience be my best defence.
My bosom feels no 'worm which ne'er can die:'[1]
Not crimes I mourn, but happiness gone by.
Thus crawling on with many a reptile vile,
My heart is bitter, though my cheek may smile:
No more with former bliss my heart is glad;
Hope yields to anguish, and my soul is sad:
From fond regret no future joy can save;
Remembrance slumbers only in the grave."—E.

[5] "To Dr. Drury," observes Moore, "Lord Byron has left on record a tribute of affection and respect, which, like the reverential regard of Dryden for Dr. Busy, will long associate together honourably the names of the poet and the master." The above is not, however, the only one. In a note to the fourth Canto of Childe Harold, he says, "My preceptor was the best and worthiest friend I ever possessed, whose warnings I have remembered but too well, though too late—when I have erred, and whose counsels I have but followed when I have done well or wisely. If ever this imperfect record of my feelings towards him should reach his eyes, let it remind him of one who never thinks of him but with gratitude and veneration—of one who would more gladly boast of having been his pupil, if, by more closely following his injunctions, he could reflect any honour upon his instructor." We extract the following from some unpublished letters of Lord Byron:—

"Harrow, Nov. 2, 1804.—There is so much of the gentleman, so much mildness and nothing of pedantry in his character, that I cannot help liking him, and will remember his instructions with gratitude as long as I live: He is the best master we ever had, and at the same time respected and feared." "Nov. 4th, 1804.—I revere Dr. Drury. He is never violent, never outrageous. I dread offending him;—not, however, through fear; but the respect I bear him makes me unhappy when I am under his displeasure."—E.

[6] "I am not a Joseph," said Lord Byron, in 1821, "nor a Scipio; but I can safely affirm, that I never to my life seduced any woman."—E.

[1] "We know enough even of Lord Byron's private history to give our warrant that, though his youth may have shared somewhat too largely in the indiscretions of those left too early masters of their own actions and fortunes, falsehood and malice alone can impute to him any real cause for hopeless remorse, or gloomy melancholy."—

SIR WALTER SCOTT.

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And brood in secret o'er those hours of joy,
To me a silent and a sweet employ,
While, future hope and fear alike unknown,
I think with pleasure on the past alone;
Yea, to the past alone my heart confine,
And chase the phantom of what once was mine.

Ina! still o'er thy hills in joy preside,
And proudly steer through time's eventful tide;
Still may thy blooming sons thy name revere,
Smile in thy bower, but quit thee with a tear;—
That tear, perhaps, the fondest which will flow,
O'er their last scene of happiness below.
Tell me, ye hoary few, who glide along,
Thu feeble veterans of some former throng,
Whose friends, like autumn leaves by tempests whirl'd,
Are swept for ever from this busy world;
Revolve the fleeting moments of your youth,
While Care as yet withheld her venom'd tooth;
Say if remembrance days like these endears
Beyond the rapture of succeeding years?
Say, can ambition's fever'd dream bestow
So sweet a balm to soothe your hours of woe?
Can treasures, hoarded for some thankless son,
Can royal smiles, or wreaths by slaughter won,
Can stars or ermine, man's maturer toys,
(For glittering baubles are not left to boys)
Recall one scene so much beloved to view,
As those where Youth her garland twined for you?
Ah, no! amidst the gloomy calm of age,
You turn with faltering hand life's varied page;
Peruse the record of your days on earth,
Unsullied only where it marks your birth;
Still lingering pause above each chequer'd leaf,
And blot with tears the sable lines of grief,
Where Passion o'er the theme her mantle threw,
Or weeping Virtue sigh'd a faint adieu:
But bless the scroll which fairer words adorn,
Traced by the rosy finger of the morn;
When Friendship bow'd before the shrine of truth,
And Love, without his pinion,[2] smiled on youth.

ANSWER TO A BEAUTIFUL POEM,

ENTITLED "THE COMMON LOT."[3]

Montgomery! true, the common lot
Of mortals lies in Lethe's wave;
Yet some shall never be forgot—
Some shall exist beyond the grave.

"Unknown the region of his birth,"
The hero[4] rolls the tide of war;
Yet not unknown his martial worth,
Which glares a meteor from afar.

His joy or grief, his weal or woe,
Perchance may 'scape the page of fame;
Yet nations now unborn will know
The record of his deathless name.

The patriot's and the poet's frame
Must share the common tomb of all:
Their glory will not sleep the same;
That will arise, though empires fall.

The lustre of a beauty's eye
Assumes the ghastly stare of death;
The fair, the brave, the good must die,
And sink the yawning grave beneath.

Once more the speaking eye revives,
Still beaming through the lover's strain;
For Petrarch's Laura still survives:
She died, but ne'er will die again.

The rolling seasons pass away,
And Time, untiring, waves his wing;
Whilst honour's laurels ne'er decay,
But bloom in fresh, unfading spring.

All, all must sleep in grim repose,
Collected in the silent tomb;
The old and young, with friends and foes,
Festering alike in shrouds, consume.

The mouldering marble lasts its day,
Yet falls at length, an useless fane;
To ruin's ruthless fangs a prey,
The wrecks of pillar'd pride remain.

What, though the sculpture be destroy'd,
From dark oblivion meant to guard;
A bright renown shall be enjoy'd
By those whose virtues claim reward.

Then do not say the common lot
Of all lies deep in Lethe's wave;
Some few, who ne'er will be forgot,
Shall burst the bondage of the grave.

1806.

TO A LADY

WHO PRESENTED THE AUTHOR WITH THE VELVET BAND WHICH BOUND HER TRESSES.

This Band, which bound thy yellow hair,
Is mine, sweet girl! thy pledge of love;
It claims my warmest, dearest care,
Like relics left of saints above.

Oh! I will wear it next my heart;
'T will bind my soul in bonds to thee:
From me again 't will ne'er depart,
But mingle in the grave with me.

---

[1] In a note to the fourth canto of Childe Harold, Lord Byron says:—"No one could, or can be more attached to Harrow than I have always been, and with reason; a part of the time passed there was the happiest of my life."—E.

[2] "L'Amitié est l'Amour sans ailes," is a French proverb. [See a subsequent poem, under this title.—E.]

[3] Written by James Montgomery, author of "The Wanderer in Switzerland," etc.

[4] No particular hero is here alluded to. The exploits of Bayard, Nemours, Edward the Black Prince, and, in more modern times, the fame of Marlborough, Frederick the Great, Count Saxe, Charles of Sweden, etc., are familiar to every historical reader, but the exact places of their birth are known to a very small proportion of their admirers.

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The dew I gather from thy lip
Is not so dear to me as this;
That I but for a moment sip,
And banquet on a transient bliss:

This will recall each youthful scene,
E'en when our lives are on the wane;
The leaves of Love will still be green,
When Memory bids them bud again.

Oh! little lock of golden hue,
In gently waving ringlet curl'd,
By the dear head on which you grew,
I would not lose you for a world:

Not though a thousand more adorn
The polish'd brow where once you shone,
Like rays which gild a cloudless morn,
Beneath Columbia's fervid zone.

1806. [New first published.]

REMEMBRANCE.

'T is done!—I saw it in my dreams:
No more with Hope the future beams;
My days of happiness are few:
Chill'd by misfortune's wintry blast,
My dawn of life is overcast;
Love, Hope, and Joy, alike adieu!—
Would I could add Remembrance too!

1806. [New first published.]

LINES

ADDRESSED TO THE REV. J. T. BECHER, ON HIS ADVISING THE AUTHOR TO MIX MORE WITH SOCIETY.

Dear Becher, you tell me to mix with mankind;—
I cannot deny such a precept is wise;
But retirement accords with the tone of my mind:
I will not descend to a world I despise.

Did the senate or camp my exertions require,
Ambition might prompt me, at once, to go forth;
When infancy's years of probation expire,
Perchance I may strive to distinguish my birth.

The fire in the cavern of Etna conceal'd,
Still mantles unseen in its secret recess;—
At length, in a volume terrific reveal'd,
No torrent can quench it, no bounds can repress.[1]

Oh! thus, the desire in my bosom for fame
Bids me live but to hope for posterity's praise.
Could I soar with the phœnix on pinions of flame,
With him I would wish to expire in the blaze.

For the life of a Fox, of a Chatham the death,
What censure, what danger, what woe would I brave!
Their lives did not end when they yielded their breath;
Their glory illumines the gloom of their grave.

Yet why should I mingle in Fashion's full herd?
Why crouch to her leaders, or cringe to her rules?
Why bend to the proud, or applaud the absurd?
Why search for delight in the friendship of fools?

I have tasted the sweets and the bitters of love;
To friendship I early was taught to believe:
My passion the matrons of prudence reprove;
I have found that a friend may profess, yet deceive.

To me what is wealth? it may pass in an hour,
If tyrants prevail, or if Fortune should frown;
To me what is title?—the phantom of power;
To me what is fashion?—I seek but renown.

Deceit is a stranger as yet to my soul;
I still am unpractised to varnish the truth:
Then why should I live in a hateful control?
Why waste upon folly the days of my youth?

1806.

THE DEATH OF CALMAR AND ORLA.

AN IMITATION OF MACPHERSON'S OSSIAN.[2]

Dear are the days of youth! Age dwells on their remembrance through the mist of time. In the twilight he recalls the sunny hours of morn. He lifts his spear with trembling hand. "Not thus feebly did I raise the steel before my fathers!" Past is the race of heroes! But their fame rises on the harp; their souls ride on the wings of the wind; they hear the sound through the sighs of the storm, and rejoice in their hall of clouds! Such is Calmar. The gray stone marks his narrow house. He looks down from eddying tempests: he rolls his form in the whirlwind, and hovers on the blast of the mountain.

In Morven dwelt the chief; a beam of war to Fingal. His steps in the field were marked in blood. Lochlin's sons had fled before his angry spear; but mild was the eye of Calmar; soft was the flow of his yellow locks: they streamed like the meteor of the night. No maid was the sigh of his soul: his thoughts were given to friendship,—to dark-haired Orla, destroyer of heroes! Equal were their swords in battle; but fierce was the pride of Orla,—gentle alone to Calmar. Together they dwelt in the cave of Oithona.

From Lochlin, Swaran bounded o'er the blue waves. Erin's sons fell beneath his might. Fingal roused his chiefs to combat. Their ships cover the ocean. Their hosts throng on the green hills. They come to the aid of Erin.

Night rose in clouds. Darkness veils the armies: but the blazing oaks gleam through the valley. The sons of Lochlin slept: their dreams were of blood.

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[1] The true reason of the haughty distance at which Byron, both at this period and afterwards, stood apart from his more opulent neighbours, is to be found (says Moore) "in his mortifying consciousness of the inadequacy of his own means to his rank, and the proud dread of being made to feel his own inferiority by persons to whom, in every other respect, he knew himself superior." Mr. Becher frequently expostulated with him on this unsociableness; and one of his friendly remonstrances drew forth these lines, so remarkably prefiguring the splendid burst with which Lord Byron's volcanic genius was ere long to open upon the world.—E.

[2] It may be necessary to observe, that the story, though considerably varied in the catastrophe, is taken from "Nisus and Euryalus," of which episode a translation is already given in the present volume.

They lift the spear in thought, and Fingal flies. Not so the host of Morven. To watch was the post of Orla. Calmar stood by his side. Their spears were in their hands. Fingal called his chiefs: they stood around. The king was in the midst. Gray were his locks, but strong was the arm of the king. Age withered not his powers. "Sons of Morven," said the hero, "to-morrow we meet the foe. But where is Cuthullin, the shield of Erin? He rests in the halls of Tura; he knows not of our coming. Who will speed through Lochlin to the hero, and call the chief to arms? The path is by the swords of foes; but many are my heroes. They are thunderbolts of war. Speak, ye chiefs! Who will arise?"

"Son of Trenmor! mine be the deed," said dark-haired Orla, "and mine alone. What is death to me? I love the sleep of the mighty, but little is the danger. The sons of Lochlin dream. I will seek car-borne Cuthullin. If I fall, raise the song of bards, and lay me by the stream of Lubar."—"And shalt thou fall alone?" said fair-haired Calmar. "Wilt thou leave thy friend afar? Chief of Oithona! not feeble is my arm in light. Could I see thee die, and not lift the spear? No, Orla! ours has been the chase of the roebuck, and the feast of shells; ours be the path of danger: ours has been the cave of Oithona; ours be the narrow dwelling on the banks of Lubar." "Calmar," said the chief of Oithona, "why should thy yellow locks be darkened in the dust of Erin? Let me fall alone. My father dwells in his hall of air: he will rejoice in his boy; but the blue-eyed Mora spreads the feast for her son in Morven. She listens to the steps of the hunter on the heath, and thinks it is the tread of Calmar. Let him not say, 'Calmar has fallen by the steel of Lochlin: he died with gloomy Orla, the chief of the dark brow.' Why should tears dim the azure eye of Mora? Why should her voice curse Orla, the destroyer of Calmar? Live, Calmar! live to raise my stone of moss; live to revenge me in the blood of Lochlin. Join the song of bards above my grave. Sweet will be the song of death to Orla, from the voice of Calmar. My ghost shall smile on the notes of praise." "Orla," said the son of Mora, "could I raise the song of death to my friend? Could I give his fame to the winds? No, my heart would speak in sighs: faint and broken are the sounds of sorrow. Orla! our souls shall bear the song together. One cloud shall be ours on high: the bards will mingle the names of Orla and Calmar."

They quit the circle of the chiefs. Their steps are to the host of Lochlin. The dying blaze of oak dim twinkles through the night. The northern star points the path to Tura. Swaran, the king, rests on his lonely hill. Here the troops are mixed: they frown in sleep; their shields beneath their heads. Their swords gleam at distance in heaps. The fires are faint; their embers fail in smoke. All is hushed; but the gale sighs on the rocks above. Lightly wheel the heroes through the slumbering band. Half the journey is past, when Mathon, resting on his shield, meets the eye of Orla. It rolls in flame, and glistens through the shade. His spear is raised on high. "Why dost thou bend thy brow, chief of Oithona?" said fair-haired Calmar: "we are in the midst of foes. Is this a time for delay?" "It is a time for vengeance," said Orla of the gloomy brow. "Mathon of Lochlin sleeps: seest thou his spear? Its point is dim with the gore of my father. The blood of Mathon shall reek on mine; but shall I slay him sleeping, son of Mora? No! he shall feel his wound: my fame shall not soar on the blood of slumber. Rise, Mathon, rise! The son of Connal calls; thy life is his; rise to combat." Mathon starts from sleep; but did he rise alone? No: the gathering chiefs bound on the plain. "Fly! Calmar, fly!" said dark-haired Orla. "Mathon is mine. I shall die in joy: but Lochlin crowds around. Fly through the shade of night." Orla turns. The helm of Mathon is cleft; his shield falls from his arm: he shudders in his blood. He rolls by the side of the blazing oak. Strumon sees him fall: his wrath rises: his weapon glitters on the head of Orla: but a spear pierced his eye. His brain gushes through the wound, and foams on the spear of Calmar. As roll the waves of the Ocean on two mighty barks of the north, so pour the men of Lochlin on the chiefs. As, breaking the surge in foam, proudly steer the barks of the north, so rise the chiefs of Morven on the scattered crests of Lochlin. The din of arms came to the ear of Fingal. He strikes his shield; his sons throng around; the people pour along the heath. Ryno bounds in joy. Ossian stalks in his arms. Oscar shakes the spear. The eagle wing of Fillan floats on the wind. Dreadful is the clang of death! many are the widows of Lochlin! Morven prevails in its strength.

Moru glimmers on the hills: no living foe is seen; but the sleepers are many; grim they lie on Erin. The breeze of ocean lifts their locks; yet they do not awake. The hawks scream above their prey.

Whose yellow locks wave o'er the breast of a chief? Bright as the gold of the stranger, they mingle with the dark hair of his friend. 'Tis Calmar: he lies on the bosom of Orla. Theirs is one stream of blood. Fierce is the look of the gloomy Orla. He breathes not; but his eye is still a flame. It glares in death unclosed. His hand is grasped in Calmar's: but Calmar lives! he lives, though low. "Rise," said the king, "rise, son of Mora: 't is mine to heal the wounds of heroes. Calmar may yet bound on the hills of Morven."

"Never more shall Calmar chase the deer of Morven with Orla," said the hero. "What were the chase to me alone? Who would share the spoils of battle with Calmar? Orla is at rest! Rough was thy soul, Orla! yet soft to me as the dew of morn. It glared on others in lightning: to me a silver beam of night. Bear my sword to blue-eyed Mora; let it hang in my empty hall. It is not pure from blood: but it could not save Orla. Lay me with my friend. Raise the song when I am dark!"

They are laid by the stream of Lubar. Four gray stones mark the dwelling of Orla and Calmar. When Swaran was bound, our sails rose on the blue waves.

The winds gave our barks to Morven;—the bards raised the song.

"What form rises on the roar of clouds? Whose dark ghost gleams on the red streams of tempests? His voice rolls on the thunder. 'Tis Orla, the brown chief of Othona. He was unmatched in war. Peace to thy soul, Orla! thy fame will not perish. Nor thine, Calmar! Lovely wast thou, son of blue-eyed Mora; but not harmless was thy sword. It hangs in thy cave. The ghosts of Lochlin shriek around its steel. Hear thy praise, Calmar! It dwells on the voice of the mighty. Thy name shakes on the echoes of Morven. Then raise thy fair locks, son of Mora. Spread them on the arch of the rainbow; and smile through the tears of the storm."[1]

L'AMITIÉ EST L'AMOUR SANS AILES.[2]

[WRITTEN DECEMBER, 1806.]

Why should my anxious breast repine
Because my youth is fled?
Days of delight may still be mine:
Affection is not dead.
In tracing back the years of youth,
One firm record, one lasting truth,
Celestial consolation brings;
Bear it, ye breezes, to the seat,
Where first my heart responsive beat,—
"Friendship is Love without his wings!"[3]

Through few, but deeply chequer'd years,
What moments have been mine!
Now half obscured by clouds of tears,
Now bright in rays divine.
Howe'er my future doom be cast,
My soul, enraptured with the past,
To one idea fondly clings:
Friendship! that thought is all thine own,
Worth worlds of bliss, that thought alone—
"Friendship is Love without his wings!"

Where yonder yew-trees lightly wave
Their branches on the gale,
Unheeded heaves a simple grave,
Which tells the common tale;
Round this, unconscious schoolboys stray,
Till the dull knell of childish play
From yonder studious mansion rings;
But here whene'er my footsteps move,
My silent tears too plainly prove,
"Friendship is Love without his wings!"

Oh Love! before thy glowing shrine
My early vows were paid;
My hopes, my dreams, my heart was thine,
But these are now decoy'd;
For thine are pinions like the wind,
No trace of thee remains behind,
Except, alas! thy jealous stings.
Away, away! delusive power,
Thou shalt not haunt my coming hour;—
Unless, indeed, without thy wings.

Seat of my youth![4] thy distant spire
Recalls each scene of joy;
My bosom glows with former fire,—
In mind again a boy:
Thy grove of elms, thy verdant hill,
Thy every path delights me still,
Each flower a double fragrance flings;
Again, as once, in converse gay,
Each dear associate seems to say,
"Friendship is Love without his wings!"

My Lycus![5] wherefore dost thou weep?
Thy falling tears restrain;
Affection for a time may sleep,
But, oh, 't will wake again.[6]
Think, think, my friend, when next we meet,
Our long-wish'd interview, how sweet!
From this my hope of rapture springs:
While youthful hearts thus fondly swell,
Absence, my friend, can only tell,
"Friendship is Love without his wings!"

In one, and one alone deceived,
Did I my error mourn?
No—from oppressive bonds relieved,
I left the wretch to scorn.
I turn'd to those my childhood knew,
With feelings warm, with bosoms true,
Twined with my heart's according strings;
And till those vital chords shall break,
For none but these my breast shall wake
Friendship, the power deprived of wings!

Ye few! my soul, my life is yours,
My memory and my hope;
Your worth a lasting love ensures,
Unfetter'd in its scope.
From smooth deceit and terror sprung,
With aspect fair and honey'd tongue,
Let Adulation wait on kings;
With joy elate, by snares beset,

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[1] I fear Laing's late edition has completely overthrown every hope that Macpherson's Ossian might prove the translation of a series of poems complete in themselves; but, while the imposture is discovered, the merit of the work remains undisputed, though not without faults—particularly, in some parts, turgid and bombastic diction.—The present humble imitation will be pardoned by the admirers of the original as an attempt, however inferior, which evinces an attachment to their favourite author.

[2] See *ante*, p. 38, note. We insert this poem here on account of the date of its composition. It was not, however, included in the publication of 1807.—E.

[3] Harrow.

[4] The Earl of Clare.—E.

[5] The young poet had recently received from Lord Clare, an epistle containing this passage:—"I think by your last letter that you are very much pleased with most of your friends; and, if I am not much mistaken, a little so with me. In one part you say, 'there is little or no doubt a few years, or months, will render us as politely indifferent to each other, as if we had never passed a portion of our time together:' indeed, Byron, you wrong me; and I have no doubt—at least I hope—you wrong yourself."—E.

We, we, my friends, can ne'er forget
"Friendship is Love without his wings!"[1]

Fictions and dreams inspire the bard
Who rolls the epic song;
Friendship and Truth be my reward—
To me no bays belong.
If laurell'd Fame but dwells with lies,
Me the enchantress ever flies,
Whose heart and not whose fancy sings;
Simple and young, I dare not feign;
Mine be the rude yet heartfelt strain,
"Friendship is Love without his wings!"

THE PRAYER OF NATURE.[2]

[WRITTEN DECEMBER 20, 1806.]

Father of Light! great God of Heaven!
Hear'st thou the accents of despair?
Can guilt like man's be e'er forgiven?
Can vice atone for crimes by prayer?

Father of Light, on thee I call!
Thou see'st my soul is dark within;
Thou, who canst mark the sparrow's fall,
Avert from me the death of sin.

No shrine I seek, to sects unknown;
Oh point to me the path of truth!
Thy dread omnipotence I own;
Spare, yet amend, the faults of youth.

Let bigots rear a gloomy fane,
Let superstition hail the pile;
Let priests, to spread their sable reign,
With tales of mystic rights beguile.

Shall man confine his Maker's sway
To Gothic domes of mouldering stone?
Thy temple is the face of day;
Earth, ocean, heaven thy boundless throne.

Shall man condemn his race to hell,
Unless they bend in pompous form?
Tell us that all, for one who fell,
Must perish in the mingling storm?

Shall each pretend to reach the skies,
Yet doom his brother to expire,
Whose soul a different hope supplies,
Or doctrines less severe inspire?

Shall these, by creeds they can't expound,
Prepare a fancied bliss or woe?
Shall reptiles, groveling on the ground,
Their great Creator's purpose know?

Shall those, who live for self alone,
Whose years float on in daily crime—
Shall they by Faith for guilt atone,
And live beyond the bounds of time?

Father! no prophet's laws I seek,—
Thy laws in Nature's works appear;—
I own myself corrupt and weak,
Yet will I pray, for thou wilt hear!

Thou, who canst guide the wandering star
Through trackless realms of æther's space;
Who calm'st the elemental war,
Whose hand from pole to pole I trace:—

Thou, who in wisdom placed me here,
Who, when thou wilt, canst take me hence,
Ah! whilst I tread this earthly sphere,
Extend to me thy wide defence.

To Thee, my God, to thee I call!
Whatever weal or woe betide,
By thy command I rise or fall,
In thy protection I confide.

If, when this dust to dust 's restored,
My soul shall float on airy wing,
How shall thy glorious name adored
Inspire her feeble voice to sing!

But, if this fleeting spirit share
With clay the grave's eternal bed,
While life yet throbs I raise my prayer,
Though doom'd no more to quit the dead.

To Thee I breathe my humble strain,
Grateful for all thy mercy past,
And hope, my God, to thee again
This erring life may fly at last.

TO EDWARD NOEL LONG, ESQ.[3]

"Mi fo compiacere in secondo senso amico."—Boc.

Dear Long, in this sequester'd scene,
While all around in slumber lie,
The joyous days which ours have been
Come rolling fresh on Fancy's eye;
Thus, if amidst the gathering storm,
While clouds the darken'd noon deform,
Yon heaven assumes a varied glow,
I hail the sky's celestial bow,

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[1] It is difficult to conjecture for what reason,—but these stanzas were not included in the publication of 1807; though few will hesitate to place them higher than any thing given in that volume. "Written when the author was not nineteen years of age, this remarkable poem shows," says Moore, "how early the struggle between natural piety and doubt began in his mind." In reading the celebrated critique of the Edinburgh Review on the "Hours of Idleness," the fact that the volume did not include this Prayer of Nature ought to be kept in mind.—K.

[2] The poet appears to have had in his mind one of Mr. Southey's juvenile pieces, beginning,—

"Go, thou, unto the house of prayer,
I to the woodlands will repair."—E.

[3] This young gentleman, who was with Lord Byron both at Harrow and Cambridge, afterwards entered the Guards, and served with distinction in the expedition to Copenhagen. He was drowned early in 1809, when on his way to join the army in the Peninsula; the transport in which he sailed being run foul of in the night by another of the convoy. "Long's father," says Lord Byron, "wrote to me to write his son's epitaph. I promised—but I had not the heart to complete it. He was such a good, amiable being as rarely remains long in this world; with talent and accomplishments, too, to make him the more regretted." *Diary*, 1821.—E.

Which spreads the sign of future peace,
And bids the war of tempests cease,
Ah! though the present brings but pain,
I think those days may come again;
Or if, in melancholy mood,
Some lurking envious fear intrude,
To check my bosom's fondest thought,
And interrupt the golden dream,
I crush the fiend with malice fraught,
And still indulge my wonted theme.
Although we ne'er again can trace,
In Granta's vale, the pedant's lore;
Nor through the groves of Ida chase
Our raptured visions as before;
Though Youth has flown on rosy pinion,
And Manhood claims his stern dominion—
Age will not every hope destroy,
But yield some hours of sober joy.

Yes, I will hope that Time's broad wing
Will shed around some dews of spring:
But if his scythe must sweep the flowers
Which bloom among the fairy bowers,
Where smiling Youth delights to dwell,
And hearts with early rapture swell;
If frowning Age, with cold control,
Confines the current of the soul,
Congeals the tear of Pity's eye,
Or checks the sympathetic sigh,
Or hears unmoved misfortune's groan,
And bids me feel for self alone;
Oh! may my bosom never learn
To soothe its wonted heedless flow;
Still, still despise the censor stern,
But ne'er forget another's woe.
Yes, as you knew me in the days
O'er which Remembrance yet delays,
Still may I rove, untutor'd, wild,
And even in age at heart a child.

Though now on airy visions borne,
To you my soul is still the same;
Oft has it been my fate to mourn,
And all my former joys are tame.
But, hence! ye hours of sable hue!
Your frowns are gone, my sorrows o'er:
By every bliss my childhood knew,
I'll think upon your shade no more.
Thus, when the whirlwind's rage is past,
And caves their sullen roar enclose,
We heed no more the wintry blast,
When lull'd by Zephyr to repose.

Full often has my infant muse
Attuned to love her languid lyre;
But now, without a theme to choose,
The strains in stolen sighs expire.
My youthful nymphs, alas! are flown;
E—— is a wife, and C—— a mother,
And Carolina sighs alone,
And Mary's given to another;
And Cora's eye, which roll'd on me,
Can now no more my love recall:
In truth, dear Long, 't was time to flee;
For Cora's eye will shine on all.
And though the sun, with genial rays,
His beams alike to all displays,
And every lady's eye 's a sun,
These last should be confined to one.
The soul's meridian don't become her,
Whose sun displays a general *summer*!
Thus faint is every former flame,
And passion's self is now a name.
As, when the ebbing flames are low,
The aid which once improved their light,
And bade them burn with fiercer glow,
Now quenches all their sparks in night;
Thus has it been with passion's fires,
As many a boy and girl remembers,
While all the force of love expires,
Extinguish'd with the dying embers.

But now, dear Long, 't is midnight's noon;
And clouds obscure the watery moon,
Whose beauties I shall not rehearse,
Described in every stripling's verse;
For why should I the path go o'er,
Which every bard has trod before?
Yet ere yon silver lamp of night
Has thrice perform'd her stated round,
Has thrice retraced her path of light,
And chased away the gloom profound,
I trust that we, my gentle friend,
Shall see her rolling orbit wend
Above the dear-loved peaceful seat
Which once contain'd our youth's retreat;
And then with those our childhood knew,
We 'll mingle in the festive crew;
While many a tale of former day
Shall wing the laughing hours away;
And all the flow of souls shall pour
The sacred intellectual shower,
Nor cease till Luna's waning horn
Scarce glimmers through the mist of morn.

TO A LADY.[2]

Oh! had my fate been join'd with thine,
As once this pledge appear'd a token,
These follies had not then been mine,
For then my peace had not been broken.[3]

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[1] The two friends were both passionately attached to Harrow; and sometimes made excursions thither together, to revive their schoolboy recollections.—E.

[2] Mrs. Musters.

[3] "Our union would have heated feuds in which blood had been shed by our fathers—it would have joined lands broad and rich—it would have joined at least one heart and two persons not ill matched in years (she is two years my elder), and—and—and—*what* has been the result?"—*Diary*, 1821.

To thee these early faults I owe,
To thee, the wise and old reproving:
They know my sins, but do not know
'T was thine to break the bonds of loving.

For once my soul, like thine, was pure,
And all its rising fires could smother;
But now thy vows no more endure,
Bestow'd by thee upon another.

Perhaps his peace I could destroy,
And spoil the blisses that await him;
Yet let my rival smile in joy,—
For thy dear sake I cannot hate him.

Ah! since thy angel form is gone,
My heart no more can rest with any;
But what it sought in thee alone,
Attempts, alas! to find in many.

Then fare thee well, deceitful maid!
'T were vain and fruitless to regret thee;
Nor Hope, nor Memory yield their aid,
But Pride may teach me to forget thee.

Yet all this giddy waste of years,
This tiresome round of palling pleasures;
These varied loves, these matron's fears,
These thoughtless strains to passion's measures—

If thou wert mine, had all been hush'd:—
This cheek, now pale from early riot,
With passion's hectic ne'er had flush'd,
But bloom'd in calm domestic quiet.

Yes, once the rural scene was sweet,
For Nature seem'd to smile before thee;
And once my breast abhorr'd deceit;—
For then it beat but to adore thee.

But now I seek for other joys:
To think, would drive my soul to madness;
In thoughtless throngs and empty noise,
I conquer half my bosom's sadness.

Yet, even in these a thought will steal,
In spite of every vain endeavour,—
And fiends might pity what I feel,—
To know that thou art lost for ever.

I WOULD I WERE A CARELESS CHILD.

I would I were a careless child,
Still dwelling in my Highland cave,
Or roaming through the dusky wild,
Or bounding o'er the dark blue wave;

The cumbrous pomp of Saxon[1] pride
Accords not with the freeborn soul,
Which loves the mountain's craggy side,
And seeks the rocks where billows roll.

Fortune! take back these cultured lands,
Take back this name of splendid sound!
I hate the touch of servile hands,
I hate the slaves that cringe around.
Place me along the rocks I love,
Which sound to Ocean's wildest roar;
I ask but this—again to rove
Through scenes my youth hath known before.

Few are my years, and yet I feel
The world was ne'er design'd for me:
Ah! why do dark'ning shades conceal
The hour when man must cease to be?
Once I beheld a splendid dream,
A visionary scene of bliss:
Truth!—wherefore did thy hated beam
Awake me to a world like this?

I loved—but those I loved are gone;
Had friends—my early friends are fled:
How cheerless feels the heart alone,
When all its former hopes are dead!
Though gay companions, o'er the bowl,
Dispel awhile the sense of ill;
Though pleasure stirs the maddening soul,
The heart—the heart—is lonely still.[3]

How dull! to hear the voice of those
Whom rank or chance, whom wealth or power,
Have made, though neither friends nor foes,
Associates of the festive hour.
Give me again a faithful few,
In years and feelings still the same,
And I will fly the midnight crew,
Where boist'rous joy is but a name.

And woman, lovely woman! thou,
My hope, my comforter, my all!
How cold must be my bosom now,
When e'en thy smiles begin to pall!
Without a sigh would I resign
This busy scene of splendid woe,
To make that calm contentment mine,
Which virtue knows, or seems to know.

Fain would I fly the haunts of men—
I seek to shun, not hate mankind;
My breast requires the sullen glen,
Whose gloom may suit a darken'd mind.

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[1] "Our meetings," says Lord Byron in 1822, "were stolen ones, and a gate leading from Mr. Chaworth's grounds to those of my mother was the place of our interviews. But the ardour was all on my side. I was serious; she was volatile: she liked me as a younger brother, and treated and laughed at me as a boy; she, however, gave me her picture, and that was something to make verses upon. Had I married her, perhaps the whole tenour of my life would have been different."—E.

[2] Saxenach, or Saxon, a Gaelic word, signifying either Lowland or English.

[3] The "imagination all compact," which the greatest poet who ever lived has assigned as the distinguishing badge of his brethren, is in every case a dangerous gift. It exaggerates, indeed, our expectations, and can often bid its possessor hope, where hope is lost to reason: but the delusive pleasure arising from these visions of imagination resembles that of a child, whose notice is attracted by a fragment of glass to which a sun-beam has given momentary splendour. He hastens to the spot with breathless impatience, and finds the object of his curiosity and expectation is equally vulgar and worthless. Such is the man of quick and exalted powers of imagination. His fancy over-estimates the object of his wishes, and pleasure, fame, distinction, are alternately pursued, attained,

Oh! that to me the wings were given
Which bear the turtle to her nest!
Then would I cleave the vault of heaven,
To flee away, and be at rest.[3]

WHEN I ROVED A YOUNG HIGHLANDER.

When I roved a young Highlander o'er the dark heath,
And climb'd thy steep summit, oh Morven of snow![5]
To gaze on the torrent that thunder'd beneath,
Or the mist of the tempest that gather'd below,[6]
Untutor'd by science, a stranger to fear,
And rude as the rocks where my infancy grew,
No feeling, save one, to my bosom was dear;
Need I say, my sweet Mary,[4] 't was centred in you?

Yet it could not be love, for I knew not the name,—
What passion can dwell in the heart of a child?
But still I perceive an emotion the same
As I felt, when a boy, on the crag-cover'd wild:
One image alone on my bosom impress'd,
I loved my bleak regions, nor panted for new;
And few were my wants, for my wishes were bless'd;
And pure were my thoughts, for my soul was with you.

I arose with the dawn; with my dog as my guide,
From mountain to mountain I bounded along;
I breasted the billows of Dee's[6] rushing tide,
And heard at a distance the Highlander's song:
At eve, on my heath-cover'd couch of repose,
No dreams, save of Mary, were spread to my view:
And warm to the skies my devotions arose,
For the first of my prayers was a blessing on you.

I left my bleak home, and my visions are gone;
The mountains are vanish'd, my youth is no more,
As the last of my race, I must wither alone,
And delight but in days I have witness'd before;
Ah! splendour has raised, but embitter'd my lot;
More dear were the scenes which my infancy knew:
Though my hopes may have fail'd, yet they are not forgot;
Though cold is my heart, still it lingers with you.

When I see some dark hill point its crest to the sky,
I think of the rocks that o'ershadow Colbleen;[6]
When I see the soft blue of a love-speaking eye,
I think of those eyes that endear'd the rude scene;
When, haply, some light-waving locks I behold,
That faintly resemble my Mary's in hue,
I think on the long flowing ringlets of gold,
The locks that were sacred to beauty, and you.

Yet the day may arrive when the mountains once more
Shall rise to my sight in their mantles of snow:[7]
But while these soar above me, unchanged as before,
Will Mary be there to receive me?—ah no!
Adieu, then, ye hills, where my childhood was bred!
Thou sweet-flowing Dee, to thy waters adieu!
No home in the forest shall shelter my head,—
Ah! Mary, what home could be mine but with you?

TO GEORGE, EARL DELAWARR.

Oh! yes, I will own we were dear to each other:
The friendships of childhood, though fleeting are true;
The love which you felt was the love of a brother,
Nor less the affection I cherish'd for you.

---

and despised when in his power. Like the enchanted fruit in the palace of a sorcerer, the objects of his admiration lose their attraction and value as soon as they are grasped by the adventurer's hand, and all that remains is regret for the time lost in the chase, and astonishment at the hallucination under which it was undertaken. The disproportion between hope and possession, which is felt by all men, is thus doubled to those whom nature has endowed with the power of gilding a distant prospect by the rays of imagination. These reflections, though trite and obvious, are in a manner forced from us by the poetry of Lord Byron,—by the sentiments of weariness of life and enmity with the world which they so frequently express,—and by the singular analogy which such sentiments hold with well-known incidents of his life.—SIR WALTER SCOTT.

[3] "And I said, Oh! that I had wings like a dove; for then would I fly away, and be at rest."—*Psalm* lv. 6. This verse also constitutes a part of the most beautiful anthem in our language.

[5] Morven, a lofty mountain in Aberdeenshire. "Gormal of snow," is an expression frequently to be found in Ossian.

[6] This will not appear extraordinary to those who have been accustomed to the mountains. It is by no means uncommon, on attaining the top of Ben-e-vis, Ben-y-bourd, etc. to perceive, between the summit and the valley, clouds pouring down rain, and occasionally accompanied by lightning, while the spectator literally looks down upon the storm, perfectly secure from its effects.

[4] In Lord Byron's Diary for 1813, he says, "I have been thinking lately a good deal of Mary Duff. How very odd that I should have been so utterly, devotedly fond of that girl, at an age when I could neither feel passion, nor know the meaning of the word. And the effect! My mother used always to rally me about this childish amour; and, at last, many years after, when I was sixteen, she told me one day; 'Oh! Byron, I have had a letter from Edinburgh, from Miss Abercromby, and your old sweetheart, Mary Duff, is married to a Mr. Cockburn.' [Robert Cockburn, Esq. of Edinburgh.] And what was my answer? I really cannot explain or account for my feelings at that moment; but they nearly threw me into convulsions—to the horror of my mother, and the astonishment of every body. And it is a phenomenon in my existence (for I was not eight years old), which has puzzled, and will puzzle me to the latest hour of it."—Again, in January, 1815, a few days after his marriage, in a letter to his friend Captain Hay, the poet thus speaks of his childish attachment:—"Pray tell me more—or as much as you like, of your cousin Mary. I believe I told you our story some years ago. I was twenty-seven a few days ago, and I have never seen her since we were children, and young children too; but I never forget her, nor ever can. You will oblige me with presenting her with my best respects, and all good wishes. It may seem ridiculous—but it is at any rate, I hope, not offensive to her for her—in me to pretend to recollect anything about her, at so early a period of both our lives, almost, if not quite, in our nurseries;—but it was a pleasant dream, which she must pardon me for remembering. Is she pretty still? I have the most perfect idea of her person, as a child; but Time, I suppose, has played the devil with us both."—E.

[6] The Dee is a beautiful river, which rises near Mar Lodge, and falls into the sea at New Aberdeen.

[6] Colbleen is a mountain near the verge of the Highlands, not far from the ruins of Dee Castle.

[7] In the spring of 1807, on recovering from a severe illness, Lord Byron had projected a visit to Scotland. The plan was not put into execution; but he thus adverts to it, in a letter dated in August, and addressed to his fair correspondent of Southwell:—"On Sunday I set off for the Highlands. A friend of mine accompanies me in my carriage to Edinburgh. There we shall leave it, and proceed in a tandem through the western parts to Inverary, where we shall purchase shelties, to enable us to view places inaccessible to vehicular conveyances. On the coast we shall hire a vessel, and visit the most remarkable of the Hebrides, and, if we have

But Friendship can vary her gentle dominion;
The attachment of years in a moment expires:
Like Love, too, she moves on a swift-waving pinion,
But glows not, like Love, with unquenchable fires.

Full oft have we wander'd through Ida together,
And blest were the scenes of our youth, I allow:
In the spring of our life, how serene is the weather!
But winter's rude tempests are gathering now.

No more with affection shall memory blending,
The wonted delights of our childhood retrace:
When pride steels the bosom, the heart is unbending,
And what would be justice appears a disgrace.

However, dear George, for I still must esteem you—
The few whom I love I can never upbraid—
The chance which has lost may in future redeem you,
Repentance will cancel the vow you have made.

I will not complain, and though chill'd is affection,
With me no corroding resentment shall live;
My bosom is calm'd by the simple reflection,
That both may be wrong, and that both should forgive.

You knew that my soul, that my heart, my existence,
If danger demanded, were wholly your own;
You knew me unalter'd by years or by distance,
Devoted to love and to friendship alone.

You knew,—but away with the vain retrospection!
The bond of affection no longer endures;
Too late you may droop o'er the fond recollection,
And sigh for the friend who was formerly yours.

For the present, we part,—I will hope not for ever;
For time and regret will restore you at last:
To forget our dissension we both should endeavour;
I ask no atonement, but days like the past.

TO THE EARL OF CLARE.

"Tu semper amoris
Sis memor, et cari comitis ne abscedat imago." VAL. FLAC.

Friend of my youth! when young we roved,
Like striplings, mutually beloved,
With friendship's purest glow,
The bliss which wing'd those rosy hours
Was such as pleasure seldom showers
On mortals here below.

The recollection seems alone
Dearer than all the joys I 've known,
When distant far from you:
Though pain, 't is still a pleasing pain,
To trace those days and hours again,
And sigh again, adieu!

My pensive memory lingers o'er
Those scenes, to be enjoy'd no more,
Those scenes regretted ever;
The measure of our youth is full,
Life's evening dream is dark and dull,
And we may meet—ah! never!

As when one parent spring supplies
Two streams which from one fountain rise,
Together join'd in vain;
How soon, diverging from their source,
Each, murmuring, seeks another course,
Till mingled in the main!

Our vital streams of weal or woe,
Though near, alas! distinctly flow,
Nor mingle as before:
Now swift or slow, now black or clear,
Till death's unfathom'd gulf appear,
And both shall quit the shore.

Our souls, my friend! which once supplied
One wish, nor breathed a thought beside,
Now flow in different channels:
Disdaining humbler rural sports,
'T is yours to mix in polish'd courts,
And shine in fashion's annals;

'T is mine to waste on love my time,
Or vent my reveries in rhyme,
Without the aid of reason;
For sense and reason (critics know it)
Have quitted every amorous poet,
Nor left a thought to seize on.

Poor Little! sweet, melodious bard!
Of late esteem'd it monstrous hard
That he, who sang before all,—
He who the lore of love expanded,—
By dire reviewers should be branded
As void of wit and moral:[1]

And yet, while Beauty's praise is thine,
Harmonious favourite of the Nine!
Repine not at thy lot.
Thy soothing lays may still be read,
When Persecution's arm is dead,
And critics are forgot.

Still I must yield those worthies merit,
Who chasten, with unsparing spirit,
Bad rhymes, and those who write them;
And though myself may be the next
By critic sarcasm to be vext,
I really will not fight them.[2]

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time and favourable weather, mean to sail as far as Iceland, only three hundred miles from the northern extremity of Caledonia, to peep at Hecla. I mean to collect all the Erse traditions, poems, etc. etc., and translate, or expand the subject to fill a volume, which may appear next spring, under the denomination of '*The Highland Harp*,' or some title equally *picturesque*. What would you say to some stanzas on Mount Hecla? They would be written at least with *fire*."—E

[1] These stanzas were written soon after the appearance of a severe critique, in a northern review, on a new publication of the British Anacreon.—[See Edinburgh Review, July, 1807, article on "Epistles, Odes, and other Poems, by Thomas Little, Esq."—E.]

[2] A bard (horresco referens) defied his reviewer to mortal combat. If this example becomes prevalent, our periodical censors must be dipped in the river Styx: for what else can secure them from the numerous host of their enraged assailants?

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Perhaps they would do quite as well
To break the rudely sounding shell
Of such a young beginner.
He who offends at pert nineteen,
Ere thirty may become, I ween,
A very harden'd sinner.

Now, Clare, I must return to you;
And, sure, apologies are due:
Accept, then, my concession.
In truth, dear Clare, in fancy's flight
I soar along from left to right;
My muse admires digression.

I think I said 't would be your fate
To add one star to royal state;—
May regal smiles attend you!
And should a noble monarch reign,
You will not seek his smiles in vain,
If worth can recommend you.

Yet since in danger courts abound,
Where specious rivals glitter round,
From snares may saints preserve you,
And grant your love or friendship ne'er
From sly claim a kindred care,
But those who best deserve you!

Not for a moment may you stray
From truth's secure, unerring way!
May no delights decoy!
O'er roses may your footsteps move,
Your smiles be ever smiles of love,
Your tears be tears of joy!

Oh! if you wish that happiness
Your coming days and years may bless,
And virtues crown your brow;
Be still as you were wont to be,
Spotless as you 've been known to me,—
Be still as you are now.[1]

And though some trifling share of praise,
To cheer my last declining days,
To me were doubly dear;
Whilst blessing your beloved name,
I 'd wave at once a *poet*'s fame,
To prove a *prophet* here.

LINES WRITTEN BENEATH AN ELM IN THE CHURCHYARD OF HARROW.[2]

Spot of my youth! whose hoary branches sigh,
Swept by the breeze that fans thy cloudless sky;
Where now alone I muse, who oft have trod,
With those I loved, thy soft and verdant sod;
With those who, scatter'd far, perchance deplore,
Like me, the happy scenes they knew before:
Oh! as I trace again thy winding hill,
Mine eyes admire, my heart adores thee still,
Thou drooping Elm! beneath whose boughs I lay,
And frequent mused the twilight hours away;
Where, as they once were wont, my limbs recline,
But, ah! without the thoughts which then were mine:
How do thy branches, moaning to the blast,
Invite the bosom to recall the past,
And seem to whisper, as they gently swell,
"Take, while thou canst, a lingering, last farewell!"
When fate shall chill, at length, this fever'd breast,
And calm its cares and passions into rest,
Oft have I thought, 't would soothe my dying hour,—
If aught may soothe when life resigns her power,—
To know some humbler grave, some narrow cell,
Would hide my bosom where it loved to dwell;
With this fond dream, methinks, 't were sweet to die—
And here it linger'd, here my heart might lie;
Here might I sleep where all my hopes arose,
Scene of my youth, and couch of my repose;
For ever stretch'd beneath this mantling shade,
Press'd by the turf where once my childhood play'd;
Wrapt by the soil that veils the spot I loved,
Mix'd with the earth o'er which my footsteps moved;
Blest by the tongues that charm'd my youthful ear,
Mourn'd by the few my soul acknowledged here;
Deplored by those in early days allied,
And unremember'd by the world beside.

September 3, 1807

[The "Lines written beneath an Elm at Harrow," were the last in the little volume printed at Newark in 1807. The reader is referred to Mr. Moore's *Notices*, for various interesting particulars respecting the impressions produced on Lord Byron's mind by the celebrated Critique of his juvenile performances, put forth in the Edinburgh Review,—a journal which, at that time, possessed nearly undivided influence and authority. The poet's diaries and letters afford evidence that, in his latter days, he considered this piece as the work of Mr. (now Lord) Brougham; but on what grounds he had come to that conclusion he nowhere mentions. It forms, however, from whatever pen it may have proceeded, so important a link in Lord Byron's literary history, that we insert it at length.—E.]

ARTICLE FROM THE EDINBURGH REVIEW, FOR JANUARY, 1808.

Hours of Idleness; a Series of Poems, original and translated. By George Gordon, Lord Byron, a Minor. 8vo pp. 200. *Newark*, 1807.

The poesy of this young lord belongs to the class which neither gods nor men are said to permit. Indeed, we do not recollect to have seen a quantity of verse with so few deviations in either direction from that exact standard. His effusions are spread over a dead flat, and can no more get above or below the level, than if they were so much stagnant water. As an extenuation of this of-

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[1] "Of all I have ever known, Clare has always been the least altered to every thing from the excellent qualities and kind affections which attached me to him so strongly at school. I should hardly have thought it possible for society (or the world, as it is called) to leave a being with so little of the leaven of bad passions. I do not speak from personal experience only, but from all I have ever heard of him from others, during absence and distance."—*Diary*, 1821.

[2] On losing his natural daughter, Allegra, in April, 1822, Lord Byron sent her remains to be buried at Harrow, "where," he says, in a letter to Mr. Murray, "I once hoped to have laid my own." "There is," he adds, "a spot in the *churchyard*, near the footpath, on the brow of the hill looking towards Windsor, and a tomb under a large tree (bearing the name of Peachie, or Peachey), where I used to sit for hours and hours when a boy. This was my favourite spot; but as I wish to erect a tablet to her memory, the body had better be deposed in the *church*;"—and it was so accordingly.—E.

fence, the noble author is peculiarly forward in pleading minority. We have it in the title-page, and on the very back of the volume: it follows his name like a favourite part of his *style*. Much stress is laid upon it in the preface; and the poems are connected with this general statement of his case, by particular dates, substantiating the age at which each was written. Now, the law upon the point of minority we hold to be perfectly clear. It is a plea available only to the defendant; no plaintiff can offer it as a supplementary ground of action. Thus, if any suit could be brought against Lord Byron, for the purpose of compelling him to put into court a certain quantity of poetry, and if judgment were given against him, it is highly probable that an exception would be taken, were he to deliver *for poetry* the contents of this volume. To this he might plead *minority*; but, as he now makes voluntary tender of the article, he hath no right to sue, on that ground, for the price in good current praise, should the goods be unmarketable. This is our view of the law on the point; and, we dare to say, so will it be ruled. Perhaps, however, in reality, all that he tells us about his youth is rather with a view to increase our wonder than to soften our censures. He possibly means to say, "See how a minor can write! This poem was actually composed by a young man of eighteen, and this by one of only sixteen!" But, alas! we all remember the poetry of Cowley at ten and Pope at twelve; and so far from bearing, with any degree of surprise, that very poor verses were written by a youth from his leaving school to his leaving college, inclusive, we really believe this to be the most common of all occurrences; that it happens to the life of nine men in ten who are educated in England; and that the tenth man writes better verse than Lord Byron.

His other plea of privilege our author rather brings forward in order to wave it. He certainly, however, does allude frequently to his family and ancestors—sometimes in poetry, sometimes in notes; and, while giving up his claim on the score of rank, he takes care to remember us of Dr. Johnson's saying, that when a nobleman appears as an author, his merit should be handsomely acknowledged. In truth, it is this consideration only that induces us to give Lord Byron's poems a place in our review, beside our desire to counsel him, that he do forthwith abandon poetry, and turn his talents, which are considerable, and his opportunities, which are great, to better account.

With this view, we must beg leave seriously to assure him, that the mere rhyming of the final syllable, even when accompanied by the presence of a certain number of feet,—nay, although (which does not always happen) those feet should scan regularly, and have been all counted accurately upon the fingers,—is not the whole art of poetry. We would entreat him to believe, that a certain portion of liveliness, somewhat of fancy, is necessary to constitute a poem, and that a poem in the present day, to be read, must contain at least one thought, either in a little degree different from the ideas of former writers, or differently expressed. We put it to his candour, whether there is any thing so deserving the name of poetry in verses like the following, written in 1806; and whether, if a youth of eighteen could say any thing so uninteresting to his ancestors, a youth of nineteen should publish it:—

"Shades of heroes, farewell! your descendant, departing
From the seat of his ancestors, bids you adieu!
Abroad or at home, your remembrance imparting
New courage, he'll think upon glory and you.

"Though a tear dim his eye at this sad separation,
'Tis nature, not fear, that excites his regret;
For distant he goes, with the same emulation
The fame of his fathers he hopes can yet get.

"That fame, and that memory, still will he cherish;
He vows that he never will disgrace your renown;
Like you will he live, or like you will he perish;
When decayed, may he mingle his dust with your own."

Now, we positively do assert, that there is nothing better than these stanzas in the whole compass of the noble minor's volume.

Lord Byron should also have a care of attempting what the greatest poets have done before him, for comparisons (as he must have had occasion to see at his writing-master's) are odious. Gray's Ode on Eton College should really have kept out the ten hobbling stanzas "On a distant View of the Village and School of Harrow."

"Where fancy yet loves to retrace the resemblance
Of comrades, in friendship and mischief allied;
How welcome to me your neverfeeding remembrance,
Which rests in the bosom, though hope is denied."

In like manner, the exquisite lines of Mr. Rogers, "*On a Tear*," might have warned the noble author off those premises, and spared us a whole dozen such stanzas as the following:—

"Mild Charity's glow, to us mortals below,
Shows the soul from barbarity clear;
Compassion will melt where this virtue is felt,
And its dew is diffused in a Tear.

"The man doom'd to sail with the Birds of the gale,
Through billows Atlantic to steer,
As he heads o'er the wave, which may soon be his grave,
The green sparkles bright with a Tear."

And so of instances in which former poets had failed. Thus, we do not think Lord Byron was made for translating, during his nonage, "Adrian's Address to his Soul," when Pope succeeded so indifferently in the attempt. If our readers, however, are of another opinion, they may look at it.

"Ah! gentle, fleeting, wavering sprite,
Friend and associate of this clay!
To what unknown region borne,
Wilt thou now wing thy distant flight?
No more with wonted humour gay,
But pallid, cheerless, and forlorn."

However, be this as it may, we fear his translations and imitations are great favourites with Lord Byron. We have them of all kinds, from Anacreon to Ossian; and, viewing them as school exercises, they may pass. Only, why print them after they have had their day and served their turn? And why call the thing in p. 79,[1] a translation, where two words (θείω λόγιν) of the original are expanded into four lines, and the other thing in p. 81,[2] where μεσονυκτίοις κόραις is rendered by means of six hobbling verses? As to his Ossianic poesy, we are not very good judges, being, in truth, so moderately skilled in that species of composition, that we should, in all probability, be criticising some bit of the genuine Macpherson itself, were we to express our opinion of Lord Byron's rhapsodies. If, then, the following beginning of a "Song of Bards" is by his lordship, we venture to object to it, as far as we can comprehend it. "What form rises on the roar of clouds, whose dark ghost gleams on the red stream of tempests. His voice rolls on the thunder; 'tis Oria, the brown chief of Othona. He was," etc. After detaining this "brown chief," some time, the bards conclude by giving him their advice to "raise his dir locks;" then to "spread them on the arch of the rainbow;" and "to smile through the tears of the storm." Of this kind of thing there are no less than *nine* pages; and we can so far venture an opinion in their favour, that they look very like Macpherson; and we are positive they are pretty nearly as stupid and tiresome.

It is a sort of privilege of poets to be egotists; but they should "use it as not abusing it;" and particularly one who pipes himself (though indeed at the ripe age of nineteen) on being "an infant bard,"—("The artless Helicon I boast is youth")—should either not know, or should seem not to know, so much about his own ancestry. Besides a poem above cited, on the family seat of the Byrons, we have another of eleven pages, on the self-same subject, introduced with an apology, "he certainly had no intention of inserting it," but really "the particular request of some friends," etc. It concludes with five stanzas on himself, "the last and youngest of a noble line." There is a good deal also about his majorial ancestors, in a poem of Lachin y Gair, a mountain where he spent part of his youth, and might have learnt that pibroch is not a bagpipe, any more than duet means a fiddle.

As the author has dedicated so large a part of his volume to immortalise his employments at school and college, we cannot possibly dismiss it without presenting the reader with a specimen of these ingenious effusions. In an ode with a Greek motto, called Granta, we have the following magnificent stanzas:—

"There in apartments small and damp,
The candidate for college prize

[1] See p. 6.

[2] See p. 8.

"Sits poring by the midnight lamp,
Goes late to bed, yet early rises.

"Who reads false quantities in Sense,
Or puzzles o'er the deep Trangle,
Deprived of many a wholesome meal,
In barbarous Latin doom'd to wrangle:

"Renouncing every pleasing page
From authors of historic use,
Preferring to the letter'd sage
The square of the hypothenuse."

"Still harmless are these occupations,
That burt none but the hapless student,
Compared with other recreations,
Which bring together the imprudent."

We are sorry to hear so bad an account of the college psalmody as is contained in the following Attic stanzas:—

"Our choir would scarcely be excused,
Even as a band of raw beginners;
All mercy now must be refused
To such a set of croaking sinners.

"If David, when his lolls were ended,
Had heard these blockheads sing before him,
To us his psalms had ne'er descended:
In furious mood he would have tore 'em!"

But whatever judgment may be passed on the poems of this noble minor, it seems we must take them as we find them, and be content; for they are the last we shall ever have from him. He is, at best, he says, but an intruder into the groves of Parnassus; he never lived in a garret, like thorough-bred poets; and "though he once roved a careless mountaineer in the Highlands of Scotland," he has not of late enjoyed this advantage. Moreover, he expects no profit from his publication; and whether it succeeds or not, "it is highly improbable, from his situation and pursuits hereafter," that he should again condescend to become an author. Therefore, let us take what we get, and be thankful. What right have we poor devils to be nice? We are well off to have got so much from a man of this lord's station, who does not live in a garret, but "has the sway," of Newstead Abbey. Again, we say, let us be thankful; and, with honest Sancho, bid God bless the giver, nor look the gift horse in the mouth.[1]

OCCASIONAL PIECES.

WRITTEN IN 1807—8.

THE ADIEU.

WRITTEN UNDER THE IMPRESSION THAT THE AUTHOR WOULD SOON DIE.

Adieu, thou Hill![2] where early joy
Spread roses o'er my brow;
Where Science seeks each loitering boy
With knowledge to endow.
Adieu my youthful friends or foes,
Partners of former bliss or woes;
No more through Ida's paths we stray;
Soon must I share the gloomy cell,
Whose ever-slumbering inmates dwell
Unconscious of the day.

Adieu, ye hoary regal fanes,
Ye spires of Granta's vale,
Where Learning robed in sable reigns,
And Melancholy pale.
Ye comrades of the jovial hour,
Ye tenants of the classic bower,
On Cama's verdant margin placed,
Adieu! while memory still is mine,
For, offerings on Oblivion's shrine,
These scenes must be effaced.

Adieu, ye mountains of the clime
Where grew my youthful years;
Where Loch na Garr in snows sublime
His giant summit rears.
Why did my childhood wander forth
From you, ye regions of the North,
With sons of pride to roam?
Why did I quit my Highland cave,
Marr's dusky heath, and Dee's clear wave,
To seek a Sotheron home?

Hall of my Sires! a long farewell—
Yet why to thee adieu?
Thy vaults will echo back my knell,
Thy towers my tomb will view:
The faltering tongue which sung thy fall,
And former glories of thy Hall,[3]
Forgets its wonted simple note—
But yet the Lyre retains the strings,
And sometimes, on Æolian wings,
In dying strains may float.

Fields, which surround yon rustic cot,
While yet I linger here,
Adieu! you are not now forgot,
To retrospection dear.
Streamlet![4] along whose rippling surge
My youthful limbs were wont to urge,
At noontide heat, their pliant course,
Plunging with ardour from the shore;
Thy springs will lave these limbs no more,
Deprived of active force.

[1] The *Monthly Reviewers*, in those days the next in circulation to the Edinburgh, gave a much more favourable notice of the "Hours of Idleness." "These compositions (said they) are generally of a plaintive or an amatory cast, with an occasional mixture of satire; and they display both ease and strength—both pathos and fire. It will be expected that marks of juvenility and of haste should be discovered in these productions; and we seriously advise our young bard to fulfil with submissive perseverance the duties of revision and correction. We discern, in Lord Byron, a degree of mental power, and a turn of mental disposition, which render us solicitous that both should be well cultivated and wisely directed, in his career of life. He has received talents, and is accountable for the use of them. We trust that he will render them beneficial to man, and a source of real gratification to himself in declining age. Then may he properly exclaim with the Roman orator, 'Non libet mihi deplorare vitam, quod multi, et ii docti, saepe fecerunt; neque me vixisse poenitet: quoniam ita vixi, ut non frustra me natum existimem.'"—Lord Byron repaid the Edinburgh Critique with a Satire—and became himself a *Monthly Reviewer*.—E.

[2] Harrow.

[3] See *ante*, pp. 4, 29.

[4] The river Grete, at Southwell.—E.

And shall I here forget the scene,
Still nearest to my breast?
Rocks rise, and rivers roll between
The spot which passion blest;
Yet, Mary,[1] all thy beauties seem
Fresh as in Love's bewitching dream,
To me in smiles display'd:
Till slow disease resigns his prey
To Death, the parent of decay,
Thine image cannot fade.

And thou, my Friend![2] whose gentle love
Yet thrills my bosom's chords,
How much thy friendship was above
Description's power of words!
Still near my breast thy gift I wear,
Which sparkled once with Feeling's tear,
Of Love the pure, the sacred gem;
Our souls were equal, and our lot
In that dear moment quite forgot;
Let Pride alone condemn!

All, all, is dark and cheerless now!
No smile of Love's deceit
Can warm my veins with wonted glow,
Can bid Life's pulses beat:
Not e'en the hope of future fame
Can wake my faint, exhausted frame,
Or crown with fancied wreaths my head.
Mine is a short inglorious race,—
To humble in the dust my face,
And mingle with the dead.

Oh Fame! thou goddess of my heart!
On him who gains thy praise,
Pointless must fall the Spectre's dart,
Consumed in Glory's blaze;
But me she beckons from the earth,
My name obscure, unmark'd my birth,
My life a short and vulgar dream:
Lost in the dull, ignoble crowd,
My hopes recline within a shroud,
My fate is Lethe's stream.

When I repose beneath the sod,
Unheeded in the clay,
Where once my playful footsteps trod,
Where now my head must lay;
The meed of Pity will be shed
In dew-drops o'er my narrow bed
By nightly skies, and storms alone;
No mortal eye will deign to steep
With tears the dark sepulchral deep
Which hides a name unknown.

Forget this world, my restless sprite,
Turn, turn thy thoughts to Heaven;
There must thou soon direct thy flight,
If errors are forgiven.
To bigots and to sects unknown,
Bow down beneath the Almighty's Throne;
To him address thy trembling prayer:
He, who is merciful and just,
Will not reject a child of dust,
Although his meanest care.

Father of Light! to Thee I call,
My soul is dark within;
Thou, who canst mark the sparrow's fall,
Avert the death of sin:
Thou, who canst guide the wandering star,
Who calm'st the elemental war,
Whose mantle is yon boundless sky,
My thoughts, my words, my crimes forgive;
And, since I soon must cease to live,
Instruct me how to die!

1807. [Now first published.]

TO A VAIN LADY.

Ah, heedless girl! why thus disclose
What ne'er was meant for other ears?
Why thus destroy thine own repose,
And dig the source of future tears?

Oh, thou wilt weep, imprudent maid,
While lurking envious foes will smile,
For all the follies thou hast said
Of those who spoke but to beguile.

Vain girl! thy lingering woes are nigh,
If thou believ'st what striplings say:
Oh, from the deep temptation fly,
Nor fall the specious spoiler's prey.

Dost thou repeat, in childish boast,
The words man utters to deceive?
Thy peace, thy hope, thy all is lost,
If thou canst venture to believe.

While now, amongst thy female peers,
Thou tell'st again the soothing tale,
Canst thou not mark the rising sneers
Duplicity in vain would veil?

These tales in secret silence hush,
Nor make thyself the public gaze:
What modest maid, without a blush,
Recounts a flattering coxcomb's praise?

Will not the laughing boy despise
Her who relates each fond conceit—
Who, thinking Heaven is in her eyes,
Yet cannot see the slight deceit?

For she who takes a soft delight
These amorous nothings in revealing,
Must credit all we say or write,
While vanity prevents concealing.

Cease, if you prize your beauty's reign!
No jealousy bids me reprove:
One, who is thus from nature vain,
I pity, but I cannot love.

January 15, 1807. [Now first published.]

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[1] Mary Duff. See *ante*, p. 45, note.

[2] Eddlestone, the Cambridge chorister. See *ante*, p. 25, note.

TO ANNE.

Oh, Anne! your offences to me have been grievous;
I thought from my wrath no atonement could save.
But woman is made to command and deceive us—[you;
I look'd in your face, and I almost forgave you.

I vow'd I could ne'er for a moment respect you,
Yet thought that a day's separation was long:
When we met, I determined again to suspect you—
Your smile soon convinced me suspicion was wrong.

I swore, in a transport of young indignation,
With fervent contempt evermore to disdain you:
I saw you—my anger became admiration;
And now, all my wish, all my hope, 's to regain you.

With beauty like yours, oh, how vain the contention!
Thus lowly I sue for forgiveness before you;—
At once to conclude such a fruitless dissension,
Be false, my sweet Anne, when I cease to adore you!

January 10, 1807. [Now first published.]

TO THE SAME.

Oh say not, sweet Anne, that the fates have decreed
The heart which adores you should wish to dissever;
Such Fates were to me most unkind ones indeed,—
To bear me from love and from beauty for ever.

Your frowns, lovely girl, are the Fates which alone
Could bid me from fond admiration refrain;
By these, every hope, every wish were o'erthrown,
Till smiles should restore me to rapture again.

As the ivy and oak, in the forest entwined,
The rage of the tempest united must weather,
My love and my life were by nature design'd
To flourish alike, or to perish together.

Then say not, sweet Anne, that the Fates have decreed
Your lover should bid you a lasting adieu:
Till Fate can ordain that his bosom shall bleed,
His soul, his existence, are centred in you.

1807. [Now first published.]

TO THE AUTHOR OF A SONNET BEGINNING,

"'SAD IS MY VERSE,' YOU SAY, 'AND YET NO TEAR.'"

Thy verse is "sad" enough, no doubt:
A devilish deal more sad than witty!
Why we should weep I can't find out,
Unless for *thee* we weep in pity.

Yet there is one I pity more;
And much, alas! I think he needs it:
For he, I 'm sure, will suffer sore,
Who, to his own misfortune, reads it.

Thy rhymes, without the aid of magic,
May *once* be read—but never after:
Yet their effect 's by no means tragic,
Although by far too dull for laughter.

But would you make our bosoms bleed,
And of no common pang complain—
If you would make us weep indeed,
Tell us, you 'll read them o'er again.

March 8, 1807. [Now first published.]

ON FINDING A FAN.

In one who felt as once he felt,
This might, perhaps, have fann'd the flame;
But now his heart no more will melt,
Because that heart is not the same.

As when the ebbing flames are low,
The aid which once improved their light,
And bade them burn with fiercer glow,
Now quenches all their blaze in night,—

Thus has it been with passion's fires—
As many a boy and girl remembers—
While every hope of love expires,
Extinguish'd with the dying embers.

The *first*, though not a spark survive,
Some careful hand may teach to burn;
The *last*, alas! can ne'er survive;
No touch can bid its warmth return.

Or, if it chance to wake again,
Not always doom'd its heat to smother,
It sheds (so wayward fates ordain)
Its former warmth around another.

1807. [Now first published.]

FAREWELL TO THE MUSE.

Thou Power! who hast ruled me through infancy's days,
Young offspring of Fancy, 't is time we should part;
Then rise on the gale this the last of my lays,
The coldest effusion which springs from my heart.

This bosom, responsive to rapture no more,
Shall hush thy wild notes, nor implore thee to sing
The feelings of childhood, which taught thee to soar,
Are wafted far distant on Apathy's wing.

Though simple the themes of my rude flowing lyre,
Yet even these themes are departed for ever;
No more beam the eyes which my dream could inspire,
My visions are flown, to return,—alas, never!

When drain'd is the nectar which gladdens the bowl,
How vain is the effort delight to prolong!
When cold is the beauty which dwelt in my soul,
What magic of Fancy can lengthen my song?

Can the lips sing of love in the desert alone,
Of kisses and smiles which they now must resign?
Or dwell with delight on the hours that are flown?
Ah, no! for those hours can no longer be mine.

Can they speak of the friends that I lived but to love?
Ah, surely affection ennobles the strain!
But how can my numbers in sympathy move,
When I scarcely can hope to behold them again?

Can I sing of the deeds which my fathers have done,
And raise my loud harp to the fame of my sires?
For glories like theirs, oh, how faint is my tone!
For heroes' exploits how unequal my fires!

Untouch'd, then, my Lyre shall reply to the blast—
'T is hush'd, and my feeble endeavours are o'er;
And those who have heard it will pardon the past,
When they know that its numbers shall vibrate no more.

And soon shall its wild erring notes be forgot,
Since early affection and love is o'ercast:—
Oh! bleat had my fate been, and happy my lot,
Had the first strain of love been the dearest, the last.

Farewell, my young Muse! since we now can ne'er meet;
If our songs have been languid, they surely are few:
Let us hope that the present at least will be sweet—
The present—which seals our eternal adieu.

1807. [Now first published.]

TO AN OAK AT NEWSTEAD.[1]

Young Oak! when I planted thee deep in the ground,
I hoped that thy days would be longer than mine;
That thy dark-waving branches would flourish around,
And ivy thy trunk with its mantle entwine.

Such, such was my hope, when, in infancy's years,
On the land of my fathers I rear'd thee with pride:
They are past, and I water thy stem with my tears,—
Thy decay not the weeds that surround thee can hide.

I left thee, my Oak, and, since that fatal hour,
A stranger has dwelt in the hall of my sire;
Till manhood shall crown me, not mine is the power,
But his, whose neglect may have bade thee expire.

Oh! hardy thou wert—even now little care
Might revive thy young head, and thy wounds gently heal:
But thou wert not fated affection to share—
For who could suppose that a Stranger would feel?

Ah, droop not, my Oak! lift thy head for a while;
Ere twice round yon Glory this planet shall run,
The hand of thy Master will teach thee to smile,
When Infancy's years of probation are done.

Oh, live then, my Oak! tower aloft from the weeds
That clog thy young growth, and assist thy decay,
For still in thy bosom are life's early seeds,
And still may thy branches their beauty display.

Oh! yet, if maturity's years may be thine,
Though I shall lie low in the cavern of death,
On thy leaves yet the day-beam of ages may shine,
Uninjured by time, or the rude winter's breath.

For centuries still may thy boughs lightly wave
O'er the corse of thy lord, in thy canopy laid;
While the branches thus gratefully shelter his grave,
The chief who survives may recline in thy shade.

And as he, with his boys, shall revisit this spot,
He will tell them in whispers more softly to tread.
Oh! surely, by these I shall ne'er be forgot:
Remembrance still hallows the dust of the dead.

And here, will they say, when in life's glowing prime,
Perhaps he has pour'd forth his young simple lay,
And here must he sleep, till the moments of time
Are lost in the hours of Eternity's day.

1807. [Now first published.]

ON REVISITING HARROW.[2]

Here once engaged the stranger's view
Young Friendship's record, simply traced:
Few were her words,—but yet, though few,
Resentment's hand the line defaced.

Deeply she cut—but not erased;
The characters were still so plain,
That Friendship once return'd, and gazed,—
Till Memory hail'd the words again.

Repentance placed them as before;
Forgiveness join'd her gentle name;
So fair the inscription seem'd once more,
That Friendship thought it still the same.

Thus might the Record now have been;
But, ah! in spite of Hope's endeavour,
Or Friendship's tears, Pride rush'd between,
And blotted out the line for ever!

September, 1807.

EPITAPH ON JOHN ADAMS, OF SOUTHWELL,

A CARRIER, WHO DIED OF DRUNKENNESS.

John Adams lies here, of the parish of Southwell,
A *Carrier* who *carried* his cap to his mouth well;
He *carried* so much, and he *carried* so fast,
He could *carry* no more—so was *carried* at last;
For, the liquor he drank, being too much for one,
He could not *carry* off,—so he 's now *carri*-on.

September, 1807.

TO MY SON.[3]

Those flaxen locks, those eyes of blue,
Bright as thy mother's in their hue;
Those rosy lips, whose dimples play
And smile to steal the heart away,
Recall a scene of former joy,
And touch thy father's heart, my Boy!

[1] Lord Byron, on his first arrival at Newstead, in 1798, planted an oak in the garden, and nourished the fancy, that as the tree flourished so should he. On revisiting the abbey, during Lord Grey de Ruthven's residence there, he found the oak choked up by weeds, and almost destroyed;—hence these lines. Shortly after Colonel Wildman, the present proprietor, took possession, he one day noticed it, and said to the servant who was with him, "Here is a fine young oak; but it must be cut down, as it grows in an improper place."—"I hope not, sir," replied the man; "for it 's the one that my lord was so fond of, because he set it himself." The Colonel has, of course, taken every possible care of it. It is already enquired after, by strangers, as "THE BYRON OAK," and promises to share, in after times, the celebrity of Shakspeare's mulberry, and Pope's willow.—E.

[2] Some years ago, when at Harrow, a friend of the author engraved on a particular spot the names of both, with a few additional words, as a memorial. Afterwards, on receiving some real or imagined injury, the author destroyed the frail record before he left Harrow. On revisiting the place in 1807, he wrote under it these stanzas.

[3] Neither the recorded conversations of Lord Byron, nor his letters or diaries, furnish any trace of evidence that such a son ever existed.—E.

And thou canst lisp a father's name—
Ah, William, were thine own the same,—
No self-reproach—but, let me cease—
My care for thee shall purchase peace;
Thy mother's shade shall smile in joy,
And pardon all the past, my Boy!

Her lowly grave the turf has prest,
And thou hast known a stranger's breast;
Derision sneers upon thy birth,
And yields thee scarce a name on earth;
Yet shall not these one hope destroy,—
A Father's heart is thine, my Boy!

Why, let the world unfeeling frown,
Must I fond Nature's claim disown?
Ah, no—though moralists reprove,
I hail thee, dearest child of love,
Fair cherub, pledge of youth and joy—
A Father guards thy birth, my Boy!

Oh, 't will be sweet in thee to trace,
Ere age has wrinkled o'er my face,
Ere half my glass of life is run,
At once a brother and a son;
And all my wane of years employ
In justice done to thee, my Boy!

Although so young thy heedless sire,
Youth will not damp parental fire;
And, wert thou still less dear to me,
While Helen's form revives in thee,
The breast, which beat to former joy,
Will ne'er desert its pledge, my Boy!

1807.

FAREWELL! IF EVER FONDEST PRAYER

Farewell! if ever fondest prayer
For other's weal avail'd on high,
Mine will not all be lost in air,
But waft thy name beyond the sky.
'T were vain to speak, to weep, to sigh:
Oh! more than tears of blood can tell,
When wrung from guilt's expiring eye,
Are in that word—Farewell!—Farewell!

These lips are mute, these eyes are dry;
But in my breast and in my brain,
Awake the pangs that pass not by,
The thought that ne'er shall sleep again.
My soul nor deigns nor dares complain,
Though grief and passion there rebel:
I only know we loved in vain—
I only feel—Farewell! Farewell!

1808.

BRIGHT BE THE PLACE OF THY SOUL.

Bright be the place of thy soul!
No lovelier spirit than thine
E'er burst from its mortal control,
In the orbs of the blessed to shine.

On earth thou wert all but divine,
As thy soul shall immortally be;
And our sorrow may cease to repine,
When we know that thy God is with thee.

Light be the turf of thy tomb!
May its verdure like emeralds be:
There should not be the shadow of gloom
In aught that reminds us of thee.

Young flowers, and an evergreen tree,
May spring from the spot of thy rest:
But nor cypress nor yew let us see;
For why should we mourn for the blest?

1808.

WHEN WE TWO PARTED.

When we two parted
In silence and tears,
Half broken-hearted
To sever for years,
Pale grew thy cheek and cold,
Colder thy kiss:
Truly that hour foretold
Sorrow to this.

The dew of the morning
Sunk chill on my brow—
It felt like the warning
Of what I feel now.
Thy vows are all broken,
And light is thy fame;
I hear thy name spoken,
And share in its shame.

They name thee before me,
A knell to mine ear;
A shudder comes o'er me—
Why wert thou so dear?
They know not I knew thee,
Who knew thee too well:—
Long, long shall I rue thee,
Too deeply to tell.

In secret we met—
In silence I grieve,
That thy heart could forget,
Thy spirit deceive.
If I should meet thee
After long years,
How should I greet thee?—
With silence and tears.

1808.

TO A YOUTHFUL FRIEND.[1]

Few years have pass'd since thou and I
Were firmest friends, at least in name,

[1] This copy of verses, and that which follows, originally appeared in the volume published, in 1803, by Mr. (now Sir John) Hobhouse, under the title of "Imitations and Translations, together with Original Poems," and bearing the modest epigraph—"*Nos hæc novimus esse nihil*."—E.

And childhood's gay sincerity
Preserved our feelings long the same.

But now, like me, too well thou know'st
What trifles oft the heart recall;
And those who once have loved the most,
Too soon forget they loved at all.

And such the change the heart displays,
So frail is early friendship's reign,
A month's brief lapse, perhaps a day's,
Will view thy mind estranged again.

If so, it never shall be mine
To mourn the loss of such a heart;
The fault was Nature's fault, not thine,
Which made thee fickle as thou art.

As rolls the ocean's changing tide,
So human feelings ebb and flow;
And who would in a breast confide
Where stormy passions ever glow?

It boots not that, together bred,
Our childish days were days of joy:
My spring of life has quickly fled;
Thou, too, hast ceased to be a boy.

And when we bid adieu to youth,
Slaves to the specious world's control,
We sigh a long farewell to truth:
That world corrupts the noblest soul.

Ah, joyous season! when the mind
Dares all things boldly, but to lie;
When thought ere spoke is unconfined,
And sparkles in the placid eye.

Not so in Man's maturer years,
When Man himself is but a tool;
When interest sways our hopes and fears,
And all must love and hate by rule.

With fools in kindred vice the same,
We learn at length our faults to blend;
And those, and those alone, may claim
The prostituted name of friend.

Such is the common lot of man:
Can we then 'scape from folly free?
Can we reverse the general plan,
Nor be what all in turn must be?

No; for myself, so dark my fate
Through every turn of life hath been,
Man and the world so much I hate,
I care not when I quit the scene.

But thou, with spirit frail and light,
Wilt shine awhile, and pass away;
As glow-worms sparkle through the night,
But dare not stand the test of day.

Alas! whenever folly calls
Where parasites and princes meet,
(For cherish'd first in royal halls,
The welcome vices kindly greet)

Ev'n now thou 'rt nightly seen to add
One insect to the fluttering crowd;
And still thy trifling heart is glad
To join the vain, and court the proud.

There dost thou glide from fair to fair,
Still simpering on with eager haste,
As flies along the gay parterre,
That taint the flowers they scarcely taste.

But say, what nymph will prize the flame
Which seems, as marshy vapours move,
To flit along from dame to dame,
An ignis-fatuus gleam of love?

What friend for thee, howe'er inclined,
Will deign to own a kindred care?
Who will debase his manly mind,
For friendship every fool may share?

In time forbear; amidst the throng
No more so base a thing be seen;
No more so idly pass along:
Be something, any thing, but—mean.

1808

LINES

INSCRIBED UPON A CUP FORMED FROM A SKULL.[1]

Start not—nor deem my spirit fled:
In me behold the only skull,
From which, unlike a living head,
Whatever flows is never dull.

I lived, I loved, I quaff'd, like thee;
I died: let earth my bones resign.
Fill up—thou canst not injure me;
The worm hath fouler lips than thine.

Better to hold the sparkling grape,
Than nurse the earth-worm's slimy brood;
And circle in the goblet's shape
The drink of Gods, than reptile's food.

Where once my wit, perchance, hath shone,
In aid of others' let me shine;
And when, alas! our brains are gone,
What nobler substitute than wine?

[1] Lord Byron gives the following account of this cup:—"The gardener, in digging, discovered a skull that had probably belonged to some jolly friar or monk of the abbey, about the time it was demonasteried. Observing it to be of giant size, and in a perfect state of preservation, a strange fancy seized me of having it set and mounted as a drinking cup. I accordingly sent it to town, and it returned with a very high polish, and of a mottled colour like tortoiseshell." It is now in the possession of Colonel Wildman, the proprietor of Newstead Abbey. In several of our elder dramatists, mention is made of the custom of quaffing wine out of similar cups. For example, in Dekker's "Wonder of a Kingdom," Torrenti says,—

"Would I had ten thousand soldiers' heads,
Their skulls set all in silver, in drinks healths
To his confusion who first invented war."—E.

Quaff while thou canst: another race,
When thou and thine like me are sped,
May rescue thee from earth's embrace,
And rhyme and revel with the dead.

Why not? since through life's little day
Our heads such sad effects produce,
Redeem'd from worms and wasting clay,
This chance is theirs, to be of use.

Newstead Abbey, 1808.

ENGLISH BARDS AND SCOTCH REVIEWERS.[1]

A SATIRE.

"I had rather be a kitten, and cry mew!
Than one of these same metre ballad-mongers."
SHAKSPEARE.

"Such shameless bards we have; and yet, 'tis true,
There are as mad, abandon'd critics too."
POPE.

PREFACE.[2]

All my friends, learned and unlearned, have urged me not to publish this Satire with my name. If I were to be "turned from the career of my humour by quibbles quick, and paper bullets of the brain," I should have complied with their counsel. But I am not to be terrified by abuse, or bullied by reviewers, with or without arms. I can safely say that I have attacked none personally, who did not commence on the offensive. An author's works are public property: he who purchases may judge, and publish his opinion if he pleases; and the authors I have endeavoured to commemorate may do by me as I have done by them. I dare say they will succeed better in condemning my scribblings, than in mending their own. But my object is not to prove that I can write well, but, if possible, to make others write better.

As the poem has met with far more success than I expected, I have endeavoured in this edition to make some additions and alterations, to render it more worthy of public perusal.

In the first edition of this satire, published anonymously, fourteen lines on the subject of Bowles's Pope were written by, and inserted at the request of, an ingenious friend of mine,[3] who has now in the press a volume of poetry. In the present edition they are erased, and some of my own substituted in their stead; my only reason for this being, that which I conceive would operate with any other person in the same manner,—a determination not to publish with my name any production, which was not entirely and exclusively my own composition.

With[4] regard to the real talents of many of the poetical persons whose performances are mentioned or alluded to in the following pages, it is presumed by the author that there can be little difference of opinion in the public at large; though, like other sectaries, each has his separate tabernacle of proselytes, by whom his abilities are overrated, his faults overlooked, and his metrical canons received without scruple and without consideration. But the unquestionable possession of considerable genius by several of the writers here censured, renders their mental prostitution mere to be regretted. Imbecility may be pitied, or, at worst, laughed at and forgotten; perverted powers demand the most decided reprehension. No one can wish more than the author that some known and able writer had undertaken their exposure; but Mr. Gifford has devoted himself to Massinger, and, in the absence of the regular physician, a country practitioner may, in cases of absolute necessity, be allowed to prescribe his nostrum to prevent the extension of so deplorable an epidemic, provided there be no quackery in his treatment of the malady. A caustic is here offered; as it is to be feared nothing short of actual cautery can recover the numerous patients afflicted with the present prevalent and distressing *rabies* for rhyming.—As to the Edinburgh Reviewers,[5] it would indeed

[1] The first edition of this satire, which then began with what is now the ninety-seventh line ("*Time was, ere yet,*" etc.), appeared in March, 1809. A second, to which the author prefixed his name, followed in October of that year; and a third and fourth were called for during his first *pilgrimage*, in 1810 and 1811. On his return to England, a fifth edition was prepared for the press by himself, with considerable care, but suppressed, and, except one copy, destroyed, when on the eve of publication. The text is now printed from the copy that escaped; on casually meeting with which, in 1816, he re-perused the whole, and wrote on the margin some annotations, which also we shall preserve,—distinguishing them, by the insertion of their date, from those affixed to the prior editions.

The first of these MS. notes of 1816 appears on the fly-leaf, and runs thus:—"The binding of this volume is considerably too valuable for the contents; and nothing but the consideration of its being the property of another, prevents me from consigning this miserable record of misplaced anger and indiscriminate acrimony to the flames."—E.

[2] This preface was written for the second edition, and printed with it. The noble author had left this country previous to the publication of that edition, and is not yet returned.—*Note to the fourth edition*, 1811.—["He is, and gone again."—B. 1816.]

[3] Mr. Hobhouse. See *post*, p. 62.

[4] Here the preface to the first edition commenced.—E.

[5] "I well recollect," said Lord Byron, in 1821, "the effect which the critique of the Edinburgh Reviewers, on my first poem, had upon me—it was rage and resistance, and redress; but not despondency nor despair. A savage review is hemlock to a sucking author, and the one on me (which produced the English Bards, etc.)

require an Hercules to crush the Hydra; but if the author succeeds in merely "bruising one of the heads of the serpent," though his own hand should suffer in the encounter, he will be amply satisfied.[1]

ENGLISH BARDS

AND

SCOTCH REVIEWERS.

Still must I hear?[2] —shall hoarse Fitzgerald[3] bawl
His creaking couplets in a tavern hall,[4]
And I not sing, lest, haply, Scotch reviews
Should dub me scribbler, and denounce my muse?
Prepare for rhyme—I'll publish, right or wrong:
Fools are my theme, let satire be my song.

Oh! nature's noblest gift—my gray goose-quill!
Slave of my thoughts, obedient to my will,
Torn from thy parent bird to form a pen,
That mighty instrument of little men!
The pen! foredoom'd to aid the mental throes
Of brains that labour, big with verse or prose,
Though nymphs forsake, and critics may deride,
The lover's solace, and the author's pride:
What wits! what poets dost thou daily raise!
How frequent is thy use, how small thy praise!
Condemn'd at length to be forgotten quite,
With all the pages which 't was thine to write.
But thou, at least, mine own especial pen!
Once laid aside, but now assumed again,
Our task complete, like Hamet's,[5] shall be free;
Though spurn'd by others, yet beloved by me:
Then let us soar to-day; no common theme,
No eastern vision, no distemper'd dream[6]
Inspires—our path, though full of thorns, is plain:
Smooth be the verse, and easy be the strain.

When Vice triumphant holds her sovereign sway,
Obey'd by all who nought beside obey;
When Folly, frequent harbinger of crime,
Bedecks her cap with bells of every clime;
When knaves and fools combined o'er all prevail,
And weigh their justice in a golden scale;
E'en then the boldest start from public sneers,
Afraid of shame, unknown to other fears,
More darkly sin, by satire kept in awe,
And shrink from ridicule, though not from law.

Such is the force of wit! but not belong
To me the arrows of satiric song;
The royal vices of our age demand
A keener weapon, and a mightier hand.
Still there are follies, e'en for me to chase,
And yield at least amusement in the race:
Laugh when I laugh, I seek no other fame;
The cry is up, and scribblers are my game.
Speed, Pegasus!—ye strains of great and small,
Ode, epic, elegy, have at you all!
I too can scrawl, and once upon a time
I pour'd along the town a flood of rhyme—
A schoolboy freak, unworthy praise or blame;
I printed—older children do the same.
'T is pleasant, sure, to see one's name in print;
A book 's a book, although there 's nothing in 't.
Not that a title's sounding charm can save

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knocked me down—but I got up again. That critique was a master-piece of low wit, a tissue of scurrilous abuse. I remember there was a great deal of vulgar trash about people being 'thankful for what they could get,'—'not looking a gift horse in the mouth,' and such stable expressions. But so far from their bullying me, or deterring me from writing, I was bent on falsifying their raven predictions, and determined to show them, croak as they would, that it was not the last time they should hear from me."—E.

[1] "The severity of the criticism," as Sir Egerton Brydges has well observed, "touched Lord Byron in the point where his original strength lay: it wounded his pride, and roused his bitter indignation. He published 'English Bards and Scotch Reviewers,' and bowed down those who had hitherto held a despotic victory over the public mind. There was, after all, more in the boldness of the enterprise, in the fearlessness of the attack, than in its intrinsic force. But the moral effect of the gallantry of the assault, and of the justice of the cause, made it victorious and triumphant. This was one of those lucky developements which cannot often occur, and which fixed Lord Byron's fame. From that day he engaged the public notice as a writer of undoubted talent and energy, both of intellect and temper."—E.

[2] Iter.—"Semper ego auditor tantum? nunquamne reponam,
Vexatus toties rauci Theseide Cœdri?—*Juv. Sat.* 1.

[3] ["*Hoarse Fitzgerald.*"—"Right enough; but why notice such a mountebank."—B. 1816.]

[4] Mr. Fitzgerald, facetiously termed by Cobbett the "Small Beer Poet," inflicts his annual tribute of verse on the Literary Fund; not content with writing, he spouts in person, after the company have imbibed a reasonable quantity of bad port, to enable them to sustain the operation.—[For the long period of thirty-two years, this harmless poetaster was an attendant at the anniversary dinners of the Literary Fund, and constantly honoured the occasion with an ode, which he himself recited with most comical dignity of emphasis. He was fortunate in having for his patron the late Viscount Dudley and Ward, on whose death, without a will, his benevolent intentions towards the bard were fulfilled by the present Earl Dudley, who generously sent him a draft for 500*l*. Fitzgerald died in 1829. Of his numerous loyal effusions *only a single line* has survived its author; but the characteristics of his style have been so happily hit off in the "REJECTED ADDRESSES"—(a work which Lord Byron has pronounced to be "by far the best thing of the kind since the Rolliad;")—that we cannot resist the temptation of an extract:—

"Who burnt (confound his soul!) the houses twain,
Of Covent Garden and of Drury Lane?
Who, while the British squadron lay off Cork,
(God bless the Regent and the Duke of York!)
With a foul earthquake ravaged the Caraccas,
And raised the price of dry-goods and tobaccos?
Who makes the quartern-loaf and Cobbett rise?
Who fills the butchers' shops with large blue flies?
Who thought in flames St. James's court to pinch?
Who burnt the wardrobe of poor Lady Finch?—
Why he, who, forging for this isle a yoke,
Reminds me of a line I lately spoke—
'*The tree of freedom is the British Oak,*'
Bless every man possess'd of aught to give!
Long may Long Tinney Wellesley Long Pole live!
God bless the army, bless their coats of scarlet!
God bless the navy, bless the Princess Charlotte!
God bless the Guards, though worsted Gallia scoff!
God bless their pig tails, though they're now cut off!
And oh! in Downing Street should Old Nick revel,
England's prime minister, then bless the Devil!—E.]

[5] Cid Hamet Benengeli promises repose to his pen, in the last chapter of Don Quixote. Oh! that our voluminous gentry would follow the example of Cid Hamet Benengeli.

[6] ["This must have been written in the spirit of prophecy."—B. 1816.]

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Or scrawl or scribbler from an equal grave:
This Lambe must own, since his patrician name
Fail'd to preserve the spurious farce from shame.[1]
No matter, George continues still to write,[2]
Though now the name is veil'd from public sight.
Moved by the great example, I pursue
The self-same road, but make my own review:
Not seek great Jeffrey's, yet, like him, will be
Self-constituted judge of poesy.

A man must serve his time to every trade
Save censure—critics all are ready made.
Take hackney'd jokes from Miller, got by rote,
With just enough of learning to misquote;
A mind well skill'd to find or forge a fault;
A turn for punning, call it Attic salt;
To Jeffrey go, be silent and discreet,
His pay is just ten sterling pounds per sheet:
Fear not to lie, 't will seem a sharper hit;
Shrink not from blasphemy, 't will pass for wit;
Care not for feeling—pass your proper jest,
And stand a critic, hated yet caress'd.

And shall we own such judgment? No—as soon
Seek roses in December—ice in June;
Hope constancy in wind, or corn in chaff;
Believe a woman or an epitaph,
Or any other thing that 's false, before
You trust in critics, who themselves are sore;
Or yield one single thought to be misled
By Jeffrey's heart, or Lambe's Boeotian head.[3]
To these young tyrants,[4] by themselves misplaced,
Combined usurpers on the throne of Taste;
To these, when authors bend in humble awe,
And hail their voice as truth, their word as law—
While these are censors, 't would be sin to spare;
While such are critics, why should I forbear?
But yet, so near all modern worthies run,
'T is doubtful whom to seek, or whom to shun;
Nor know we when to spare, or where to strike,
Our bards and censors are so much alike.

Then should you ask me,[5] why I venture o'er
The path which Pope and Gifford trod before;
If not yet sicken'd, you can still proceed:
Go on; my rhyme will tell you as you read.
"But hold!" exclaims a friend,—"here's some neglect:
This—that—and t' other line seem incorrect."
What then? the self-same blunder Pope has got,
And careless Dryden—"Ay, but Pye has not:"—
Indeed!—'t is granted, faith!—but what care I?
Better to err with Pope, than shine with Pye.

Time was, ere yet in these degenerate days[6]
Ignoble themes obtain'd mistaken praise,
When sense and wit with poesy allied,
No fabled graces, flourish'd side by side;
From the same fount their inspiration drew,
And, rear'd by taste, bloom'd fairer as they grew.
Then, in this happy isle, a Pope's[7] pure strain
Sought the rapt soul to charm, nor sought in vain;
A polish'd nation's praise aspired to claim,
And raised the people's, as the poet's fame.
Like him great Dryden pour'd the tide of song,
In stream less smooth, indeed, yet doubly strong.
Then Congreve's scenes could cheer, or Otway's melt—
For nature then an English audience felt.
But why these names, or greater still, retrace,
When all to feebler bards resign their place?
Yet to such times our lingering looks are cast,
When taste and reason with those times are past.
Now look around, and turn each trifling page,
Survey the precious works that please the age:
This truth at least let satire's self allow,
No dearth of bards can be complain'd of now.[8]
The loaded press beneath her labour groans,

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[1] This ingenuous youth is mentioned more particularly, with his production, in another place.

[2] In the Edinburgh Review.—["He 's a very good fellow; and, except his mother and sister, the best of the set, to my mind."—B. 1813.]

[3] Messrs. Jeffrey and Lambe are the alpha and omega, the first and last of the Edinburgh Review; the others are mentioned hereafter.

["This was not just. Neither the heart nor the head of these gentlemen are at all what they are here represented. At the time this was written I was personally unacquainted with either."—B. 1813.—E.]

[4] Iterr. "Stulta est clementia, cum tot ubique
—— occurras perituræ parcere chartæ."—*Juv. Sat. I.*

[5] Iterr. "Cur tamen hoc libeat potius decurrere campo
Per quem magnus equos Auruncæ flexit alumnus:
Si vacat, et placidi rationem admittitis, edam.—
Juv. Sat. I.

[6] [The first edition of the Satire opened with this line; and Lord Byron's original intention was to prefix the following—

"ARGUMENT.

"The poet considereth times past, and their poesy—makes a sudden transition to times present—is incensed against book-makers—revileth Walter Scott for cupidity and ballad-mongering, with notable remarks on Master Southey—complaineth that Master Southey hath inflicted three poems, epic and otherwise, on the public—inveigheth against William Wordsworth, but laudeth Mister Coleridge and his elegy on a young ass—is disposed to vituperate Mr. Lewis—and greatly rebuketh Thomas Little (the late) and the Lord Strangford—recommendeth Mr. Hayley to turn his attention to prose—and exhorteth the Moravians to glorify Mr. Grahame—sympathiseth with the Reverend —— Bowles—and deploreth the melancholy fate of James Montgomery—breaketh out into invective against the Edinburgh Reviewers—calleth them hard names, harpies and the like—apostrophiseth Jeffrey, and prophesieth.—Episode of Jeffrey and Moore, their jeopardy and deliverance; portents on the morn of the combat: the Tweed, Tolbooth, Frith of Forth, severally shocked; descent of a goddess to save Jeffrey; incorporation of the bullets with his sinciput and occiput.—Edinburgh Reviews *en masse*.—Lord Aberdeen, Herbert, Scott, Hallam, Pillans, Lambe, Sydney Smith, Brougham, etc.—The Lord Holland applauded for dinners and translations.—The Drama; Skeffington, Hook, Reynolds, Kenney, Cherry, etc.—Sheridan, Colman, and Cumberland called upon to write.—Return to poesy—scribblers of all sorts—lords sometimes rhyme; much better not—Hafiz, Rosa Matilda, and X. Y. Z.—Rogers, Campbell, Gifford, etc. true poets—Translators of the Greek Anthology—Crabbe—Darwin's style—Cambridge—Seatonian Prize—Smythe—Hodgson—Oxford—Richards—Poeta loquitur—Conclusion."]

[7] [When Lord Byron, in the autumn of 1808, was occupied upon this Satire, he devoted a considerable portion of his time to a deep study of the writings of Pope; and from that period may be dated his enthusiastic admiration of this great poet.—E.]

[8] ["One of my notions is, that the present is not a high age of English poetry. There are *more* poets (soi-disant) than ever there

And printers' devils shake their weary bones;
While Southey's epics cram the creaking shelves,
And Little's lyrics shine in hot-press'd twelves.

Thus saith the preacher: "Nought beneath the sun
Is new;" yet still from change to change we run:
What varied wonders tempt us as they pass!
The cow-pox, tractors, galvanism, and gas,
In turns appear, to make the vulgar stare,
Till the swoln bubble bursts—and all is air!
Nor less new schools of Poetry arise,
Where dull pretenders grapple for the prize:
O'er taste awhile these pseudo-bards prevail;
Each country book-club bows the knee to Baal,
And, hurling lawful genius from the throne,
Erects a shrine and idol of its own;[1]
Some leaden calf—but whom it matters not,
From soaring Southey down to grovelling Stott.[2]

Behold! in various throngs the scribbling crew,
For notice eager, pass in long review:
Each spurs his jaded Pegasus apace,
And rhyme and blank maintain an equal race;
Sonnets on sonnets crowd, and ode on ode;
And tales of terror jostle on the road;
Immeasurable measures move along;
For simpering folly loves a varied song,
To strange mysterious dulness still the friend,
Admires the strain she cannot comprehend.

Thus Lays of Minstrels[3]—may they be the last!—
On half-strung harps whine mournful to the blast,
While mountain spirits prate to river sprites,
That dames may listen to the sound at nights;
And goblin brats, of Gilpin Horner's brood,
Decoy young border-nobles through the wood,
And skip at every step, Lord knows how high,
And frighten foolish babes, the Lord knows why;
While high-born ladies in their magic cell,
Forbidding knights to read who cannot spell,
Despatch a courier to a wizard's grave,
And fight with honest men to shield a knave.

Next view in state, proud prancing on his roan,
The golden-crested haughty Marmion,
Now forging scrolls, now foremost in the fight,
Not quite a felon, yet but half a knight,
The gibbet or the field prepared to grace—
A mighty mixture of the great and base.
And think'st thou, Scott![4] by vain conceit, perchance,
On public taste to foist thy stale romance,
Though Murray with his Miller may combine
To yield thy muse just half-a-crown per line?
No! when the sons of song descend to trade,
Their bays are sear, their former laurels fade.
Let such forego the poet's sacred name,
Who rack their brains for lucre,[5] not for fame:
Still for stern Mammon may they toil in vain!

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were, and proportionably *less* poetry. This thesis I have maintained for some years; but, strange to say, it meeteth not with favour from my brethren of the shell."—*Diary*, 1821.]

[1] ["With regard to poetry in general, I am convinced that we are all upon a wrong revolutionary poetical system, not worth a damn in itself, and from which none but Rogers and Crabbe are free. I am the more confirmed in this by having lately gone over some of our classics, particularly Pope, whom I tried in this way:—I took Moore's poems, and my own, and some others, and went over them side by side with Pope's, and I was really astonished, and mortified at the ineffable distance, in point of sense, learning, effect, and even imagination, passion, and invention, between the little Queen Anne's man, and us of the Lower Empire. Depend upon it, it is all Horace then, and Claudian now, among us; and if I had to begin again, I would mould myself accordingly."—*Diary*, 1817.]

[2] Stott, better known in the "Morning Post" by the name of Hafiz. This personage is at present the most profound explorer of the bathos. I remember, when the reigning family left Portugal, a special Ode of Master Stott's, beginning thus:—(*Stott loquitur quoad Hibernia*)—

"Princely offspring of Braganza,
Erin greets thee with a stanza," etc.

Also a Sonnet to Bath, well worthy of the subject; and a most thundering Ode, commencing as follows:

"Oh! for a Lay! loud as the surge
That lashes Lapland's sounding shore."

Lord have mercy on us! the "Lay of the Last Minstrel" was nothing to this.

[3] See the "Lay of the Last Minstrel," *passim*. Never was any plan so incongruous and absurd as the groundwork of this production. The entrance of Thunder and Lightning, prologuising to Bayes' tragedy, unfortunately takes away the merit of originality from the dialogue between Messieurs the Spirits of Flood and Fell in the first canto. Then we have the amiable William of Deloraine, "a stark moss-trooper," videlicet, a happy compound of poacher, sheep-stealer, and highwayman. The propriety of his magical lady's injunction not to read, can only be equalled by his candid acknowledgment of his independence of the trammels of spelling, although, to use his own elegant phrase, "'twas his neck-verse at Harribee," i. e. the gallows.—The biography of Gilpin Horner, and the marvellous pedestrian page, who travelled twice as fast as his master's horse, without the aid of seven-leagued boots, are *chefs-d'œuvre* in the improvement of taste. For incident we have the lovisible, but by no means sparing box on the ear bestowed on the page, and the entrance of a knight and charger into the castle, under the very natural disguise of a wain of hay. Marmion, the hero of the latter romance, is exactly what William of Deloraine would have been, had he been able to read and write. The poem was manufactured for Messrs. Constable, Murray, and Miller, worshipful booksellers, in consideration of the receipt of a sum of money; and truly, considering the inspiration, it is a very creditable production. If Mr. Scott will write for hire, let him do his best for his paymasters, but not disgrace his genius, which is undoubtedly great, by a repetition of black-letter ballad imitations.

[4] ["When Byron wrote his famous satire, I had my share of flagellation among my betters. My crime was having written a poem for a thousand pounds; which was no otherwise true, than that I sold the copyright for that sum. Now, not to mention that an author can hardly be censured for accepting such a sum as the booksellers are willing to give him, especially as the gentlemen of the trade made no complaints of their bargain, I thought the interference with my private affairs was rather beyond the limits of literary satire. I was, however, so far from having any thing to do with the offensive criticism in the Edinburgh, that I remonstrated against it with the editor, because I thought the "Hours of Idleness" treated with undue severity. They were written, like all juvenile poetry, rather from the recollection of what had pleased the author in others, than what had been suggested by his own imagination; but, nevertheless, I thought they contained passages of noble promise."—Sir Walter Scott.]

[5] [Lord Byron, as is well known, set out with the determination never to receive money for his writings. For the liberty to republish this satire, he refused four hundred guineas; and the money paid for the copyright of the first and second cantos of Childe Harold, and of the Corsair, he presented to Mr. Dallas. In 1816,

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And sadly gaze on gold they cannot gain!
Such be their meed, such still the just reward
Of prostituted muse and hireling bard!
For this we spurn Apollo's venal son,
And bid a long "good night to Marmion."[1]

These are the themes that claim our plaudits now;
These are the bards to whom the muse must bow;
While Milton, Dryden, Pope, alike forgot,
Resign their hallow'd bays to Walter Scott.

The time has been, when yet the muse was young,
When Homer swept the lyre, and Maro sung,
An epic scarce ten centuries could claim,
While awe-struck nations hail'd the magic name;
The work of each immortal bard appears
The single wonder of a thousand years.[2]
Empires have moulder'd from the face of earth,
Tongues have expired with those who gave them birth,
Without the glory such a strain can give,
As even in ruin bids the language live.
Not so with us, though minor bards content,
On one great work a life of labour spent:
With eagle pinion soaring to the skies,
Behold the ballad-monger Southey rise!
To him let Camoëns, Milton, Tasso, yield,
Whose annual strains, like armies, take the field.
First in the ranks see Joan of Arc advance,
The scourge of England and the boast of France!
Though burnt by wicked Bedford for a witch,
Behold her statue placed in glory's niche;
Her fetters burst, and just released from prison,
A virgin phœnix from her ashes risen.
Next see tremendous Thalaba come on,[3]
Arabia's monstrous, wild, and wondrous son;[4]
Domdaniel's dread destroyer, who o'erthrew
More mad magicians than the world e'er knew.
Immortal hero! all thy foes o'ercome,
For ever reign—the rival of Tom Thumb!
Since startled metre fled before thy face,
Well wert thou doom'd the last of all thy race!
Well might triumphant genii bear thee hence,
Illustrious conqueror of common sense!
Now, last and greatest, Madoc spreads his sails,
Cacique in Mexico, and prince in Wales;
Tells us strange tales, as other travellers do,
More old than Mandeville's, and not so true.
Oh, Southey! Southey![5] cease thy varied song!
A bard may chant too often and too long:
As thou art strong in verse, in mercy, spare!
A fourth, alas! were more than we could bear.
But if, in spite of all the world can say,
Thou still wilt verseward plod thy weary way;
If still in Berkley ballads most uncivil,
Thou wilt devote old women to the devil,[6]
The babe unborn thy dread intent may rue:
"God help thee," Southey,[7] and thy readers too.

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to a letter enclosing a draft of 1000 guineas, offered by Mr. Murray for the Siege of Corinth and Parisina, the noble poet sent this answer:—"Your offer is liberal in the extreme, and much more than the two poems can possibly be worth—but I cannot accept it, nor will not. You are most welcome to them, as additions to the collected volumes, without any demand or expectation on my part whatever. I have enclosed your draft torn, for fear of accidents by the way. I wish you would not throw temptation in mine; it is not from a disdain of the universal idol—nor from a present superfluity of his treasures—I can assure you, that I refuse to worship him; but what is right is right, and must not yield to circumstances." The poet was afterwards induced, at Mr. Murray's earnest persuasion, to accept the thousand guineas. The subjoined statement of the sums paid by him at various times to Lord Byron, for copyright, may be considered a bibliopolic curiosity:—

Childe Harold, I. II.	£. 600
——— III.	1,575
——— IV.	2,100
Giaour.	525
Bride of Abydos.	525
Corsair.	525
Lara.	720
Siege of Corinth.	525
Parisina.	525
Lament of Tasso.	315
Manfred.	315
Beppo.	525
Don Juan. I. II.	1,575
——— III. IV. V.	1,050
Doge of Venice.	1,050
Sardanapalus, Cain, and Foscari.	1,400
Heaven and Earth, etc.	525
Prisoner of Chillon.	525
Sundries.	450
Hours of Idleness, English Bards and Scotch Reviewers, Hints from Horace, Werner, Deformed Transformed, Heaven and Earth, etc.	3,885
Life by Thomas Moore.	4,200
	£. 22,540

[1] "Good night to Marmion"—the pathetic and also prophetic exclamation of Henry Blount, Esquire, on the death of honest Marmion.

[2] As the Odyssey is so closely connected with the story of the Iliad, they may almost be classed as one grand historical poem. In alluding to Milton and Tasso, we consider the "Paradise Lost," and "Gierusalemme Liberata," as their standard efforts; since neither the "Jerusalem Conquered" of the Italian, nor the "Paradise Regained" of the English bard, obtained a proportionate celebrity to their former poems. Query: Which of Mr. Southey's will survive?

[3] "Thalaba," Mr. Southey's second poem, is written in open defiance of precedent and poetry. Mr. S. wished to produce something novel, and succeeded to a miracle. "Joan of Arc" was marvellous enough, but "Thalaba" was one of those poems "which," in the words of Porson, "will be read when Homer and Virgil are forgotten, but—*not till then*."

[4] ["Of Thalaba, the wild and wondrous song."—Mason.—E.]

[5] We beg Mr. Southey's pardon: "Madoc disdains the degrading title of epic." See his preface. Why is epic degraded? and by whom? Certainly the late romaunts of Masters Cottle, Laureat Pye, Ogilvy, Hole, and gentle Mistress Cowley, have not exalted the epic muse; but, as Mr. Southey's poem "disdains the appellation," allow us to ask—has he substituted any thing better in its stead? or must he be content to rival Sir Richard Blackmore in the quantity as well as quality of his verse?

[6] See "The Old Woman of Berkley," a ballad by Mr. Southey, wherein an aged gentlewoman is carried away by Beelzebub, on a "high-trotting horse."

[7] The last line, "God help thee," is an evident plagiarism from the Anti-jacobin to Mr. Southey, on his Dactylics.—[Lord Byron here alludes to Mr. Gifford's parody on Mr. Southey's Dactylics, which ends thus:—

"No'er talk of ears again! look at thy spelling-book;
Ditworth and Dyche are both mad at thy quantities—
Dactylics, call'st thou 'em?—'God help thee, silly one.'"—E.]

[8] ["Lord Byron, on being introduced to Mr. Southey, in 1813, at Holland House, describes him, "as the best-looking bard he had seen for a long time."—"To have that poet's head and shoul-

Next comes the dull disciple of thy school,
That mild apostate from poetic rule,
The simple Wordsworth, framer of a lay
As soft as evening in his favourite May,[1]
Who warns his friend "to shake off toil and trouble,
And quit his books, for fear of growing double;"[2]
Who, both by precept and example, shows
That prose is verse, and verse is merely prose;
Convincing all, by demonstration plain,
Poetic souls delight in prose insane;
And Christmas stories, tortured into rhyme,
Contain the essence of the true sublime.
Thus, when he tells the tale of Betty Foy,
The idiot mother of "an idiot boy;"
A moon-struck, silly lad, who lost his way,
And, like his bard, confounded night with day;[3]
So close on each pathetic part he dwells,
And each adventure so sublimely tells,
That all who view the "idiot in his glory,"
Conceive the bard the hero of the story.

Shall gentle Coleridge pass unnoticed here,
To turgid ode and tumid stanza dear?
Though themes of innocence amuse him best,
Yet still obscurity 's a welcome guest,
If Inspiration should her aid refuse
To him who takes a pixy for a muse,[4]
Yet none in lofty numbers can surpass
The bard who soars to elegise an ass.
So well the subject suits his noble mind,
He brays,[5] the laureat of the long-ear'd kind.

Oh! wonder-working Lewis![7] monk, or bard,
Who fain wouldst make Parnassus a churchyard!
Lo! wreaths of yew, not laurel, bind thy brow,
Thy muse a sprite, Apollo's sexton thou!
Whether on ancient tombs thou takest thy stand,
By gibb'ring spectres hail'd, thy kindred band;
Or tracest chaste descriptions on thy page,
To please the females of our modest age;
All hail, M. P.![8] from whose infernal brain
Thin sheeted phantoms glide, a grisly train;
At whose command "grim women" throng in crowds,
And kings of fire, of water, and of clouds,
With "small gray men,"! "wild yagers," and what not,
To crown with honour thee and Walter Scott:
Again all hail! if tales like thine may please,
St. Luke alone can vanquish the disease;
Even Satan's self with thee might dread to dwell,
And in thy skull discern a deeper hell.

Who in soft guise, surrounded by a choir
Of virgins melting, not to Vesta's fire,

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ders, I would," he says, "almost have written his Sapphics." He is certainly a prepossessing person to look on, and a man of talent, and all that, and there is his eulogy." In his Journal, of the same year, he says—"Southey I have not seen much of. His appearance is *epic*, and he is the only existing entire man of letters. All the others have some pursuit annexed to their authorship. His manners are mild, but not those of a man of the world, and his talents of the first order. His prose is perfect. Of his poetry there are various opinions: there is, perhaps, too much of it for the present generation—posterity will probably select. He has passages equal to any thing. At present, he has a *party*, but no public—except for his prose writings. His Life of Nelson is beautiful." Elsewhere, and later, Lord B. pronounces Southey's Don Roderick, "the first poem of our time."—E.]

[1] ["*Unjust.*"—B. 1846.]

[2] Lyrical Ballads, p. 4.—"The Tables Turned." Stanza 1.

"Up, up, my friend, and clear your looks;
Why all this toil and trouble?
Up, up, my friend, and quit your books,
Or surely you 'll grow double."

[3] Mr. W. in his preface labours hard to prove, that prose and verse are much the same; and certainly his precepts and practice are strictly conformable:—

"And thus to Betty's questions he
Made answer, like a traveller bold,
The cock did crow, to-whoo, to-whoo,
And the sun did shine so cold," etc., etc., p. 129.

[4] Coleridge's Poems, p. 41, Songs of the Pixies, i. e. Devonshire fairies; p. 42, we have, "Lines to a young Lady:" and, p. 52, "Lines to a young Ass."

[5] [Thus altered by Lord Byron, in his last revision of the satire. In all former editions the line stood,

"A fellow-feeling makes us wondrous kind."—E.]

[6] ["*Unjust.*" B. 1816.—In a letter to Mr. Coleridge, written in 1815, Lord Byron says,—"You mention my 'Satire,' lampoon, or whatever you or others please to call it. I can only say, that it was written when I was very young and very angry, and has been a thorn in my side ever since: more particularly as almost all the persons animadverted upon became subsequently my acquaintances, and some of them my friends; which is 'heaping fire upon an enemy's head,' and forgiving me too readily to permit me to forgive myself. The part applied to you is pert, and petulant, and shallow enough; but, although I have long done every thing in my power to suppress the circulation of the whole thing, I shall always regret the wantonness or generality of many of its attempted attacks."—E.]

[7] [Matthew Gregory Lewis, M. P. for Hindon, never distinguished himself in Parliament; but, mainly in consequence of the clever use he made of his knowledge of the German language, then a rare accomplishment, attracted much notice in the literary world, at a very early period of his life. His Tales of Terror; the drama of the Castle Spectre; and the romance called the Bravo of Venice (which is, however, little more than a version from the Swiss Zschocke); but above all, the libidinous and impious novel of The Monk, invested the name of Lewis with an extraordinary degree of celebrity, during the poor period which intervened between the obscuration of Cowper, and the full display of Sir Walter Scott's talents in the "Lay of the Last Minstrel,"—a period which is sufficiently characterised by the fact, that Hayley then passed for a Poet. Next to that solemn coxcomb, Lewis was for several years the fashionable versifier of his time; but his plagiarisms, perhaps more audacious than had ever before been resorted to by a man of real talents, were by degrees unveiled, and writers of greater original genius, as well as of purer taste and morals, successively emerging, *Monk Lewis*, dying young, had already outlived his reputation. In society he was to the last a favourite; and Lord Byron, who had become well acquainted with him during his experience of London life, thus notices his death, which occurred at sea in 1818:—"Lewis was a good man, a clever man, but a bore. My only revenge or consolation used to be, setting him by the ears with some vivacious person who hated bores especially,—Madame de Staël, or Hobhouse, for example. But I liked Lewis; he was the jewel of a man, had he been better set;—I don't mean *personally*, but less *tiresome*, for he was tedious, as well as contradictory to every thing and every body. Poor fellow! he died a martyr to his new riches—of a second visit to Jamaica:—

"I 'd give the lands of Deloraine,
Dark Musgrave were alive again!"

That is,—

"I would give many a sugar cane,
Mat Lewis were alive again!"—E.]

[8] "For every one knows little Matt 's an M. P."—See a poem to Mr. Lewis, in "The Statesman," supposed to be written by Mr. Jekyll.

With sparkling eyes, and cheek by passion flush'd,
Strikes his wild lyre, whilst listening dames are hush'd?
'T is Little! young Catullus of his day,
As sweet, but as immoral, in his lay!
Grieved to condemn,[1] the muse must still be just,
Nor spare melodious advocates of lust.
Pure is the flame which o'er her altar burns;
From grosser incense with disgust she turns:
Yet, kind to youth, this expiation o'er,
She bids thee "mend thy line, and sin no more."

For thee, translator of the tinsel song,
To whom such glittering ornaments belong,
Hibernian Strangford! with thine eyes of blue,[2]
And boasted locks of red or auburn hue,
Whose plaintive strain each love-sick miss admires,
And o'er harmonious fustian half expires,
Learn, if thou canst, to yield thine author's sense,
Nor vend thy sonnets on a false pretence.
Think'st thou to gain thy verse a higher place,
By dressing Camoëns[3] in a suit of lace?
Mend, Strangford! mend thy morals and thy taste;
Be warm, but pure; be amorous, but be chaste:
Cease to deceive; thy pilfer'd harp restore,
Nor teach the Lusian bard to copy Moore.

Behold!—ye tarts! one moment spare the text—
Hayley's last work, and worst—until his next;
Whether he spin poor couplets into plays,
Or damn the dead with purgatorial praise,
His style in youth or age is still the same,
For ever feeble and for ever tame.
Triumphant first see "Temper's Triumphs" shine!
At least I 'm sure they triumph'd over mine.
Of "Music's Triumphs," all who read may swear
That luckless music never triumph'd there.[4]

Moravians, rise! bestow some meet reward
On dull devotion—Lo! the Sabbath bard,
Sepulchral Grahame,[5] pours his notes sublime
In mangled prose, nor e'en aspires to rhyme;
Breaks into blank the Gospel of St. Luke,
And boldly pilfers from the Pentateuch;
And, undisturb'd by conscientious qualms,
Perverts the Prophets, and purloins the Psalms.

Hail, Sympathy! thy soft idea brings[6]
A thousand visions of a thousand things,
And shows, still whimpering through threescore of years,
The maudlin prince of mournful sonneteers.
And art thou not their prince, harmonious Bowles!
Thou first, great oracle of tender souls?
Whether thou sing'st, with equal ease and grief,
The fall of empires, or a yellow leaf;
Whether thy muse most lamentably tells
What merry sounds proceed from Oxford bells,[7]
Or, still in bells delighting, finds a friend
In every chime that jingled from Ostend.
Ah! how much juster were thy muse's lap,
If to thy bells thou wouldst but add a cap!
Delightful Bowles! still blessing and still blest,
All love thy strain, but children like it best.
'T is thine, with gentle Little's moral song,
To soothe the mania of the amorous throng!
With thee our nursery damsels shed their tears,
Ere miss as yet completes her infant years:
But in her teens thy whining powers are vain;
She quits poor Bowles for Little's purer strain.
Now to soft themes thou scornest to confine
The lofty numbers of a harp like thine;
"Awake a louder and a loftier strain,"[8]
Such as none heard before, or will again;

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[1] [In very early life, "Little's Poems" were Lord Byron's favourite study. "Heigho!" he exclaims in 1820, in a letter to Moore, "I believe all the mischief I have ever done, or sung, has been owing to that confounded book of yours."—E.]

[2] The reader, who may wish for an explanation of this, may refer to "Strangford's Camoëns," p. 127, note to p. 56, or to the last page of the Edinburgh Review of Strangford's Camoëns.

[3] It is also to be remarked, that the things given to the public as poems of Camoëns are no more to be found in the original Portuguese, than in the Song of Solomon.

[4] Hayley's two most notorious verse productions are "Triumphs of Temper," and "The Triumph of Music." He has also written much comedy in rhyme, epistles, etc. etc. As he is rather an elegant writer of notes and biography, let us recommend Pope's advice to Wycherley to Mr. H.'s consideration, viz. "to convert his poetry into prose," which may be easily done by taking away the final syllable of each couplet.—[The only performance for which Hayley is now remembered is his Life of Cowper. His personal history has been sketched by Mr. Southey in the Quarterly Review, vol. xxxi. p. 265.—E.]

[5] Mr. Grahame has poured forth two volumes of cant, under the name of "Sabbath Walks," and "Biblical Pictures."—[This very amiable man, and pleasing poet, published subsequently "The Birds of Scotland," and other pieces; but his reputation rests on his "Sabbath." He began life as an advocate at the Edinburgh bar; but he had little success there, and being of a melancholy and very devout temperament, entered into holy orders, and retired to a curacy near Durham, where he died in 1811.—E.]

[6] [Immediately before this line, we find, in the original manuscript, the following, which Lord Byron good-naturedly consented to omit, at the request of Mr. Dallas, who was, no doubt, a friend of the scribbler they refer to:—

"In verse most stale, unprofitable, flat—
Come, let us change the scene, and 'glean' with Pratt;
In him an author's luckless lot behold,
Condemn'd to make the books which once he sold:
Degraded man! again resume thy trade—
The votaries of the muse are ill repaid,
Though daily puffs once more invite to buy
A new edition of thy 'Sympathy.'"

To which this note was appended:—"Mr. Pratt, once a Bath bookseller, now a London author, has written as much, to as little purpose, as any of his scribbling cotemporaries. Mr. P.'s 'Sympathy' is in rhyme; but his prose productions are the most voluminous." The more popular of these last were entitled "Gleanings."—E.]

[7] See Bowles's "Sonnet to Oxford," and "Stanzas on hearing the Bells of Ostend."

[8] "Awake a louder," etc., is the first line in Bowles's "Spirit of Discovery;" a very spirited and pretty dwarf-epic. Among other exquisite lines we have the following:—

"A kiss
Stole on the listening silence, never yet
Here heard; they trembled even as if the power," etc., etc.

That is, the woods of Madeira trembled to a kiss; very much astonished, as well they might be, at such a phenomenon.—["Misquoted and misunderstood by me; but not intentionally. It was not the "woods," but the people in them who trembled—why,

Where all Discoveries jumbled from the flood,
Since first the leaky ark reposed in mud,
By more or less, are sung in every book,
From Captain Noah down to Captain Cook.
Nor this alone; but, pausing on the road,
The bard sighs forth a gentle episode;[1]
And gravely tells—attend, each beauteous miss!—
When first Madeira trembled to a kiss.
Bowles! in thy memory let this precept dwell,
Stick to thy sonnets, man!—at least they sell.[2]
But if some new-born whim, or larger bribe,
Prompt thy crude brain, and claim thee for a scribe;
If chance some bard, though once by dunces fear'd,
Now, prone in dust, can only be revered;
If Pope, whose fame and genius, from the first,
Have foil'd the best of critics, needs the worst,
Do thou essay: each fault, each failing scan;
The first of poets was, alas! but man.
Rake from each ancient dunghill every pearl,
Consult Lord Fanny, and confide in Curll;[3]
Let all the scandals of a former age
Perch on thy pen, and flutter o'er thy page;
Affect a candour which thou canst not feel,
Clothe envy in the garb of honest zeal;
Write, as if St. John's soul could still inspire,
And do from hate what Mallet[4] did for hire.
Oh! hadst thou lived in that congenial time,
To rave with Dennis, and with Ralph to rhyme,[5]
Throng'd with the rest around his living head,
Not raised thy hoof against the lion dead,[6]
A meet reward had crown'd thy glorious gains,
And link'd thee to the Dunciad for thy pains.[7]

[8] Another epic! Who inflicts again
More books of blank upon the sons of men!
Boeotian Cottle, rich Bristowa's boast,
Imports old stories from the Cambrian coast,
And sends his goods to market—all alive!
Lines forty thousand, cantos twenty-five!
Fresh fish from Helicon![9] who 'll buy? who 'll buy?
The precious bargain 's cheap—in faith, not I.
Your turtle-feeder's verse must needs be flat,
Though Bristol bloat him with the verdant fat:
If Commerce fills the purse, she clogs the brain,
And Amos Cottle strikes the lyre in vain.
In him an author's luckless lot behold,
Condemn'd to make the books which once he sold.
Oh, Amos Cottle!—Phœbus! what a name
To fill the speaking trump of future fame!—
Oh, Amos Cottle! for a moment think
What meagre profits spring from pen and ink!
When thus devoted to poetic dreams,
Who will peruse thy prostituted reams?
O pen perverted! paper misapplied!
Had Cottles still adorn'd the counter's side,
Bent o'er the desk, or, born to useful toils,
Been taught to make the paper which he soils,
Plough'd, delved, or plied the oar with lusty limb,
He had not sung of Wales, nor I of him.[10]

As Sisyphus against the infernal steep

Heaven only knows—unless they were overheard making the prodigious smack."—B. 1816.]

[1] The episode above alluded to is the story of "Robert à Machin" and "Anna d'Arfet," a pair of constant lovers, who performed the kiss above mentioned, that startled the woods of Madeira.

[2] "Although," says Lord Byron, in 1821, "I regret having published 'English Bards and Scotch Reviewers,' the part which I regret the least is that which regards Mr. Bowles, with reference to Pope. Whilst I was writing that publication, in 1807 and 1808, Mr. Hobhouse was desirous that I should express our mutual opinion of Pope, and of Mr. Bowles's edition of his works. As I had completed my outline, and felt lazy, I requested that *he* would do so. He did it. His fourteen lines on Bowles's Pope are in the first edition of 'English Bards,' and are quite as severe, and much more poetical, than my own, in the second. On reprinting the work, as I put my name to it, I omitted Mr. Hobhouse's lines, by which the work gained less than Mr. Bowles."—[The following are the lines written by Mr. Hobhouse:—

"Stick to thy sonnets, man!—at least they sell.
Or take the only path that open lies
For modern worthies who would hope to rise;
Fix on some well-known name, and, bit by bit,
Pare off the merits of his worth and wit;
On each alike employ the critic's hatchet,
And when a comment fails, prefix a life;
Hint certain failings, faults before unknown,
Review forgotten lies, and add your own;
Let no disease, let no misfortune 'scape,
And print, if luckily deform'd, his shape,
Thus shall the world, quite undeceived at last,
Cease to their present wits, and quit their past;
Bards once revered no more with favour view,
But give their modern monsters their due;
Thus with the dead may living merit cope,
Thus Bowles may triumph o'er the shade of Pope."—E.]

[3] Curl is one of the heroes of the Dunciad, and was a bookseller. Lord Fanny is the poetical name of Lord Hervey, author of "Lines to the Imitator of Horace."

[4] Lord Bolingbroke hired Mallet to traduce Pope after his decease, because the poet had retained some copies of a work by Lord Bolingbroke—the "Patriot King,"—which that splendid but malignant genius had ordered to be destroyed.—["Bolingbroke's thirst of vengeance," says Dr. Johnson, "incited him to blast the memory of the man over whom he had wept in his last struggles; and he employed Mallet, another friend of Pope, to tell the tale to the public, with all its aggravations."—E.]

[5] Dennis the critic, and Ralph the rhymester.—

"Silence, ye wolves! while Ralph to Cynthia howls,
Making night hideous; answer him, ye owls!—*Dunciad.*

[6] See Bowles's late edition of Pope's works, for which he received three hundred pounds. Thus Mr. B. has experienced how much easier it is to profit by the reputation of another, than to elevate his own.

[7] [Lord Byron's MS. note of 1816 on this passage is,—"Too savage all this on Bowles;" and well might he say so. That venerable person is still living; and in spite of all the criticism to which his injudicious edition of Pope exposed him afterwards, there can be no doubt that Lord B., in his calmer moments, did justice to that exquisite poetical genius which, by their own confession, originally inspired both Wordsworth and Coleridge.—E.]

[8] ["Fresh fish from Helicon!"—"Helicon" is a mountain, and not a fish-pond. It should have been "Hippocrene."—B. 1816.]

[9] Mr. Cottle, Amos, Joseph, I don't know which, but one or both, once sellers of books they did not write, and now writers of books they do not sell, have published a pair of epics. "Alfred,"—(poor Alfred! Pye has been at him too!)—"Alfred," and the "Fall of Cambria."

[10] Here Lord B. notes in 1816:—"All right. I saw some letters of this fellow (Joseph Cottle) to an unfortunate poetess, whose productions, which the poor woman by no means thought vainly of, he attacked so roughly and bitterly, that I could hardly resist

Rolls the huge rock, whose motions ne'er may sleep,
So up thy hill, ambrosial Richmond, heaves
Dull Maurice[1] all his granite weight of leaves:
Smooth, solid monuments of mental pain!
The petrifactions of a plodding brain,
That, ere they reach the top, fall lumbering back again.

With broken lyre, and cheek serenely pale,
Lo! sad Alcæus wanders down the vale!
Though fair they rose, and might have bloom'd at last,
His hopes have perish'd by the northern blast;
Nipp'd in the bud by Caledonian gales,
His blossoms wither as the blast prevails!
O'er his lost works let *classic* Sheffield weep;
May no rude hand disturb their early sleep![2]

Yet say! why should the bard at once resign
His claim to favour from the sacred Nine?
For ever startled by the mingled howl
Of northern wolves, that still in darkness prowl;
A coward brood, which mangle as they prey,
By hellish instinct, all that cross their way:
Aged or young, the living or the dead,
No mercy find—these harpies[3] must be fed.
Why do the injured unresisting yield
The calm possession of their native field?
Why tamely thus before their fangs retreat,
Nor hunt the bloodhounds back to Arthur's Seat?[4]

Health to immortal Jeffrey![5] once, in name,
England could boast a judge almost the same;
In soul so like, so merciful, yet just,
Some think that Satan has resign'd his trust,
And given the spirit to the world again,
To sentence letters, as he sentenced men.

With hand less mighty, but with heart as black,
With voice as willing to decree the rack;
Bred in the courts betimes, though all that law
As yet hath taught him is to find a flaw;
Since well instructed in the patriot school
To rail at party, though a party tool,
Who knows, if chance his patrons should restore
Back to the sway they forfeited before,
His scribbling toils some recompence may meet,
And raise this Daniel to the judgment-seat?[6]
Let Jeffries' shade indulge the pious hope,
And greeting thus, present him with a rope:
"Heir to my virtues! man of equal mind!
Skill'd to condemn as to traduce mankind,
This cord receive, for thee reserved with care,
To wield in judgment, and at length to wear."

Health to great Jeffrey! Heaven preserve his life,
To flourish on the fertile shores of Fife,
And guard it sacred in its future wars,
Since authors sometimes seek the field of Mars!
Can none remember that eventful day,[7]
That ever glorious, almost fatal fray,
When Little's leadless pistol met his eye,
And Bow-street myrmidons stood laughing by?[8]
Oh, day disastrous! On her firm-set rock,
Dunedin's castle felt a secret shock;
Dark roll'd the sympathetic waves of Forth,
Low groan'd the startled whirlwinds of the north;
Tweed ruffled half his waves to form a tear,
The other half pursued its calm career;[9]
Arthur's steep summit nodded to its base,
The surly Tolbooth scarcely kept her place.
The Tolbooth felt—for marble sometimes can,

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assailing him, even were it unjust, which it is not—for verily he is an ass."—B. 1816.—[The same person has had the honour to be recorded in the Antijacobin, probably by Canning:—

"And Cottle, not he who that Alfred made famous,
But Joseph, of Bristol, the brother of Amos."—E.]

[1] Mr. Maurice hath manufactured the component parts of a ponderous quarto, upon the beauties of "Richmond Hill," and the like:—it also takes in a charming view of Turnham Green, Hammersmith, Brentford, Old and New, and the parts adjacent.—[The Rev. Thomas Maurice also wrote "Westminster Abbey," and other poems, the "History of Ancient and Modern Hindostan," etc. and his own "Memoirs; comprehending Anecdotes of Literary Characters, during a period of thirty years;"—a very amusing piece of autobiography. He died in 1824, at his apartments in the British Museum; where he had been for some years assistant keeper of MSS.—E.]

[2] Poor Montgomery, though praised by every English Review, has been bitterly reviled by the Edinburgh. After all, the bard of Sheffield is a man of considerable genius. His "Wanderer of Switzerland" is worth a thousand "Lyrical Ballads," and at least fifty "degraded epics."

[3] [In a MS. critique on this satire, by the late Reverend William Crowe, public orator at Oxford, the incongruity of these metaphors is thus noticed:—"Within the space of three or four couplets he transforms a man into as many different animals: allow him but the compass of three lines, and he will metamorphose him from a wolf into a harpy, and in three more he will make him a blood-hound." On seeing Mr. Crowe's remarks, Lord Byron desired Mr. Murray to substitute, in the copy in his possession, for "*hellish* instinct," "*brutal* instinct," for "*harpies*" "*felons*," and for "*blood-hounds*" "*hell-hounds*."—E.]

[4] Arthur's Seat: the hill which overhangs Edinburgh.

[5] [Mr. Jeffrey, who, after the first Number or two, succeeded the Rev. Sydney Smith in the editorship of the Edinburgh Review, retired from his critical post some little time before he was appointed Lord Advocate for Scotland, which high office he now (1832) fills. "I have often, since my return to England," says Lord Byron (*Diary* 1814), "heard Jeffrey most highly commended by those who knew him, for things independent of his talents. I admire him for *this*—not because he has praised me, but because he is, perhaps, the only man who, under the relations in which he and I stand, or stood, with regard to each other, would have had the liberality to act thus: none but a great soul dared hazard it—a little scribbler would have gone on cavilling to the end of the chapter."—E.]

[6] ["Too ferocious—this is mere insanity."—B. 1816.]

[7] ["All this bad, because personal."—B. 1816.]

[8] In 1806, Messrs. Jeffrey and Moore met at Chalk-Farm. The duel was prevented by the interference of the magistracy; and, on examination, the balls of the pistols were found to have evaporated. This incident gave occasion to much waggery in the daily prints.

[The above note was struck out of the fifth edition, and the following, after being submitted to Mr. Moore, substituted in its place.—E.] "I am informed that Mr. Moore published at the time a disavowal of the statements in the newspapers, as far as regarded himself; and, in justice to him, I mention this circumstance. As I never heard of it before, I cannot state the particulars, and was only made acquainted with the fact very lately.—November 4, 1811."

[9] The Tweed here behaved with proper decorum; it would have been highly reprehensible in the English half of the river to have shown the smallest symptom of apprehension.

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On such occasions, feel as much as man—
The Tolbooth felt defrauded of his charms,
If Jeffrey died, except within her arms:[1]
Nay, last, not least, on that portentous morn,
The sixteenth story, where himself was born,
His patrimonial garret, fell to ground,
And pale Edina shudder'd at the sound:
Strew'd were the streets around with milk-white reams;
Flow'd all the Canongate with inky streams;
This of his candour seem'd the sable dew,
That of his valour show'd the bloodless hue;
And all with justice deem'd the two combined
The mingled emblems of his mighty mind.
But Caledonia's goddess hover'd o'er
The field, and saved him from the wrath of Moore;
From either pistol snatch'd the vengeful lead,
And straight restored it to her favourite's head;
That head, with greater than magnetic power,
Caught it, as Danae caught the golden shower,
And, though the thickening dross will scarce refine,
Augments its ore, and is itself a mine.
"My son," she cried, "ne'er thirst for gore again,
Resign the pistol, and resume the pen;
O'er politics and poesy preside,
Boast of thy country, and Britannia's guide!
For long as Albion's heedless sons submit,
Or Scottish taste decides on English wit,
So long shall last thine unmolested reign,
Nor any dare to take thy name in vain.
Behold, a chosen band shall aid thy plan,
And own thee chieftain of the critic clan.
First in the oat-fed phalanx shall be seen
The travell'd thane, Athenian Aberdeen.[2]
Herbert shall wield Thor's hammer,[3] and sometimes,
In gratitude, thou 'lt praise his rugged rhymes.
Smug Sydney[4] too thy bitter page shall seek,
And classic Hallam[5] much renown'd for Greek.
Scott may perchance his name and influence lend,
And paltry Pillans[6] shall traduce his friend;
While gay Thalia's luckless votary, Lambe,[7]
Damn'd like the devil, devil-like will damn.
Known be thy name, unbounded be thy sway!
Thy Holland's banquets shall each toil repay;
While grateful Britain yields the praise she owes
To Holland's hirelings and to learning's foes.
Yet mark one caution, ere thy next Review
Spread its light wings of saffron and of blue.
Beware lest blundering Brougham[8] destroy the sale,
Turn beef to bannocks, cauliflowers to kail.[9]
Thus having said, the kilted goddess kist
Her son, and vanish'd in a Scottish mist.

Then prosper, Jeffrey! pertest of the train
Whom Scotland pampers with her fiery grain!

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[1] This display of sympathy on the part of the Tolbooth (the principal prison in Edinburgh), which truly seems to have been most affected on this occasion, is much to be commended. It was to be apprehended, that the many unhappy criminals executed in front might have rendered the edifice more callous. She is said to be of the softer sex, because her delicacy of feeling on this day was truly feminine, though, like most feminine impulses, perhaps a little selfish.

[2] His lordship has been much abroad, is a member of the Athenian Society, and reviewer of "Gell's Topography of Troy."—[George Hamilton Gordon, fourth Earl of Aberdeen, K.T., F.R.S., and P.S.A. In 1822, his lordship published an "Inquiry into the Principles of Beauty in Grecian Architecture."—E.]

[3] Mr. Herbert is a translator of Icelandic and other poetry. One of the principal pieces is a "Song on the Recovery of Thor's Hammer:" the translation is a pleasant chant in the vulgar tongue, and endeth thus:—

"Instead of money and rings, I wot,
The hammer's bruises were her lot.
Thus Odin's son his hammer got."

[The Hon. William Herbert, brother to the Earl of Carnarvon. He also published, in 1811, "Helga," a poem in seven cantos—E.

[4] The Rev. Sydney Smith, the reputed author of Peter Plymley's Letters, and sundry criticisms—[Now (1832) one of the Canons Residentiary of St. Paul's, etc. etc. "Dyson's Address to his Constituents on the Reform Bill," and many other pieces published anonymously, or pseudonymously, are generally ascribed to this eminently witty person, who has put forth nothing, it is believed, in his own name, except a volume of Sermons.—E.]

[5] Mr. Hallam reviewed Payne Knight's "Taste," and was exceedingly severe on some Greek verses therein. It was not discovered that the lines were Pindar's till the press rendered it impossible to cancel the critique, which still stands an everlasting monument of Hallam's ingenuity.

Note added to second edition.—The said Hallam is incensed because he is falsely accused, seeing that he never dineth at Holland House. If this be true, I am sorry—not for having said so, but on his account, as I understand his lordship's feasts are preferable to his compositions.—If he did not review Lord Holland's performance, I am glad, because it must have been painful to read, and irksome to praise it. If Mr. Hallam will tell me who did review it, the real name shall find a place in the text; provided, nevertheless, the said name be of two orthodox musical syllables, and will come into the verse: till then, Hallam must stand for want of a better.—[It cannot be necessary to vindicate the great author of the "Middle Ages," and the "Constitutional History of England," from the insinuations of the juvenile poet.—E.]

[6] Pillans is a tutor at Eton—[Mr. Pillans became afterwards Rector of the High School of Edinburgh, and has now been for some years Professor of Humanity in that University. There was not, it is believed, the slightest foundation for the charge in the text.—E.]

[7] The Hon. George Lambe reviewed "Beresford's Miseries," and is, moreover, author of a farce enacted with much applause at the Priory, Stanmore; and damned with great expedition at the late theatre, Covent Garden. It was entitled, "Whistle for it."—[Mr. Lambe was, in 1818, the successful candidate for the representation of Westminster, in opposition to Mr. Hobhouse; who, however, defeated him in the following year, and has ever since kept the seat. In 1831, Mr. Lambe published a translation of Catullus. He is now (1832) Under Secretary of State for the Home Department, his chief being his brother, Lord Melbourne.—E.]

[8] Mr. Brougham, in No. XXV. of the Edinburgh Review, throughout the article concerning Don Pedro de Cevallos, had displayed more politics than policy; many of the worthy burgesses of Edinburgh being so incensed at the infamous principles it evinces, as to have withdrawn their subscriptions.—[Here followed, in the first edition.—"The name of this personage is pronounced Broom in the south, but the truly northern and *musical* pronunciation is BROUGH-AM, in two syllables;" but for this, Lord B. substituted in the second edition:—"It seems that Mr. Brougham is not a Pict; as I supposed, but a Borderer, and his name is pronounced Broom, from Trent to Tay: so be it."—E.]

[9] I ought to apologize to the worthy deities for introducing a new goddess with short petticoats to their notice: but, alas! what was to be done? I could not say Caledonia's genius, it being well known there is no such genius to be found from Clackmanan to Caithness; yet, without supernatural agency, how was Jeffrey to

Whatever blessing waits a genuine Scot,
In double portion swells thy glorious lot;
For thee Edina culls her evening sweets,
And showers their odours on thy candid sheets,
Whose hue and fragrance to thy work adhere—
This scents its pages, and that gilds its rear.[2]
Lo! blushing Itch, coy nymph, enamour'd grown,
Forsakes the rest, and cleaves to thee alone;
And, too unjust to other Pictish men,
Enjoys thy person, and inspires thy pen![3]

Illustrious Holland! hard would be his lot,
His hireling mention'd, and himself forgot![3]
Holland, with Henry Petty[4] at his back,
The whipper-in and huntsman of the pack.
Blest be the banquets spread at Holland House,[5]
Where Scotchmen feed, and critics may carouse!
Long, long beneath that hospitable roof
Shall Grub-street dine, while duns are kept aloof.
See honest Hallam lay aside his fork,
Resume his pen, review his Lordship's work,
And, grateful for the dainties on his plate,
Declare his landlord can at least translate![6]
Dunedin! view thy children with delight,
They write for food—and feed because they write:
And lest, when heated with the unusual grape,
Some glowing thoughts should to the press escape,
And tinge with red the female reader's cheek,
My lady skims the cream of each critique;
Breathes o'er the page her purity of soul,
Reforms each error, and refines the whole.[7]

Now to the Drama turn—Oh! motley sight!
What precious scenes the wondering eyes invite!
Puns, and a prince within a barrel pent,[8]
And Dibdin's nonsense, yield complete content.
Though one, thank Heaven! the Rosciomania's o'er,
And full-grown actors are endured once more;
Yet what avail their vain attempts to please,
While British critics suffer scenes like these?
While Reynolds vents his "dammes!" "poohs!" and "zounds!"[9]
And common-place and common sense confounds?
While Kenney's "World"—ah! where is Kenney's[10] wit?—
Tires the sad gallery, lulls the listless pit;
And Beaumont's pilfer'd Caratach affords
A tragedy complete in all but words?[11]
Who but must mourn, while these are all the rage,
The degradation of our vaunted stage!
Heavens! is all sense of shame and talent gone?
Have we no living bard of merit?—none!
Awake, George Colman! [12] Cumberland, awake!
Ring the alarum bell! let folly quake!

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be saved? The national "kelpies" are too unpoetical, and the "brownies" and "gude neighbours" (spirits of a good disposition) refused to extricate him. A goddess, therefore, has been called for the purpose; and great ought to be the gratitude of Jeffrey, seeing it is the only communication he ever held, or is likely to hold, with any thing heavenly.

[1] See the colour of the back binding of the Edinburgh Review.

[2] [In the tenth canto of Don Juan, Lord Byron pays the following pretty compliment to his quondam antagonist:—

"And all our little feuds—at least all mine—
Dear Jeffrey, once my most redoubted foe,
(As far as rhyme and criticism combine
To make such puppets of us things below)
Are over; here's a health to 'Auld Lang Syne;'
I do not know you, and may never know
Your face—but you have acted on the whole
Most nobly, and I own it from my soul."—E.]

[3] ["Bad enough, and on mistaken grounds too."—B. 1816.]

[4] [Lord Henry Petty;—now (1832) Marquess of Lansdowne.—E.]

[5] [In 1815, Lord Byron dedicated the Bride of Abydos to Lord Holland; and we find in his Journal (Nov. 17th) this passage:—"I have had a most kind letter from Lord Holland on the Bride of Abydos, which he likes, and so does Lady H. This is very good-natured in both, from whom I don't deserve any quarter. Yet I *did* think at the time that my cause of enmity proceeded from Holland House, and am glad I was wrong, and wish I had not been in such a hurry with that confounded Satire, of which I would suppress even the memory; but people, now they can't get it, make a fuss, I verily believe out of contradiction."—E.]

[6] Lord Holland has translated some specimens of Lope de Vega, inserted in his life of the author. Both are bepraised by his *disinterested* guests.—[We are not aware that Lord Holland has subsequently published any verses, except a universally admired version of the 28th canto of the Orlando Furioso, which is given by way of appendix to one of Mr. W. Stewart Rose's volumes.—E.]

[7] Certain it is, her ladyship is suspected of having displayed her matchless wit in the Edinburgh Review. However that may be, we know, from good authority, that the manuscripts are submitted to her perusal—no doubt, for correction.

[8] In the melo-drama of Tekeli, that heroic prince is clapt into a barrel on the stage; a new asylum for distressed heroes.—[In the original MS. the note stands thus:—"In the melo-drama of Tekeli, that heroic prince is clapt into a barrel on the stage, and Count Evrard in the fortress hides himself in a green-house built expressly for the occasion. 'T is a pity that Theodore Hook, who is really a man of talent, should confine his genius to such paltry productions as the 'Fortress,' 'Music Mad,' etc. etc."—This extraordinary humorist, who was a mere boy at the date of Lord Byron's satire, has since distinguished himself by works more worthy of his abilities—nine volumes of highly popular novels, entitled 'Sayings and Doings'—a world of political *jeux d'esprit*, etc. etc.—E.]

[9] All these are favourite expressions of Mr. Reynolds, and prominent in his comedies, living and defunct.—[The reader is referred to Mr. Reynold's Autobiography, published in 1826, for a full account of his voluminous writings for the stage.—E.]

[10] [Mr. Kenney has since written many successful dramas.—E.]

[11] Mr. T. Sheridan, the new manager of Drury Lane theatre, stripped the tragedy of Bonduca of the dialogue, and exhibited the scenes as the spectacle of Caractacus. Was this worthy of his sire? or of himself?—[Thomas Sheridan, who united much of the convivial wit of his parent to many amiable qualities, received, after the termination of his theatrical management, the appointment of colonial paymaster at the Cape of Good Hope, where he died in September, 1817, leaving a widow, (whose novel of "Carwell" has obtained much approbation) and several children; among others, the accomplished authoress of "Rosalie" and other poems, now the Honourable Mrs. Norton.—E.]

[12] [Lord Byron entertained a high opinion of George Colman's convivial powers:—"If I had," he says, "to choose, and could not have both at a time, I should say, 'Let me begin the evening with Sheridan, and finish it with Colman.' Sheridan for dinner, and Colman for supper; Sheridan for claret or port, but Colman for every thing. Sheridan was a grenadier company of life-guards, but Colman a whole regiment—of *light infantry*, to be sure, but still a regiment."—E.]

[13] [Richard Cumberland, the well-known author of the "West Indian," the "Observer," and one of the most interesting of autobiographies, died in 1811.—E.]

Oh, Sheridan! if aught can move thy pen,
Let Comedy assume her throne again;
Abjure the mummery of the German schools;
Leave new Pizarros to translating fools;
Give, as thy last memorial to the age,
One classic drama, and reform the stage.
Gods! o'er those boards shall Folly rear her head,
Where Garrick trod, and Siddons lives to tread?[1]
On those shall Farce display Buffoon'ry's mask,
And Hook conceal his heroes in a cask?
Shall sapient managers new scenes produce
From Cherry, Skeffington, and Mother Goose?[2]
While Shakspeare, Otway, Massinger, forgot,
On stalls must moulder, or in closets rot?
Lo! with what pomp the daily prints proclaim
The rival candidates for Attic fame!
In grim array though Lewis' spectres rise,
Still Skeffington and Goose divide the prize.[3]
And sure *great* Skeffington must claim our praise,
For skirtless coats and skeletons of plays
Renown'd alike; whose genius ne'er confines
Her flight to garnish Greenwood's gay designs;[3]
Nor sleeps with "Sleeping Beauties," but anon
In five facetious acts comes thundering on,[4]
While poor John Bull, bewilder'd with the scene,
Stares, wondering what the devil it can mean;
But as some hands applaud, a venal few!
Rather than sleep, why John applauds it too.

Such are we now. Ah! wherefore should we turn
To what our fathers were, unless to mourn?
Degenerate Britons! are ye dead to shame,
Or, kind to dulness, do you fear to blame?
Well may the nobles of our present race
Watch each distortion of a Naldi's face;
Well may they smile on Italy's buffoons,
And worship Catalani's pantaloons,[5]
Since their own drama yields no fairer trace
Of wit than puns, of humour than grimace.[6]

Then let Ausonia, skill'd in every art
To soften manners, but corrupt the heart,
Pour her exotic follies o'er the town,
To sanction Vice, and hunt Decorum down:
Let wedded strumpets languish n'er Deshayes,
And bless the promise which his form displays;
While Gayton bounds before the enraptured looks
Of hoary marquises and stripling dukes:
Let high-born lechers eye the lively Présle
Twirl her light limbs, that spurn the needless veil;
Let Angiolini bare her breast of snow,
Wave the white arm, and point the pliant toe;
Collini trill her love-inspiring song,
Strain her fair neck, and charm the listening throng!
Whet not your scythe, suppressors of our vice!
Reforming saints! too delicately nice!
By whose decrees, our sinful souls to save,
No Sunday tankards foam, no barbers shave;
And beer undrawn, and beards unmown, display
Your holy reverence for the Sabbath-day.

Or hail at once the patron and the pile
Of vice and folly, Greville and Argyle![7]
Where yon proud palace, Fashion's hallow'd fane,
Spreads wide her portals for the motley train,
Behold the new Petronius[8] of the day,
Our arbiter of pleasure and of play!
There, the hired eunuch, the Hesperian choir,
The melting lute, the soft lascivious lyre,
The song from Italy, the step from France,
The midnight orgy, and the mazy dance,
The smile of beauty, and the flush of wine,
For fops, fools, gamesters, knaves, and lords combine:
Each to his humour—Comus all allows;
Champaign, dice, music, or your neighbour's spouse.
Talk not to us, ye starving sons of trade!
Of pigeons ruin, which ourselves have made;
In Plenty's sunshine Fortune's minions bask,
Nor think of poverty, except "en masque,"

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[1] [In all editions previous to the fifth, it was, "Kemble lives to tread." Lord Byron used to say, that, "of actors, Cooke was the most natural, Kemble the most supernatural, Kean the medium between the two; but that Mrs. Siddons was worth them all put together." Such effect, however, had Kean's acting on his mind, that once, on seeing him play Sir Giles Overreach, he was seized with a sort of convulsive fit." John Kemble died in 1825,—his illustrious sister in 1830.—E.]

[2] [Dibdin's pantomime of Mother Goose had a run of nearly a hundred nights, and brought more than twenty thousand pounds to the treasury of Covent Garden theatre.—E.]

[3] Mr. Greenwood is, we believe, scene-painter to Drury Lane theatre—as such, Mr. Skeffington is much indebted to him.

[4] Mr. [now Sir Lumley] Skeffington is the illustrious author of the "Sleeping Beauty;" and some comedies, particularly "Maids and Bachelors:" Bacculaurei baculo magis quam lauro digni.

[5] Naldi and Catalani require little notice; for the visage of the one, and the salary of the other, will enable us long to recollect these amusing vagabonds. Besides, we are still black and blue from the squeeze on the first night of the lady's appearance in trowsers.

[6] [The following twenty lines were struck off one night after Lord Byron's return from the Opera, and sent the next morning to the printer, with a request to have them placed where they now appear.—E.]

[7] To prevent any blunder, such as mistaking a street for a man, I beg leave to state, that it is the institution, and not the duke of that name, which is here alluded to. A gentleman, with whom I am slightly acquainted, lost in the Argyle Rooms several thousand pounds at backgammon.* It is but justice to the manager in this instance to say, that some degree of disapprobation was manifested: but why are the implements of gaming allowed in a place devoted to the society of both sexes? A pleasant thing for the wives and daughters of those who are blest or cursed with such connexions, to hear the billiard-tables rattling in one room, and the dice in another! That this is the case I myself can testify, as a late unworthy member of an institution which materially affects the morals of the higher orders, while the lower may not even move to the sound of a tabor and fiddle, without a chance of indictment for riotous behaviour.—[Conceiving the foregoing note, together with the lines in the text, to convey a reflection upon his conduct, as manager of the Argyle Institution, Colonel Greville demanded an explanation of Lord Byron. The matter was referred to Mr. Leckie (the author of a work on Sicilian affairs) on the part of Colonel Greville, and to Mr. Moore on the part of Lord Byron; by whom it was amicably settled.—E.]

[8] Petronius, "arbiter elegantiarum," to Nero, "and a very pretty fellow in his day," as Mr. Congreve's "Old Bachelor" saith of Hannibal.

* ["True. It was Billy Way who lost the money. I know him, and was a subscriber to the Argyle at the time of the event."—S. 1816.]

When, for the night, some lately titled ass
Appears the beggar which his grandsire was.
The curtain dropp'd, the gay burletta o'er,
The audience take their turn upon the floor;
Now round the room the circling dow'gers sweep,
Now in loose waltz the thin-clad daughters leap;
The first in lengthen'd line majestic swim,
The last display the free unfetter'd limb!
Those for Hibernia's lusty sons repair
With art the charms which nature could not spare;
These after husbands wing their eager flight,
Nor leave much mystery for the nuptial night.

Oh! blest retreats of infamy and ease,
Where, all forgotten but the power to please,
Each maid may give a loose to genial thought,
Each swain may teach new systems, or be taught:
There the blithe yoongster, just return'd from Spain,
Cuts the light pack, or calls the rattling main;
The jovial caster 's set, and seven 's the nick,
Or—done!—a thousand on the coming trick!
If, mad with loss, existence 'gins to tire,
And all your hope or wish is to expire,
Here 's Powell's pistol ready for your life,
And, kinder still, two Pagets for your wife:[1]
Fit consummation of an earthly race,
Begun in folly, ended in disgrace;
While none but menials o'er the bed of death,
Wash thy red wounds or watch thy wavering breath;
Traduced by liars, and forgot by all,
The mangled victim of a drunken brawl,
To live like Claudius, and like Falkland fall.[2]

Truth! rouse some genuine bard, and guide his hand
To drive this pestilence from out the land.
E'en I—least thinking of a thoughtless throng,
Just skill'd to know the right and choose the wrong,
Freed at that age when reason's shield is lost,
To fight my course through passion's countless host,[3]
Whom every path of pleasure's flowery way
Has lured in turn, and all have led astray—
E'en I must raise my voice, e'en I must feel
Such scenes, such men, destroy the public weal;
Although some kind, censorious friend will say,
"What art thou better, meddling fool,[4] than they?"
And every brother rake will smile to see
That miracle, a moralist, in me.
No matter—when some bard in virtue strong,
Gifford perchance, shall raise the chastening song,
Then sleep my pen for ever! and my voice
Be only heard to hail him, and rejoice;
Rejoice, and yield my feeble praise, though I
May feel the lash that Virtue must apply.

As for the smaller fry, who swarm in shoals,
From silly Hafiz[5] up to simple Bowles,
Why should we call them from their dark abode,
In broad St. Giles's or in Tottenham-road?
Or (since some men of fashion nobly dare
To scrawl in verse) from Bond-street or the Square?
If things of ton their harmless lays indite,
Most wisely doom'd to shun the public sight,
What harm? In spite of every critic elf,
Sir T. may read his stanzas to himself;
Miles Andrews[6] still his strength in couplets try,
And live in prologues, though his dramas die.
Lords too are bards, such things at times befall,
And 't is some praise in peers to write at all.
Yet, did or taste or reason sway the times,
Ah! who would take their titles with their rhymes?[7]
Roscommon! Sheffield! with your spirits fled,
No future laurels deck a noble head;
No muse will cheer, with renovating smile,
The paralytic pulling of Carlisle.[8]
The puny schoolboy and his early lay
Men pardon, if his follies pass away;
But who forgives the senior's ceaseless verse,
Whose hairs grow hoary as his rhymes grow worse?
What heterogeneous honours deck the peer!
Lord, rhymester, petit-maître, pamphleteer![9]
So dull in youth, so drivelling in his age,
His scenes alone had damn'd our sinking stage;

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[1] [The original reading was, "a Paget for your wife."—E.]

[2] I knew the late Lord Falkland well. On Sunday night I beheld him presiding at his own table, in all the honest pride of hospitality; on Wednesday morning, at three o'clock, I saw stretched before me all that remained of courage, feeling, and a host of passions. He was a gallant and successful officer: his faults were the faults of a sailor—as such, Britons will forgive them. He died like a brave man in a better cause: for had he fallen in like manner on the deck of the frigate to which he was just appointed, his last moments would have been held up by his countrymen as an example to succeeding heroes.—[Lord Falkland was killed in a duel by Mr. Powell, in 1809. It was not by words only that Lord Byron gave proof of sympathy on the melancholy occasion. Though his own difficulties pressed on him at the time, he contrived to administer relief to the widow and children of his friend. —E.]

[3] ["Yes; and a precious chase they led me."—B. 1816.]

[4] ["*Fool* enough, certainly, then, and no wiser since."—B. 1816.]

[5] What would be the sentiments of the Persian Anacreon, Hafiz, could he rise from his splendid sepulchre at Sheeraz, (where he reposes with Ferdousi and Sadi, the oriental Homer and Catullus) and behold his name assumed by one Stott of Dromore, the most impudent and execrable of literary poachers for the daily prints?

[6] [Miles Peter Andrews, many years M.P. for Bewdley, Colonel of the Prince of Wales's Volunteers, proprietor of a gunpowder manufactory at Dartford, author of numerous prologues, epilogues, and farces, and one of the heroes of the Bavial. He died in 1814. —E.]

[7] [In the original manuscript we find these lines:—

"In these, our times, with daily wonders big,
A lettered peer is like a lettered pig;
Both know their alphabet, but who, from thence,
Infers that peers or pigs have manly sense?
Still less that such should woo the graceful nine;
Parnassus was not made for lords and swine."—E.]

[8] [On being told that it was believed he alluded to Lord Carlisle's nervous disorder in this line, Lord Byron exclaimed—"I thank heaven I did not know it; and would not, could not, if I had. I must naturally be the last person to be pointed on defects or maladies."—E.]

[9] The Earl of Carlisle has lately published an eighteen-penny pamphlet on the state of the stage, and offers his plan for building a new theatre. It is to be hoped his lordship will be permitted to bring forward any thing for the stage—except his own tragedies.

But managers for once cried, "Hold, enough!"
Nor drugg'd their audience with the tragic stuff.
Yet at their judgment let his lordship laugh,
And case his volumes in congenial calf;
Yes! doff that covering, where morocco shines,
And bang a calf-skin[1] on those recreant lines.[2]

With you, ye Druids! rich in native lead,
Who daily scribble for your daily bread,
With you I war not: Gifford's heavy hand
Has crush'd, without remorse, your numerous band.
On "all the talents," vent your venal spleen;
Want is your plea, let pity be your screen.
Let monodies on Fox regale your crew,
And Melville's Mantle[3] prove a blanket too!
One common Lethe waits each hapless bard,
And, peace be with you! 't is your best reward.
Such damning fame as Dunciads only give,
Could bid your lines beyond a morning live;
But now at once your fleeting labours close,
With names of greater note in blest repose.
Far be 't from me unkindly to upbraid
The lovely Rosa's prose in masquerade,
Whose strains, the faithful echoes of her mind,
Leave wondering comprehension far behind.[4]
Though Crusca's bards no more our journals fill,
Some stragglers skirmish round the columns still;
Last of the howling host which once was Bell's,
Matilda snivels yet, and Hafiz yells;
And Merry's metaphors appear anew,
Chain'd to the signature of O. P. Q.[5]

When some brisk youth, the tenant of a stall,[6]
Employs a pen less pointed than his awl,
Leaves his snug shop, forsakes his store of shoes,
St. Crispin quits, and cobbles for the muse,
Heavens! how the vulgar stare! how crowds applaud!
How ladies read, and literati laud![7]
If chance some wicked wag should pass his jest,
'T is sheer ill-nature—don't the world know best?
Genius must guide when wits admire the rhyme,
And Capel Lofft[8] declares 't is quite sublime.
Hear, then, ye happy sons of needless trade!
Swains! quit the plough, resign the useless spade!
Lo! Burns[9] and Bloomfield, nay, a greater far,
Gifford was born beneath an adverse star,
Forsook the labours of a servile state,
Stemm'd the rude storm, and triumph'd over fate:

"Doff that lion's hide,
And bang a calf-skin on those recreant limbs."
SHAK. *King John.*

Lord Carlisle's works, most resplendently bound, form a conspicuous ornament to his book-shelves:—

"The rest is all but leather and prunella."

[2] ["Wrong also—the provocation was not sufficient to justify the acerbity."—B. 1816.]—[Lord Byron greatly regretted the sarcasms he had published against his noble relation, under the mistaken impression that Lord Carlisle had intentionally slighted him. In a letter to Mr. Rogers, written in 1814, he asks,—"Is there any chance or possibility of making it up with Lord Carlisle, as I feel disposed to do any thing reasonable or unreasonable to effect it?" And in the third canto of Childe Harold, he thus adverts to the fate of the Hon. Frederick Howard, Lord Carlisle's youngest son, one of those who fell gloriously at Waterloo:—

"Their praise is hymn'd by loftier harps than mine:
Yet one I would select from that proud throng,
Partly because they blend me with his line,
And partly that I did his Sire some wrong,
And partly that bright names will hallow song;
And his was of the bravest, and when shower'd
The death-bolts deadliest the thinn'd files along,
Even where the thickest of war's tempest lower'd,
They reach'd no nobler breast than thine, young, gallant Howard!"

In the following extracts from two unpublished letters, written when Lord B. was at Harrow, may possibly be traced the origin of his conduct towards his guardian.—"Nov. 11, 1804. You mistake me if you think I dislike Lord Carlisle. I respect him, and might like him did I know him better. For him *my mother has an antipathy*—why, I know not. I am afraid he could be but of little use to me; but I dare say he would assist me if he could; so I take the will for the deed, and am obliged to him, exactly in the same manner as if he succeeded in his efforts."—"Nov. 21, 1804. To Lord Carlisle make my warmest acknowledgments. I feel more gratitude than I can well express. I am truly obliged to him for his endeavours, and am perfectly satisfied with your explanation of his reserve, though I was hitherto afraid it might proceed from personal dislike. For the future I shall consider him as more my friend than I have hitherto been *taught* to think."—E.]

[3] "Melville's Mantle," a parody on "Elijah's Mantle," a poem.

[4] This lovely little Jessica, the daughter of the noted Jew King, seems to be a follower of the Della Crusca school, and has published two volumes of very respectable absurdities in rhyme, as times go; besides sundry novels in the style of the first edition of the Monk.—["She since married the Morning Post—an exceeding good match; and is now dead—which is better."—B. 1816.]

[5] These are the signatures of various worthies who figure in the poetical departments of the newspapers.

[6] [Joseph Blackett, the shoemaker. He died at Seaham, in 1810. His poems were afterwards collected by Pratt; and, oddly enough, his principal patroness was Miss Milbank, then a perfect stranger to Lord Byron. In a letter written to Dallas, on board the Volage frigate, at sea, in June 1811, he says,—"I see that yours and Pratt's protégé, Blackett the cobbler, is dead, in spite of his rhymes, and is probably one of the instances where death has saved a man from damnation. You were the ruin of that poor fellow amongst you: had it not been for his patrons, he might now have been in very good plight, shoe-(not verse-)making; but you have made him immortal with a vengeance: who would think that any body would be such a blockhead as to sin against an express proverb,—'Ne autor ultra crepidam!'

'But spare him, ye Critics, his follies are past,
For the Cobbler is come, as he ought, to his *last*.'—

Which two lines, with a scratch under *last*, to show where the joke lies, I beg that you will prevail on Miss Milbank to have inserted on the tomb of her departed Blackett."—E.]

[7] ["This was meant for poor Blackett, who was then patronised by A. J. B." (Lady Byron); "but *that* I did not know, or this would not have been written, at least I think not."—B. 1816.]

[8] Capel Lofft, Esq., the Mæcenas of shoemakers, and preface-writer general to distressed versemen; a kind of gratis accoucheur to those who wish to be delivered of rhyme, but do not know how to bring forth:—[The poet Bloomfield owed his first celebrity to the notice of Capel Lofft and Thomas Hill, Esquires, who read his "Farmer's Boy," in manuscript, recommended it to a publisher, and by their influence in society and literature, soon drew general attention to its merits. It is distressing to remember that, after all that had been done by the zeal of a few friends, the public sympathy did not rest permanently on the amiable Bloomfield, who died in extreme poverty in 1825.—E.]

[9] ["Read Burns to-day. What would he have been if a patrician? We should have had more polish—less force—just as much verse, but no immortality—a divorce and a duel or two, the which had he survived, as his potations must have been less spirituous, he might have lived as long as Sheridan, and outlived as much as poor Brinsley."—*B. Journal*, 1813.]

Then why no more? if Phœbus smiled on you,
Bloomfield! why not on brother Nathan too?[1]
Him too the mania, not the muse, has seized;
Not inspiration, but a mind diseased:
And now no boor can seek his last abode,
No common be enclosed, without an ode.
Oh! since increased refinement deigns to smile
On Britain's sons, and bless our genial isle,
Let poesy go forth, pervade the whole,
Alike the rustic and mechanic soul!
Ye tuneful cobblers! still your notes prolong,
Compose at once a slipper and a song:
So shall the fair your handywork peruse:
Your sonnets sure shall please—perhaps your shoes.
May Moorland weavers'[2] boast Pindaric skill,
And tailors' lays be longer than their bill!
While punctual beaux reward the grateful cobbler,
And pay for poems—when they pay for coats.

To the famed throng now paid the tribute due,
Neglected genius! let me turn to you.
Come forth, oh Campbell![3] give thy talents scope;
Who dares aspire if thou must cease to hope?
And thou, melodious Rogers![4] rise at last,
Recall the pleasing memory of the past;
Arise! let blest remembrance still inspire,
And strike to wonted tones thy hallow'd lyre:
Restore Apollo to his vacant throne,
Assert thy country's honour and thine own.[5]
What! must deserted Poesy still weep
Where her last hopes with pious Cowper sleep?
Unless, perchance, from his cold bier she turns,
To deck the turf that wraps her minstrel, Burns!
No! though contempt hath mark'd the spurious brood,
The race who rhyme from folly, or for food,
Yet still some genuine sons 't is hers to boast,
Who, least affecting, still affect the most;
Feel as they write, and write but as they feel—
Bear witness, Gifford,[6] Sotheby,[7] Macneil.[8]

"Why slumbers Gifford?" once was ask'd in vain;[9]
Why slumbers Gifford? let us ask again.
Are there no follies for his pen to purge?[10]
Are there no fools whose backs demand the scourge?
Are there no sins for satire's bard to greet?
Stalks not gigantic Vice in every street?
Shall peers or princes tread pollution's path,
And 'scape alike the law's and muse's wrath?
Nor blaze with guilty glare through future time,
Eternal beacons of consummate crime?
Arouse thee, Gifford! be thy promise claim'd,
Make bad men better, or at least ashamed.

Unhappy White![11] while life was in its spring,
And thy young muse just waved her joyous wing,

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[1] See Nathaniel Bloomfield's ode, elegy, or whatever he or any one else chooses to call it, on the enclosure of "Honnington Green."

[2] Vide "Recollections of a Weaver in the Moorlands of Staffordshire."

[3] It would be superfluous to recall to the mind of the reader the authors of "The Pleasures of Memory" and "The Pleasures of Hope," the most beautiful didactic poems in our language, if we except Pope's "Essay on Man:" but so many poetasters have started up, that even the names of Campbell and Rogers are become strange.—[Beneath this note Lord Byron scribbled, in 1815,—

"Pretty Miss Jacqueline
Had a nose aquiline,
And would assert rude
Things of Miss Gertrude,
While Mr. Harmion
Led a great army on,
Making Kehama look
Like a fierce Manikin."—E.]

[4] ["I have been reading," says Lord Byron, in 1813, "Memory again, and Hope together, and retain all my preference of the former. His elegance is really wonderful—there is no such a thing as a vulgar line in his book."—E.]

[5] ["Rogers has not fulfilled the promise of his first poems, but has still very great merit."—B. 1816.]

[6] Gifford, author of the Baviad and Mœviad, the first satires of the day, and translator of Juvenal.—[The opinion of Mr. Gifford had always great weight with Lord Byron. "Any suggestion of yours," he says in a letter written in 1813, "even were it conveyed in the less tender shape of the text of the Baviad, or a Monk Mason note in Massinger, would be obeyed." A few weeks before his death, on hearing from England of a report that he had written a satire on Mr. Gifford, he wrote instantly to Mr. Murray:—"Whoever asserts that I am the author or abettor of any thing of the kind, lies in his throat. It is not true that I ever *did*, *will*, *would*, *could*, or *should* write a satire against Gifford, or a hair of his head. I always considered him as my literary father, and myself as his 'prodigal' son; and if I have allowed his 'fatted calf' to grow to an ox before he kills it on my return, it is only because I prefer beef to veal."—E.]

[7] Sotheby, translator of Wieland's Oberon and Virgil's Georgics, and author of "Saul," an epic poem.—[Mr. Sotheby has since essentially raised his reputation by various original poems, and a translation of the Iliad.—E.]

[8] Macneil, whose poems are deservedly popular, particularly "Scotland's Scaith," and the "Wars of War," of which ten thousand copies were sold in one month.—[Hector Macneil died in 1818.—E.]

[9] [Lord Byron here alludes to the masterly poems of "New Morality" (the joint production of Mr. Canning and Mr. Frere), in the Anti-Jacobin, in which Gifford is thus apostrophised:—

"Behold thee, Gifford, when some future age
Shall trace the promise of thy playful page:
'The hand which brush'd a swarm of fools away,
'Should rouse to grasp a more reluctant prey!'
Think, then, will pleaded ignorance excuse
The tame secession of thy languid muse?
Ah! where is now that promise? why so long
Sleep the keen shafts of satire and of song?
Oh! come, with taste and virtue at thy side,
With ardent zeal inflamed, and patriot pride;
With keen poetic glance direct the blow,
And empty all thy quiver on the foe—
No pause—no rest—till weltering on the ground
The poisonous hydra lies, and pierced with many a wound."—E.]

[10] Mr. Gifford promised publicly that the Baviad and Mœviad should not be his last original works; let him remember, "Mox in reluctantes dracones."—[Mr. Gifford became the editor of the Quarterly Review,—which thenceforth occupied most of his time,—a few months after the first appearance of this satire.—E.]

[11] Henry Kirke White died at Cambridge, in October, 1806, in consequence of too much exertion in the pursuit of studies that would have matured a mind which disease and poverty could not impair, and which death itself destroyed rather than subdued. His poems abound in such beauties as must impress the reader with the liveliest regret, that so short a period was allotted to talents which would have dignified even the sacred functions he was destined to assume.—[In a letter to Mr. Dallas, in 1811, Lord Byron says,—"I am sorry you don't like Harry White: with a great deal of cant, which in him was sincere (indeed it killed him, as you killed Joe Blackett), certes there is poesy and genius. I don't say this on account of my simile and rhymes; but surely he was beyond

The spoiler swept that soaring lyre away,
Which else had sounded an immortal lay.
Oh! what a noble heart was here undone,
When Science' self destroy'd her favourite son!
Yes, she too much indulged thy fond pursuit,
She sow'd the seeds, but death has reap'd the fruit.
'T was thine own genius gave the final blow,
And help'd to plant the wound that laid thee low:
So the struck eagle, stretch'd upon the plain,
No more through rolling clouds to soar again,
View'd his own feather on the fatal dart,
And wing'd the shaft that quiver'd in his heart;
Keen were his pangs, but keener far to feel
He nursed the pinion which impell'd the steel,
While the same plumage that had warm'd his nest,
Drank the last life-drop of his bleeding breast.[1]

There be, who say, in these enlighten'd days,
That splendid lies are all the poet's praise;
That strain'd invention, ever on the wing,
Alone impels the modern bard to sing:
'T is true, that all who rhyme—nay, all who write,
Shrink from that fatal word to genius—trite;
Yet Truth sometimes will lend her noblest fires,
And decorate the verse herself inspires:
This fact in Virtue's name let Crabbe[2] attest—
Though nature's sternest painter, yet the best.[3]

And here let Shee[4] and Genius find a place,
Whose pen and pencil yield an equal grace;
To guide whose hand the sister arts combine,
And trace the poet's or the painter's line;
Whose magic touch can bid the canvas glow,
Or pour the easy rhyme's harmonious flow;
While honours, doubly merited, attend
The poet's rival, but the painter's friend.

Blest is the man who dares approach the bower
Where dwelt the muses at their natal hour;
Whose steps have press'd, whose eye has mark'd afar,
The clime that nursed the sons of song and war,
The scenes which glory still must hover o'er,
Her place of birth, her own Achaian shore.
But doubly blest is he whose heart expands
With hallow'd feelings for those classic lands;
Who rends the veil of ages long gone by,
And views their remnants with a poet's eye!
Wright![5] 't was thy happy lot at once to view
Those shores of glory, and to sing them too;
And sure no common muse inspired thy pen
To hail the land of gods and godlike men.

And you, associate bards![6] who snatch'd to light
Those gems too long withheld from modern sight;
Whose mingling taste combined to cull the wreath
Where Attic flowers Aonian odours breathe,
And all their renovated flagrance flung,
To grace the beauties of your native tongue;
Now let those minds, that nobly could transfuse
The glorious spirit of the Grecian muse,
Though soft the echo, scorn a borrow'd tone;
Resign Achaia's lyre, and strike your own.

Let these, or such as these, with just applause,
Restore the muse's violated laws;
But not in flimsy Darwin's pompous chime,
That mighty master of unmeaning rhyme,
Whose gilded cymbals, more adorn'd than clear,
The eye delighted, but fatigued the ear,
In show the simple lyre could once surpass,
But now, worn down, appear in native brass;
While all his train of hovering sylphs around
Evaporate in similes and sound:
Him let them shun, with him let tinsel die:
False glare attracts, but more offends the eye.[7]

Yet let them not to vulgar Wordsworth stoop,
The meanest object of the lowly group,
Whose verse, of all but childish prattle void,
Seems blessed harmony to Lamb and Lloyd:[8]

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all the Bloomfields and Blacketts, and their collateral cobblers, whom Lofft and Pratt have or may kidnap from their calling into the service of the trade. Setting aside bigotry, he surely ranks next to Chatterton. It is astonishing how little he was known; and at Cambridge no one thought or heard of such a man till his death rendered all notices useless. For my part, I should have been most proud of such an acquaintance; his very prejudices were respectable."—E.]

[1] [Mr. Southey's delightful Life of Kirke White is in every one's hands.—E.]

[2] ["I consider Crabbe and Coleridge as the first of these times, in point of power and genius."—B. 1816.]

[3] [This eminent poet and excellent man died at his rectory of Trowbridge, in February, 1832, aged seventy-eight. With the exception of the venerable Lord Stowell, he was the last surviving celebrated man mentioned by Boswell in connexion with Johnson, who revised his poem of the "Village." His other works are the "Library," the "Newspaper," the "Borough," a collection of "Poems," which Charles Fox read in manuscript on his death-bed; "Tales," and, lastly, "Tales of the Hall." He has besides left various poetical pieces in MS., and a collective edition of his works is understood to be in preparation.—E.]

[4] Mr. Shee, author of "Rhymes on Art," and "Elements of Art."—[Now (1832) Sir Martin Shee, and President of the Royal Academy.—E.]

[5] Waller Rodwell Wright, late consul-general for the Seven Islands, is author of a very beautiful poem, just published; it is entitled "Horæ Ionicæ," and is descriptive of the isles and the adjacent coast of Greece.—[To the third edition, which came out in 1818, was added an excellent translation of the "Oreste" of Alfieri. After his return to England, Mr. Wright was chosen Recorder of Bury St. Edmunds.—E.]

[6] The translators of the Anthology, Bland and Merivale, have since published separate poems, which evince genius that only requires opportunity to attain eminence.—[The late Rev. Robert Bland published, in conjunction whith Mr. Merivale, "Collections from the Greek Anthology." He also wrote "Edwy and Elgiva," the "Four Slaves of Cythera," etc. In 1814, Mr. Merivale published "Orlando in Roncevalles;" and in the following year, "An Ode on the Delivery of Europe." He is now one of the Commissioners of the new Bankruptcy Court.—E.]

[7] The neglect of the "Botanic Garden" is some proof of returning taste. The scenery is its sole recommendation.

[8] Messrs. Lamb and Lloyd, the most ignoble followers of Southey and Co.—[In 1798, Charles Lamb and Charles Lloyd published in conjunction a volume, entitled, "Poems in Blank Verse." Mr. Lamb is also the author of "John Woodville," "Tales from Shakspeare," the "Essays of Elia," etc.; and Mr. Lloyd has since published "Edward Oliver," a novel, "Nugæ Canoræ," and a translation of Alfieri's Tragedies.—E.]

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Let them—but hold, my muse, nor dare to teach
A strain far, far beyond thy humble reach:
The native genius with their being given
Will point the path, and peal their notes to heaven.

And thou, too, Scott![1] resign to minstrels rude
The wilder slogan of a border feud:
Let others spin their meagre lines for hire;
Enough for genius if itself inspire!
Let Southey sing, although his teeming muse,
Prolific every spring, be too profuse;
Let simple Wordsworth[2] chime his childish verse,
And brother Coleridge lull the babe at nurse;
Let spectre-mongering Lewis aim, at most,
To rouse the galleries, or to raise a ghost;
Let Moore still sigh; let Strangford steal from Moore,
And swear that Camoëns sang such notes of yore;
Let Hayley hobble on, Montgomery rave,
And godly Grahame chant a stupid stave;
Let sonneteering Bowles his strains refine,
And whine and whimper to the fourteenth line;
Let Stott, Carlisle,[3] Matilda, and the rest
Of Grub-street, and of Grosvenor-place the best,
Scrawl on, 'till death release us from the strain,
Or Common Sense assert her rights again.
But thou, with powers that mock the aid of praise,
Shouldst leave to humbler bards ignoble lays:
Thy country's voice, the voice of all the nine,
Demand a hallow'd harp—that harp is thine.
Say! will not Caledonia's annals yield
The glorious record of some nobler field
Than the vile foray of a plundering clan,
Whose proudest deeds disgrace the name of man?
Or Marmion's acts of darkness, fitter food
For Sherwood's outlaw tales of Robin Hood?
Scotland! still proudly claim thy native bard,
And be thy praise his first, his best reward!
Yet not with thee alone his name should live,
But own the vast renown a world can give;
Be known, perchance, when Albion is no more,
And tell the tale of what she was before;
To future times her faded fame recall,
And save her glory, though his country fall.

Yet what avails the sanguine poet's hope
To conquer ages, and with time to cope?
New eras spread their wings, new nations rise,
And other victors fill the applauding skies;
A few brief generations fleet along,
Whose sons forget the poet and his song:
E'en now, what once-loved minstrels scarce may claim
The transient mention of a dubious name!
When fame's loud trump hath blown its noblest blast,
Though long the sound, the echo sleeps at last;
And glory, like the phœnix[4] 'midst her fires,
Exhales her odours, blazes, and expires.

Shall hoary Granta call her sable sons,
Expert in science, more expert at puns?
Shall these approach the muse? ah, no! she flies,
Even from the tempting ore of Seaton's prize;
Though printers condescend the press to soil
With rhyme by Hoare,[5] and epic blank by Hoyle:[6]
Not him whose page, if still upheld by whist,
Requires no sacred theme to bid us list.[7]
Ye! who in Granta's honours would surpass,
Must mount her Pegasus, a full grown ass;
A foal well worthy of her ancient dam,
Whose Helicon is duller than her Cam.

There Clarke, still striving piteously "to please,"
Forgetting doggrel leads not to degrees,
A would-be satirist, a hired buffoon,
A monthly scribbler of some low lampoon,[8]
Condemn'd to drudge, the meanest of the mean,
And furbish falsehoods for a magazine,
Devotes to scandal his congenial mind—
Himself a living libel on mankind.[9]

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[1] By the bye, I hope that in Mr. Scott's next poem, his hero or heroine will be less addicted to "Gramarye," and more in grammar, than the Lady of the Lay and her bravo, William of Deloraine.

[2] ["Unjust."—B. 1816.]

[3] It may be asked, why I have censured the Earl of Carlisle, my guardian and relative, to whom I dedicated a volume of puerile poems a few years ago?—The guardianship was nominal, at least as far as I have been able to discover; the relationship I cannot help, and am very sorry for it; but as his lordship seemed to forget it on a very essential occasion to me, I shall not burden my memory with the recollection. I do not think that personal differences sanction the unjust condemnation of a brother scribbler; but I see no reason why they should act as a preventive, when the author, noble or ignoble, has, for a series of years, beguiled a "discerning public" (as the advertisements have it) with divers reams of most orthodox, imperial nonsense. Besides, I do not step aside to vituperate the earl: no—his works come fairly in review with those of other patrician literati. If, before I escaped from my teens, I said any thing in favour of his lordship's paper books, it was in the way of dutiful dedication, and more from the advice of others than my own judgment, and I seize the first opportunity of pronouncing my sincere recantation. I have heard that some persons conceive me to be under obligations to Lord Carlisle: if so, I shall be most particularly happy to learn what they are, and when conferred, that they may be duly appreciated and publicly acknowledged. What I have humbly advanced as an opinion on his printed things, I am prepared to support, if necessary, by quotations from elegies, eulogies, odes, episodes, and certain facetious and dainty tragedies bearing his name and mark:—

"What can ennoble knaves, or fools, or cowards?
Alas! not all the blood of all the Howards."

So says Pope. Amen!—["Much too savage, whatever the foundation might be."—B. 1816.]

[4] ["The devil take that phœnix! How came it there?"—B. 1816.]

[5] [The Rev. Charles James Hoare published, in 1808, the "Shipwreck of St. Paul," a Seatonian prize poem.—E.]

[6] [The Rev. Charles Hoyle, author of "Exodus," an epic in thirteen books, and several other Seatonian prize poems.—E.]

[7] The "Games of Hoyle," well known to the votaries of whist, chess, etc., are not to be superseded by the vagaries of his poetical namesake, whose poem comprised, as expressly stated in the advertisement, all the "plagues of Egypt."

[8] ["Right enough: this was well deserved, and well laid on."—B. 1816.]

[9] This person, who has lately betrayed the most rabid symptoms of confirmed authorship, is writer of a poem denominated the "Art of Pleasing," as "lucus a non lucendo," containing little

Oh! dark asylum of a Vandal race!
At once the boast of learning and disgrace!
So lost to Phœbus, that nor Hodgson's[4] verse
Can make thee better, nor poor Hewson's[3] worse.
But where fair Isis rolls her purer wave,
The partial muse delighted loves to lave;
On her green banks a greener wreath she wove,
To crown the bards that haunt her classic grove;
Where Richards wakes a genuine poet's fires,
And modern Britons glory in their sires.[4]

For me, who, thus unask'd, have dared to tell
My country what her sons should know too well,
Zeal for her honour bade me here engage
The host of idiots that infest her age;
No just applause her honour'd name shall lose,
As first in freedom, dearest to the muse.
Oh! would thy bards but emulate thy fame,
And rise more worthy, Albion, of thy name!
What Athens was in science, Rome in power,
What Tyre appear'd in her meridian hour,
'Tis thine at once, fair Albion! to have been—
Earth's chief dictatress, ocean's lovely queen:
But Rome decay'd, and Athens strew'd the plain,
And Tyre's proud piers lie shatter'd in the main:
Like these, thy strength may sink, in ruin hurl'd,
And Britain fall, the bulwark of the world.
But let me cease, and dread Cassandra's fate,
With warning ever scoff'd at, till too late;
To themes less lofty still my lay confine,
And urge thy bards to gain a name like thine.[5]

Then, hapless Britain! be thy rulers blest,
The senate's oracles, the people's jest!
Still hear thy motley orators dispense
The flowers of rhetoric, though not of sense,
While Canning's colleagues hate him for his wit,
And old dame Portland[6] fills the place of Pitt.

Yet once again, adieu! ere this the sail
That wafts me hence is shivering in the gale;
And Afric's coast and Calpe's adverse height,
And Stamboul's minarets must greet my sight:
Thence shall I stray through beauty's native clime,[7]
Where Kaff[8] is clad in rocks, and crown'd with snow sublime.
But should I back return, no tempting press[9]
Shall drag my journal from the desk's recess:
Let coxcombs, printing as they come from far,
Snatch his own wreath of ridicule from Carr;[10]
Let Aberdeen and Elgin[11] still pursue
The shade of fame through regions of virtù;
Waste useless thousands on their Phidian freaks,
Misshapen monuments and maim'd antiques;
And make their grand saloons a general mart
For all the mutilated blocks of art:
Of Dardan tours let dilettanti tell,
I leave topography to rapid[12] Gell;[13]

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pleasantry and less poetry. He also acts as monthly stipendiary and collector of calumnies for the "Satirist." If this unfortunate young man would exchange the magazines for the mathematics, and endeavour to take a decent degree in his university, it might eventually prove more serviceable than his present salary.—[Mr. Hewson Clarke was also the author of "The Sauntorer," and a "History of the Campaign in Russia."—E.]

[2] "Into Cambridgeshire the Emperor Probus transported a considerable body of Vandals."—Gibbon's Decline and Fall, vol. ii. p. 83. There is no reason to doubt the truth of this assertion; the breed is still in high perfection.

[3] This gentleman's name requires no praise: the man who in translation displays unquestionable genius, may be well expected to excel in original composition, of which it is to be hoped we shall soon see a splendid specimen.—[Besides a translation of Juvenal, Mr. Hodgson has published "Lady Jane Grey," "Sir Edgar," and "The Friends," a poem in four books. He also translated, in conjunction with Dr. Butler, Lucien Bonaparte's unreadable epic of "Charlemagne."—E.]

[4] Hewson Clarke, *esq.*, as it is written.

[5] The "Aboriginal Britons," an excellent poem, by Richards. [The Rev. George Richards, D.D. has also sent from the press "Songs of the Aboriginal Bards of Britain," "Modern France," two volumes of Miscellaneous Poems, and Bampton Lectures "On the Divine Origin of Prophecy." This gentleman is now Rector of St. Martin's in the Fields.—E.]

[6] [With this verse the satire originally ended.—E.]

[7] A friend of mine being asked, why his Grace of Portland was likened to an old woman? replied, "he supposed it was because he was past bearing."—His Grace is now gathered to his grandmothers, where he sleeps as sound as ever; but even his sleep was better than his colleagues' waking.—1814.

[8] Georgia.

[9] Mount Caucasus.

[10] These four lines originally stood,—

"But should I back return, no letter'd sage
Shall drag my common-place book on the stage.
Let vain Valentia[1] rival luckless Carr,[2]
And equal him whose work he sought to mar."

[11] [In a letter written from Gibraltar to his friend Hodgson, Lord Byron says,—"I have seen Sir John Carr at Seville and Cadiz, and, like Swift's barber, have been down on my knees to beg he would not put me into black and white."—E.]

[12] Lord Elgin would fain persuade us that all the figures, with and without noses, in his stone-shop are the work of Phidias! "Credat Judæus!"

[13] [The original epithet was "classic." Lord Byron altered it in the fifth edition, and added this note—"Rapid" indeed! He topographised and typographised King Priam's dominions in three days! I called him "classic" before I saw the Troad, but since have learned better than to tack to his name what don't belong to it."—E.]

[14] Mr. Gell's Topography of Troy and Ithaca cannot fail to ensure the approbation of every man possessed of classical taste, as well for the information Mr. Gell conveys to the mind of the reader, as for the ability and research the respective works display.—["Since seeing the plain of Troy, my opinions are somewhat changed as to the above note. Gell's survey was hasty and superficial."—B. 1816.]

[1] [Shortly after his return from Greece, in 1811, Lord Byron wrote a review of Mr. (now Sir William) Gell's works for the Monthly Review. See *Moore's Notices*. In his Diary of 1821

[2] Lord Valentia [whose tremendous travels are forthcoming with due decorations, graphical, topographical, typographical, deposed, on Sir John Carr's unlucky suit, that Mr. Dubois's satire prevented his purchase of the "Stranger in Ireland."—Oh, fie, my lord! has your lordship no more feeling for a fellow-tourist?—but "two of a trade," they say, etc.

[3] [From the many tours he made, Sir John was called "The Jaunting Car." A wicked wit having severely lashed him in a publication, called "My Pocket Book; or Hints for a Sight Merrie and Conceited Tour," he brought an action of damages against the publisher; but as the work contained only what the court deemed legitimate criticism, the knight was nonsuited. Edward Dubois, Esq., the author of this pleasant satire, has also published "The Wreath," consisting of translations from Sappho, Bion and Moschus, "Old Nick," a satirical story, and an edition of the Decameron of Boccaccio.—E.]

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And, quite content, no more shall interpose
To stun the public ear—at least with prose.[1]

Thus far I've held my undisturb'd career,
Prepared for rancour, steel'd 'gainst selfish fear:
This thing of rhyme I ne'er disdain'd to own—
Though not obtrusive, yet not quite unknown:
My voice was heard again, though not so loud,
My page, though nameless, never disavow'd;
And now at once I tear the veil away:—
Cheer on the pack! the quarry stands at bay,
Unscared by all the din of Melbourne House,[2]
By Lambe's resentment, or by Holland's spouse,
By Jeffrey's harmless pistol, Hallam's rage,
Edina's hissing sons and brimstone page.
Our men in buckram shall have blows enough,
And feel they too are "penetrable stuff:"
And though I hope not hence unscathed to go,
Who conquers me shall find a stubborn foe.
The time hath been, when no harsh sound would fall
From lips that now may seem imbued with gall;[3]
Nor fools nor follies tempt me to despise
The meanest thing that crawl'd beneath my eyes:
But now, so callous grown, so changed since youth,
I've learn'd to think and sternly speak the truth;
Learn'd to deride the critic's starch decree,
And break him on the wheel he meant for me;
To spurn the rod a scribbler bids me kiss,
Nor care if courts and crowds applaud or hiss:
Nay more, though all my rival rhymesters frown,
I too can hunt a poetaster down;
And, arm'd in proof, the gauntlet cast at once
To Scotch marauder, and to southern dunce.
Thus much I've dared; if my incondite lay
Hath wrong'd these righteous times, let others say:
This, let the world, which knows not how to spare,
Yet rarely blames unjustly, now declare.[4]

POSTSCRIPT TO THE SECOND EDITION.

I have been informed, since the present edition went to the press, that my trusty and well-beloved cousins, the Edinburgh Reviewers, are preparing a most vehement critique on my poor, gentle, *unresisting* Muse, whom they have already so be-devilled with their ungodly ribaldry:

"Tantæne animis cœlestibus iræ?"

I suppose I must say of Jeffrey as Sir Andrew Aguecheek saith, "an I had known he was so cunning of fence, I had seen him damned ere I had fought him." What a pity it is that I shall be beyond the Bosphorus before the next number has passed the Tweed! But I yet hope to light my pipe with it in Persia.

My northern friends have accused me, with justice, of personality towards their great literary antropophagus, Jeffrey; but what else was to be done with him and his dirty pack, who feed by "lying and slandering," and slake their thirst by "evil speaking?" I have adduced facts already well known, and of Jeffrey's mind I have stated my free opinion, nor has he thence sustained any injury;—what scavenger was ever soiled by being pelted with mud? It may be said that I quit England because I have censured there "persons of honour and wit about town;" but I am coming back again, and their vengeance will keep hot till my return. Those who know me can testify that my motives for leaving England are very different from fears, literary or personal: those who do not, may one day be convinced. Since the publication of this thing, my name has not been concealed; I have been mostly in London, ready to answer for my transgressions, and in daily expectation of sundry cartels; but, alas! "the age of chivalry is over," or, in the vulgar tongue, there is no spirit now-a-days.

There is a youth ycleped Hewson Clarke (subaudi *esquire*), a sizer of Emanuel College, and, I believe, a denizen of Berwick-upon-Tweed, whom I have introduced in these pages to much better company than he has been accustomed to meet; he is, notwithstanding, a very sad dog and, for no reason that I can discover, except a personal quarrel with a bear, kept by me at Cambridge to sit for a fellowship, and whom the jealousy of his Trinity contemporaries prevented from success, has been abusing me, and, what is worse, the defenceless innocent above mentioned, in "The Satirist," for one year and some months. I am utterly unconscious of having given him any provocation; indeed, I am guiltless of having heard his name till coupled with "The Satirist." He has therefore no reason to complain, and I dare say that, like Sir Fretful Plagiary, he is rather *pleased* than otherwise. I have now mentioned all who have done me the honour to notice me and mine, that is, my bear and my book, except the editor of "The Satirist," who, it seems, is a gentleman—God wot! I wish he could impart a little of his gentility to his subordinate scribblers. I hear that Mr. Jerningham is about to take up the cudgels for his Mæcenas, Lord Carlisle. I hope not: he was one of the few, who, in the very short intercourse I had with him, treated me with kindness when a boy; and whatever he may say or do, "pour on, I will endure." I have nothing further to add, save a general note of thanksgiving to readers, purchasers, and publishers, and, in the words of Scott, I wish

"To all and each a fair good night,
And rosy dreams and slumbers light."

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there is this passage:—"In reading, I have just chanced upon an expression of Tom Campbell's;—speaking of Collins, he says that 'no reader cares any more about the *characteristic manners* of his eclogues than about the authenticity of the tale of Troy.' 'T is false—we *do* care about 'the authenticity of the tale of Troy.' I have stood upon that plain, *daily*, for more than a month, in 1810; and if any thing diminished my pleasure, it was that the blackguard Bryant had impugned its veracity. It is true, I read 'Homer Travestied,' because Hobhouse and others bored me with their learned localities, and I love quizzing. But I still venerated the grand original as the truth of *history* (in the material *facts*) and of *place*. Otherwise it would have given me no delight. Who will persuade me when I reclined upon a mighty tomb, that it did not contain a hero?—its very magnitude proved this. Men do not labour over the ignoble and petty dead:—and why should not the *dead* be *Homer's* dead?"—E.]

[1] [Lord Byron set out on his travels with the determination to keep no journal. In a letter to his friend Henry Drury, when on the point of sailing, he pleasantly says,—"Hobhouse has made woundy preparations for a book on his return:—one hundred pens, two gallons of japan ink, and several volumes of best blank, is no bad provision for a discerning public. I have laid down my pen, but have promised to contribute a chapter on the state of morals, etc. etc."—E.]

[2] ["Singular enough, and *din* enough, God knows."—B. 1815.]

[3] [In this passage, hastily thrown off as it is, "we find," says Moore, "the strongest trace of that wounded feeling, which bleeds, as it were, through all his subsequent writings."—E.]

[4] ["The greater part of this satire I most sincerely wish had never been written—not only on account of the injustice of much of the critical, and some of the personal part of it—but the tone and temper are such as I cannot approve."—BYRON. July 14, 1816. *Diodati, Geneva.*]

OCCASIONAL PIECES.

WRITTEN IN 1809—10.

WELL! THOU ART HAPPY,[1]

Well! thou art happy, and I feel
That I should thus be happy too;
For still my heart regards thy weal
Warmly, as it was wont to do.

Thy husband's blest—and 't will impart
Some pangs to view his happier lot:
But let them pass—Oh! how my heart
Would hate him, if he loved thee not!

When late I saw thy favourite child,
I thought my jealous heart would break:
But when the unconscious infant smiled,
I kiss'd it for its mother's sake.

I kiss'd it,—and repress'd my sighs
Its father in its face to see;
But then it had its mother's eyes,
And they were all to love and me.

Mary, adieu! I must away:
While thou art blest I 'll not repine;
But near thee I can never stay;
My heart would soon again be thine.

I deem'd that time, I deem'd that pride
Had quench'd at length my boyish flame;
Nor knew, till seated by thy side,
My heart in all,—save hope,—the same.

Yet was I calm: I knew the time
My breast would thrill before thy look;
But now to tremble were a crime—
We met,—and not a nerve was shook.

I saw thee gaze upon my face,
Yet meet with no confusion there:
One only feeling couldst thou trace;—
The sullen calmness of despair.

Away! away! my early dream
Remembrance never must awake:
Oh! where is Lethe's fabled stream?
My foolish heart, be still, or break.

November 2, 1808.[2]

INSCRIPTION

ON THE MONUMENT OF A NEWFOUNDLAND DOG.[3]

When some proud son of man returns to earth,
Unknown to glory, but upheld by birth,
The sculptor's art exhausts the pomp of woe,
And storied urns record who rests below:
When all is done, upon the tomb is seen,
Not what he was, but what he should have been:
But the poor dog, in life the firmest friend,
The first to welcome, foremost to defend,
Whose honest heart is still his master's own,
Who labours, fights, lives, breathes for him alone,
Unhonour'd falls, unnoticed all his worth;
Denied in heaven the soul he held on earth:
While man, vain insect! hopes to be forgiven,
And claims himself a sole exclusive heaven.
Oh, man! thou feeble tenant of an hour,
Debased by slavery, or corrupt by power,
Who knows thee well must quit thee with disgust,
Degraded mass of animated dust!
Thy love is lust, thy friendship all a cheat,
Thy smiles hypocrisy, thy words deceit!
By nature vile, ennobled but by name,
Each kindred brute might bid thee blush for shame.
Ye! who perchance behold this simple urn,
Pass on—it honours none you wish to mourn:
To mark a friend's remains these stones arise;
I never knew but one—and here he lies.[4]

Newstead Abbey, November 30, 1808.

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[1] These lines were printed originally in Mr. Hobhouse's Miscellany. A few days before they were written, the poet had been invited to dine at Annesley. On the infant daughter of his fair hostess being brought into the room, he started involuntarily, and with the utmost difficulty suppressed his emotion. To the sensations of that moment we are indebted for these beautiful stanzas—and for several of the following pieces.—E.

[2] Lord Byron wrote to his mother on this same 2d November, announcing his intention of sailing for India in March 1809.—E.

[3] This monument is still a conspicuous ornament in the garden of Newstead. The following is the inscription by which the verses are preceded:—

"Near this spot
Are deposited the Remains of one
Who possessed Beauty without Vanity,
Strength without Insolence,
Courage without Ferocity,
And all the Virtues of Man without his Vices.
This Praise, which would be unmeaning Flattery
If inscribed over human ashes,
Is but a just tribute to the Memory of
BOATSWAIN, a Dog,
Who was born at Newfoundland, May, 1803,
And died at Newstead Abbey, Nov. 18, 1808."

Lord Byron thus announced the death of his favourite to Mr. Hodgson:—"Boatswain is dead!—he expired in a state of madness, on the 18th, after suffering much, yet retaining all the gentleness of his nature to the last; never attempting to do the least injury to any one near him. I have now lost every thing except old Murray." By the will which he executed in 1811, he directed that his own body should be buried in a vault in the garden near his faithful dog.—E.

[4] In Mr. Hobhouse's Miscellany, in which the epitaph was first published, the last line ran thus:—

"I knew but one unchanged—and here he lies."

The reader will not fail to observe, that this inscription was written at a time when the poet's early feelings with respect to the lady of Annesley had been painfully revived. E.

TO A LADY,

ON BEING ASKED MY REASON FOR QUITTING ENGLAND IN THE SPRING.

When Man, expell'd from Eden's bowers,
A moment linger'd near the gate,
Each scene recall'd the vanish'd hours,
And bade him curse his future fate.

But, wandering on through distant climes,
He learnt to bear his load of grief;
Just gave a sigh to other times,
And found in busier scenes relief.

Thus, lady![1] will it be with me,
And I must view thy charms no more:
For, while I linger near to thee,
I sigh for all I knew before.

In flight I shall be surely wise,
Escaping from temptation's snare;
I cannot view my paradise
Without the wish of dwelling there.[2]

December 2, 1809.

REMIND ME NOT, REMIND ME NOT.

Remind me not, remind me not,
Of those beloved, those vanish'd hours,
When all my soul was given to thee;
Hours that may never be forgot,
Till time unnerves our vital powers,
And thou and I shall cease to be.

Can I forget—canst thou forget,
When playing with thy golden hair,
How quick thy fluttering heart did move?
Oh! by my soul, I see thee yet,
With eyes so languid, breast so fair,
And lips, though silent, breathing love.

When thus reclining on my breast,
Those eyes threw back a glance so sweet,
As half reproach'd yet raised desire,
And still we near and nearer prest,
And still our glowing lips would meet,
As if in kisses to expire.

And then those pensive eyes would close,
And bid their lids each other seek,
Veiling the azure orbs below;
While their long lashes' darken'd gloss
Seem'd stealing o'er thy brilliant cheek,
Like raven's plumage smoothed on snow.

I dreamt last night our love return'd,
And, sooth to say, that very dream
Was sweeter in its phantasy
Than if for other hearts I burn'd,
For eyes that ne'er like thine could beam
In rapture's wild reality.

Then tell me not, remind me not,
Of hours which, though for ever gone,
Can still a pleasing dream restore,
Till thou and I shall be forgot,
And senseless as the mouldering stone
Which tells that we shall be no more.

THERE WAS A TIME, I NEED NOT NAME.

There was a time, I need not name,
Since it will ne'er forgotten be,
When all our feelings were the same
As still my soul hath been to thee.

And from that hour when first thy tongue
Confess'd a love which equall'd mine,
Though many a grief my heart hath wrung,
Unknown and thus unfelt by thine,

None, none hath sunk so deep as this—
To think how all that love hath flown;
Transient as every faithless kiss,
But transient in thy breast alone.

And yet my heart some solace knew,
When late I heard thy lips declare,
In accents once imagined true,
Remembrance of the days that were.

Yes! my adored, yet most unkind!
Though thou wilt never love again,
To me 't is doubly sweet to find
Remembrance of that love remain.

Yes! 't is a glorious thought to me,
Nor longer shall my soul repine:
Whate'er thou art or e'er shalt be,
Thou hast been dearly, solely mine.

AND WILT THOU WEEP WHEN I AM LOW?

And wilt thou weep when I am low?
Sweet lady! speak those words again:
Yet, if they grieve thee, say not so—
I would not give that bosom pain.

My heart is sad, my hopes are gone,
My blood runs coldly through my breast;
And when I perish, thou alone
Wilt sigh above my place of rest.

And yet, methinks, a gleam of peace
Doth through my cloud of anguish shine;
And for awhile my sorrows cease,
To know thy heart hath felt for mine.

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[1] In the first copy, "Thus, Mary!"—(Mrs. Musters). The reader will find a portrait of this lady in Finden's Illustrations of Lord Byron's Works, No. iii.—E.

[2] In Mr. Hobhouse's volume, the line stood,—"Without a wish to enter there." The following is an extract from an unpublished letter of Lord Byron, written in 1823, only three days previous to his leaving Italy for Greece:—"Miss Chaworth was two years older than myself. She married a man of an ancient and respectable family, but her marriage was not a happier one than my own. Her conduct, however, was irreproachable; but there was not sympathy between their characters. I had not seen her for many years, when an occasion offered. I was upon the point, with her consent, of paying her a visit, when my sister, who has always had more influence over me than any one else, persuaded me not to do it. 'For,' said she, 'if you go you will fall in love again, and then there will be a scene; one step will lead to another, *et cela fera un éclat.*' I was guided by those reasons, and shortly after married,—with what success it is useless to say."—E.

Oh lady! blessed be that tear—
It falls for one who cannot weep:
Such precious drops are doubly dear
To those whose eyes no tear may steep.

Sweet lady! once my heart was warm
With every feeling soft as thine;
But beauty's self hath ceased to charm
A wretch created to repine.

Yet, wilt thou weep when I am low?
Sweet lady! speak those words again;
Yet, if they grieve thee, say not so—
I would not give that bosom pain.[a]

FILL THE GOBLET AGAIN.

A SONG.

Fill the goblet again! for I never before
Felt the glow which now gladdens my heart to its core;
Let us drink!—who would not?—since, through life's varied round,
In the goblet alone no deception is found.

I have tried in its turn all that life can supply;
I have bask'd in the beam of a dark rolling eye;
I have loved!—who has not?—but what heart can declare
That pleasure existed while passion was there?

In the days of my youth, when the heart's in its spring,
And dreams that affection can never take wing,
I had friends!—who has not?—but what tongue will avow,
That friends, rosy wine! are so faithful as thou?

The heart of a mistress some boy may estrange,
Friendship shifts with the sunbeam—thou never canst change:
Thou grow'st old—who does not? but on earth what appears,
Whose virtues, like thine, still increase with its years?

Yet, if blest to the utmost that love can bestow,
Should a rival bow down to our idol below,
We are jealous!—who's not?—thou hast no such alloy;
For the more that enjoy thee, the more we enjoy.

Then, the season of youth and its vanities past,
For refuge we fly to the goblet at last;
There we find—do we not?—in the flow of the soul,
That truth, as of yore, is confined to the bowl.

When the box of Pandora was open'd on earth,
And Misery's triumph commenced over Mirth,
Hope was left,—was she not?—but the goblet we kiss,
And care not for Hope, who are certain of bliss.

Long life to the grape! for when summer is flown,
The age of our nectar shall gladden our own:
We must die—who shall not?—May our sins be forgiven,
And Hebe shall never be idle in heaven.

STANZAS TO A LADY,[b] ON LEAVING ENGLAND.

'T is done—and shivering in the gale
The bark unfurls her sooty sail;
And, whistling o'er the bending mast,
Loud sings on high the fresh'ning blast;
And I must from this land be gone,
Because I cannot love but one.

---

[a] The melancholy which was now gaining fast upon the young poet's mind was a source of much uneasiness to his friends. It was at this period that the following pleasant verses were addressed to him by Mr. Hobhouse:—

EPISTLE

TO A YOUNG NOBLEMAN IN LOVE.

Hail! generous youth, whom glory's sacred flame
Inspires, and animates to deeds of fame;
Who feel the noble wish before you die
To raise the finger of each passer-by:
Hail! may a future age admiring view
A Falkland, or a Clarendon in you.

But as your blood with dangerous passion boils,
Beware! and fly from Venus' silken toils
Ah! let the head protect the weaker heart,
And Wisdom's Ægis turn an Beauty's dart.

* * * * * *

But if 'tis fix'd that every lord must pair,
And you and Newstead must not want an heir,
Lose not your pains, and scour the country round,
To find a treasure that can ne'er be found!
No! take the first the town or court affords,
Trick'd out to stock a market for the lords;
By chance perhaps your luckier choice may fall
On one, though wicked, not the worst of all:

* * * * * *

One, though perhaps as any Maxwell free,
Yet scarce a copy, Claribel, of thee:
Not very ugly, and not very old,
A little pert indeed, but not a scold;
One that, in short, may help to lead a life
Not farther much from comfort than from strife,
And when she dies, and disappoints your fears,
Shall leave some joys for your declining years.

But, as your early youth some time allows,
Nor custom yet demands you for a spouse,
Some hours of freedom may remain as yet
For one who laughs alike at love and debt:
Then, why in haste? put off the evil day,
And snatch at youthful comforts whilst you may!
Pause! nor as soon the various bliss forego
That single souls, and such alone, can know.
Ah! why too early careless life resign,
Your morning slumber, and your evening wine;
Your loved companion, and his easy talk;
Your muse, invoked in every peaceful walk?
What! can no more your scenes paternal please,
Scenes sacred long to wise, untasted ease?
The prospect lengthen'd o'er the distant downs,
Lakes, meadows, rising woods, and all your own?
What! shall your Newstead, shall your cloister'd bowers,
The high o'er-hanging arch and trembling towers;
Shall these, profaned with folly or with strife,
And ever loud, or ever angry wife;
Shall these no more confess a master's sway,
But cheerful women's changing whims obey?
Who may, perhaps, wayward humour calls,
Contract your domains and o'erthrow your walls,
Let Repton level all the ancient ground,
Change round to square, and square convert to round;
Root up the elms and yews' too solemn gloom,
And fill with shrubberies gay and green their room;
Roll down the terrace to a gay parterre,
Where gravel'd walks and flowers alternate glare;
And quite transform, in every point complete,
Your Gothic abbey to a country seat.

Forget the fair one, and your fate delay;
If not avert, at least defer the day
When you beneath the female yoke shall bend,
And lose your *will*, your *temper*, and your *friend*.[c]

Trin. Coll. Camb. 1808.

[b] Mrs. Musters.

[c] In his mother's copy of Mr. Hobhouse's volume, now before us, Lord Byron has here written with a pencil,—"*I have lost them all, and shall was accordingly.* 1811. B."—E.

But could I be what I have been,
And could I see what I have seen—
Could I repose upon the breast.
Which once my warmest wishes blest—
I should not seek another zone
Because I cannot love but one.

'T is long since I beheld that eye
Which gave me bliss or misery;
And I have striven, but in vain,
Never to think of it again:
For though I fly from Albion,
I still can only love but one.

As some lone bird, without a mate,
My weary heart is desolate;
I look around, and cannot trace
One friendly smile or welcome face;
And even in crowds am still alone,
Because I cannot love but one.

And I will cross the whitening foam,
And I will seek a foreign home;
Till I forget a false fair face,
I ne'er shall find a resting-place:
My own dark thoughts I cannot shun,
But ever love, and love but one.

The poorest, veriest wretch on earth
Still finds some hospitable hearth,
Where friendship's or love's softer glow
May smile in joy or soothe in woe;
But friend or leman I have none,
Because I cannot love but one.

I go—but wheresoe'er I flee,
There 's not an eye will weep for me;
There 's not a kind congenial heart,
Where I can claim the meanest part;
Nor thou, who hast my hopes undone,
Wilt sigh, although I love but one.

To think of every early scene,
Of what we are, and what we 've been,
Would whelm some softer hearts with woe—
But mine, alas! has stood the blow;
Yet still beats on as it begun,
And never truly loves but one.

And who that dear loved one may be
Is not for vulgar eyes to see,
And why that early love was crost,
Thou know'st the best, I feel the most;
But few that dwell beneath the sun
Have loved so long, and loved but one.

I 've tried another's fetters too,
With charms perchance as fair to view;
And I would fain have loved as well,
But some unconquerable spell
Forbade my bleeding breast to own
A kindred care for aught but one.

'T would soothe to take one lingering view,
And bless thee in my last adieu;
Yet wish I not those eyes to weep
For him that wanders o'er the deep:
His home, his hope, his youth are gone,
Yet still he loves, and loves but one.[1]

1800.

LINES TO MR. HODGSON.

WRITTEN ON BOARD THE LISBON PACKET.

Huzza! Hodgson, we are going,
Our embargo 's off at last;
Favourable breezes blowing
Bend the canvas o'er the mast.
From aloft the signal 's streaming,
Hark! the farewell gun is fired;
Women screeching, tars blaspheming,
Tell us that our time 's expired.
Here 's a rascal
Come to task all,
Prying from the custom-house;
Trunks unpacking,
Cases cracking,
Not a corner for a mouse
'Scapes unsearch'd amid the racket,
Ere we sail on board the Packet.

Now our boatmen quit their mooring,
And all hands must ply the oar;
Baggage from the quay is lowering,
We 're impatient—push from shore.
"Have a care! that case holds liquor—
Stop the boat—I 'm sick—oh Lord!"
"Sick, ma'am, damme, you 'll be sicker
Ere you 've been an hour on board."
Thus are screaming
Men and women,
Gemmen, ladies, servants, Jacks;
Here entangling,
All are wrangling,
Stuck together close as wax.—
Such the general noise and racket,
Ere we reach the Lisbon Packet.

Now we 've reach'd her; lo! the captain,
Gallant Kidd, commands the crew;
Passengers their births are clapt in,
Some to grumble, some to spew.
"Hey day! call you that a cabin?
Why 't is hardly three feet square;
Not enough to stow Queen Mab in—
Who the deuce can harbour there?"
"Who, sir? plenty—
Nobles twenty
Did at once my vessel fill."—
"Did they? Jesus,
How you squeeze us!
Would to God they did so still:

---

[1] Thus corrected by himself, in his mother's copy of Mr. Hobhouse's Miscellany; the two last lines being originally—

"Though wheresoe'er my bark may run,
I love but thee, I love but one."—E.

Then I 'd 'scape the heat and racket
Of the good ship, Lisbon Packet."

Fletcher! Murray! Boh![1] where are you?
Stretch'd along the deck like logs—
Bear a hand, you jolly tar, you!
Here 's a rope's end for the dogs.
Hobhouse muttering fearful curses,
As the hatchway down he rolls,
Now his breakfast, now his verses,
Vomits forth—and damns our souls.
"Here's a stanza
On Braganza—
Help!"—"A couplet?"—"No, a cup
Of warm water—"
"What's the matter?"
"Zounds! my liver's coming up;
I shall not survive the racket
Of this brutal Lisbon Packet."

Now at length we 're off for Turkey,
Lord knows when we shall come back!
Breezes foul and tempests murky
May unship us in a crack.
But, since life at most a jest is,
As philosophers allow,
Still to laugh by far the best is;
Then laugh on—as I do now.
Laugh at all things,
Great and small things,
Sick or well, at sea or shore;
While we 're quaffing,
Let 's have laughing—
Who the devil cares for more?—
Some good wine! and who would lack it,
Ev'n on board the Lisbon Packet?[2]

Falmouth Roads, June 30, 1809.

LINES WRITTEN IN AN ALBUM, AT MALTA.

As o'er the cold sepulchral stone
Some name arrests the passer-by,
Thus, when thou view'st this page alone,
May mine attract thy pensive eye!

And when by thee that name is read,
Perchance in some succeeding year,
Reflect on me as on the dead,
And think my heart is buried here.

September 14, 1809.

TO FLORENCE.[3]

Oh Lady! when I left the shore,
The distant shore which gave me birth,
I hardly thought to grieve once more,
To quit another spot on earth:

Yet here, amidst this barren isle,
Where panting Nature droops the head,
Where only thou art seen to smile,
I view my parting hour with dread.

Though far from Albin's craggy shore,
Divided by the dark-blue main;
A few brief rolling seasons o'er,
Perchance I view her cliffs again.

But wheresoe'er I now may roam,
Through scorching clime, and varied sea,
Though Time restore me to my home,
I ne'er shall bend mine eyes on thee:

On thee, in whom at once conspire
All charms which heedless hearts can move,
Whom but to see is to admire,
And, oh! forgive the word—to love.

Forgive the word, in one who ne'er
With such a word can more offend;
And since thy heart I cannot share,
Believe me, what I am, thy friend.

And who so cold as look on thee,
Thou lovely wand'rer, and be less?
Nor be, what man should ever be,
The friend of Beauty in distress?

Ah! who would think that form had past
Through Danger's most destructive path,
Had braved the death-wing'd tempest's blast,
And 'scaped a tyrant's fiercer wrath?

Lady! when I shall view the walls
Where free Byzantium once arose,
And Stamboul's Oriental halls
The Turkish tyrants now enclose;

Though mightiest in the lists of fame,
That glorious city still shall be;
On me 't will hold a dearer claim,
As spot of thy nativity:

And though I bid thee now farewell,
When I behold that wondrous scene,

---

[1] Lord Byron's three servants.—E.

[2] In the letter in which these lively verses were enclosed, Lord Byron says:—"I leave England without regret—I shall return to it without pleasure. I am like Adam, the first convict sentenced to transportation; but I have no Eve, and have eaten no apple but what was sour as a crab; and thus ends my first chapter."—E.

[3] These lines were written at Malta. The lady to whom they were addressed, and whom he afterwards apostrophises in the stanzas on the thunderstorm of Zitza and in Childe Harold, is thus mentioned in a letter to his mother:—"This letter is committed to the charge of a very extraordinary lady, whom you have doubtless heard of, Mrs. Spencer Smith, of whose escape the Marquis de Salvo published a narrative a few years ago. She has since been shipwrecked; and her life has been from its commencement so fertile in remarkable incidents, that in a romance they would appear improbable. She was born at Constantinople, where her father, Baron Herbert, was Austrian ambassador; married unhappily, yet has never been impeached in point of character; excited the vengeance of Bonaparte, by taking a part in some conspiracy; several times risked her life; and is not yet five and twenty. She is here on her way to England to join her husband, being obliged to leave Trieste, where she was paying a visit to her mother, by the approach of the French, and embarks soon in a ship of war. Since my arrival here I have had scarcely any other companion. I have found her very pretty, very accomplished, and extremely eccentric. Bonaparte is even now so incensed against her, that her life would be in danger if she were taken prisoner a second time."—E.

Since where thou art I may not dwell,
'T will soothe to be, where thou hast been.

September, 1809.

STANZAS

COMPOSED DURING A THUNDER-STORM.[1]

Chill and murk is the nightly blast,
Where Pindus' mountains rise,
And angry clouds are pouring fast
The vengeance of the skies.

Our guides are gone, our hope is lost,
And lightnings, as they play,
But show where rocks our path have crost,
Or gild the torrent's spray.

Is yon a cot I saw, though low?
When lightning broke the gloom—
How welcome were its shade!—Ah, no!
'T is but a Turkish tomb.

Through sounds of foaming waterfalls,
I hear a voice exclaim,—
My way-worn countryman, who calls
On distant England's name.

A shot is fired—by foe or friend?
Another—'t is to tell
The mountain-peasants to descend,
And lead us where they dwell.

Oh! who in such a night will dare
To tempt the wilderness?
And who 'mid thunder-peals can hear
Our signal of distress?

And who that heard our shouts would rise
To try the dubious road?
Nor rather deem, from nightly cries,
That outlaws were abroad.

Clouds burst, skies flash, oh, dreadful hour!
More fiercely pours the storm!
Yet here one thought has still the power
To keep my bosom warm.

While wandering through each broken path,
O'er brake and craggy brow;
While elements exhaust their wrath,
Sweet Florence, where art thou?

Not on the sea, not on the sea,
Thy bark hath long been gone:
Oh, may the storm that pours on me,
Bow down my head alone!

Full swiftly blew the swift Siroc
When last I press'd thy lip,
And long ere now, with foaming shock,
Impell'd thy gallant ship.

Now thou art safe; nay, long ere now,
Hast trod the shore of Spain;
'T were hard if aught so fair as thou
Should linger on the main.

And since I now remember thee
In darkness and in dread,
As in those hours of revelry
Which mirth and music sped;

Do thou, amid the fair white walls,
If Cadiz yet be free,
At times from out her latticed halls
Look o'er the dark blue sea;

Then think upon Calypso's isles,
Endear'd by days gone by;
To others give a thousand smiles,
To me a single sigh.[2]

And when the admiring circle mark
The paleness of thy face,
A half-form'd tear, a transient spark
Of melancholy grace,

Again thou 'lt smile, and blushing shun
Some coxcomb's raillery;
Nor own for once thou thought'st of one,
Who ever thinks on thee.

Though smile and sigh alike are vain,
When sever'd hearts repine,
My spirit flies o'er mount and main,
And mourns, in search of thine.

STANZAS

WRITTEN IN PASSING THE AMBRACIAN GULF.

Through cloudless skies, in silvery sheen,
Full beams the moon on Actium's coast:
And on these waves, for Egypt's queen,
The ancient world was won and lost.

And now upon the scene I look,
The azure grave of many a Roman;
Where stern Ambition once forsook
His wavering crown, to follow woman.

Florence! whom I will love as well
As ever yet was said or sung,
(Since Orpheus sang his spouse from hell)
Whilst thou art fair and I am young;

[1] This thunder-storm occurred during the night of the 14th October, 1809, when Lord Byron's guides had lost the road to Zitza, near the range of mountains formerly called Pindus, in Albania. Mr. Hobhouse, who had rode on before the rest of the party, and arrived at Zitza just as the evening set in, describes the thunder as "roaring without intermission, the echoes of one peal not ceasing to roll in the mountains, before another tremendous crash burst over our heads; whilst the plains and the distant hills appeared in a perpetual blaze." "The tempest," he says, "was altogether terrific, and worthy of the Grecian Jove. My friend, with the priest and the servants, did not enter our hut till three in the morning. I now learnt from him that they had lost their way, and that, wandering up and down in total ignorance of their position, they had stopped at last near some Turkish tombstones and a torrent, which they saw by the flashes of lightning. They had been thus exposed for nine hours. It was long before we ceased to talk of the thunder-storm in the plain of Zitza."—E.

[2] "These stanzas," says Mr. Moore, "have a music in them, which, independently of all meaning, is enchanting."

Sweet Florence! those were pleasant times,
When worlds were staked for ladies' eyes:
Had bards as many realms as rhymes,
Thy charms might raise new Antonies.

Though Fate forbids such things to be,
Yet, by thine eyes and ringlets curl'd!
I cannot lose a world for thee,
But would not lose thee for a world.

November 14, 1809.

THE SPELL IS BROKE, THE CHARM IS FLOWN!

WRITTEN AT ATHENS, JANUARY 16, 1810.

The spell is broke, the charm is flown!
Thus is it with life's fitful fever:
We madly smile when we should groan;
Delirium is our best deceiver.

Each lucid interval of thought
Recalls the woes of Nature's charter,
And he that acts as wise men ought,
But lives, as saints have died, a martyr.

WRITTEN AFTER SWIMMING FROM SESTOS TO ABYDOS.[1]

If, in the month of dark December,
Leander, who was nightly wont
(What maid will not the tale remember?)
To cross thy stream, broad Hellespont!

If, when the wintry tempest roar'd,
He sped to Hero, nothing loth,
And thus of old thy current pour'd,
Fair Venus! how I pity both!

For *me*, degenerate modern wretch,
Though in the genial month of May,
My dripping limbs I faintly stretch,
And think I 've done a feat to-day.

But since he cross'd the rapid tide,
According to the doubtful story,
To woo,—and—Lord knows what beside,
And swam for Love, as I for Glory;

'T were hard to say who fared the best:
Sad mortals! thus the Gods still plague you!
He lost his labour, I my jest:
For he was drown'd, and I've the ague.[2]

May 9, 1810.

MAID OF ATHENS, ERE WE PART.

Ζώη μοῦ, σὰς ἀγαπῶ.

Maid of Athens,[3] ere we part,
Give, oh, give me back my heart!
Or, since that has left my breast,
Keep it now, and take the rest!
Hear my vow before I go,
Ζώη μοῦ, σὰς ἀγαπῶ.[4]

---

[1] On the 3d of May, 1810, while the Salsette (Captain Bathurst) was lying in the Dardanelles, Lieutenant Ekenhead, of that frigate, and the writer of these rhymes swam from the European shore to the Asiatic—by the by, from Abydos to Sestos would have been more correct. The whole distance, from the place whence we started to our landing on the other side, including the length we were carried by the current, was computed by those on board the frigate at upwards of four English miles; though the actual breadth is barely one. The rapidity of the current is such that no boat can row directly across, and it may, in some measure, be estimated from the circumstance of the whole distance being accomplished by one of the parties in an hour and five, and by the other in an hour and ten, minutes. The water was extremely cold, from the melting of the mountain snows. About three weeks before, in April, we had made an attempt; but, having ridden all the way from the Troad the same morning, and the water being of an icy chilliness, we found it necessary to postpone the completion till the frigate anchored below the castles, when we swam the straits, as just stated; entering a considerable way above the European, and landing below the Asiatic fort. Chevalier says that a young Jew swam the same distance for his mistress; and Oliver mentions its having been done by a Neapolitan; but our consul, Tarragona, remembered neither of these circumstances, and tried to dissuade us from the attempt. A number of the Salsette's crew were known to have accomplished a greater distance; and the only thing that surprised me was, that, as doubts had been entertained of the truth of Leander's story, no traveller had ever endeavoured to ascertain its practicability.

[2] ["My companion," says Mr. Hobhouse, "had before made a more perilous, but less celebrated passage; for I recollect that, when we were in Portugal, he swam from Old Lisbon to Belem Castle, and having to contend with a tide and counter current, the wind blowing freshly, was but little less than two hours in crossing."—E.]

[3] [We copy the following interesting account of the Maid of Athens and her family from the late eminent artist, Mr. Hugh Williams of Edinburgh's "Travels in Italy, Greece," etc.—"Our servant, who had gone before to procure accommodation, met us at the gate, and conducted us to Theodora Macri, the Consulina's, where we at present live. This lady is the widow of the consul, and has three lovely daughters; the eldest, celebrated for her beauty, and said to be the 'Maid of Athens' of Lord Byron. Their apartment is immediately opposite to ours, and, if you could see them, as we do now, through the gently waving aromatic plants before our window, you would leave your heart in Athens.

"Theresa (the Maid of Athens), Calinco, and Mariana, are of middle stature. On the crown of the head of each is a red Albanian skull-cap, with a blue tassel spread out and fastened down like a star. Near the edge or bottom of the skull-cap is a handkerchief of various colours bound round their temples. The youngest wears her hair loose, falling on her shoulders,—the hair behind descending down the back nearly to the waist, and, as usual, mixed with silk. The two eldest generally have their hair bound, and fastened under the handkerchief. Their upper robe is a pelisse edged with fur, hanging loose down to the ankles; below is a handkerchief of muslin covering the bosom, and terminating at the waist, which is short; under that, a gown of striped silk or muslin, with a gore round the swell of the loins, falling in front in graceful negligence;—white stockings and yellow slippers complete their attire. The two eldest have black, or dark, hair and eyes; their visage oval, and complexion somewhat pale, with teeth of dazzling whiteness. Their cheeks are rounded, and noses straight, rather inclined to aquiline. The youngest, Mariana, is very fair, her face not so finely rounded, but has a gayer expression than her sisters', whose countenances, except when the conversation has something of mirth in it, may be said to be rather pensive. Their persons are elegant, and their manners pleasing and ladylike, such as would be fascinating in any country. They possess very considerable powers of conversation, and their minds seem to be more instructed than those of the Greek women in general. With such attractions, it would, indeed, be remarkable, if they did not meet with great attentions from the travellers who occasionally are resident in Athens. They sit in the eastern style, a little reclined, with their limbs gathered under them on the divan, and without shoes. Their employments are the needle, tambouring, and reading." There is a beautiful engraving of the Maid of Athens in Finden's Illustrations of Byron, No. I.—E.]

[4] Romaic expression of tenderness: if I translate it, I shall al-

NAPOLI

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By those tresses unconfined,
Woo'd by each Ægean wind;
By those lids whose jetty fringe
Kiss thy soft cheeks' blooming tinge;
By those wild eyes like the roe,
Ζώη μοῦ, σάς ἀγαπῶ.

By that lip I long to taste;
By that zone-encircled waist;
By all the token-flowers[1] that tell
What words can never speak so well;
By love's alternate joy and woe,
Ζώη μοῦ, σάς ἀγαπῶ.

Maid of Athens! I am gone:
Think of me, sweet! when alone.
Though I fly to Istambol,[2]
Athens holds my heart and soul:
Can I cease to love thee? No!
Ζώη μοῦ, σάς ἀγαπῶ.

Athens, 1810

CHILDE HAROLD'S PILGRIMAGE.

A ROMAUNT.

L'univers est une espèce de livre, dont on n'a lu que la première page quand on n'a vu que son pays. J'en ai feuilleté un assez grand nombre, que j'ai trouvées également mauvaises. Cet examen ne m'a point été infructueux. Je hais mon patrie. Toutes les impertinences des peuples divers, parmi lesquels j'ai vécu, m'ont réconcilié avec elle. Quand je n'aurais tiré d'autre bénéfice de mes voyages que celui-là, je n'en regretterais ni les frais ni les fatigues.

Le Cosmopolite.[3]

PREFACE.

[TO THE FIRST AND SECOND CANTOS.]

The following poem was written, for the most part, amidst the scenes which it attempts to describe. It was begun in Albania; and the parts relative to Spain and Portugal were composed from the author's observations in those countries. Thus much it may be necessary to state for the correctness of the descriptions. The scenes attempted to be sketched are in Spain, Portugal, Epirus, Acarnania, and Greece. There, for the present, the poem stops: its reception will determine whether the author may venture to conduct his readers to the capital of the East, through Ionia and Phrygia: these two cantos are merely experimental.

A fictitious character is introduced for the sake of giving some connexion to the piece; which, however, makes no pretension to regularity. It has been suggested to me by friends, on whose opinions I set a high value, that in this fictitious character, "Childe Harold," I may incur the suspicion of having intended some real personage: this I beg leave, once for all, to disclaim—Harold is the child of imagination, for the purpose I have stated. In some very trivial particulars, and those merely local, there might be grounds for such a notion; but in the main points, I should hope, none whatever.

It is almost superfluous to mention that the appellation "Childe," as "Childe Waters," "Childe Childers," etc. is used as more consonant with the old structure of versification which I have adopted. The "Good Night," in the beginning of the first canto, was suggested by "Lord Maxwell's Good Night," in the Border Minstrelsy, edited by Mr. Scott.

With the different poems which have been published on Spanish subjects, there may be found some slight coincidence in the first part, which treats of the Peninsula, but it can only be casual; as, with the exception of a few concluding stanzas, the whole of this poem was written in the Levant.

The stanza of Spenser, according to one of our most successful poets, admits of every variety. Dr. Beattie makes the following observation:—"Not long ago I began a poem in the style and stanza of Spenser, in which I propose to give full scope to my inclination, and be either droll or pathetic, descriptive or sentimental, tender or satirical, as the humour strikes me; for, if I mistake not, the measure which I have adopted admits equally of all these kinds of composition."[4]—Strengthened in my opinion by such authority, and by the example of some in the highest order of Italian poets, I shall make no apology for attempts at similar variations in the following composition; satisfied that, if they are unsuccessful, their failure must be in the execution, rather than in the design sanctioned by the practice of Ariosto, Thomson, and Beattie.

London, February, 1812.

front the gentlemen, as it may seem that I supposed they could not; and if I do not, I may affront the ladies. For fear of any misconstruction on the part of the latter, I shall do so, begging pardon of the learned. It means, "My life, I love you!" which sounds very prettily in all languages, and is as much in fashion in Greece at this day as, Juvenal tells us, the two first words were amongst the Roman ladies, whose erotic expressions were all Hellenised.

[1] In the East (where ladies are not taught to write) lest they should scribble assignations), flowers, cinders, pebbles, etc., convey the sentiments of the parties by that universal deputy of Mercury—an old woman. A cinder says, "I burn for thee;" a bunch of flowers tied with hair, "Take me and fly;" but a pebble declares—what nothing else can.

[2] Constantinople.

[3] [Par M. de Montbron, Paris, 4798. Lord Byron somewhere calls it "an amusing little volume, full of French flippancy."—E.]

[4] Beattie's Letters.

ADDITION TO THE PREFACE.

I have now waited till almost all our periodical journals have distributed their usual portion of criticism. To the justice of the generality of their criticisms I have nothing to object: it would ill become me to quarrel with their very slight degree of censure, when, perhaps, if they had been less kind, they had been more candid. Returning, therefore, to all and each my best thanks for their liberality, on one point alone shall I venture an observation. Among[1] the many objections justly urged to the very indifferent character of the "vagrant Childe" (whom, notwithstanding many hints to the contrary, I still maintain to be a fictitious personage), it has been stated, that, besides the anachronism, he is very *unknightly*, as the times of the Knights were times of Love, Honour, and so forth. Now, it so happens that the good old times, when "l'amour du bon vieux temps, l'amour antique" flourished, were the most profligate of all possible centuries. Those who have any doubts on this subject may consult Sainte-Palaye, *passim*, and more particularly vol. ii. p. 69.[2] The vows of chivalry were no better kept than any other vows whatsoever; and the songs of the Troubadours were not more decent, and certainly were much less refined, than those of Ovid. The "Cours d'amour, parlemens d'amour, ou de courtésie et de gentillesse," had much more of love than of courtesy or gentleness. See Roland on the same subject with Sainte-Palaye. Whatever other objection may be urged to that most unamiable personage Childe Harold, he was so far perfectly knightly in his attributes—"No waiter, but a knight templar."[3] By the by, I fear that Sir Tristrem and Sir Lancelot were no better than they should be, although very poetical personages and true knights, "sans peur," though not "sans reproche." If the story of the institution of the "Garter" be not a fable, the knights of that order have for several centuries borne the badge of a Countess of Salisbury, of indifferent memory. So much for chivalry. Burke need not have regretted that its days are over, though Marie-Antoinette was quite as chaste as most of those in whose honours lances were shivered, and knights unhorsed.

Before the days of Bayard, and down to those of Sir Joseph Banks (the most chaste and celebrated of ancient and modern times), few exceptions will be found to this statement; and I fear a little investigation will teach us not to regret these monstrous mummeries of the middle ages.

I now leave "Childe Harold" to live his day, such as he is; it had been more agreeable, and certainly more easy, to have drawn an amiable character. It had been easy to varnish over his faults, to make him do more and express less; but he never was intended as an example, further than to show, that early perversion of mind and morals leads to satiety of past pleasures and disappointment in new ones, and that even the beauties of nature, and the stimulus of travel (except ambition, the most powerful of all excitements) are lost on a soul so constituted, or rather misdirected. Had I proceeded with the poem, this character would have deepened as he drew to the close; for the outline which I once meant to fill up for him was, with some exceptions, the sketch of a modern Timon,[3] perhaps a poetical Zeluco.[4]

London, 1813.

TO IANTHE.[5]

Not in those climes where I have late been straying,
Though Beauty long hath there been matchless deem'd;
Not in those visions to the heart displaying
Forms which it sighs but to have only dream'd,
Hath aught like thee in truth or fancy seem'd:
Nor, having seen thee, shall I vainly seek
To paint those charms which varied as they beam'd—
To such as see thee not my words were weak;
To those who gaze on thee, what language could they speak?

Ah! may'st thou ever be what now thou art,
Nor unbeseem the promise of thy spring,
As fair in form, as warm yet pure in heart,
Love's image upon earth without his wing,
And guileless beyond Hope's imagining!
And surely she who now so fondly rears
Thy youth, in thee, thus hourly brightening,
Beholds the rainbow of her future years,
Before whose heavenly hues all sorrow disappears.

Young Peri[6] of the West!—'t is well for me
My years already doubly number thine;
My loveless eye unmoved may gaze on thee,
And safely view thy ripening beauties shine;
Happy, I ne'er shall see them in decline;
Happier, that while all younger hearts shall bleed,
Mine shall escape the doom thine eyes assign
To those whose admiration shall succeed,
But mix'd with pangs to Love's even loveliest hours decreed.

Oh! let that eye, which, wild as the Gazelle's,[7]
Now brightly bold or beautifully shy,
Wins as it wanders, dazzles where it dwells,
Glance o'er this page, nor to my verse deny

---

1 ["Qu'on lise dans l'Auteur du roman de Gérard de Roussillon, en provençal, les détails très-circonstanciés dans lesquels il entre sur la réception faite par le comte Gérard à l'ambassadeur du roi Charles; on y verra des particularités singulières, qui donnent une étrange idée des mœurs et de la politesse de ces siècles aussi corrompus qu'ignorans." — *Memoires sur l'ancienne Chevalerie*, par M. de Lacurne de Sainte-Palaye. Paris, 1784, *loc. cit.*—E.]

2 The Rovers, or the Double Arrangement.—[By Messrs. Canning and Frere; first published in the Anti-Jacobin.—E.]

3 [In one of his early poems—"Childish Recollections," *ante*, p. 31—Lord Byron compares himself to the Athenian misanthrope, of whose bitter apophthegms many are upon record, though no authentic particulars of his life have come down to us;—

"Weary of Love, of Life, devour'd with spleen,
I rest a perfect Timon, not nineteen," etc.—E.]

4 [It was Dr. Moore's object, in this powerful romance (now unjustly neglected), to trace the fatal effects resulting from a fond mother's unconditional compliance with the humours and passions of an only child. With high advantages of person, birth, fortune, and ability, Zeluco is represented as miserable, through every scene of life, owing to the spirit of unbridled self-indulgence thus pampered in infancy.—E.]

5 [The Lady Charlotte Harley, second daughter of Edward fifth Earl of Oxford (now Lady Charlotte Bacon), in the autumn of 1812, when these lines were addressed to her, had not completed her eleventh year. Mr. Westall's portrait of the juvenile beauty, painted at Lord Byron's request, is engraved in "Finden's Illustrations."—E.]

6 [*Peri*, the Persian term for a beautiful intermediate order of beings, is generally supposed to be another form of our own word *Fairy*.—E.]

7 [A species of the antelope. "You have the eyes of a gazelle," is considered all over the East as the greatest compliment that can be paid to a woman.—E.]

That smile for which my breast might vainly sigh,
Could I to thee be ever more than friend:
This much, dear maid, accord; nor question why
To one so young my strain I would commend,
But bid me with my wreath one matchless lily blend.

Such is thy name with this my verse entwined;
And long as kinder eyes a look shall cast
On Harold's page, Ianthe's here enshrined
Shall thus be first beheld, forgotten last:
My days once number'd, should this homage past
Attract thy fairy fingers near the lyre
Of him who hail'd thee, loveliest as thou wast,
Such is the most my memory may desire;
Though more than Hope can claim, could Friendship less require?

CHILDE HAROLD'S PILGRIMAGE.

CANTO THE FIRST.

I.

Oh, thou! in Hellas deem'd of heavenly birth,
Muse! form'd or fabled at the minstrel's will!
Since shamed full oft by later lyres on earth,
Mine dares not call thee from thy sacred hill:
Yet there I've wander'd by thy vaunted rill;
Yes! sigh'd o'er Delphi's long deserted shrine,[1]
Where, save that feeble fountain, all is still;
Nor mote my shell awake the weary Nine
To grace so plain a tale—this lowly lay of mine.

II.

Whilome in Albion's isle there dwelt a youth,
Who ne in virtue's ways did take delight;
But spent his days in riot most uncouth,
And vex'd with mirth the drowsy ear of Night.
Ah, me! in sooth he was a shameless wight,
Sore given to revel and ungodly glee;
Few earthly things found favour in his sight,
Save concubines and carnal companie,
And flaunting wassailers of high and low degree.

III.

Childe Harold was he hight:—but whence his name
And lineage long, it suits me not to say;
Suffice it, that perchance they were of fame,
And had been glorious in another day:
But one sad loser soils a name for aye,
However mighty in the olden time;
Nor all that heralds rake from coffin'd clay,
Nor florid prose, nor honied lies of rhyme,
Can blazon evil deeds, or consecrate a crime.

IV.

Childe Harold bask'd him in the noontide sun,
Disporting there like any other fly;
Nor deem'd before his little day was done
One blast might chill him into misery.
But long ere scarce a third of his pass'd by,
Worse than adversity the Childe befell;
He felt the fulness of satiety:
Then loathed he in his native land to dwell,
Which seem'd to him more lone than Eremite's sad cell.

V.

For he through Sin's long labyrinth had run,
Nor made atonement when he did amiss,
Had sigh'd to many, though he loved but one,[2]
And that loved one, alas! could ne'er be his.
Ah, happy she! to 'scape from him whose kiss
Had been pollution unto aught so chaste;
Who soon had left her charms for vulgar bliss,
And spoil'd her goodly lands to gild his waste,
Nor calm domestic peace had ever deign'd to taste.

VI.

And now Childe Harold was sore sick at heart,
And from his fellow bacchanals would flee;
'T is said, at times the sullen tear would start,
But Pride congeal'd the drop within his ee:
Apart he stalk'd in joyless reverie,
And from his native land resolved to go,
And visit scorching climes beyond the sea;
With pleasure drugg'd, he almost long'd for woe,
And e'en for change of scene would seek the[3] shades below.

VII.

The Childe departed from his father's hall:
It was a vast and venerable pile;
So old, it seemed only not to fall,
Yet strength was pillar'd in each massy aisle.
Monastic dome! condemn'd to uses vile!
Where Superstition once had made her den,
Now Paphian girls were known to sing and smile;

---

[1] The little village of Castri stands partly on the site of Delphi. Along the path of the mountain, from Chrysso, are the remains of sepulchres hewn in and from the rock. "One," said the guide, "of a king who broke his neck hunting." His majesty had certainly chosen the fittest spot for such an achievement. A little above Castri is a cave, supposed the Pythian, of immense depth; the upper part of it is paved, and now a cowhouse. On the other side of Castri stands a Greek monastery; some way above which is the cleft in the rock, with a range of caverns difficult of ascent, and apparently leading to the interior of the mountain; probably to the Corycian Cavern mentioned by Pausanias. From this part descend the fountain and the "Dews of Castalie."—["We were sprinkled," says Mr. Hobhouse, "with the spray of the immortal rill, and here, if any where, should have fell the poetic inspiration: we drank deep, too, of the spring; but—(I can answer for myself)—without feeling sensible of any extraordinary effect."—E.]

[2] [See Stanzas written to a Lady, *ante*, p. 76.—E.]

[3] [In these stanzas, and indeed throughout his works, we must not accept too literally Lord Byron's testimony against himself—he took a morbid pleasure in darkening every shadow of his self-portraiture. His interior at Newstead had, no doubt, been, in some points, loose and irregular enough; but it certainly never exhibited any thing of the profuse and Sultanic luxury which the language in the text might seem to indicate. In fact, the narrowness of his means at the time the verses refer to would alone have precluded this. His household economy, while he remained at the Abbey, is known to have been conducted on a very moderate scale; and, besides, his usual companions, though far from being averse to convivial indulgences, were not only, as Mr. Moore says, "of habits and tastes too intellectual for mere vulgar debauchery," but, assuredly, quite incapable of playing the parts of flatterers and parasites.—E.]

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And monks might deem their time was come agen,
If ancient tales say true, nor wrong these holy men.

VIII.

Yet oft-times, in his maddest mirthful mood,
Strange pangs would flash along Childe Harold's brow,
As if the memory of some deadly feud
Or disappointed passion lurk'd below:
But this none knew, nor hsply cared to know;
For his was not that open, artless soul,
That feels relief by hidding sorrow flow;
Nor sought he friend to counsel or condole,
Whate'er his grief mote be, which he could not control.

IX.

And none did love him—though to hall and bower
He gather'd revellers from far and near,
He knew them flatt'rers of the festal hour,
The heartless parasites of present cheer.
Yea! none did love him—not his lemans dear—
But pomp and power alone are woman's care,
And where these are light Eros finds a feere;
Maidens, like moths, are ever caught by glare,
And Mammon wins his way where Seraphs might despair.

X.

Childe Harold had a mother—not forgot,
Though parting from that mother he did shun;
A sister whom he loved, but saw her not
Before his weary pilgrimage begun:
If friends he had, he bade adieu to none.
Yet deem not thence his breast a breast of steel:
Ye, who have known what 't is to dote upon
A few dear objects, will in sadness feel
Such partings break the heart they fondly hope to heal.

XI.

His house, his home, his heritage, his lands,
The laughing dames in whom he did delight,
Whose large blue eyes, fair locks, and snowy hands,
Might shake the saintship of an anchorite,
And long had fed his youthful appetite;
His goblets brimm'd with every costly wine,
And all that mote to luxury invite,
Without a sigh he left, to cross the brine,
And traverse Paynim shores, and pass Earth's central line.[1]

XII.

The sails were fill'd, and fair the light winds blew,
As glad to waft him from his native home;
And fast the white rocks faded from his view,
And soon were lost in circumambient foam:
And then, it may be, of his wish to roam
Repented he, but in his bosom slept
The silent thought, nor from his lips did come
One word of wail, whilst others sate and wept,
And to the reckless gales unmanly moaning kept.

XIII.

But when the sun was sinking in the sea,
He seized his harp, which he at times could string,
And strike, albeit with untaught melody,
When deem'd he no strange ear was listening:
And now his fingers o'er it he did fling,
And tuned his farewell in the dim twilight
While flew the vessel on her snowy wing,
And fleeting shores receded from his sight,
Thus to the elements he pour'd his last "Good Night."[2]

1.

"Adieu, adieu! my native shore
Fades o'er the waters blue;
The night-winds sigh, the breakers roar,
And shrieks the wild sea-mew.
Yon sun that sets upon the sea
We follow in his flight;
Farewell awhile to him and thee,
My native Land—Good Night!

2.

"A few short hours and he will rise
To give the morrow birth;
And I shall hail the main and skies,
But not my mother earth.
Deserted is my own good hall,
Its hearth is desolate;
Wild weeds are gathering on the wall;
My dog howls at the gate.

3.

"Come hither, hither, my little page![3]
Why dost thou weep and wail?
Or dost thou dread the billows' rage,
Or tremble at the gale?
But dash the tear-drop from thine eye;
Our ship is swift and strong:
Our fleetest falcon scarce can fly
More merrily along."

4.

"Let winds be shrill, let waves roll high,
I fear not wave nor wind;
Yet marvel not, Sir Childe, that I
Am sorrowful in mind;[4]
For I have from my father gone,
A mother whom I love,

---

[1] [Lord Byron originally intended to visit India.—E.]

[2] [See Lord Maxwell's "Good Night," in Scott's Border Minstrelsy, vol. i. p. 207.—

"Adieu, madame, my mother dear," etc.—E.]

[3] [This "little page" was Robert Rushton, the son of one of Lord Byron's tenants. "I take Robert with me," says the poet, in a letter to his mother; "I like him, because, like myself, he seems a friendless animal."—E.]

[4] [Seeing that the boy was "sorrowful" at the separation from his parents, Lord Byron, on reaching Gibraltar, sent him back to England under the care of his old servant Murray. "Pray," he says to his mother, "show the lad every kindness, as he has behaved extremely well, and is a great favourite." He also wrote a letter to the father of the boy, which leaves a most favourable impression of his thoughtfulness and kindliness. "I have," he says, "sent Robert home, because the country which I am about to travel through is in a state which renders it unsafe, particularly for one so young. I allow you to deduct from your rent five and twenty pounds a year for the expense of his education, for three years, provided I do not return before that time, and I desire he may be considered as in my service."—E.]

And have no friend, save these alone,
But thee—and one above.

5.

"My father bless'd me fervently,
Yet did not much complain;
But sorely will my mother sigh
Till I come back again."—
"Enough, enough, my little lad!
Such tears become thine eye;
If I thy guileless bosom had,
Mine own would not be dry.[1]

6.

"Come hither, hither, my staunch yeoman,[2]
Why dost thou look so pale?
Or dost thou dread a French foeman?
Or shiver at the gale?"
"Deem'st thou I tremble for my life?
Sir Childe, I 'm not so weak;
But thinking on an absent wife
Will blanch a faithful cheek.

7.

"My spouse and boys dwell near thy hall,
Along the bordering lake,
And when they on their father call,
What answer shall she make?"
"Enough, enough, my yeoman good,
Thy grief let none gainsay;
But I, who am of lighter mood,
Will laugh to flee away.

8.

"For who would trust the seeming sighs
Of wife or paramour?
Fresh feeres will dry the bright blue eyes
We late saw streaming o'er.
For pleasures past I do not grieve,
Nor perils gathering near:
My greatest grief is that I leave
No thing that claims a tear.

9.

"And now I 'm in the world alone,
Upon the wide, wide sea:
But why should I for others groan,
When none will sigh for me?
Perchance my dog will whine in vain,
Till fed by stranger hands;
But long ere I come back again,
He 'd tear me where he stands.[3]

10.

"With thee, my bark, I 'll swiftly go
Athwart the foaming brine;
Nor care what land thou bear'st me to,
So not again to mine.
Welcome, welcome, ye dark-blue waves!
And when you fail my sight,
Welcome, ye deserts, and ye caves!
My native Land—Good Night!"[4]

XIV.

On, on the vessel flies, the land is gone,
And winds are rude in Biscay's sleepless bay.
Four days are sped, but with the fifth, anon,
New shores descried make every bosom gay;
And Cintra's mountain greets them on their way,
And Tagus dashing onward to the deep,
His fabled golden tribute bent to pay;
And soon on board the Lusian pilots leap,
And steer 'twixt fertile shores, where yet few rustics reap.

XV.

Oh, Christ! it is a goodly sight to see
What Heaven hath done for this delicious land!

---

[1] Here follows in the original MS.:—

"My Mother is a high-born dame,
And much misliketh me;
She saith my riot bringeth shame
On all my ancestry:
I had a sister once I ween,
Whose tears perhaps will flow;
But her fair face I have not seen
For three long years and moe."

[2] [William Fletcher, the faithful valet;—who, after a service of twenty years, ("during which," he says, "his Lord was more to him than a father,") received the *Pilgrim's* last words at Missolonghi, and did not quit his remains, until he had seen them deposited in the family vault at Hucknell. This unsophisticated "yeoman" was a constant source of pleasantry to his master:—*e. g.* "Fletcher," he says, in a letter to his mother, "is not valiant: he requires comforts that I can dispense with, and sighs for beer, and beef, and tea, and his wife, and the devil knows what besides. We were one night lost in a thunder-storm, and since nearly wrecked. In both cases he was sorely bewildered; from apprehensions of famine and banditti in the first, and drowning in the second instance. His eyes were a little hurt by the lightning, or crying, I don't know which. I did what I could to console him, but found him incorrigible. He sends six sighs to Sally. I shall settle him in a farm; for he has served me faithfully, and Sally is a good woman." After all his adventures by flood and field, short commons included, this humble Achates of the poet has now established himself as the keeper of an Italian warehouse, in Charles Street, Berkeley Square, where, if he does not thrive, every one who knows anything of his character will say he deserves to do so.—E.]

[3] [Here follows in the original MS.:—

"Methinks it would my bosom glad,
To change my proud estate,
And be again a laughing lad
With one beloved playmate.
Since youth, I scarce have pass'd an hour
Without disgust or pain,
Except sometimes in lady's bower,
Or when the bowl I drain."—E.]

[4] [Originally, the "little page" and the "yeoman" were introduced in the following stanzas:—

"And of his train there was a henchman page,
A peasant boy, who served his master well;
And often would his pranksome prate engage
Childe Harold's ear, when his proud heart did swell
With sable thoughts that he disdain'd to tell.
Then would he smile on him, and Alwin smiled,
When aught that from his young lips archly fell
The gloomy film from Harold's eye beguiled;
And pleased for a glimpse appeared the woeful Childe.

Him and one yeoman only did he take
To travel eastward to a far countrie;
And, though the boy was grieved to leave the lake
On whose fair banks he grew from infancy,
Ellsoons his little heart beat merrily
With hope of foreign nations to behold,
And many things right marvellous in see,
Of which our vaunting voyagers oft have told,
In many a tome as true as Mandeville's of old."—E.]

What fruits of fragrance blush on every tree!
What goodly prospects o'er the hills expand!
But man would mar them with an impious hand:
And when the Almighty lifts his fiercest scourge
'Gainst those who most transgress his high command,
With treble vengeance will his hot shafts urge
Gaul's locust host, and earth from fellest foemen purge.

XVI.

What beauties doth Lisboa[1] first unfold!
Her image floating on that noble tide,
Which poets vainly pave with sands of gold,
But now whereon a thousand keels did ride
Of mighty strength, since Albion was allied,
And to the Lusians did her aid afford:
A nation swoln with ignorance and pride,
Who lick yet loathe the hand that waves the sword
To save them from the wrath of Gaul's unsparing lord.[2]

XVII.

But whoso entereth within this town,
That, sheening far, celestial seems to be,
Disconsolate will wander up and down,
'Mid many things unsightly to strange ee;
For hut and palace show like filthily:
The dingy denizens are rear'd in dirt;
Ne personage of high or mean degree
Doth care for cleanness of surtout or shirt,
Though shent with Egypt's plague, unkempt, unwash'd, unhurt.

XVIII.

Poor, paltry slaves! yet born 'midst noblest scenes—
Why, Nature, waste thy wonders on such men?
Lo! Cintra's[3] glorious Eden intervenes
In variegated maze of mount and glen.
Ah, me! what hand can pencil guide, or pen,
To follow half on which the eye dilates,
Through views more dazzling unto mortal ken
Than those whereof such things the bard relates,
Who to the awe-struck world unlock'd Elysium's agates?

XIX.

The horrid crags, by toppling convent crown'd,
The cork-trees hoar that clothe the shaggy steep,
The mountain-moss by scorching skies imbrown'd,
The sunken glen, whose sunless shrubs must weep,
The tender azure of the unruffled deep,
The orange tints that gild the greenest bough,
The torrents that from cliff to valley leap,
The vine on high, the willow branch below,
Mix'd in one mighty scene, with varied beauty glow.

XX.

Then slowly climb the many-winding way,
And frequent turn to linger as you go,
From loftier rocks new loveliness survey,
And rest ye at "Our Lady's house of woe;"[4]
Where frugal monks their little relics show,
And sundry legends to the stranger tell:
Here impious men have punish'd been, and lo!
Deep in yon cave Honorius long did dwell,
In hope to merit Heaven by making earth a Hell.

XXI.

And here and there, as up the crags you spring,
Mark many rude-carved crosses near the path:
Yet deem not these devotion's offering—
These are memorials frail of murderous wrath:
For wheresoe'er the shrieking victim hath
Pour'd forth his blood beneath the assassin's knife,
Some hand erects a cross of mouldering lath;
And grove and glen with thousand such are rife
Throughout this purple land, where law secures not life.[5]

XXII.

On sloping mounds, or in the vale beneath,
Are domes where whilome kings did make repair;

---

[1] ["A friend advises *Ulissipont*; but *Lisboa* is the Portuguese word, consequently the best. Ulissipont is pedantic; and as I had lugged in *Helles* and *Eros* not long before, there would have been something like an affectation of Greek terms, which I wished to avoid. On the submission of *Lusitania* to the Moors, they changed the name of the capital, which till then had been Ulisipo, or Lispo; because, in the Arabic alphabet, the letter *p* is not used. Hence, I believe, Lisboa; whence, again, the French Lisbonne, and our Lisbon,—God knows which the earlier corruption!" *Byron, MS.*]

[2] [By comparing this and the thirteen following stanzas with the account of his progress which Lord Byron sent home to his mother, the reader will see that they are the exact echoes of the thoughts which occurred to his mind as he went over the spots described.—See *Notices* of Lord Byron's Life.—E.]

[3] ["To make amends for the filthiness of Lisbon, and its still filthier inhabitants, the village of Cintra, about fifteen miles from the capital, is, perhaps, in every respect, the most delightful in Europe. It contains beauties of every description, natural and artificial: palaces and gardens rising in the midst of rocks, cataracts, and precipices; convents on stupendous heights; a distant view of the sea and the Tagus; and, besides (though that is a secondary consideration), is remarkable as the scene of Sir Hew Dalrymple's convention. It unites in itself all the wildness of the western Highlands, with the verdure of the south of France."—*B. to Mrs. Byron*, 1809.—E.]

[4] The convent of "Our Lady of Punishment," *Nossa Señora de Pena*, on the summit of the rock. Below, at some distance, is the Cork Convent, where St. Honorius dug his den, over which is his epitaph. From the hills, the sea adds to the beauty of the view.—Since the publication of this poem, I have been informed of the misapprehension of the term *Nossa Señora de Pena*. It was owing to the want of the *tilde*, or mark over the ñ, which alters the signification of the word: with it, *Peña* signifies a rock; without it, *Pena* has the sense I adopted. I do not think it necessary to alter the passage; as, though the common acceptation affixed to it is "Our Lady of the Rock," I may well assume the other sense from the severities practised there.—*Note to 2d Edition.*]

[5] It is a well known fact, that in the year 1809, the assassinations in the streets of Lisbon and its vicinity were not confined by the Portuguese to their countrymen; but that Englishmen were daily butchered: and so far from redress being obtained, we were requested not to interfere if we perceived any compatriot defending himself against his allies. I was once stopped in the way to the theatre at eight o'clock in the evening, when the streets were not more empty than they generally are at that hour, opposite to an open shop, and in a carriage with a friend: had we not fortunately been armed, I have not the least doubt that we should have "adorned a tale" instead of telling one. The crime of assassination is not confined to Portugal: in Sicily and Malta we are knocked on the head at a handsome average nightly, and not a Sicilian or Maltese is ever punished!

But now the wild flowers round them only breathe;
Yet ruin'd splendour still is lingering there.
And yonder towers the Prince's palace fair:
There thou too, Vathek![1] England's wealthiest son,
Once form'd thy Paradise, as not aware,
When wanton Wealth her mightiest deeds hath done,
Meek Peace voluptuous lures was ever wont to shun.

XXIII.

Here didst thou dwell, here schemes of pleasure plan,
Beneath yon mountain's ever beauteous brow:
But now, as if a thing unblest by Man,
Thy fairy dwelling is as lone as thou!
Here giant weeds a passage scarce allow
To halls deserted, portals gaping wide;
Fresh lessons to the thinking bosom, how
Vain are the pleasaunces on earth supplied;
Swept into wrecks anon by Time's ungentle tide!

XXIV.

Behold the hall where chiefs were late convened![2]
Oh! dome displeasing unto British eye!
With diadem hight foolscap, lo! a fiend,
A little fiend that scoffs incessantly,
There sits in parchment robe array'd, and by
His side is hung a seal and sable scroll,
Where blazon'd glare names known to chivalry,
And sundry signatures adorn the roll,
Whereat the Urchin points and laughs with all his soul.[3]

XXV.

Convention is the dwarfish demon styled,
That foil'd the knights in Marialva's dome:
Of brains (if brains they had) he them beguiled,
And turn'd a nation's shallow joy to gloom.
Here Folly dash'd to earth the victor's plume,
And Policy regain'd what arms had lost:
For chiefs like ours in vain may laurels bloom!
Woe to the conqu'ring, not the conquer'd host,
Since baffled Triumph droops on Lusitania's coast!

XXVI.

And ever since that martial synod met,
Britannia sickens, Cintra! at thy name;
And folks in office at the mention fret,
And fain would blush, if blush they could, for shame.
How will posterity the deed proclaim!
Will not our own and fellow-nations sneer,
To view these champions cheated of their fame,
By foes in fight o'erthrown, yet victors here,
Where Scorn her finger points through many a coming year?

XXVII.

So deem'd the Childe, as o'er the mountains he
Did take his way in solitary guise:

---

[1] ["Vathek," says Lord Byron, in one of his diaries, "was one of the tales I had a very early admiration of. For correctness of costume, beauty of description, and power of imagination, it far surpasses all European imitations; and bears such marks of originality, that those who have visited the East will find some difficulty in believing it to be more than a translation. As an eastern tale, even Rasselas must bow before it: his 'happy valley' will not bear a comparison with the 'Hall of Eblis.'"—[William Beckford, Esq., son of the once-celebrated alderman, and heir to his enormous wealth, published, at the early age of eighteen, "Memoirs of extraordinary Painters;" and in the year after, the romance thus eulogised. After sitting for Hindoo in several Parliaments, this gifted person was induced to fix, for a time, his residence in Portugal, where the memory of his magnificence was fresh at the period of Lord Byron's pilgrimage. Returning to England, he realised all the outward shows of Gothic grandeur in his unsubstantial pageant of Fonthill Abbey; and has more recently been indulging his fancy with another, probably not more lasting, monument of architectural caprice, in the vicinity of Bath. It is much to be regretted, that, after a lapse of fifty years, Mr. Beckford's literary reputation should continue to rest entirely on his juvenile, however remarkable, performances. It is said, however, that he has prepared several works for posthumous publication, and his ITALY has been already published (1834).—E.]

[2] The Convention of Cintra was signed in the palace of the Marchese Marialva.—["The armistice, the negotiations, the convention itself, and the execution of its provisions, were all commenced, conducted, and concluded, at the distance of thirty miles from Cintra, with which place they had not the slightest connexion, political, military, or local; yet Lord Byron has gravely asserted, in prose and verse, that the convention was signed at the Marquis of Marialva's house at Cintra; and the author of "The Diary of an Invalid," improving upon the poet's discovery, detected the stains of the ink spilt by Junot upon the occasion."—*Col. Napier's History of the Peninsular War.*]

[3] [The passage stood differently in the original MS. Some verses which the poet omitted at the entreaty of his friends can now offend no one, and may perhaps amuse many:—

In golden characters right well design'd,
First on the list appeareth one "Junot;"
Then certain other glorious names we find,
Which rhyme compelleth me to place below.
Dull victors! baffled by a vanquish'd foe,
Wheedled by cozyng tongues of laurels due,
Stand, worthy of each other, in a row—
Sir Arthur, Harry, and the dizzard Hew,
Dalrymple, sorry wight, sore dupe of t' other few.

Convention is the dwarfish demon styled
That foil'd the knights in Marialva's dome:
Of brains (if brains they had) he them beguiled,
And turn'd a nation's shallow joy to gloom.
For well I wot, when first the news did come,
That Vimiero's field by Gaul was lost,
For paragraph no paper scarce had room,
Such Pæans teemed for our triumphant host,
In Courier, Chronicle, and eke in Morning Post:

But when Convention sent his handy-work,
Pens, tongues, feet, hands, combined to wild uproar:
Mayor, aldermen, laid down the uplifted fork;
The Bench of bishops half forgot to snore;
Stern Cobbett, who for one whole week forbore
To question aught, once more with transport leapt,
And bit his devilish quill again, and swore
With foes such treaty never should be kept;
Then burst the blatant[4] beast, and roar'd, and raged, and—slept!

Thus unto Heaven appeal'd the people: Heaven,
Which loves the liege of our gracious king,
Decreed, that, ere our generals were forgiven,
Inquiry should be held about the thing.
But Mercy cloak'd the babes beneath her wing:
'And so they spared our foes, so spared we them;
(Where was the pity of our sires for Byng?)'
Yet knaves, not idiots, should the law condemn;
Then live, ye gallant knights! and bless your Judges' phlegm!

[4] "Blatant beast"—a figure for the mob, I think first used by Smollett in his "Adventures of an Atom." Horace has the "belua multorum capitum:" in England, fortunately enough, the illustrious nobility have not even one. By this query it is not meant that our foolish generals should have been shot, but that Byng might have been spared; though the one suffered and the others escaped, probably for Candide's reason, "pour encourager les autres." [See Croker's "Boswell," vol. i. p. 208; and the Quarterly Review, vol. xxvii. p. 207, where the question, whether the admiral was or was not a political martyr, is treated at large.—E.]

Sweet was the scene, yet soon he thought to flee,
More restless than the swallow in the skies:
Though here awhile he learn'd to moralize,
For Meditation fix'd at times on him;
And conscious Reason whisper'd to despise
His early youth, misspent in maddest whim;
But as he gazed on truth his aching eyes grew dim

XXVIII.

To horse! to horse![1] he quits, for ever quits
A scene of peace, though soothing to his soul:
Again he rouses from his moping fits,
But seeks not now the harlot and the bowl.
Onward he flies, nor fix'd as yet the goal
Where he shall rest him on his pilgrimage;
And o'er him many changing scenes must roll,
Ere toil his thirst for travel can assuage,
Or he shall calm his breast, or learn experience sage

XXIX.

Yet Mafra shall one moment claim delay,
Where dwelt of yore the Lusians' luckless queen;[2]
And church and court did mingle their array,
And mass and revel were alternate seen;
Lordlings and freres—ill-sorted fry I ween!
But here the Babylonian whore hath built[3]
A dome, where flaunts she in such glorious sheen,
That men forget the blood which she hath spilt,
And bow the knee to Pomp that loves to varnish guilt.

XXX.

O'er vales that teem with fruits, romantic hills,
(Oh, that such hills upheld a freeborn race!)
Whereon to gaze the eye with joyaunce fills,
Childe Harold wends through many a pleasant place.
Though sluggards deem it but a foolish chase,
And marvel men should quit their easy chair,
The toilsome way, and long, long league to trace,
Oh! there is sweetness in the mountain air,
And life, that bloated Ease can never hope to share.

XXXI.

More bleak to view the hills at length recede,
And, less luxuriant, smoother vales extend;
Immense horizon-bounded plains succeed!
Far as the eye discerns, withouten end,
Spain's realms appear, whereon her shepherds tend
Flocks, whose rich fleece right well the trader knows—
Now must the pastor's arm his lambs defend:
For Spain is compass'd by unyielding foes,
And all must shield their all, or share Subjection's woes.

XXXII.

Where Lusitania and her Sister meet,
Deem ye what bounds the rival realms divide?
Or ere the jealous queens of nations greet,
Doth Tayo interpose his mighty tide?
Or dark sierras rise in craggy pride?
Or fence of art, like China's vasty wall?—
Ne barrier wall, ne river deep and wide,
Ne horrid crags, nor mountains dark and tall,
Rise like the rocks that part Hispania's land from Gaul:

XXXIII.

But these between a silver streamlet glides,
And scarce a name distinguisheth the brook,
Though rival kingdoms press its verdant sides.
Here leans the idle shepherd on his crook,
And vacant on the rippling waves doth look,
That peaceful still 'twixt bitterest foemen flow;
For proud each peasant as the noblest duke:
Well doth the Spanish hind the difference know
'Twixt him and Lusian slave, the lowest of the low.[4]

XXXIV.

But ere the mingling bounds have far been pass'd,
Dark Guadiana rolls his power along
In sullen billows, murmuring and vast,
So noted ancient roundelays among.[5]
Whilome upon his banks did legions throng
Of Moor and Knight, in mailed splendour drest:
Here ceased the swift their race, here sunk the strong;
The Paynim turban and the Christian crest
Mix'd on the bleeding stream, by floating hosts oppress'd.

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[1] ["After remaining ten days in Lisbon, we sent our baggage and part of our servants by sea to Gibraltar, and travelled on horseback to Seville; a distance of nearly four hundred miles. The horses are excellent: we rode seventy miles a-day. Eggs and wine, and hard beds, are all the accommodation we found, and, in such torrid weather, quite enough." *B. Letters*, 1809.—E.]

[2] "Her luckless Majesty went subsequently mad; and Dr. Willis, who so dexterously cudgelled kingly pericraniums, could make nothing of hers."—*Byron MS.* [The Queen laboured under a melancholy kind of derangement, from which she never recovered. She died at the Brazils, in 1815.—E.

[3] The extent of Mafra is prodigious: it contains a palace, convent, and most superb church. The six organs are the most beautiful I ever beheld, in point of decoration: we did not hear them, but were told that their tones were correspondent to their splendour. Mafra is termed the Escurial of Portugal. ["About ten miles to the right of Cintra," says Lord Byron, in a letter to his mother, "is the palace of Mafra, the boast of Portugal, as it might be of any country, in point of magnificence, without elegance. There is a convent annexed: the monks, who possess large revenues, are courteous enough, and understand Latin; so that we had a long conversation. They have a large library, and asked me if the English had *any books* in their country."—Mafra was erected by John V., in pursuance of a vow, made in a dangerous fit of illness, to found a convent for the use of the poorest friary in the kingdom. Upon inquiry, this poorest was found at Mafra; where twelve Franciscans lived together in a hut. There is a magnificent view of the existing edifice in "Finden's Illustrations."—E.]

[4] "Well doth the Spanish hind the difference know
'Twixt him and Lusian slave, the lowest of the low."

As I found the Portuguese, so I have characterised them. That they are since improved, at least in courage, is evident. The late exploits of Lord Wellington have effaced the follies of Cintra. He has, indeed, done wonders: he has, perhaps, changed the character of a nation, reconciled rival superstitions, and baffled an enemy who never retreated before his predecessors.—1812.

[5] [Lord Byron seems to have thus early acquired enough of Spanish to understand and appreciate the grand body of ancient popular poetry, unequalled in Europe, which must ever form the pride of that magnificent language. His beautiful version of one of the best of the ballads of the Granada war—the "Romance muy doloroso del sitio y toma de Alhama"—will be found in a subsequent part of this volume.—E.]

XXXV.

Oh, lovely Spain! renown'd, romantic land!
Where is that standard which Pelagio bore,
When Cava's[1] traitor-sire first call'd the band
That dyed thy mountain streams with Gothic gore?
Where are those bloody banners which of yore
Waved o'er thy sons, victorious to the gale,
And drove at last the spoilers to their shore?
Red gleam'd the cross, and waned the crescent pale,
While Afric's echoes thrill'd with Moorish matrons' wail.

XXXVI.

Teems not each ditty with the glorious tale?
Ah! such, alas! the hero's ampleat fate!
When granite moulders and when records fail,
A peasant's plaint prolongs his dubious date.
Pride! bend thine eye from heaven to thine estate,
See how the Mighty shrink into a song!
Can Volume, Pillar, Pile, preserve thee great?
Or must thou trust Tradition's simple tongue,
When Flattery sleeps with thee, and History does thee wrong?

XXXVII.

Awake, ye sons of Spain! awake! advance!
Lo! Chivalry, your ancient goddess, cries;
But wields not, as of old, her thirsty lance,
Nor shakes her crimson plumage in the skies:
Now on the smoke of blazing bolts she flies,
And speaks in thunder through yon engine's roar:
In every peal she calls—"Awake! arise!"
Say, is her voice more feeble than of yore,
When her war-song was heard on Andalusia's shore?

XXXVIII.

Hark! heard you not those hoofs of dreadful note?
Sounds not the clang of conflict on the heath?
Saw ye not whom the reeking sabre smote,
Nor saved your brethren ere they sank beneath
Tyrants and tyrants' slaves?—the fires of death,
The bale-fires flash on high:—from rock to rock
Each volley tells that thousands cease to breathe;
Death rides upon the sulphury Siroc,[2]
Red Battle stamps his foot, and nations feel the shock.

XXXIX.

Lo! where the Giant on the mountain stands,
His blood-red tresses deep'ning in the sun,
With death-shot glowing in his fiery hands,
And eye that scorcheth all it glares upon;
Restless it rolls, now fix'd, and now anon
Flashing afar,—and at his iron feet
Destruction cowers, to mark what deeds are done;
For on this morn three potent nations meet,
To shed before his shrine the blood he deems most sweet.[3]

XL.

By Heaven! it is a splendid sight to see
(For one who hath no friend, no brother there)
Their rival scarfs of mix'd embroidery,
Their various arms that glitter in the air!
What gallant war-hounds rouse them from their lair,
And gnash their fangs, loud yelling for the prey!
All join the chase, but few the triumph share:
The Grave shall bear the chiefest prize away,
And Havoc scarce for joy can number their array.

XLI.

Three hosts combine to offer sacrifice;
Three tongues prefer strange orisons on high;
Three gaudy standards flout the pale blue skies;
The shouts are France, Spain, Albion, Victory!
The foe, the victim, and the fond ally
That fights for all, but ever fights in vain,
Are met—as if at home they could not die—
To feed the crow on Talavera's plain,
And fertilize the field that each pretends to gain.[4]

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[1] Count Julian's daughter, the Helen of Spain. Pelagius preserved his independence in the fastnesses of the Asturias, and the descendants of his followers, after some centuries, completed their struggle by the conquest of Granada.—["Almost all the Spanish historians, as well as the voice of tradition, ascribe the invasion of the Moors to the forcible violation by Roderick of Florinda, called by the Moors Caba, or Cava. She was the daughter of Count Julian, one of the Gothic monarch's principal lieutenants, who, when the crime was perpetrated, was engaged in the defence of Ceuta against the Moors. In his indignation at the ingratitude of his sovereign, and the dishonour of his daughter, Count Julian forgot the duties of a Christian and a patriot, and, forming an alliance with Musa, then the Caliph's lieutenant in Africa, he countenanced the invasion of Spain by a body of Saracens and Africans, commanded by the celebrated Tarik; the issue of which was the defeat and death of Roderick, and the occupation of almost the whole peninsula by the Moors. The Spaniards, in detestation of Florinda's memory, are said by Cervantes never to bestow that name upon any human female, reserving it especially for their dogs."—Sir Walter Scott.]

[2] [In the original MS.—

——— from rock to rock
Blue columns soar aloft in sulphurous wreath.
Fragments on fragments in confusing knock:]

[3] ["A bolder prosopopœia," says a nameless critic, "or one better imagined or expressed, cannot easily be found in the whole range of ancient and modern poetry. Unlike the 'plume of Horror,' or the 'eagle-winged Victory,' described by our great epic poet, this gigantic figure is a distinct object, perfect in lineaments, tremendous in operation, and vested with all the attributes calculated to excite terror and admiration."]

[4] [We think it right to restore here a note which Lord Byron himself suppressed with reluctance, at the urgent request of a friend. It alludes, *inter alia*, to the then recent publication of Sir Walter Scott's Vision of Don Roderick, of which work the profits had been handsomely given to the cause of Portuguese patriotism;—"We have heard wonders of the Portuguese lately, and their gallantry. Pray Heaven it continue; yet 'would it were bed-time, Hal, and all were well!' They must fight a great many hours, by 'Shrewsbury clock,' before the number of their slain equals that of our countrymen butchered by these kind creatures, now metamorphosed into 'caçadores,' and what not. I merely state a fact, not confined to Portugal; for in Sicily and Malta we are knocked on the head at a handsome average nightly, and not a Sicilian and Maltese is ever punished! The neglect of protection is disgraceful to our government and governors; for the murders are as notorious as the moon that shines upon them, and the apathy that overlooks them. The Portuguese, it is to be hoped, are complimented with the 'Forlorn Hope,'—if the cowards are become brave (like the rest of their kind, in a corner), pray let them display it. But there is a subscription for these 'θρασυ-δειλοι' (they need not be ashamed of the epithet once applied to the Spartans); and all the charitable patronymics, from ostentatious A. to diffident Z., and 1*l.* 1*s.* 0*d.* from 'An Admirer of Valour,' are in

XLII.

There shall they rot—Ambition's honour'd fools!
Yes, Honour decks the turf that wraps their clay!
Vain sophistry! in these behold the tools,
The broken tools, that tyrants cast away
By myriads, when they dare to pave their way
With human hearts—to what?—a dream alone.
Can despots compass aught that hails their sway?
Or call with truth one span of earth their own,
Save that wherein at last they crumble bone by bone?

XLIII.

Oh, Albuera, glorious field of grief!
As o'er thy plain the Pilgrim prick'd his steed,
Who could foresee thee, in a space so brief,
A scene where mingling foes should boast and bleed!
Peace to the perish'd! may the warrior's meed,
And tears of triumph, their reward prolong!
Till others fall where other chieftains lead,
Thy name shall circle round the gaping throng,
And shine in worthless lays, the theme of transient song.[1]

XLIV.

Enough of Battle's minions! let them play
Their game of lives, and barter breath for fame:
Fame that will scarce re-animate their clay,
Though thousands fall to deck some single name.
In sooth 't were sad to thwart their noble aim
Who strike, blest hirelings! for their country's good,
And die, that living might have proved her shame;
Perish'd, perchance, in some domestic feud,
Or in a narrower sphere wild Rapine's path pursued.

XLV.

Full swiftly Harold wends his lonely way
Where proud Sevilla[2] triumphs unsubdued:
Yet is she free—the spoiler's wish'd-for prey!
Soon, soon shall Conquest's fiery foot intrude,
Blackening her lovely domes with traces rude.
Inevitable hour! 'Gainst fate to strive,
Where Desolation plants her famish'd brood,
Is vain, or Ilion, Tyre might yet survive,
And Virtue vanquish all, and Murder cease to thrive.

XLVI.

But all unconscious of the coming doom,
The feast, the song, the revel here abounds;
Strange modes of merriment the hours consume,
Nor bleed these patriots with their country's wounds:
Nor here War's clarion, but Love's rebeck sounds;[3]
Here Folly still his votaries inthralls;
And young-eyed Lewdness walks her midnight rounds:
Girt with the silent crimes of Capitals,
Still to the last kind Vice clings to the tott'ring walls.

XLVII.

Not so the rustic—with his trembling mate
He lurks, nor casts his heavy eye afar,
Lest he should view his vineyard desolate,
Blasted below the dun hot breath of war.
No more beneath soft eve's consenting star
Fandango twirls his jocund castanet:
Ah, monarchs! could ye taste the mirth ye mar,
Not in the toils of Glory would ye fret;
The hoarse dull drum would sleep, and Man be happy yet!

XLVIII.

How carols now the lusty muleteer?
Of love, romance, devotion is his lay,
As whilome he was wont the leagues to cheer,
His quick bells wildly jingling on the way?
No! as he speeds, he chants "Viva el Rey!"[4]
And checks his song to execrate Godoy,

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requisition for the lists at Lloyd's, and the honour of British benevolence. Well! we have fought, and subscribed, and bestowed peerages, and buried the killed by our friends and foes; and, lo! all this is to be done over again! Like Lien Chi (in Goldsmith's Citizen of the World), as we 'grow older, we grow never the better.' It would be pleasant to learn who will subscribe for us, in or about the year 1813, and what nation will send fifty thousand men, first to be decimated in the capital, and then decimated again (in the Irish fashion, *nine out of ten*) in the 'bed of honour;' which, as Sergeant Kite says, is considerably larger and more commodious than 'the bed of Ware.' Then they must have a poet to write the 'Vision of Don Perceval,' and generously bestow the profits of the well and widely printed quarto to rebuild the 'Backwynd,' and the 'Canongate,' or furnish new kilts for the half-roasted Highlanders. Lord Wellington, however, has enacted marvels; and so did his Oriental brother, whom I saw charioteering over the French flag, and heard clipping bad Spanish, after listening to the speech of a patriotic cobbler of Cadiz, on the event of his own entry into that city, and the exit of some five thousand bold Britons out of this 'best of all possible worlds.' Surely were we puzzled how to dispose of that same victory of Talavera; and a victory it surely was somewhere, for every body claimed it. The Spanish despatch and mob called it Cuesta's, and made no great mention of the Viscount; the French called it theirs (to my great discomfiture,—for a French consul stopped my mouth in Greece with a pestilent Paris gazette, just as I had killed Sebastiani, 'in buckram,' and King Joseph 'in Kendal green')—and we have not yet determined *what* to call it, or *whose*; for, certes, it was none of our own. Howbeit, Massena's retreat is a great comfort; and as we have not been in the habit of pursuing for some years past, no wonder we are a little awkward at first. No doubt we shall improve; or, if not, we have only to take to our old way of retrograding, and there we are at home."—E.]

[1] [This stanza is not in the original MS. It was written at Newstead, in August 1814, shortly after the battle of Albuera, which took place in May.—E.]

[2] ["At Seville, we lodged in the house of two Spanish unmarried ladies, women of character, the eldest a fine woman, the youngest pretty. The freedom of manner, which is general here, astonished me not a little; and, in the course of further observation, I find that reserve is not the characteristic of Spanish belles. The eldest honoured your unworthy son with very particular attention, embracing him with great tenderness at parting (I was there but three days), after cutting off a lock of his hair, and presenting him with one of her own, about three feet in length, which I send you, and beg you will retain till my return. Her last words were, 'Adios, tu hermoso, me gusto mucho!' 'Adieu, you pretty fellow, you please me much!'"—*Lord B. to his Mother*, Aug. 1809.]

[3] [A kind of fiddle, with only two strings, played on by a bow, said to have been brought by the Moors into Spain.—E.]

[4] "Viva el Rey Fernando!" Long live King Ferdinand! is the chorus of most of the Spanish patriotic songs. They are chiefly in dispraise of the old king Charles, the Queen, and the Prince of Peace. I have heard many of them: some of the airs are beautiful. Don Manuel Godoy, the *Principe de la Paz*, of an ancient but decayed family, was born at Badajoz, on the frontiers of Portugal, and was originally in the ranks of the Spanish guards; till his person attracted the queen's eyes, and raised him to the duke-

The royal wittol Charles, and curse the day
When first Spain's queen beheld the black-eyed boy,
And gore-faced Treason sprung from her adulterate joy.

XLIX.

On yon long, level plain, at distance crown'd
With crags, whereon those Moorish turrets rest,
Wide scatter'd hoof-marks dint the wounded ground;
And, scathed by fire, the greensward's darken'd vest
Tells that the foe was Andalusia's guest:
Here was the camp, the watch-flame, and the host,
Here the bold peasant storm'd the dragon's nest;
Still does he mark it with triumphant boast,
And points to yonder cliffs, which oft were won and lost.

L.

And whomsoe'er along the path you meet
Bears in his cap the badge of crimson hue,
Which tells you whom to shun and whom to greet:[1]
Woe to the man that walks in public view
Without of loyalty this token true:
Sharp is the knife, and sudden is the stroke;
And sorely would the Gallic foeman rue,
If subtle poniards, wrapt beneath the cloke,
Could blunt the sabre's edge, or clear the cannon's smoke.

LI.

At every turn Morena's dusky height
Sustains aloft the battery's iron load;
And, far as mortal eye can compass sight,
The mountain-howitzer, the broken road,
The bristling palisade, the fosse o'erflow'd,
The station'd bands, the never-vacant watch,
The magazine in rocky durance stow'd,
The holster'd steed beneath the shed of thatch,
The ball-piled pyramid,[2] the ever-blazing match,

LII.

Portend the deeds to come:—but he whose nod
Has tumbled feebler despots from their sway,
A moment pauseth ere he lifts the rod;
A little moment deigneth to delay:
Soon will his legions sweep through these their way;
The West must own the Scourger of the world.
Ah! Spain! how sad will be thy reckoning-day,
When soars Gaul's Vulture, with his wings unfurl'd,
And thou shalt view thy sons in crowds to Hades hurl'd.

LIII.

And must they fall? the young, the proud, the brave,
To swell one bloated Chief's unwholesome reign?
No step between submission and a grave?
The rise of rapine and the fall of Spain?
And doth the Power that man adores ordain
Their doom, nor heed the suppliant's appeal?
Is all that desperate Valour acts in vain?
And Counsel sage, and patriotic Zeal,
The Veteran's skill, Youth's fire, and Manhood's heart of steel?

LIV.

Is it for this the Spanish maid, aroused,
Hangs on the willow her unstrung guitar,
And, all unsex'd, the anlace hath espoused,
Sung the loud song, and dared the deed of war?
And she, whom once the semblance of a scar
Appall'd, an owlet's larum chill'd with dread,
Now views the column-scattering bay'net jar,
The falchion flash, and o'er the yet warm dead
Stalks with Minerva's step where Mars might quake to tread.

LV.

Ye who shall marvel when you hear her tale,
Oh! had you known her in her softer hour,
Mark'd her black eye that mocks her coal-black veil,
Heard her light, lively tones in lady's bower,
Seen her long locks that foil the painter's power,
Her fairy form, with more than female grace,
Scarce would you deem that Saragoza's tower
Beheld her smile in Danger's Gorgon face,
Thin the closed ranks, and lead in Glory's fearful chase.

LVI.

Her lover sinks—she sheds no ill-timed tear;
Her chief is slain—she fills his fatal post;
Her fellows flee—she checks their base career;
The foe retires—she heads the sallying host:
Who can appease like her a lover's ghost?
Who can avenge so well a leader's fall?
What maid retrieve when man's flush'd hope is lost?
Who hang so fiercely on the flying Gaul,
Foil'd by a woman's hand, before a batter'd wall?[3]

LVII.

Yet are Spain's maids no race of Amazons
But form'd for all the witching arts of love:
Though thus in arms they emulate her sons.

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dom of Alcudia, etc., etc. It is to this man the Spaniards universally impute the ruin of their country.—[See, for ample particulars concerning the flagitious court of Charles IV., Southey's History of the Peninsular War, vol. i.—E.]

[1] The red cockade, with "Fernando VII." in the centre.

[2] All who have seen a battery will recollect the pyramidal form in which shot and shells are piled. The Sierra Morena was fortified in every defile through which I passed in my way to Seville.

[3] Such were the exploits of the Maid of Saragoza, who by her valour elevated herself to the highest rank of heroines. When the author was at Seville she walked daily on the Prado, decorated with medals and orders, by command of the Junta.—[The exploits of Augustina, the famous heroine of both the sieges of Saragoza, are recorded at length in one of the most splendid chapters of Southey's History of the Peninsular War. At the time when she first attracted notice, by mounting a battery where her lover had fallen, and working a gun in his room, she was in her twenty-second year, exceedingly pretty, and in a soft feminine style of beauty. She has further had the honour to be painted by Wilkie, and alluded to in Wordsworth's Dissertation on the Convention (misnamed) of Cintra; where a noble passage concludes in these words:—"Saragoza has exemplified a melancholy, yea, a dismal truth,—yet consolatory and full of joy,—that when a people are called suddenly to fight for their liberty, and are sorely pressed upon, their best field of battle is the floors upon which their children have played; the chambers where the family of each man has slept; upon or under the roofs by which they have been sheltered; in the gardens of their recreation; in the street, or in the market-place; before the altars of their temples, and among their congregated dwellings, blazing or uprooted."—E.]

And in the horrid phalanx dare to move,
'T is but the tender fierceness of the dove,
Pecking the hand that hovers o'er her mate:
In softness as in firmness far above
Remoter females, famed for sickening prate;
Her mind is nobler sure, her charms perchance as great.

LVIII.

The seal Love's dimpling finger hath impress'd
Denotes how soft that chin which bears his touch:[1]
Her lips, whose kisses pout to leave their nest,
Bid man be valiant ere he merit such:
Her glance how wildly beautiful! how much
Hath Phœbus woo'd in vain to spoil her cheek,
Which glows yet smoother from his amorous clutch!
Who round the North for paler dames would seek?
How poor their forms appear! how languid, wan, and weak!

LIX.

Match me, ye climes! which poets love to laud;
Match me, ye harams of the land! where now[2]
I strike my strain, far distant, to applaud
Beauties that ev'n a cynic must avow;
Match me those Houries, whom ye scarce allow
To taste the gale lest Love should ride the wind,
With Spain's dark-glancing daughters[3]—deign to know,
There your wise Prophet's paradise we find,
His black-eyed maids of Heaven, angelically kind.

LX.

Oh, thou Parnassus![4] whom I now survey,
Not in the phrensy of a dreamer's eye,
Not in the fabled landscape of a lay,
But soaring snow-clad through thy native sky,
In the wild pomp of mountain majesty!
What marvel if I thus essay to sing?
The humblest of thy pilgrims passing by
Would gladly woo thine echoes with his string,
Though from thy heights no more one Muse will wave her wing.

LXI.

Oft have I dream'd of Thee! whose glorious name
Who knows not, knows not man's divinest lore:
And now I view thee, 't is, alas! with shame
That I in feeblest accents must adore.
When I recount thy worshippers of yore
I tremble, and can only bend the knee;
Nor raise my voice, nor vainly dare to soar,
But gaze beneath thy cloudy canopy
In silent joy, to think at last I look on Thee![5]

LXII.

Happier in this than mightiest bards have been,
Whose fate to distant homes confined their lot,
Shall I unmoved behold the hallow'd scene,
Which others rave of, though they know it not?
Though here no more Apollo haunts his grot,
And thou, the Muses' seat, art now their grave,[6]
Some gentle spirit still pervades the spot.
Sighs in the gale, keeps silence in the cave,
And glides with glassy foot o'er yon melodious wave.

LXIII.

Of thee hereafter.—Even amidst my strain
I turn'd aside to pay my homage here;
Forgot the land, the sons, the maids of Spain;
Her fate, to every freeborn bosom dear;
And hail'd thee, not perchance without a tear.
Now to my theme—but from thy holy haunt
Let me some remnant, some memorial bear;
Yield me one leaf of Daphne's deathless plant,
Nor let thy votary's hope be deem'd an idle vaunt.

LXIV.

But ne'er didst thou, fair Mount! when Greece was young,
See round thy giant base a brighter choir,
Nor e'er did Delphi, when her priestess sung
The Pythian hymn with more than mortal fire,
Behold a train more fitting to inspire
The song of love than Andalusia's maids,
Nurst in the glowing lap of soft desire:

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[1] "Sigillo in mento impressa Amoris digitulo
Vestigio demonstrant mollitudinem." AUL. GEL.

[2] This stanza was written in Turkey.

[3] ["Long black hair, dark languishing eyes, clear olive complexions, and forms more graceful in motion than can be conceived by an Englishman, used to the drowsy, listless air of his countrywomen, added to the most becoming dress, and, at the same time, the most decent in the world, render a Spanish beauty irresistible."—*B. to his Mother*, Aug. 1809.]

[4] These stanzas were written in Castri (Delphos), at the foot of Parnassus, now called Λιακυρα (Liakura), Dec. 1809.

[5] ["Upon Parnassus, going to the fountain of Delphi (Castri), in 1809, I saw a flight of twelve eagles (Hobhouse says they were vultures—at least in conversation), and I seized the omen. On the day before, I composed the lines to Parnassus (in Childe Harold), and on beholding the birds, had a hope that Apollo had accepted my homage. I have at least had the name and fame of a poet, during the poetical period of life (from twenty to thirty);—whether it will last is another matter: but I have been a votary of the deity and the place, and am grateful for what he has done in my behalf, leaving the future in his hands, as I left the past."—*B. Diary*, 1821.]

[6] ["Casting the eye over the site of ancient Delphi, one cannot possibly imagine what has become of the walls of the numerous buildings which are mentioned in the history of its former magnificence,—buildings which covered two miles of ground. With the exception of the few terraces or supporting walls, nothing now appears. The various robberies by Scylla, Nero, and Constantine, are inconsiderable; for the removal of the statues of bronze, and marble, and ivory, could not greatly affect the general appearance of the city. The acclivity of the hill, and the foundations being placed on rock, without cement, would no doubt render them comparatively easy to be removed or hurled down into the vale below; but the vale exhibits no appearance of accumulation of hewn stones; and the modern village could have consumed but few. In the course of so many centuries, the *debris* from the mountain must have covered up a great deal, and even the rubbish itself may have acquired a soil sufficient to conceal many noble remains from the light of day. Yet we see no swellings or risings in the ground, indicating the graves of the temples. All therefore is mystery, and the Greeks may truly say, 'Where stood the walls of our fathers?' scarce their mossy tombs remain!"—*H. W. Williams's Travels in Greece*, vol. ii. p. 251.

Ah! that to these were given such peaceful shades
As Greece can still bestow, though Glory fly her glades.

LXV.

Fair is proud Seville; let her country boast
Her strength, her wealth, her site of ancient days;[1]
But Cadiz, rising on the distant coast,
Calls forth a sweeter, though ignoble praise.
Ah, Vice! how soft are thy voluptuous ways!
While boyish blood is mantling, who can 'scape
The fascination of thy magic gaze?
A Cherub-hydra round us dost thou gape,
And mould to every taste thy dear delusive shape.

LXVI.

When Paphos fell by time—accursed Time!
The Queen who conquers all must yield to thee—
The Pleasures fled, but sought as warm a clime;
And Venus, constant to her native sea,
To nought else constant, hither deign'd to flee,
And fix'd her shrine within these walls of white;
Though not to one dome circumscribeth she
Her worship, but, devoted to her rite,
A thousand altars rise, for ever blazing bright.[2]

LXVII.

From morn till night, from night till startled Morn
Peeps blushing on the revel's laughing crew,
The song is heard, the rosy garland worn;
Devices quaint, and frolics ever new,
Tread on each other's kibes. A long adieu
He bids to sober joy that here sojourns:
Nought interrupts the riot, though in lieu
Of true devotion monkish incense burns,
And love and prayer unite, or rule the hour by turns.

LXVIII.

The Sabbath comes, a day of blessed rest;
What hallows it upon this Christian shore?
Lo! it is sacred to a solemn feast;
Hark! heard you not the forest-monarch's roar?
Crashing the lance, he snuffs the spouting gore
Of man and steed, o'erthrown beneath his horn;
The throng'd arena shakes with shouts for more;
Yells the mad crowd o'er entrails freshly torn,
Nor shrieks the female eye, nor ev'n affects to mourn.

LXIX.

The seventh day this; the jubilee of man.
London! right well thou know'st the day of prayer:
Then thy spruce citizen, wash'd artisan,
And smug apprentice gulp their weekly air:
Thy coach of hackney, whiskey, one-horse chair,
And humblest gig, through sundry suburbs whirl;
To Hampstead, Brentford, Harrow make repair;
Till the tired jade the wheel forgets to hurl,
Provoking envious gibe from each pedestrian churl.[3]

LXX.

Some o'er thy Thamis row the ribbon'd fair,
Others along the safer turnpike fly;
Some Richmond-hill ascend, some scud to Ware,
And many to the steep of Highgate hie.
Ask ye, Bœotian shades! the reason why?[4]
'Tis to the worship of the solemn Horn,
Grasp'd in the holy hand of Mystery, [sworn,
In whose dread name both men and maids are
And consecrate the oath with draught, and dance till morn.[5]

LXXI.

All have their fooleries—not alike are thine,
Fair Cadiz, rising o'er the dark blue sea!
Soon as the matin bell proclaimeth nine,
Thy saint adorers count the rosary:
Much is the VIRGIN teased to shrive them free
(Well do I ween the only virgin there)
From crimes as numerous as her beadsmen be;
Then to the crowded circus forth they fare:
Young, old, high, low, at once the same diversion share.

LXXII.

The lists are oped, the spacious area clear'd,
Thousands on thousands piled are seated round;
Long ere the first loud trumpet's note is heard,
Ne vacant space for late wight is found:
Here dons, grandees, but chiefly dames abound,
Skill'd in the ogle of a roguish eye,
Yet ever well inclined to heal the wound;
None through their cold disdain are doom'd to die,
As moon-struck bards complain, by Love's sad archery.

LXXIII.

Hush'd is the din of tongues—on gallant steeds,
With milk-white crest, gold spur, and light-poised lance,

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[1] Seville was the Hispalis of the Romans.

[2] ["Cadiz, sweet Cadiz!—It is the first spot in the creation. The beauty of its streets and mansions is only excelled by the liveliness of its inhabitants. It is a complete Cythera, full of the finest women in Spain; the Cadiz belles being the Lancashire witches of their land." *Lord B. to his Mother.* 1809.—E.]

[3] [In thus mixing up the light with the solemn, it was the intention of the poet to imitate Ariosto. But it is far easier to rise, with grace, from the level of a strain generally familiar, into an occasional short burst of pathos or splendour, than to interrupt thus a prolonged tone of solemnity by any descent into the ludicrous or burlesque. In the former case, the transition may have the effect of softening or elevating; while, in the latter, it almost invariably shocks;—for the same reason, perhaps, that a trait of pathos or high feeling, in comedy, has a peculiar charm; while the intrusion of comic scenes into tragedy, however sanctioned among us by habit and authority, rarely fails to offend. The poet was himself convinced of the failure of the experiment, and in none of the succeeding cantos of Childe Harold repeated it."—MOORE.]

[4] This was written at Thebes, and consequently in the best situation for asking and answering such a question; not as the birthplace of Pindar, but as the capital of Bœotia, where the last riddle was propounded and solved.

[5] [Lord Byron alludes to a ridiculous custom which formerly prevailed at the public-houses in Highgate, of administering a burlesque oath to all travellers of the middling rank who stopped there. The party was sworn on a pair of horns, fastened, "never to kiss the maid when he could the mistress; never to eat brown bread when he could get white; never to drink small beer when he could get strong;" with many other injunctions of the like kind,—to all which was added the saving clause—"unless you like it best."—E.]

Four cavaliers prepare for venturous deeds,
And lowly bending to the lists advance;
Rich are their scarfs, their chargers featly prance:
If in the dangerous game they shine to-day,
The crowd's loud shout and ladies' lovely glance,
Best prize of better acts, they bear away,
And all that kings or chiefs e'er gain their toils repay.

LXXIV.

In costly sheen and gaudy cloak array'd,
But all afoot, the light-limb'd Matadore
Stands in the centre, eager to invade
The lord of lowing herds; but not before
The ground, with cautious tread, is traversed o'er,
Lest sught unseen should lurk to thwart his speed:
His arms a dart, he fights aloof, nor more
Can man achieve without the friendly steed—
Alas! too oft condemn'd for him to bear and bleed.

LXXV.

Thrice sounds the clarion; lo! the signal falls,
The den expands, and Expectation mute
Gapes round the silent circle's peopled walls.
Bounds with one lashing spring the mighty brute,
And, wildly staring, spurns, with sounding foot,
The sand, nor blindly rushes on his foe:
Here, there, he points his threatening front, to suit
His first attack, wide waving to and fro
His angry tail; red rolls his eye's dilated glow.

LXXVI.

Sudden he stops; his eye is fix'd: away,
Away, thou heedless boy! prepare the spear:
Now is thy time, to perish, or display
The skill that yet may check his mad career.
With well-timed croupe the nimble coursers veer;
On foams the bull, but not unscathed he goes;
Streams from his flank the crimson torrent clear:
He flies, he wheels, distracted with his throes;
Dart follows dart; lance, lance; loud bellowings speak his woes.

LXXVII.

Again he comes; nor dart nor lance avail,
Nor the wild plunging of the tortured horse;
Though man and man's avenging arms assail,
Vain are his weapons, vainer is his force.
One gallant steed is stretch'd a mangled corse,
Another, hideous sight! unseam'd appears,
His gory chest unveils life's panting source;
Though death-struck, still his feeble frame he rears;
Staggering, but stemming all, his lord unharm'd he bears.

LXXVIII.

Foil'd, bleeding, breathless, furious to the last,
Full in the centre stands the bull at bay,
Mid wounds, and clinging darts, and lances brast,
And foes disabled in the brutal fray:
And now the Matadores around him play,
Shake the red cloak, and poise the ready brand:
Once more through all he bursts his thundering way—
Vain rage! the mantle quits the conynge hand,
Wraps his fierce eye—'t is past—he sinks upon the sand![1]

LXXIX.

Where his vast neck just mingles with the spine,
Sheathed in his form the deadly weapon lies.
He stops—he starts—disdaining to decline:
Slowly he falls, amidst triumphant cries,
Without a groan, without a struggle dies.
The decorated car appears—on high
The corse is piled—sweet sight for vulgar eyes—
Four steeds that spurn the rein, as swift as shy,
Hurl the dark bulk along, scarce seen in dashing by.

LXXX.

Such the ungentle sport that oft invites
The Spanish maid, and cheers the Spanish swain.
Nurtured in blood betimes, his heart delights
In vengeance, gloating on another's pain.
What private feuds the troubled village stain!
Though now one phalanx'd host should meet the foe,
Enough, alas! in humble homes remain,
To meditate 'gainst friends the secret blow,
For some slight cause of wrath, whence life's warm stream must flow.

LXXXI.

But Jealousy has fled: his bars, his bolts,
His wither'd sentinel, Duenna sage!
And all whereat the generous soul revolts,
Which the stern dotard deemed he could encage,
Have pass'd to darkness with the vanish'd age.
Who late so free as Spanish girls were seen,
(Ere War uprose in his volcanic rage,)
With braided tresses bounding o'er the green,
While on the gay dance shone Night's lover-loving Queen?

LXXXII.

Oh! many a time, and oft, had Harold loved,
Or dream'd he loved, since rapture is a dream;
But now his wayward bosom was unmoved,
For not yet had he drunk of Lethe's stream;
And lately had he learn'd with truth to deem
Love has no gift so grateful as his wings:
How fair, how young, how soft soe'er he seem,
Full from the fount of Joy's delicious springs
Some bitter o'er the flowers sits bubbling venom flings.[2]

---

[1] [The reader will do well to compare Lord Byron's animated picture of the popular "sport" of the Spanish nation, with the very circumstantial details contained in the charming "Letters of Don Leucadio Doblado," (*i. e.* the Rev. Blanco White) published in 1822. So inveterate was, at one time, the rage of the people for this amusement, that even boys mimicked its features in their play. In the slaughter-house itself the professional bull-fighter gave public lessons; and such was the force of depraved custom, that ladies of the highest rank were not ashamed to appear amidst the filth and horror of the shambles. The Spaniards received this sport from the Moors, among whom it was celebrated with great pomp and splendour.—See various Notes to Mr. Lockhart's Collection of Ancient Spanish Ballads, 1822.—E.]

[2] "Medio de fonte leporum," etc.—L.E.C.

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LORD BYRON

NAZIONALE VITT. EMANUELE III NAPOLI

Revell sc.

Yet once he struggled 'gainst the demon's sway,
And as in beauty's bower he pensive sate,
Pour'd forth this unpremeditated lay,
Its charms as fair as those that soothed his happier day.

Childe Harolds pilgrimage Canto I Stanza XXXIII

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LXXXIII.

Yet to the beauteous form he was not blind,
Though now it moved him as it moves the wise;
Not that Philosophy on such a mind
E'er deign'd to bend her chastely-awful eyes:
But Passion raves itself to rest, or flies;
And Vice, that digs her own voluptuous tomb,
Had buried long his hopes, no more to rise:
Pleasure's pall'd victim! life-abhorring gloom
Wrote on his faded brow curst Cain's unresting doom.

LXXXIV.

Still he beheld, nor mingled with the throng;
But view'd them not with misanthropic hate:
Fain would he now have join'd the dance, the song;
But who may smile that sinks beneath his fate?
Nought that he saw his sadness could abate:
Yet once he struggled 'gainst the demon's sway,
And as in Beauty's bower he pensive sate,
Pour'd forth this unpremeditated lay,
To charms as fair as those that soothed his happier day.

TO INEZ.

1.

Nay, smile not at my sullen brow;
Alas! I cannot smile again:
Yet Heaven avert that ever thou
Shouldst weep, and haply weep in vain.

2.

And dost thou ask, what secret woe
I bear, corroding joy and youth?
And wilt thou vainly seek to know
A pang, ev'n thou must fail to soothe?

3.

It is not love, it is not hate,
Nor low Ambition's honours lost,
That bids me loathe my present state,
And fly from all I prized the most:

4.

It is that weariness which springs
From all I meet, or hear, or see:
To me no pleasure Beauty brings:
Thine eyes have scarce a charm for me.

5.

It is that settled, ceaseless gloom
The fabled Hebrew wanderer bore;
That will not look beyond the tomb,
But cannot hope for rest before.

6.

What Exile from himself can flee?
To zones, though more and more remote,
Still, still pursues, where'er I be,
The blight of life—the demon Thought.

7.

Yet others rapt in pleasure seem,
And taste of all that I forsake;
Oh! may they still of transport dream,
And ne'er, at least like me, awake!

8.

Through many a clime 't is mine to go,
With many a retrospection curst;
And all my solace is to know,
Whate'er betides, I've known the worst.

9.

What is that worst? Nay do not ask—
In pity from the search forbear:
Smile on—nor venture to unmask
Man's heart, and view the Hell that 's there.

---

* In place of this song, which was written at Athens, January 23 1810, and which contains, as Moore says, "some of the dreariest touches of sadness that ever Byron's pen let fall," we find, in the first draught of the Canto, the following:—

1.

Oh never talk again to me
Of northern climes and British ladies;
It has not been your lot to see,
Like me, the lovely girl of Cadiz.
Although her eye be not of blue,
Nor fair her locks, like English lasses,
How far its own expressive hue
The languid azure eye surpasses!

2.

Prometheus-like, from heaven she stole
The fire, that through those silken lashes
In darkest glances seems to roll,
From eyes that cannot hide their flashes:
And as along her bosom steal
In lengthen'd flow her raven tresses,
You 'd swear each clustering lock could feel,
And curl'd to give her neck caresses.

3.

Our English maids are long in woo,
And frigid even in possession;
And if their charms be fair to view,
Their lips are slow at Love's confession:
But, born beneath a brighter sun,
For love ordain'd the Spanish maid is:
And who,—when fondly, fairly won,—
Enchants you like the girl of Cadiz?

4.

The Spanish maid is no coquette,
Nor joys to see a lover tremble,
And if she love, or if she hate,
Alike she knows not to dissemble.
Her heart can ne'er be bought or sold—
However it beats, it beats sincerely;
And, though it will not bend to gold,
'T will love you long and love you dearly.

5.

The Spanish girl that meets your love
Ne'er taunts you with a mock denial,
For every thought is bent to prove
Her passion in the hour of trial.
When thronging foemen menace Spain,
She dares the deed and shares the danger;
And should her lover press the plain,
She hurls the spear, her love's avenger.

6.

And when, beneath the evening star,
She mingles in the gay bolero,
Or sings to her attuned guitar
Of Christian knight or Moorish hero,
Or counts her beads with fairy hand
Beneath the twinkling rays of Hesper,
Or joins devotion's choral band,
To chaunt the sweet and hallow'd vesper;—

7.

In vain her charms the heart must move
Of all who venture to behold her;
Then let not maids less fair reprove
Because her bosom is not colder:
Through many a clime 't is mine to roam,
Where many a soft and melting maid is,
But none abroad, and few at home,
May match the dark-eyed girl of Cadiz.

LXXXV.

Adieu, fair Cadiz! yea, a long adieu!
Who may forget how well thy walls have stood?
When all were changing thou alone wert true,
First to be free and last to be subdued:
And if amidst a scene, a shock so rude,
Some native blood was seen thy streets to dye,
A traitor only fell beneath the feud:[1]
Here all were noble, save Nobility;
None bugg'd a conqueror's chain, save fallen Chivalry!

LXXXVI.

Such be the sons of Spain, and strange her fate!
They fight for freedom who were never free,
A kingless people for a nerveless state;
Her vassals combat when their chieftains flee,
True to the veriest slaves of Treachery;
Fond of a land which gave them nought but life,
Pride points the path that leads to liberty;
Back to the struggle, baffled in the strife,
War, war is still the cry, "War even to the knife!"[2]

LXXXVII.

Ye, who would more of Spain and Spaniards know,
Go, read whate'er is writ of bloodiest strife:
Whate'er keen Vengeance urged on foreign foe
Can act, is acting there against man's life:
From flashing scimitar to secret knife,
War mouldeth there each weapon to his need—
So may he guard the sister and the wife,
So may he make each curst oppressor bleed,
So may such foes deserve the most remorseless deed![3]

LXXXVIII.

Flows there a tear of pity for the dead?
Look o'er the ravage of the reeking plain;
Look on the hands with female slaughter red;
Then to the dogs resign the unburied slain,
Then to the vulture let each corse remain;
Albeit unworthy of the prey-bird's maw,
Let their bleach'd bones, and blood's unbleaching stain,
Long mark the battle-field with hideous awe:
Thus only may our sons conceive the scenes we saw!

LXXXIX.

Nor yet, alas! the dreadful work is done;
Fresh legions pour adown the Pyrenees:
It deepens still, the work is scarce begun,
Nor mortal eye the distant end foresees.
Fall'n nations gaze on Spain; if freed, she frees
More than her fell Pizarros once enchain'd:
Strange retribution! now Columbia's ease
Repairs the wrongs that Quito's sons sustain'd,
While o'er the parent clime prowls Murder unrestrain'd.

XC.

Not all the blood at Talavera shed,
Not all the marvels of Barossa's fight,
Not Albuera lavish of the dead,
Have won for Spain her well-asserted right.
When shall her Olive-Branch be free from blight?
When shall she breathe her from the hinshing toil?
How many a doubtful day shall sink in night,
Ere the Frank robber turn him from his spoil,
And Freedom's stranger-tree grow native of the soil!

XCI.

And thou, my friend![4]—since unavailing woe
Bursts from my heart, and mingles with the strain—
Had the sword laid thee with the mighty low,
Pride might forbid e'en Friendship to complain:
But thus unlaurel'd to descend in vain,
By all forgotten, save the lonely breast,

---

[1] Alluding to the conduct and death of Solano, the governor of Cadiz, in May, 1809.

[2] "War to the knife." Palafox's answer to the French general at the siege of Saragoza. [In his proclamations, also, he stated, that, should the French commit any robberies, devastations, and murders, no quarter should be given them. The dogs by whom he was beset, he said, scarcely left him time to clean his sword from their blood, but they still found their grave at Saragoza. All his addresses were in the same spirit. "His language," says Mr. Southey, "had the high tone, and something of the inflation of Spanish romance, suiting the character of those to whom it was directed." *See History of the Peninsular War*, vol. iii. p. 152. —E.]

[3] The canto, in the original MS., closes with the following stanzas:—

Ye, who would more of Spain and Spaniards know,
Sights, Saints, Antiques, Arts, Anecdotes, and War,
Go! hie ye hence to Paternoster-row—
Are they not written in the Book of Carr,[*]
Green Erin's knight and Europe's wandering star?
Then listen, Reader, to the Man of Ink,
Hear what he did, and sought, and wrote afar;
All these are coop'd within one Quarto's brink,
This borrow, steal—don't buy,—and tell us what you think.

There may you read, with spectacles on eyes,
How many Wellesleys did embark for Spain,

As if therein they meant to colonise;
How many troops y-cross'd the laughing main,
That never beheld the said return again:
How many buildings are in such a place,
How many leagues from this to yonder plain,
How many relics each cathedral grace,
And where Giralda stands on her gigantic base.

There may you read (Oh, Phœbus, save Sir John,
That these my words prophetic may not err!)
All that was said, or sung, or lost, or won,
By vaunting Wellesley or by blundering Frere,
He that wrote half the "Needy Knife-Grinder."[**]
Thus poesy the way to grandeur paves—
Who would not such diplomatists prefer?
But cease, my Muse, thy speed some respite craves,
Leave legates to their house, and armies to their graves.

Yet here a — mention may be made,
Who for the Junta modell'd sapient laws,
Taught them to govern ere they were obey'd:
Cortes, fit teacher to command, because
His soul Socratic as Xantippe awes:
Blest with a dame to Virtue's bosom hurst,—
With her let silent admiration pause!—
True to her second husband and her first:
On such unshaken fame let Satire do its worst.

[*] Porphyry said, that the prophecies of Daniel were written after their completion, and such may be my fate here; but it requires no second sight to foretell a tome: the first glimpse of the knight was enough. [We have already stated (*ante*, p. 72), that Lord Byron had met Sir John Carr at Cadiz, and implored "not to be put down in black and white."—E.]

[4] The Honourable John Wingfield, of the Guards, who died of a fever at Coimbra. I had known him ten years, the better half of his life, and the happiest part of mine. In the short space of one month, I have lost *her* who gave me being, and most of those who

[**] [The "Needy Knife-grinder," in the Anti-Jacobin, was a joint production of Frere and Canning.—E.]

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And mix unbleeding with the boasted slain,
While Glory crowns so many a meaner crest!
What hadst thou done to sink so peacefully to rest?

XCII.

Oh, known the earliest, and esteem'd the most!
Dear to a heart where nought was left so dear!
Though to my hopeless days for ever lost,
In dreams deny me not to see thee here!
And Morn in secret shall renew the tear
Of Consciousness awaking to her woes,
And Fancy hover o'er thy bloodless bier,
Till my frail frame return to whence it rose,
And mourn'd and mourner lie united in repose.

XCIII.

Here is one fytte of Harold's pilgrimage;
Ye who of him may further seek to know,
Shall find some tidings in a future page,
If he that rhymeth now may scribble moe.
Is this too much? stern Critic! say not so:
Patience! and ye shall hear what he beheld
In other lands, where he was doom'd to go:
Lands that contain the monuments of Eld,
Ere Greece and Grecian arts by barbarous hands were quell'd.

CHILDE HAROLD'S PILGRIMAGE.

CANTO THE SECOND.

I.

Come, blue-eyed maid of heaven!—but thou, alas!
Didst never yet one mortal song inspire—
Goddess of Wisdom! here thy temple was,
And is, despite of war and wasting fire,[1]
And years, that bade thy worship to expire;
But worse than steel, and flame, and ages slow,
Is the dread sceptre and dominion dire
Of men who never felt the sacred glow
That thoughts of thee and thine on polish'd breasts bestow.

II.

Ancient of days! august Athens![2] where,
Where are thy men of might? thy grand in soul?
Gone—glimmering through the dreams of things that were:
First in the race that led to Glory's goal,
They won, and pass'd away—is this the whole?
A schoolboy's tale, the wonder of an hour!
The warrior's weapon and the sophist's stole
Are sought in vain, and o'er each mouldering tower,
Dim with the mist of years, gray flits the shade of power.

III.

Son of the morning, rise! approach you here!
Come—but molest not yon defenceless urn:
Look on this spot—a nation's sepulchre!
Abode of gods, whose shrines no longer burn.
Even gods must yield—religions take their turn:
'T was Jove's—'t is Mahomet's—and other creeds
Will rise with other years, till man shall learn
Vainly his incense soars, his victim bleeds;
Poor child of Doubt and Death, whose hope is built on reeds.[3]

---

had made that being tolerable. To me the lines of Young are no fiction:—

> "Insatiate archer! could not one suffice?
> Thy shaft flew thrice, and thrice my peace was slain,
> And thrice ere thrice you moon had fill'd her horn."

I should have ventured a verse to the memory of the late Charles Skinner Matthews, Fellow of Downing College, Cambridge, were he not too much above all praise of mine. His powers of mind, shown in the attainment of greater honours, against the ablest candidates, than those of any graduate on record at Cambridge, have sufficiently established his fame on the spot where it was acquired; while his softer qualities live in the recollection of friends who loved him too well to envy his superiority.—[This and the following stanza were added in August, 1841. For an account of young Wingfield, see *ante*, p. 35. Matthews was the son of the late John Matthews, Esq. (the representative of Herefordshire in the parliament of 1802-6), and brother of the author of "The Diary of an Invalid," also untimely snatched away.—E.]

[1] Part of the Acropolis was destroyed by the explosion of a magazine during the Venetian siege.—[On the highest part of Lycabettus, as Chandler was informed by an eye-witness, the Venetians, in 1687, placed four mortars and six pieces of cannon, when they battered the Acropolis. One of the bombs was fatal to some of the sculpture on the west front of the Parthenon. 'In 1667,' says Mr. Hobhouse, "every antiquity of which there is now any trace in the Acropolis was in a tolerable state of preservation. This great temple might, at that period, be called entire;—having been previously a Christian church, it was then a mosque, the most beautiful in the world. The portion yet standing, cannot fail to fill the mind of the most indifferent spectator with sentiments of astonishment and awe; and the same reflections arise upon the sight even of the enormous masses of marble ruins which are spread upon the area of the temple."—E.]

[2] We can all feel, or imagine, the regret with which the ruins of cities, once the capitals of empires, are beheld: the reflections suggested by such objects are too trite to require recapitulation. But never did the littleness of man, and the vanity of his very best virtues, of patriotism to exalt, and of valour to defend his country, appear more conspicuous than in the record of what Athens was, and the certainty of what she now is. This theatre of contention between mighty factions, of the struggles of orators, the exaltation and deposition of tyrants, the triumph and punishment of generals, is now become a scene of petty intrigue and perpetual disturbance, between the bickering agents of certain British nobility and gentry. "The wild foxes, the owls, and serpents in the ruins of Babylon," were surely less degrading than such inhabitants. The Turks have the plea of conquest for their tyranny, and the Greeks have only suffered the fortune of war, incidental to the bravest; but how are the mighty fallen, when two painters contest the privilege of plundering the Parthenon, and triumph in turn, according to the tenor of each succeeding firman!. Sylla could but punish, Philip subdue, and Xerxes burn Athens: but it remained for the paltry antiquarian, and his despicable agents, to render her contemptible as himself and his pursuits. The Parthenon, before its destruction in part, by fire during the Venetian siege, had been a temple, a church, and a mosque. In each point of view it is an object of regard: it changed its worshippers; but still it was a place of worship thrice sacred to devotion: its violation is a triple sacrilege. But—

> "Man, proud man,
> Drest in a little brief authority,
> Plays such fantastic tricks before high heaven
> As make the angels weep."

[3] [In the original MS. we find the following note to this stanza, which had been prepared for publication, but was afterwards withdrawn, "from a fear," says the poet, "that it might be con-

IV.

Bound to the earth, he lifts his eyes to heaven—
Is 't not enough, unhappy thing! to know
Thou art? Is this a boon so kindly given,
That being, thou wouldst be again, and go,
Thou know'st not, reck'st not to what region, so
On earth no more, but mingled with the skies?
Still wilt thou dream on future joy and woe?
Regard and weigh yon dust before it flies:
That little urn saith more than thousand homilies.

V.

Or burst the vanish'd Hero's lofty mound;
Far on the solitary shore he sleeps:[1]
He fell, and falling nations mourn'd around;
But now not one of saddening thousands weeps,
Nor warlike-worshipper his vigil keeps
Where demi-gods appear'd, as records tell.
Remove yon skull from out the scatter'd heaps:
Is that a temple where a God may dwell?
Why even the worm at last disdains her shatter'd cell!

VI.

Look on its broken arch, its ruin'd wall,
Its chambers desolate, and portals foul:
Yes, this was once Ambition's airy hall,
The dome of Thought, the palace of the Soul.
Behold, through each lack-lustre, eyeless hole,
The gay recess of Wisdom and of Wit
And Passion's host, that never brook'd control:
Can all saint, sage, or sophist ever writ,
People this lonely tower, this tenement refit?

VII.

Well didst thou speak, Athena's wisest son!
"All that we know is, nothing can be known."
Why should we shrink from what we cannot shun?
Each hath his pang, but feeble sufferers groan
With brain-born dreams of evil all their own.
Pursue what Chance or Fate proclaimeth best;
Peace waits us on the shores of Acheron:
There no forced banquet claims the sated guest,
But Silence spreads the couch of ever-welcome rest.

VIII.

Yet if, as holiest men have deem'd, there be
A land of souls beyond that sable shore,
To shame the doctrine of the Sadducee
And sophists, madly vain of dubious lore;
How sweet it were in concert to adore
With those who made our mortal labours light!
To hear each voice we fear'd to hear no more!
Behold each mighty shade reveal'd to sight,
The Bactrian, Samian sage, and all who taught the right![2]

IX.

There, thou!—whose love and life together fled,
Have left me here to love and live in vain—
Twined with my heart, and can I deem thee dead
When busy Memory flashes on my brain?
Well—I will dream that we may meet again,
And woo the vision to my vacant breast:
If aught of young Remembrance then remain,
Be as it may Futurity's behest,
For me 't were bliss enough to know thy spirit blest![3]

X.

Here let me sit upon this massy stone,[4]
The marble column's yet unshaken base;
Here, son of Saturn! was thy fav'rite throne:
Mightiest of many such! Hence let me trace
The latent grandeur of thy dwelling-place.
It may not be: nor ev'n can Fancy's eye
Restore what Time hath labour'd to deface.
Yet these proud pillars claim no passing sigh;
Unmoved the Moslem sits, the light Greek carols by.

---

sidered rather as an attack, than a defence of religion:"—"In this age of bigotry, when the puritan and priest have changed places, and the wretched Catholic is visited with the 'sins of his fathers,' even unto generations far beyond the pale of the commandment, the cast of opinion in these stanzas will, doubtless, meet with many a contemptuous anathema. But let it be remembered, that the spirit they breathe is desponding, not sneering, scepticism; that he who has seen the Greek and Moslem superstitions contending for mastery over the former shrines of Polytheism—who has left in his own, 'Pharisees, thanking God that they are not like publicans and sinners,' and Spaniards in theirs, abhorring the heretics, who have holpen them in their need,—will be not a little bewildered, and begin to think, that as only one of them can be right, they may, most of them, be wrong. With regard to morals, and the effect of religion on mankind, it appears, from all historical testimony, to have had less effect in making them love their neighbours, than inducing that cordial Christian abhorrence between sectaries and schismatics. The Turks and Quakers are the most tolerant: if an infidel pays his haratch to the former, he may pray how, when, and where he pleases; and the mild tenets, and devout demeanour of the latter, make their lives the truest commentary on the Sermon on the Mount."—E.]

[1] It was not always the custom of the Greeks to burn their dead; the greater Ajax, in particular, was interred entire. Almost all the chiefs became gods after their decease; and he was indeed neglected, who had not annual games near his tomb, or festivals in honour of his memory by his countrymen, as Achilles, Brasidas, etc., and at last even Antinous, whose death was as heroic as his life was infamous.

[2] [In the original MS., for this magnificent stanza, we find what follows:—

"Frown not upon me, churlish Priest! that I
Look not for life, where life may never be;
I am no sneerer at thy phantasy;
Thou pittest me,—alas! I envy thee,
Thou bold discoverer in an unknown sea,
Of happy isles and happier tenants there;
I ask thee not to prove a Sadducee;
Still dream of Paradise, thou know'st not where,
But love'st too well to bid thine erring brother share."—E.]

[3] [Lord Byron wrote this stanza at Newstead, in October, 1811, on hearing of the death of his Cambridge friend, young Eddlestone. See *ante*, p. 25.]

[4] ["The thought and the expression," says Professor Clarke, in a letter to the poet, "are here so truly Petrarch's, that I would ask you whether you ever read,—

'Poi quando 'l vero sgombra
Quel dolce errore pur lì medesmo assido,
Me freddo, pietra morta in pietra viva;
In guisa d' uom che pensi e piange e scriva:'

"Thus rendered by Wilmot,—

'But when rude truth destroys
The loved illusion of the dreamed sweets,
I sit me down on the cold rugged stone,
Less cold, less dead than I, and think and weep alone.'"—E.]

XI.

But who, of all the plunderers of yon fane
On high, where Pallas linger'd, loth to flee
The latest relic of her ancient reign;
The last, the worst, dull spoiler, who was he?
Blush, Caledonia! such thy son could be!
England! I joy no child he was of thine:
Thy free-born men should spare what once was free;
Yet they could violate each saddening shrine,
And bear these altars o'er the long-reluctant brine.[1]

XII.

But most the modern Pict's ignoble boast,
To rive what Goth, and Turk, and Time hath spared:[2]
Cold as the crags upon his native coast,
His mind as barren and his heart as hard,
Is he whose head conceived, whose hand prepared,
Aught to displace Athena's poor remains:
Her sons, too weak the sacred shrine to guard,
Yet felt some portion of their mother's pains,[3]
And never knew, till then, the weight of Despot's chains.

XIII.

What! shall it e'er be said by British tongue,
Albion was happy in Athena's tears?
Though in thy name the slaves her bosom wrung,
Tell not the deed to blushing Europe's ears;
The ocean queen, the free Britannia, bears
The last poor plunder from a bleeding land:
Yes, she, whose gen'rous aid her name endears,
Tore down those remnants with a harpy's hand,
Which envious Eld forbore, and tyrants left to stand.[4]

XIV.

Where was thine Ægis, Pallas! that appall'd
Stern Alaric and Havoc on their way?[5]
Where Peleus' son? whom Hell in vain enthrall'd,
His shade from Hades upon that dread day
Bursting to light in terrible array!
What! could not Pluto spare the chief once more,
To scare a second robber from his prey?
Idly he wander'd on the Stygian shore,
Nor now preserved the walls he loved to shield before.

XV.

Cold is the heart, fair Greece! that looks on thee,
Nor feels as lovers o'er the dust they loved;
Dull is the eye that will not weep to see
Thy walls defaced, thy mouldering shrines removed
By British hands, which it had best behoved
To guard those relics ne'er to be restored.
Curst be the hour when from their isle they roved,
And once again thy hapless bosom gored,
And snatch'd thy shrinking Gods to northern climes abhorr'd![6]

XVI.

But where is Harold? Shall I then forget
To urge the gloomy wanderer o'er the wave?
Little reck'd he of all that men regret;
No loved-one now in feign'd lament could rave;
No friend the parting hand extended gave,
Ere the cold stranger pass'd to other climes:
Hard is his heart whom charms may not enslave;
But Harold felt not as in other times,
And left without a sigh the land of war and crimes.

XVII.

He that has sail'd upon the dark blue sea
Has view'd at times, I ween, a full fair sight;
When the fresh breeze is fair as breeze may be,
The white sail set, the gallant frigate tight;
Masts, spires, and strand retiring to the right,
The glorious main expanding o'er the bow,
The convoy spread like wild swans in their flight,
The dullest sailer wearing bravely now,
So gaily curl the waves before each dashing prow.

XVIII.

And oh, the little warlike world within!
The well-reeved guns, the netted canopy,[6]
The hoarse command, the busy humming din,
When, at a word, the tops are manned on high:
Hark, to the Boatswain's call, the cheering cry!
While through the seaman's hand the tackle glides;
Or schoolboy Midshipman that, standing by,
Strains his shrill pipe as good or ill betides,
And well the docile crew that skilful urchin guides.

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[1] The temple of Jupiter Olympius, of which sixteen columns, entirely of marble, yet survive: originally there were one hundred and fifty. These columns, however, are by many supposed to have belonged to the Pantheon.

[2] See Appendix to this Canto [A], for a note too long to be placed here.

[3] I cannot resist availing myself of the permission of my friend Dr. Clarke, whose name requires no comment with the public, but whose sanction will add tenfold weight to my testimony, to insert the following extract from a very obliging letter of his to me, as a note to the above lines:—"When the last of the Metopes was taken from the Parthenon, and, in moving of it, great part of the superstructure with one of the triglyphs was thrown down by the workmen whom Lord Elgin employed, the Disdar, who beheld the mischief done to the building, took his pipe from his mouth, dropped a tear, and, in a supplicating tone of voice, said to Lusieri, Τόσο!—I was present." The Disdar alluded to was the father of the present Disdar.

[4] [After stanza xiii. the original MS. has the following:—

"Come, then, ye classic Thames of each degree,
Dark Hamilton and sullen Aberdeen,
Come, pilfer all the Pilgrim loves to see,
All that yet consecrates the fading scene:
Oh! better were it ye had never been,
Nor ye, nor Elgin, nor that lesser wight,
The victim sad of vase-collecting spleen,
House-furnisher whilst, one Thomas hight,
Than ye should bear one stone from wrong'd Athena's site.

Or will the gentle Dilettanti crew
Now delegate the task to digging Gell,
That mighty limner of a bird's eye view?
How like to Nature let his volumes tell;
Who can with him the folio's limits swell
With all the Author saw, or said he saw?
Who can topographise or delve so well?
No boaster he, nor impudent and raw,
His pencil, pen, and shade, alike without a flaw."—E.]

[5] According to Zosimus, Minerva and Achilles frightened Alaric from the Acropolis; but others relate that the Gothic king was nearly as mischievous as the Scottish peer.—See CHANDLER.

[6] To prevent blocks or splinters from falling on deck during action.

XIX.

White is the glassy deck, without a stain,
Where on the watch the staid lieutenant walks:
Look on that part which sacred doth remain
For the lone chieftain, who majestic stalks,
Silent and fear'd by all—not oft he talks
With aught beneath him, if he would preserve
That strict restraint, which broken, ever balks
Conquest and Fame: but Britons rarely swerve
From law, however stern, which tends their strength to nerve.

XX.

Blow! swiftly blow, thou keel-compelling gale!
Till the broad sun withdraws his lessening ray;
Then must the pennant-bearer slacken sail,
That lagging barks may make their lazy way.
Ah! grievance sore, and listless dull delay,
To waste on sluggish hulks the sweetest breeze!
What leagues are lost, before the dawn of day,
Thus loitering pensive on the willing seas,
The flapping sail haul'd down to halt for logs like these!

XXI.

The moon is up; by Heaven, a lovely eve!
Long streams of light o'er dancing waves expand;
Now lads on shore may sigh, and maids believe:
Such be our fate when we return to land!
Meantime some rude Arion's restless hand
Wakes the brisk harmony that sailors love;
A circle there of merry listeners stand,
Or to some well-known measure featly move,
Thoughtless, as if on shore they still were free to rove.

XXII.

Through Calpe's straits survey the steepy shore;
Europe and Afric on each other gaze!
Lands of the dark-eyed Maid and dusky Moor
Alike beheld beneath pale Hecate's blaze:
How softly on the Spanish shore she plays,
Disclosing rock, and slope, and forest brown,
Distinct, though darkening with her waning phase,
But Mauritania's giant-shadows frown,
From mountain-cliff to coast descending sombre down.

XXIII.

'T is night, when Meditation bids us feel
We once have loved, though love is at an end:
The heart, lone mourner of its baffled zeal,
Though friendless now, will dream it had a friend.
Who with the weight of years would wish to bend,
When Youth itself survives young Love and Joy?
Alas! when mingling souls forget to blend,
Death hath but little left him to destroy?
Ah! happy years! once more who would not be a boy?

XXIV.

Thus bending o'er the vessel's laving side,
To gaze on Dian's wave-reflected sphere,
The soul forgets her schemes of Hope and Pride,
And flies unconscious o'er each backward year.
None are so desolate but something dear,
Dearer than self, possesses or possess'd
A thought, and claims the homage of a tear;
A flashing pang! of which the weary breast
Would still, albeit in vain, the heavy heart divest.

XXV.

To sit on rocks, to muse o'er flood and fell,
To slowly trace the forest's shady scene,
Where things that own not man's dominion dwell,
And mortal foot hath ne'er or rarely been;
To climb the trackless mountain all unseen,
With the wild flock that never needs a fold;
Alone o'er steeps and foaming falls to lean;
This is not solitude; 't is but to hold
Converse with Nature's charms, and view her stores unroll'd.

XXVI.

But 'midst the crowd, the hum, the shock of men,
To hear, to see, to feel, and to possess,
And roam along, the world's tired denizen,
With none who bless us, none whom we can bless;
Minions of splendour shrinking from distress!
None that, with kindred consciousness endued,
If we were not, would seem to smile the less
Of all that flatter'd, follow'd, sought, and sued;
This is to be alone; this, this is solitude!

XXVII.

More blest the life of godly eremite,
Such as on lonely Athos may be seen,[1]
Watching at eve upon the giant height,
Which looks o'er waves so blue, skies so serene,
That he who there at such an hour hath been
Will wistful linger on that hallow'd spot;
Then slowly tear him from the witching scene,
Sigh forth one wish that such had been his lot,
Then turn to hate a world he had almost forgot.

XXVIII.

Pass we the long, unvarying course, the track
Oft trod, that never leaves a trace behind;
Pass we the calm, the gale, the change, the tack,
And each well-known caprice of wave and wind;
Pass we the joys and sorrows sailors find,
Coop'd in their winged sea-girt citadel;
The foul, the fair, the contrary, the kind,
As breezes rise and fall and billows swell,
Till on some jocund morn—lo, land! and all is well.

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[1] [One of Lord Byron's chief delights was, as he himself states in one of his journals, after bathing in some retired spot, to seat himself on a high rock above the sea, and there remain for hours, gazing upon the sky and the waters. "He led the life," says Sir Egerton Brydges, "as he wrote the strains, of a true poet. He could sleep, and very frequently did sleep, wrapped up in his rough great coat, on the hard boards of a deck, while the winds and the waves were roaring round him on every side, and could subsist on a crust and a glass of water. It would be difficult to persuade me, that he who is a coxcomb in his manners, and artificial in his habits of life, could write good poetry."—E.]

XXIX.

But not in silence pass Calypso's isles,[1]
The sister tenants of the middle deep;
There for the weary still a haven smiles,
Though the fair goddess long hath ceased to weep,
And o'er her cliffs a fruitless watch to keep
For him who dared prefer a mortal bride:
Here, too, his boy essay'd the dreadful leap
Stern Mentor urged from high to yonder tide;
While thus of both bereft, the nymph-queen doubly sighed.

XXX.

Her reign is past, her gentle glories gone:
But trust not this; too easy youth, beware!
A mortal sovereign holds her dangerous throne,
And thou may'st find a new Calypso there.
Sweet Florence! could another ever share
This wayward, loveless heart, it would be thine:
But, check'd by every tie, I may not dare
To cast a worthless offering at thy shrine,
Nor ask so dear a breast to feel one pang for mine.

XXXI.

Thus Harold deem'd, as on that lady's eye
He look'd, and met its beam without a thought,
Save Admiration glancing harmless by:
Love kept aloof, albeit not far remote,
Who knew his votary often lost and caught,
But knew him as his worshipper no more,
And ne'er again the boy his bosom sought:
Since now he vainly urged him to adore,
Well deem'd the little God his ancient sway was o'er.

XXXII.

Fair Florence[2] found, in sooth with some amaze,
One who, 't was said, still sigh'd to all he saw,
Withstand, unmoved, the lustre of her gaze,
Which others hail'd with real or mimic awe,
Their hope, their doom, their punishment, their law;
All that gay Beauty from her bondsmen claims:
And much she marvell'd that a youth so raw
Nor felt, nor feign'd at least, the oft-told flames,
Which, though sometimes they frown, yet rarely anger dames.

XXXIII.

Little knew she that seeming marble heart,
Now mask'd in silence or withheld by pride,
Was not unskilful in the spoiler's art,[3]
And spread its snares licentious far and wide;
Nor from the base pursuit had turn'd aside,
As long as aught was worthy to pursue:
But Harold on such arts no more relied;
And had he doted on those eyes so blue,
Yet never would he join the lovers' whining crew.

XXXIV.

Not much he cares, I ween, of woman's breast,
Who thinks that wanton thing is won by sighs;
What careth she for hearts when once possess'd?
Do proper homage to thine idol's eyes;
But not too humbly, or she will despise
Thee and thy suit, though told in moving tropes:
Disguise ev'n tenderness, if thou art wise,
Brisk Confidence still best with woman copes;
Pique her and soothe in turn; soon Passion crowns thy hopes.

XXXV.

'T is an old lesson; Time approves it true,
And those who know it best, deplore it most;
When all is won that all desire to woo,
The paltry prize is hardly worth the cost:
Youth wasted, minds degraded, honour lost,
These are thy fruits, successful Passion! these!
If, kindly cruel, early Hope is crost,
Still to the last it rankles, a disease,
Not to be cured when Love itself forgets to please.

XXXVI.

Away! nor let me loiter in my song,
For we have many a mountain-path to tread,
And many a varied shore to sail along,
By pensive Sadness, not by Fiction, led—
Climes, fair withal as ever mortal head
Imagined in its little schemes of thought;
Or e'er in new Utopias were read,
To teach man what he might be, or he ought;
If that corrupted thing could ever such be taught.

XXXVII.

Dear Nature is the kindest mother still,
Though alway changing, in her aspect mild;
From her bare bosom let me take my fill,
Her never-wean'd, though not her favour'd child.
Oh! she is fairest in her features wild,
Where nothing polish'd dares pollute her path:
To me by day or night she ever smiled,
Though I have mark'd her when none other hath,
And sought her more and more, and loved her best in wrath.

XXXVIII.

Land of Albania! where Iskander rose,
Theme of the young, and beacon of the wise,
And he his namesake, whose oft-baffled foes
Shrunk from his deeds of chivalrous emprize:
Land of Albania![4] let me bend mine eyes

[1] Goza is said to have been the island of Calypso.

[2] [For an account of this accomplished but eccentric lady, whose acquaintance the poet formed at Malta, see *ante*, p. 78. "In one so imaginative as Lord Byron, who, while he infused so much of his life into his poetry, mingled also not a little of poetry with his life, it is difficult," says Moore, "in unravelling the texture of his feelings, to distinguish at all times between the fanciful and the real. His description *here*, for instance, of the unmoved and 'loveless heart,' with which he contemplated even the charms of this attractive person, is wholly at variance with the statements in many of his letters; and, above all, with one of the most graceful of his lesser poems, addressed to this same lady, during a thunder-storm on his road to Zitza."—E.]

[3] [Against this line it is sufficient to set the poet's own declaration, in 1821, already quoted, p. 57.—"I am not a Joseph, nor a Scipio, but I can safely affirm; that I never in my life seduced any woman."—E.]

[4] See Appendix to this Canto, Note [B].

On thee, thou rugged nurse of savage men!
The cross descends, thy minarets arise,
And the pale crescent sparkles in the glen,
Through many a cypress grove within each city's ken.

XXXIX.

Childe Harold sail'd, and pass'd the barren spot
Where sad Penelope o'erlook'd the wave;[1]
And onward view'd the mount, not yet forgot,
The lover's refuge, and the Lesbian's grave.
Dark Sappho! could not verse immortal save
That breast, imbued with such immortal fire?
Could she not live who life eternal gave?
If life eternal may await the lyre,
That only heaven to which Earth's children may aspire.

XL.

'T was on a Grecian autumn's gentle eve
Childe Harold hail'd Leucadia's cape afar;[2]
A spot he longed to see, nor cared to leave:
Oft did he mark the scenes of vanish'd war,
Actium, Lepanto, fatal Trafalgar;[3]
Mark them unmoved, for he would not delight
(Born beneath some remote inglorious star)
In themes of bloody fray, or gallant fight,
But loathed the bravo's trade, and laughed at martial [wight.

XLI.

But when he saw the evening star above
Leucadia's far-projecting rock of woe,
And hail'd the last resort of fruitless love,
He felt, or deem'd he felt, no common glow:
And as the stately vessel glided slow
Beneath the shadow of that ancient mount,
He watch'd the billows' melancholy flow,
And, sunk albeit in thought as he was wont,
More placid seem'd his eye, and smooth his pallid front.

XLII.

Morn dawns; and with it stern Albania's hills,
Dark Suli's rocks, and Pindus' inland peak,
Robed half in mist, bedew'd with snowy rills,
Array'd in many a dun and purple streak,
Arise; and, as the clouds along them break,
Disclose the dwelling of the mountaineer:
Here roams the wolf, the eagle whets his beak,
Birds, beasts of prey, and wilder men appear,
And gathering storms around convulse the closing [year.

XLIII.

Now Harold felt himself at length alone,
And bade to Christian tongues a long adieu;
Now he adventured on a shore unknown,
Which all admire, but many dread to view:
His breast was arm'd 'gainst fate, his wants were [few;
Peril he sought not, but ne'er shrank to meet:
The scene was savage, but the scene was new;
This made the ceaseless toil of travel sweet,
Beat back keen winter's blast, and welcomed summer's heat.

XLIV.

Here the red cross, for still the cross is here,
Though sadly scoff'd at by the circumcised,
Forgets that pride to pamper'd priesthood dear;
Churchman and votary alike despised.
Foul Superstition! howsoe'er disguised,
Idol, saint, virgin, prophet, crescent, cross,
For whatsoever symbol thou art prized,
Thou sacerdotal gain, but general loss!
Who from true worship's gold can separate thy dross?

XLV.

Ambracia's gulf behold, where once was lost
A world for woman, lovely, harmless thing!
In yonder rippling bay, their naval host
Did many a Roman chief and Asian king[4]
To doubtful conflict, certain slaughter bring:
Look where the second Cæsar's trophies rose![5]
Now, like the hands that rear'd them, withering:
Imperial anarchs, doubling human woes!
God! was thy globe ordain'd for such to win and lose?

XLVI.

From the dark barriers of that rugged clime,
Ev'n to the centre of Illyria's vales,
Childe Harold pass'd o'er many a mount sublime,
Through lands scarce noticed in historic tales;
Yet in famed Attica such lovely dales
Are rarely seen; nor can fair Tempe boast
A charm they know not; loved Parnassus fails,
Though classic ground and consecrated most,
To match some spots that lurk within this lowering [coast.

XLVII.

He pass'd bleak Pindus, Acheruria's lake,[6]
And left the primal city of the land,
And onwards did his further journey take

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[1] Ithaca.—["Sept. 24th," says Mr. Hobhouse, "we were in the channel, with Ithaca, then in the hands of the French, to the west of us. We were close to it, and saw a few shrubs on a brown heathy land. Two little towns in the hills, scattered amongst trees, and a windmill or two, with a tower on the heights. That Ithaca was not very strongly garrisoned, you will easily believe, when I tell, that a month afterwards, when the Ionian Islands were invested by a British squadron, it was surrendered into the hands of a sergeant and seven men." For a very curious account of the state of the kingdom of Ulysses in 1815, see Williams's Travels vol. ii. p. 427.]

[2] Leucadia, now Santa Maura. From the promontory (the Lover's Leap) Sappho is said to have thrown herself.

[3] Actium and Trafalgar need no further mention. The battle of Lepanto, equally bloody and considerable, but less known, was fought in the Gulf of Patras. Here the author of Don Quixote lost his left hand.

[4] It is said, that, on the day previous to the battle of Actium, Antony had thirteen kings at his levee.—["To-day" (Nov. 12), "I saw the remains of the town of Actium, near which Antony lost the world, in a small bay, where two frigates could hardly manœuvre: a broken wall is the sole remnant. On another part of the gulf stand the ruins of Nicopolis, built by Augustus, in honour of his victory."—*B. to his Mother*, 1809.]

[5] Nicopolis, whose ruins are most extensive, is at some distance from Actium, where the wall of the Hippodrome survives in a few fragments. These ruins are large masses of brickwork, the bricks of which are joined by interstices of mortar, as large as the bricks themselves, and equally durable.

[6] According to Pouqueville, the lake of Yanina: but Pouqueville is always out.

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To greet Albania's chief,[1] whose dread command
Is lawless law; for with a bloody hand
He sways a nation, turbulent and bold:
Yet here and there some daring mountain-band
Disdain his power, and from their rocky hold
Hurl their defiance far, nor yield, unless to gold.[2]

XLVIII.

Monastic Zitza![3] from thy shady brow,
Thou small, but favour'd spot of holy ground!
Where'er we gaze, around, above, below,
What rainbow tints, what magic charms are found!
Rock, river, forest, mountain, all abound,
And bluest skies that harmonize the whole:
Beneath, the distant torrent's rushing sound
Tells where the volumed cataract doth roll
Between those hanging rocks, that shock yet please the soul.

XLIX.

Amidst the grove that crowns yon tufted hill,
Which, were it not for many a mountain nigh
Rising in lofty ranks, and loftier still,
Might well itself be deem'd of dignity,
The convent's white walls glisten fair on high:
Here dwells the caloyer,[4] nor rude is he,
Nor niggard of his cheer; the passer by
Is welcome still; nor heedless will he flee
From hence, if he delight kind Nature's sheen to see.

L.

Here in the sultriest season let him rest,
Fresh is the green beneath those aged trees;
Here winds of gentlest wing will fan his breast,
From heaven itself he may inhale the breeze:
The plain is far beneath—oh! let him seize
Pure pleasure while he can; the scorching ray
Here pierceth not, impregnate with disease:
Then let his length the loitering pilgrim lay,
And gaze, untired, the morn, the noon, the eve away.

LI.

Dusky and huge, enlarging on the sight,
Nature's volcanic amphitheatre,[5]
Chimæra's alps extend from left to right:
Beneath, a living valley seems to stir;
Flocks play, trees wave, streams flow, the mountain-fir
Nodding above: behold black Acheron![6]
Once consecrated to the sepulchre.
Pluto! if this be hell I look upon,
Close shamed Elysium's gates, my shade shall seek for none.

LII.

Ne city's towers pollute the lovely view;
Unseen is Yanina, though not remote,
Veil'd by the screen of hills: here men are few,
Scanty the hamlet, rare the lonely cot:
But peering down each precipice, the goat
Browseth; and, pensive o'er his scatter'd flock,
The little shepherd, in his white capote,[7]
Doth lean his boyish form along the rock,
Or in his cave awaits the tempest's short-lived shock.

LIII.

Oh! where, Dodona! is thine aged grove,
Prophetic fount, and oracle divine?
What valley echo'd the response of Jove?
What trace remaineth of the Thunderer's shrine?
All, all forgotten—and shall man repine
That his frail bonds to fleeting life are broke?
Cease, fool! the fate of gods may well be thine:
Wouldst thou survive the marble or the oak?
When nations, tongues, and worlds must sink beneath the stroke!

LIV.

Epirus' bounds recede, and mountains fail;
Tired of up-gazing still, the wearied eye
Reposes gladly on as smooth a vale
As ever Spring yclad in grassy die:
Ev'n on a plain no humble beauties lie,
Where some bold river breaks the long expanse,
And woods along the banks are waving high,
Whose shadows in the glassy waters dance,
Or with the moonbeam sleep in midnight's solemn trance.

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[1] The celebrated Ali Pacha. Of this extraordinary man there is an incorrect account in Pouqueville's Travels.—["I left Malta in the Spider brig of war, on the 21st of September, and arrived in eight days at Prevesa. I thence have traversed the interior of the province of Albania, on a visit to the Pacha, as far as Tepaleen, his highness's country palace, where I stayed three days. The name of the Pacha is Ali, and he is considered a man of the first abilities: he governs the whole of Albania (the ancient Illyricum), Epirus, and part of Macedonia."—*B. to his Mother.*]

[2] Five thousand Suliotes, among the rocks and in the castle of Suli, withstood thirty thousand Albanians for eighteen years; the castle at last was taken by bribery. In this contest there were several acts performed not unworthy of the better days of Greece.

[3] The convent and village of Zitza are four hours' journey from Joannina, or Yanina, the capital of the Pachalick. In the valley the river Kalamas (once the Acheron) flows, and, not far from Zitza, forms a fine cataract. The situation is perhaps the finest in Greece, though the approach to Delvinachi and parts of Acarnania and Ætolia may contest the palm. Delphi, Parnassus, and, in Attica, even Cape Colonna and Port Raphti, are very inferior; as also every scene in Ionia, or the Troad: I am almost inclined to add the approach to Constantinople; but, from the different features of the last, a comparison can hardly be made. ["Zitza," says the poet's companion, "is a village inhabited by Greek peasants. Perhaps there is not in the world a more romantic prospect than that which is viewed from the summit of the hill. The foreground is a gentle declivity, terminating on every side in an extensive landscape of green hills and dale, enriched with vineyards, and dotted with frequent flocks."—E.]

[4] The Greek monks are so called.—"We went into the monastery," says Mr. Hobhouse, "after some parley with one of the monks, through a small door plated with iron, on which the marks of violence were very apparent, and which, before the country had been tranquillized under the powerful government of Ali, had been battered in vain by the troops of robbers then, by turns, infesting every district. The prior, a humble, meek-mannered man, entertained us in a warm chamber with grapes, and a pleasant white wine, not trodden out, as he told us, by the feet, but pressed from the grape by the hand; and we were so well pleased with every thing about us, that we agreed to lodge with him on our return from the Vizier."

[5] The Chimariot mountains appear to have been volcanic.

[6] Now called Kalamas.

[7] Albanese cloak.

LV.

The sun had sunk behind vast Tomerit,[1]
And Laos wide and fierce came roaring by;[2]
The shades of wonted night were gathering yet,
When, down the steep banks winding warily,
Childe Harold saw, like meteors in the sky,
The glittering minarets of Tepalen, [nigh,
Whose walls o'erlook the stream; and, drawing
He heard the busy hum of warrior-men [glen:[3]
Swelling the breeze that sigh'd along the lengthening

LVI.

He pass'd the sacred Haram's silent tower,
And, underneath the wide o'erarching gate,
Survey'd the dwelling of this chief of power,
Where all around proclaim'd his high estate.
Amidst no common pomp the despot sate;
While busy preparation shook the court,
Slaves, eunuchs, soldiers, guests, and santons wait;
Within, a palace, and without, a fort:
Here men of every clime appear to make resort.

LVII.

Richly caparison'd, a ready row
Of armed horse, and many a warlike store,
Circled the wide extending court below;
Above, strange groups adorn'd the corridore;
And oft-times, through the area's echoing door,
Some high-capp'd Tartar spurr'd his steed away:
The Turk, the Greek, the Albanian, and the Moor,
Here mingled in their many-hued array, [of day.
While the deep war-drum's sound announced the close

LVIII.

The wild Albanian kirtled to his knee,
With shawl-girt head and ornamented gun,
And gold-embroider'd garments, fair to see:
The crimson-scarfed men of Macedon;
The Delhi with his cap of terror on,
And crooked glaive; the lively, supple Greek;
And swarthy Nubia's mutilated son;
The bearded Turk, that rarely deigns to speak,
Master of all around, too potent to be meek;

LIX.

Are mix'd conspicuous: some recline in groups,
Scanning the motley scene that varies round;
There some grave Moslem to devotion stoops,
And some that smoke, and some that play are found;
Here the Albanian proudly treads the ground;
Half whispering there the Greek is heard to prate;
Hark! from the mosque the nightly solemn sound,
The Muezzin's call doth shake the minaret,
"There is no god but God!—to prayer—lo! God is great!"[4]

LX.

Just at this season Ramazani's fast[5]
Through the long day its penance did maintain:
But when the lingering twilight hour was past,
Revel and feast assumed the rule again:
Now all was bustle, and the menial train
Prepared and spread the plenteous board within;
The vacant gallery now seem'd made in vain,
But from the chambers came the mingling din,
As page and slave anon were passing out and in.

LXI.

Here woman's voice is never heard: apart,
And scarce permitted, guarded, veil'd, to move,
She yields to one her person and her heart,
Tamed to her cage, nor feels a wish to rove:
For, not unhappy in her master's love,
And joyful in a mother's gentlest cares,
Blest cares! all other feelings far above!
Herself more sweetly rears the babe she bears,
Who never quits the breast, no meaner passion shares.

LXII.

In marble-paved pavilion, where a spring
Of living water from the centre rose,

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[1] Anciently Mount Tomarus.

[2] The river Laos was full at the time the author passed it; and, immediately above Tepaleen, was to the eye as wide as the Thames at Westminster; at least in the opinion of the author and his fellow-traveller. In the summer it must be much narrower. It certainly is the finest river in the Levant; neither Achelous, Alpheus, Acheron, Scamander, nor Cayster, approached it in breadth or beauty.

[3] ["Ali Pacha, hearing that an Englishman of rank was in his dominions, left orders, in Yanina, with the commandant, to provide a house, and supply me with every kind of necessary, *gratis*. I rode out on the vizier's horses, and saw the palaces of himself and grandsons. I shall never forget the singular scene on entering Tepaleen, at five in the afternoon (Oct. 11), as the sun was going down. It brought to my mind (with some change of *dress*, however,) Scott's description of Branksome Castle in his Lay, and the feudal system. The Albanians in their dresses (the most magnificent in the world, consisting of a long white kilt, gold-worked cloak, crimson velvet gold-laced jacket and waistcoat, silver-mounted pistols and daggers); the Tartars, with their high caps; the Turks in their vast pelisses and turbans; the soldiers, and black slaves with the horses, the former in groups, in an immense large open gallery in front of the palace, the latter placed in a kind of cloister below it; two hundred steeds ready caparisoned to move in a moment; couriers entering or passing out with despatches; the kettle-drums beating; boys calling the hour from the minaret of the mosque;—altogether, with the singular appearance of the building itself, formed a new and delightful spectacle to a stranger. I was conducted to a very handsome apartment, and my health enquired after by the vizier's secretary, 'à la mode turque.'"—*B. Letters.*—E.]

[4] On our arrival at Tepaleen, we were lodged in the palace. During the night, we were disturbed by the perpetual carousal which seemed to be kept up in the gallery, and by the drum, and the voice of the 'Muezzin,' or chanter, calling the Turks to prayers from the minaret of the mosck attached to the palace. The chanter was a boy, and he sang out his hymn in a sort of loud melancholy recitative. He was a long time repeating the purport of these few words: 'God most high! I bear witness, that there is no god but God, and Mahomet is his prophet: come to prayer; come to the asylum of salvation; great God! there is no god but God!'"—Hobhouse.]

[5] ["We were a little unfortunate in the time we chose for travelling, for it was during the Ramazan, or Turkish Lent, which fell this year in October, and was hailed at the rising of the new moon, on the evening of the 8th, by every demonstration of joy; but although, during this month, the strictest abstinence is observed in the daytime, yet with the setting of the sun the feasting commences; then is the time for paying and receiving visits, and for the amusements of Turkey, puppet-shows, jugglers, dancers, and story-tellers."—Hobhouse.]

Whose bubbling did a genial freshness fling,
And soft voluptuous couches breathed repose,
Ali reclined, a man of war and woes:[1]
Yet in his lineaments ye cannot trace,
While Gentleness her milder radiance throws
Along that aged venerable face, [grace.
The deeds that lurk beneath, and stain him with dis-

LXIII.

It is not that yon hoary lengthening beard
Ill suits the passions which belong to youth;[2]
Love conquers age—so Hafiz hath averr'd,
So sings the Teian, and he sings in sooth—
But crimes that scorn the tender voice of Ruth,
Beseeming all men ill, but most the man
In years, have mark'd him with a tiger's tooth;
Blood follows blood, and, through their mortal span,
In bloodier nets conclude those who with blood began.[3]

LXIV.

'Mid many things most new to ear and eye,
The pilgrim rested here his weary feet,
And gazed around on Moslem luxury,
Till quickly wearied with that spacious seat
Of Wealth and Wantonness, the choice retreat
Of sated Grandeur from the city's noise:
And were it humbler it in sooth were sweet;
But Peace abhorreth artificial joys, [destroys.
And Pleasure, leagued with Pomp, the zest of both

LXV.

Fierce are Albania's children, yet they lack
Not virtues, were those virtues more mature.
Where is the foe that ever saw their back?
Who can so well the toil of war endure?
Their native fastnesses not more secure
Than they in doubtful time of troublous need:
Their wrath how deadly! but their friendship sure,
When Gratitude or Valour bids them bleed,
Unshaken rushing on where'er their chief may lead.

LXVI.

Childe Harold saw them in their chieftain's tower
Thronging to war in splendour and success;
And after view'd them, when, within their power,
Himself awhile the victim of distress;
That saddening hour when bad men hotlier press:
But these did shelter him beneath their roof,
When less barbarians would have cheer'd him less,
And fellow-countrymen have stood aloof—[4]
In aught that tries the heart how few withstand the proof!

LXVII.

It chanced that adverse winds once drove his bark
Full on the coast of Suli's shaggy shore,
When all around was desolate and dark;
To land was perilous, to sojourn more;
Yet for a while the mariners forbore,
Dubious to trust where treachery might lurk:
At length they ventured forth though doubting sore,
That those who loathe alike the Frank and Turk
Might once again renew their ancient butcher-work.

LXVIII.

Vain fear! the Suliotes stretch'd the welcome hand,
Led them o'er rocks and past the dangerous swamp,
Kinder than polish'd slaves though not so bland,
And piled the hearth, and wrung their garments damp,
And fill'd the bowl, and trimm'd the cheerful lamp,
And spread their fare; though homely, all they had:
Such conduct bears Philanthropy's rare stamp—
To rest the weary, and to soothe the sad,
Doth lesson happier men, and shames at least the bad.

LXIX.

It came to pass, that when he did address
Himself to quit at length this mountain-land,
Combined marauders half-way barr'd egress,
And wasted far and near with glaive and brand;
And therefore did he take a trusty band
To traverse Acarnania's forest wide,
In war well season'd, and with labours tann'd,
Till he did greet white Acheloüs' tide,
And from his further bank Ætolia's wolds espied.

LXX.

Where lone Utraikey forms its circling cove,
And weary waves retire to gleam at rest,

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[1] ["On the 18th, I was introduced to Ali Pacha. The vizier received me in a large room paved with marble: a fountain was playing in the centre. He received me standing, a wonderful compliment from a Mussulman, and made me sit down on his right hand. His first question was why, at so early an age, I left my country. He then said, the English minister had told him I was of a great family, and desired his respects to my mother; which I now, in the name of Ali Pacha, present to you. He said he was certain I was a man of birth, because I had small ears, curling hair, and little white hands. He told me to consider him as a father, whilst I was in Turkey, and said he looked on me as his own son. Indeed, he treated me like a child, sending me almonds and sugared sherbet, fruit, and sweetmeats, twenty times a day. I then, after coffee and pipes, retired."—*B. to his Mother.*]

[2] [Mr. Hobhouse describes the vizier as "a short man, about five feet five inches in height, and very fat; possessing a very pleasing face, fair and round, with blue quick eyes, not at all settled into a Turkish gravity." Dr. Holland happily compares the spirit which lurked under Ali's usual exterior, as "the fire of a stove, burning fiercely under a smooth and polished surface." When the doctor returned from Albania, in 1813, he brought a letter from the Pacha to Lord Byron. "It is," says the poet, "in Latin, and begins 'Excellentissime, *vecnon* Carissime,' and ends about a gun he wants made for him. He tells me that, last spring, he took a town, a hostile town, where, forty-two years ago, his mother and sisters were treated as Miss Cameronde was by the Bulgarian cavalry. He takes the town, selects all the survivors of the exploit—children, grand-children, etc., to the tune of six hundred, and has them shot before his face. So much for 'dearest friend.'"—E.]

[3] [The fate of Ali was precisely such as the poet anticipated. For a circumstantial account of his assassination, in February, 1822, see Walsh's Journey. His head was sent to Constantinople and exhibited at the gates of the seraglio. As the name of Ali had made a considerable noise in England, in consequence of his negotiations with Sir Thomas Maitland, and still more, perhaps, these stanzas of Lord Byron, a merchant of Constantinople thought it would be no bad speculation to purchase the head and consign it to a London showman; but this scheme was defeated by the piety of an old servant of the Pacha, who bribed the executioner with a higher price, and bestowed decent sepulture on the relic.—E.]

[4] Alluding to the wreckers of Cornwall.

How brown the foliage of the green hill's grove,
Nodding at midnight o'er the calm bay's breast,
As winds come lightly whispering from the west,
Kissing, not ruffling, the blue deep's serene:—
Here Harold was received a welcome guest;
Nor did he pass unmoved the gentle scene,
For many a joy could he from Night's soft presence glean.

LXXI.

On the smooth shore the night-fires brightly blazed,
The feast was done, the red wine circling fast,[1]
And he that unawares had there ygazed
With gaping wonderment had stared aghast;
For ere night's midmost, stillest hour was past,
The native revels of the troop began;
Each Palikar[2] his sabre from him cast,
And bounding hand in hand, man link'd to man,
Yelling their uncouth dirge, long danced the kirtled clan.[3]

LXXII.

Childe Harold at a little distance stood
And view'd, but not displeased, the revelrie,
Nor hated harmless mirth, however rude;
In sooth, it was no vulgar sight to see
Their barbarous, yet their not indecent, glee;
And, as the flames along their faces gleam'd,
Their gestures nimble, dark eyes flashing free,
The long wild locks that to their girdles stream'd,
While thus in concert they this lay half sang, half scream'd:[4]

1.

Tambourgi! Tambourgi![5] thy 'larum afar
Gives hope to the valiant, and promise of war;
All the sons of the mountains arise at the note,
Chimariot, Illyrian, and dark Suliote![6]

2.

Oh! who is more brave than a dark Suliote,
In his snowy camese and his shaggy capote?
To the wolf and the vulture he leaves his wild flock,
And descends to the plain like the stream from the rock.

3.

Shall the sons of Chimari, who never forgive
The fault of a friend, bid an enemy live?
Let those guns so unerring such vengeance forego?
What mark is so fair as the breast of a foe?

4.

Macedonia sends forth her inviolable race;
For a time they abandon the cave and the chase:
But those scarfs of blood-red shall be redder, before
The sabre is sheathed and the battle is o'er.

5.

Then the pirates of Parga that dwell by the waves,
And teach the pale Franks what it is to be slaves,
Shall leave on the beach the long galley and oar,
And track to his covert the captive on shore.

6.

I ask not the pleasures that riches supply,
My sabre shall win what the feeble must buy;
Shall win the young bride with her long flowing hair,
And many a maid from her mother shall tear.

7.

I love the fair face of the maid in her youth,
Her caresses shall lull me, her music shall soothe;
Let her bring from the chamber her many-toned lyre,
And sing us a song on the fall of her sire.

8.

Remember the moment when Previsa fell,[7]
The shrieks of the conquer'd, the conquerors' yell;
The roofs that we fired, and the plunder we shared,
The wealthy we slaughter'd, the lovely we spared.

9.

I talk not of mercy, I talk not of fear;
He neither must know who would serve the Vizier:
Since the days of our prophet the Crescent ne'er saw
A chief ever glorious like Ali Pashaw.

10.

Dark Muchtar his son to the Danube is sped,
Let the yellow-hair'd[8] Giaours[9] view his horsetail[10] with dread;

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[1] The Albanian Mussulmans do not abstain from wine, and, indeed, very few of the others.

[2] Palikar, shortened when addressed to a single person, from Παλικαρι, a general name for a soldier amongst the Greeks and Albanese who speak Romaic: it means, properly, "a lad."

[3] [The following is Mr. Hobhouse's animated description of this scene:—"In the evening the gates were secured, and preparations were made for feeding our Albanians. A goat was killed and roasted whole, and four fires were kindled in the yard, round which the soldiers seated themselves in parties. After eating and drinking, the greatest part of them assembled round the largest of the fires, and, whilst ourselves and the elders of the party were seated on the ground, danced round the blaze, to their own songs, with astonishing energy. All their songs were relations of some robbing exploits. One of them, which detained them more than an hour, began thus:—'When we set out from Parga, there were sixty of us:' then came the burden of the verse,—

'Robbers all at Parga!
Robbers all at Parga!'
'Κλεφτες κατα Παργα!
Κλεφτες κατα Παργα!'

and, as they roared out this stave, they whirled round the fire, dropped, and rebounded from their knees, and again whirled round, as the chorus was again repeated. The rippling of the waves upon the pebbly margin where we were seated filled up the pauses of the song with a milder, and not more monotonous music. The night was very dark; but, by the flashes of the fires, we caught a glimpse of the woods, the rocks, and the lake, which, together with the wild appearance of the dancers, presented us with a scene that would have made a fine picture in the hands of such an artist as the author of the Mysteries of Udolpho. As we were acquainted with the character of the Albanians, it did not at all diminish our pleasure to know that every one of our guard had been robbers, and some of them a very short time before. It was eleven o'clock before we had retired to our room, at which time the Albanians, wrapping themselves up in their capotes, went to sleep round the fires."]

[4] [For a specimen of the Albanian or Arnaout dialect of the Illyric, see Appendix to this Canto, Note [C].]

[5] Drummer.

[6] These stanzas are partly taken from different Albanese songs, as far as I was able to make them out by the exposition of the Albanese to Romaic and Italian.

[7] It was taken by storm from the French.

[8] Yellow is the epithet given to the Russians.

[9] Infidel.

[10] The insignia of a Pacha.

When his Delhis[1] come dashing in blood o'er the banks,
How few shall escape from the Muscovite ranks!

LXXII.

Selictar![2] unsheathe thee our chief's scimitar:
Tambourgi! thy 'larum gives promise of war.
Ye mountains, that see us descend to the shore,
Shall view us as victors, or view us no more!

LXXIII.

Fair Greece! sad relic of departed worth![3]
Immortal, though no more; though fallen, great!
Who now shall lead thy scatter'd children forth,
And long-accustom'd bondage uncreate?
Not such thy sons who whilome did await,
The hopeless warriors of a willing doom,
In bleak Thermopylæ's sepulchral strait—
Oh! who that gallant spirit shall resume,
Leap from Eurotas' banks, and call thee from the tomb?

LXXIV.

Spirit of freedom! when on Phyle's brow[4]
Thou sat'st with Thrasybulus and his train,
Couldst thou forebode the dismal hour which now
Dims the green beauties of thine Attic plain?
Not thirty tyrants now enforce the chain,
But every carle can lord it o'er thy land;
Nor rise thy sons, but idly rail in vain,
Trembling beneath the scourge of Turkish hand,
From birth till death enslaved; in word, in deed, unmann'd.

LXXV.

In all save form alone, how changed! and who
That marks the fire still sparkling in each eye,
Who but would deem their bosoms burn'd anew
With thy unquenched beam, lost Liberty!
And many dream withal the hour is nigh
That gives them back their fathers' heritage:
For foreign arms and aid they fondly sigh,
Nor solely dare encounter hostile rage,
Or tear their name defiled from Slavery's mournful page.

LXXVI.

Hereditary bondsmen! know ye not,
Who would be free themselves must strike the blow?
By their right arms the conquest must be wrought.
Will Gaul or Muscovite redress ye? no!
True, they may lay your proud despoilers low,
But not for you will Freedom's altars flame.
Shades of the Helots! triumph o'er your foe!
Greece! change thy lords, thy state is still the same;
Thy glorious day is o'er, but not thine years of shame.

LXXVII.

The city won for Allah from the Giaour,
The Giaour from Othman's race again may wrest;
And the Serai's impenetrable tower
Receive the fiery Frank, her former guest;[5]
Or Wahab's rebel brood, who dared divest
The prophet's[6] tomb of all its pious spoil,
May wind their path of blood along the West;
But ne'er will freedom seek this fated soil,
But slave succeed to slave through years of endless toil.

LXXVIII.

Yet mark their mirth—ere lenten days begin,
That penance which their holy rites prepare
To shrive from man his weight of mortal sin,
By daily abstinence and nightly prayer;
But ere his sackcloth garb Repentance wear,
Some days of joyaunce are decreed to all,
To take of pleasaunce each his secret share,
In motley robe to dance at masking ball,
And join the mimic train of merry Carnival.

LXXIX.

And whose more rife with merriment than thine,
O Stamboul![7] once the empress of their reign?
Though turbans now pollute Sophia's shrine,
And Greece her very altars eyes in vain:
(Alas! her woes will still pervade my strain!)
Gay were her minstrels once, for free her throng,
All felt the common joy they now must feign;
Nor oft I've seen such sight, nor heard such song,
As woo'd the eye, and thrill'd the Bosphorus along.[8]

LXXX.

Loud was the lightsome tumult on the shore;
Oft Music changed, but never ceased her tone,
And timely echo'd back the measured oar,

---

[1] Horsemen, answering to our forlorn hope.

[2] Sword-bearer.

[3] Some thoughts on the present state of Greece will be found in the Appendix to this Canto, Note [B].

[4] Phyle, which commands a beautiful view of Athens, has still considerable remains: it was seized by Thrasybulus, previous to the expulsion of the Thirty.

[5] When taken by the Latins, and retained for several years.

[6] Mecca and Medina were taken some time ago by the Wahabees, a sect yearly increasing.

[7] [Of Constantinople Lord Byron says,—"I have seen the ruins of Athens, of Ephesus, and Delphi; I have traversed great part of Turkey, and many other parts of Europe, and some of Asia; but I never beheld a work of nature or art which yielded an impression like the prospect on each side, from the Seven Towers to the end of the Golden Horn."—E.]

[8] ["The view of Constantinople," says Mr. Rose, "which appeared intersected by groves of cypress (for such is the effect of its great burial-grounds planted with these trees), its gilded domes and minarets reflecting the first rays of the sun; the deep blue sea in which it glassed itself, and *that* sea covered with beautiful Boats and barges darting in every direction in perfect silence, amid sea-fowl, who sat at rest upon the waters, altogether conveyed such an impression as I had never received, and probably never shall again receive, from the view of any other place." The following sonnet, by the same author, has been so often quoted, that, but for its exquisite beauty, we should not have ventured to reprint it here:—

"A glorious form thy shining city wore,
'Mid cypress thickets of perennial green,
With minaret and golden dome between,
While thy sea softly kiss'd its grassy shore:
Darting across whose blue expanse was seen
Of sculptured barques and galleys many a score
Whence noise was none save that of plashing oar;
Nor word was spoke, to break the calm serene.
Unheard is whisker'd boatman's hail or joke;
Who, mute as Sinbad's men of copper, rows,
And only intermits the sturdy stroke,
When fearless gull too nigh his pinnace goes.
I, hardly conscious if I dream'd or woke,
Mark'd that strange piece of action and repose."—E.]

And rippling waters made a pleasant moan:
The Queen of tides on high consenting shone,
And when a transient breeze swept o'er the wave,
'T was, as if darting from her heavenly throne,
A brighter glance her form reflected gave,
Till sparkling billows seem'd to light the banks they [laves.

LXXXI.

Glanced many a light caique along the foam,
Danced on the shore the daughters of the land,
Ne thought had man or maid of rest or home,
While many a languid eye and thrilling hand
Exchanged the look few bosoms may withstand,
Or gently prest, return'd the pressure still:
O Love! young Love! bound in thy rosy band,
Let sage or cynic prattle as he will,
These hours, and only these, redeem Life's years of ill!

LXXXII.

But, midst the throng in merry masquerade,
Lurk there no hearts that throb with secret pain,
Even through the closest searment half betray'd?
To such the gentle murmurs of the main
Seem to re-echo all they mourn in vain;
To such the gladness of the gamesome crowd
Is source of wayward thought and stern disdain:
How do they loathe the laughter idly loud,
And long to change the robe of revel for the shroud!

LXXXIII.

This must he feel, the true-born son of Greece,
If Greece one true-born patriot still can boast:
Not such as prate of war, but skulk in peace,
The bondsman's peace, who sighs for all he lost,
Yet with smooth smile his tyrant can accost,
And wield the slavish sickle, not the sword:
Ah! Greece! they love thee least who owe thee most:
Their birth, their blood, and that sublime record
Of hero sires, who shame thy now degenerate horde!

LXXXIV.

When riseth Lacedemon's hardihood,
When Thebes Epaminondas rears again,
When Athens' children are with hearts endued,
When Grecian mothers shall give birth to men,
Then may'st thou be restored; but not till then.
A thousand years scarce serve to form a state;
An hour may lay it in the dust; and when
Can man its shatter'd splendour renovate,
Recall its virtues back, and vanquish Time and Fate?

LXXXV.

And yet how lovely in thine age of woe,
Land of lost gods and godlike men, art thou!
Thy vales of evergreen, thy hills of snow,[1]
Proclaim thee Nature's varied favourite now;
Thy fanes, thy temples to thy surface bow,
Commingling slowly with heroic earth,
Broke by the share of every rustic plough:
So perish monuments of mortal birth,
So perish all in turn, save well-recorded Worth;

LXXXVI.

Save where some solitary column mourns
Above its prostrate brethren of the cave;[2]
Save where Tritonia's airy shrine adorns
Colonna's cliff,[3] and gleams along the wave;
Save o'er some warrior's half-forgotten grave,
Where the gray stones and unmolested grass
Ages, but not oblivion, feebly brave,
While strangers only not regardless pass,
Lingering like me, perchance, to gaze, and sigh "Alas!"

LXXXVII.

Yet are thy skies as blue, thy crags as wild;
Sweet are thy groves, and verdant are thy fields,
Thine olive ripe as when Minerva smiled,
And still his honied wealth Hymettus yields;
There the blithe bee his fragrant fortress builds,
The freeborn wanderer of thy mountain-air;
Apollo still thy long, long summer gilds,
Still in his beam Mendeli's marbles glare;
Art, Glory, Freedom fail, but Nature still is fair.

LXXXVIII.

Where'er we tread 't is haunted, holy ground;
No earth of thine is lost in vulgar mould,
But one vast realm of wonder spreads around,
And all the Muse's tales seem truly told,
Till the sense aches with gazing to behold
The scenes our earliest dreams have dwelt upon:
Each hill and dale, each deepening glen and wold

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[1] On many of the mountains, particularly Liakura, the snow never is entirely melted, notwithstanding the intense heat of the summer; but I never saw it lie on the plains, even in winter.

[2] Of Mount Pentelicus, from whence the marble was dug that constructed the public edifices of Athens. The modern name is Mount Mendeli. An immense cave, formed by the quarries, still remains, and will till the end of time.

[3] In all Attica, if we except Athens itself and Marathon, there is no scene more interesting than Cape Colonna. To the antiquary and artist, sixteen columns are an inexhaustible source of observation and design; to the philosopher, the supposed scene of some of Plato's conversations will not be unwelcome; and the traveller will be struck with the beauty of the prospect over "*Isles that crown the Ægean deep*:" but, for an Englishman, Colonna has yet an additional interest, as the actual spot of Falconer's Shipwreck. Pallas and Plato are forgotten, in the recollection of Falconer and Campbell:—

"Here in the dead of night, by Lonna's steep,
The seaman's cry was heard along the deep."

This temple of Minerva may be seen at sea from a great distance. In two journeys which I made, and one voyage to Cape Colonna, the view from either side, by land, was less striking than the approach from the isles. In our second land excursion, we had a narrow escape from a party of Mainotes, concealed in the caverns beneath. We were told afterwards, by one of their prisoners, subsequently ransomed, that they were deterred from attacking us by the appearance of my two Albanians: conjecturing very sagaciously, but falsely, that we had a complete guard of these Arnaouts at hand, they remained stationary, and thus saved our party, which was too small to have opposed any effectual resistance. Colonna is no less a resort of painters than of pirates: there

"The strolling artist plants his paltry desk,
And makes degraded nature picturesque."
(See Hodgson's Lady Jane Grey, etc.)

But there Nature, with the aid of Art, has done that for herself. I was fortunate enough to engage a very superior German artist; and hope to renew my acquaintance with this and many other Levantine scenes, by the arrival of his performances.

Defies the power which crush'd thy temples gone:
Age shakes Athena's tower, but spares gray Marathon.

LXXXIX.

The sun, the soil, but not the slave, the same;
Unchanged in all except its foreign lord—
Preserves alike its bounds and boundless fame,
The battle-field, where Persia's victim horde
First bow'd beneath the brunt of Hellas' sword,
As on the morn to distant Glory dear,
When Marathon became a magic word;[1]
Which utter'd, to the hearer's eye appear
The camp, the host, the fight, the conqueror's career;

XC.

The flying Mede, his shaftless broken bow;
The fiery Greek, his red pursuing spear;
Mountains above, Earth's, Ocean's plain below;
Death in the front, Destruction in the rear!
Such was the scene—what now remaineth here?
What sacred trophy marks the hallow'd ground,
Recording Freedom's smile and Asia's tear?
The rifled urn, the violated mound,
The dust thy courser's hoof, rude stranger! spurns around.

XCI.

Yet to the remnants of thy splendour past
Shall pilgrims, pensive, but unwearied, throng;
Long shall the voyager, with th' Ionian blast,
Hail the bright clime of battle and of song;
Long shall thine annals and immortal tongue
Fill with thy fame the youth of many a shore;
Boast of the aged! lesson of the young!
Which sages venerate and bards adore,
As Pallas and the Muse unveil their awful lore.

XCII.

The parted bosom clings to wonted home,
If aught that 's kindred cheer the welcome hearth;
He that is lonely, hither let him roam,
And gaze complacent on congenial earth.
Greece is no lightsome land of social mirth:
But he whom Sadness sootheth may abide,
And scarce regret the region of his birth,
When wandering slow by Delphi's sacred side,
Or gazing o'er the plains where Greek and Persian died.

XCIII.

Let such approach this consecrated land,
And pass in peace along the magic waste;
But spare its relics—let no busy hand
Deface the scenes, already how defaced!
Not for such purpose were these altars placed:
Revere the remnants nations once revered:
So may our country's name be undisgraced,
So may'st thou prosper where thy youth was rear'd,
By every honest joy of love and life endear'd!

XCIV.

For thee, who thus in too protracted song
Hast soothed thine idlesse with inglorious lays,
Soon shall thy voice be lost amid the throng
Of louder minstrels in these later days:
To such resign the strife for fading bays—
Ill may such contest now the spirit move
Which heeds not keen reproach nor partial praise,
Since cold each kinder heart that might approve,
And none are left to please when none are left to love.

XCV.

Thou too art gone, thou loved and lovely one!
Whom youth and youth's affections bound to me;
Who did for me what none beside have done,
Nor shrank from one albeit unworthy thee.
What is my being? thou hast ceased to be!
Nor staid to welcome here thy wanderer home,
Who mourns o'er hours which we no more shall see—
Would they had never been, or were to come!
Would he had never return'd to find fresh cause to roam!

XCVI.

Oh! ever loving, lovely, and beloved!
How selfish Sorrow ponders on the past,
And clings to thoughts now better far removed!
But Time shall tear thy shadow from me fast.
All thou couldst have of mine, stern Death! thou hast;
The parent, friend, and now the more than friend:
Ne'er yet for one thine arrows flew so fast,
And grief with grief continuing still to blend,
Hath snatch'd the little joy that life had yet to lend.

XCVII.

Then must I plunge again into the crowd,
And follow all that Peace disdains to seek?
Where Revel calls, and Laughter, vainly loud,
False to the heart, distorts the hollow cheek,
To leave the flagging spirit doubly weak;
Still o'er the features, which perforce they cheer,
To feign the pleasure or conceal the pique,
Smiles form the channel of a future tear,
Or raise the writhing lip with ill-dissembled sneer.

XCVIII.

What is the worst of woes that wait on age?
What stamps the wrinkle deeper on the brow?
To view each loved one blotted from life's page,
And be alone on earth, as I am now.[2]

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[1] "Siste, viator—heroa calcas!" was the epitaph on the famous Count Merci;—what then must be our feelings when standing on the tumulus of the two hundred (Greeks) who fell on Marathon? The principal barrow has recently been opened by Fauvel: few or no relics, as vases, etc., were found by the excavator. The plain of Marathon was offered to me for sale at the sum of sixteen thousand piastres, about nine hundred pounds! Alas!—"Expende—quot *libras* in duce summo—invenies?"—Was the dust of Miltiades worth no more? It could scarcely have fetched less if sold by *weight*.

[2] [This stanza was written October 11, 1811; upon which day the poet, in a letter to a friend, says,—"It seems as though I were to experience in my youth the greatest misery of age. My friends fall around me, and I shall be left a lonely tree before I am withered. Other men can always take refuge in their families: I have no resource but my own reflections, and they present no prospect here or hereafter, except the selfish satisfaction of surviving my friends. I am indeed very wretched." In reference to this stanza, "Surely," said Professor Clarke in the author of the 'Pursuits of Literature,' "Lord Byron cannot have experienced such keen an-

Before the Chastener humbly let me bow,
O'er hearts divided and o'er hopes destroy'd:
Roll on, vain days! full reckless may ye flow,
Since Time hath reft whate'er my soul enjoy'd,
And with the ills of Eld mine earlier years alloy'd.

APPENDIX TO CANTO THE SECOND.

NOTE [A]. *See* p. 99.

"To rive what Goth, and Turk, and Time hath spared."
Stanza xlv. line 5.

At this moment (January 3, 1810), besides what has been already deposited in London, an Hydriot vessel is in the Pyræus to receive every portable relic. Thus, as I heard a young Greek observe, in common with many of his countrymen—for, lost as they are, they yet feel on this occasion—thus may Lord Elgin boast of having ruined Athens. An Italian painter of the first eminence, named Lusieri, is the agent of devastation; and like the Greek *finder* of Verres in Sicily, who followed the same profession, he has proved the able instrument of plunder. Between this artist and the French consul Fauvel, who wishes to rescue the remains for his own government, there is now a violent dispute concerning a car employed in their conveyance, the wheel of which—I wish they were both broken upon it—has been locked up by the Consul, and Lusieri has laid his complaint before the Waywode. Lord Elgin has been extremely happy in his choice of Signor Lusieri. During a residence of ten years in Athens, he never had the curiosity to proceed as far as Sunium (now Cape Colonna), till he accompanied us in our second excursion. However, his works, as far as they go, are most beautiful; but they are almost all unfinished. While he and his patrons confine themselves to tasting medals, appreciating cameos, sketching columns, and cheapening gems, their little absurdities are as harmless as insect or fox-hunting, maiden speechifying, barouche-driving, or any such pastimes; but when they carry away three or four shiploads of the most valuable and massy relics that time and barbarism have left to the most injured and most celebrated of cities; when they destroy, in a vain attempt to tear down, those works which have been the admiration of ages, I know no motive which can excuse, no name which can designate, the perpetrators of this dastardly devastation. It was not the least of the crimes laid to the charge of Verres, that he had plundered Sicily, in the manner since imitated at Athens. The most unblushing impudence could hardly go farther than to affix the name of its plunderer to the walls of the Acropolis; while the wanton and useless defacement of the whole range of the basso-relievos, in one compartment of the temple, will never permit that name to be pronounced by an observer without execration.

On this occasion I speak impartially: I am not a collector *or* admirer of collections, consequently no rival; but I have some early prepossessions in favour of Greece, and do not think the honour of England advanced by plunders whether of India or Attica.

Another noble Lord has done better, because he has done less: but some others, more or less noble, yet "all honourable men," have done *best*, because, after a deal of excavation and execration, bribery to the Waywode, mining and countermining, they have done nothing at all. We had such ink-shed, and wine-shed, which almost ended in bloodshed! Lord E.'s "prig"—see Jonathan Wild for the definition of "priggism"—quarrelled with another, *Gropius** by name (a very good name too for his business), and muttered something about satisfaction, in a verbal answer to a note of the poor Prussian: this was stated at table to Gropius, who laughed, but could eat no dinner afterwards. The rivals were not reconciled when I left Greece. I have reason to remember their squabble, for they wanted to make me their arbitrator.

NOTE [B]. *See* p. 101.

"Land of Albania! let me bend mine eyes
On thee, thou rugged nurse of savage men!"
Stanza xxxviii. lines 5 and 6.

Albania comprises part of Macedonia, Illyria, Chaonia, and Epirus. Iskander is the Turkish word for Alexander; and the celebrated Scanderbeg (Lord Alexander) is alluded to in the third and fourth lines of the thirty-eighth stanza. I do not know whether I am correct in making Scanderbeg the countryman of Alexander, who was born at Pella in Macedon, but Mr. Gibbon terms him so, and adds Pyrrhus to the list, in speaking of his exploits.

Of Albania Gibbon remarks, that a country "within sight of Italy is less known than the interior of America." Circumstances, of little consequence to mention, led Mr. Hobhouse and myself into that country before we visited any other part of the Ottoman dominions, and, with the exception of Major Leake, then officially resident at Joannina, no other Englishmen have ever advanced beyond the capital into the interior, as that gentleman very lately assured me. Ali Pacha was at that time (October, 1809) carrying on war against Ibrahim Pacha, whom he had driven to Berat, a strong fortress which he was then besieging: on our arrival at Joannina we were invited to Tepalent, his highness's birthplace, and favourite Seraï, only one day's distance from Berat: at this juncture the Vizier had made it his head-quarters. After some stay in the capital, we accordingly followed; but, though furnished with every accommodation, and escorted by one of the Vizier's secretaries, we were nine days (on account of the rains) in accomplishing a journey which, on our return, barely occupied four. On our route we passed two cities, Argyrocastro and Libochabo, apparently little inferior to Yanina in size; and no pencil or pen can ever do justice to the scenery in the vicinity of Zitza and Delvinachi, the frontier village of Epirus and Albania Proper.

On Albania and its inhabitants I am unwilling to descant, because this will be done so much better by my fellow-traveller, in a work which may probably precede this in publication, that I as little wish to follow as I would to anticipate him. But some few observations are necessary to the text. The Arnaouts, or Albanese, struck me forcibly by their resemblance to the Highlanders of Scotland, in dress, figure, and manner of living. Their very mountains seemed Caledonian, with a kinder climate. The kilt, though white; the spare, active form; their dialect, Celtic in its sound, and their hardy habits, all carried me back to Morven. No nation are so detested and dreaded by their neighbours as the Albanese; the Greeks hardly regard them as Christians, or the Turks as Moslems; and in fact they are a mixture of both, and sometimes neither. Their habits are predatory—all are armed; and the red-shawled Arnaouts, the Montenegrins, Chimariots, and Gegdes, are treacherous; the others differ somewhat in garb, and essentially in character. As far as my own experience goes, I can speak favourably. I was attended by two, an infidel and a Musulman, to Constantinople and every other part of Turkey which came within my observation; and more faithful in peril, or indefatigable in service, are rarely to be found. The infidel was named Basilius, the Moslem, Dervish Tahiri: the former a man of middle age, and the latter about my own. Basili was strictly charged by Ali Pacha in persón to attend us; and Dervish was one of fifty who accompanied us through the forest of Arcanania to the banks of Achelous, and onward to Messalonghi in Ætolia. There I took him into my own service, and never had occasion to repent it till the moment of my departure.

When in 1810, after the departure of my friend Mr. Hobhouse

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guish as these exquisite allusions to what older men may have felt seem to denote."—"I fear he has," answered Matthias;—"*he could not otherwise have written such a poem.*"—E.]

* This Sr. Gropius was employed by a noble Lord for the sole purpose of sketching, in which he excels: but I am sorry to say, that he has, through the abused mention of that most respectable name, been treading at humble distance in the steps of Sr. Lusieri.—A ship'ful of his trophies was detained, and I believe confiscated, at Constantinople, in 1810. I am most happy to be now enabled to state, that "this was not in his bond;" that he was employed solely as a painter, and that his noble patron disavows all connection with him, except as an artist. If the error in the first and second edition of this poem has given the noble Lord a moment's pain, I am very sorry for it: Sr. Gropius has assumed for years the name of his agent, and though I cannot much condemn myself for shuffing in the mistake of so many, I am happy in being one of the first to be undeceived. Indeed, I have as much pleasure in contradicting this as I felt regret in stating it.—*Note to third edition.*

for England, I was seized with a severe fever in the Morea, these men saved my life by frightening away my physician, whose throat they threatened to cut if I was not cured within a given time. To this consolatory assurance of posthumous retribution, and a resolute refusal of Dr. Romanelli's prescriptions, I attributed my recovery. I had left my last remaining English servant at Athens; my dragoman was as ill as myself, and my poor Arnauts nursed me with an attention which would have done honour to civilisation. They had a variety of adventures; for the Moslem, Dervish, being a remarkably handsome man, was always squabbling with the husbands of Athens; insomuch that four of the principal Turks paid me a visit of remonstrance at the Convent, on the subject of his having taken a woman from the bath—whom he had lawfully bought, however—a thing quite contrary to etiquette. Basili also was extremely gallant amongst his own persuasion, and had the greatest veneration for the church, mixed with the highest contempt of churchmen, whom he cuffed upon occasion in a most heterodox manner. Yet he never passed a church without crossing himself; and I remember the risk he ran in entering St. Sophia, in Stambol, because it had once been a place of his worship. On remonstrating with him on his inconsistent proceedings he invariably answered, "Our church is holy, our priests are thieves;" and then he crossed himself as usual, and boxed the ears of the first "papas" who refused to assist in any required operation, as was always found to be necessary where a priest had any influence with the Cogia Bashi of his village. Indeed, a more abandoned race of miscreants cannot exist than the lower orders of the Greek clergy.

When preparations were made for my return, my Albanians were summoned to receive their pay. Basili took his with an awkward show of regret at my intended departure, and marched away to his quarters with his bag of piastres. I sent for Dervish, but for some time he was not to be found; at last he entered, just as Signor Logotheti, father to the ci-devant Anglo-consul of Athens, and some other of my Greek acquaintances, paid me a visit. Dervish took the money, but on a sudden dashed it to the ground; and clasping his hands, which he raised to his forehead, rushed out of the room weeping bitterly. From that moment to the hour of my embarkation, he continued his lamentations, and all our efforts to console him only produced this answer, "Mas gavas," "He leaves me." Signor Logotheti, who never wept before for any thing less than the loss of a para (about the fourth of a farthing), melted; the padre of the convent, my attendants, my visiters—and I verily believe that even Sterne's "foolish fat scullion" would have left her "fish-kettle," to sympathise with the unaffected and unexpected sorrow of this barbarian.

For my own part, when I remembered that, a short time before my departure from England, a noble and most intimate associate had excused himself from taking leave of me because he had to attend a relation "to a milliner's," I felt no less surprised than humiliated by the present occurrence and the past recollection. That Dervish would leave me with some regret was to be expected: when master and man have been scrambling over the mountains of a dozen provinces together, they are unwilling to separate; but his present feelings, contrasted with his native ferocity, improved my opinion of the human heart. I believe, this almost feudal fidelity is frequent amongst them. One day, on our journey over Parnassus, an Englishman in my service gave him a push in some dispute about the baggage, which he unluckily mistook for a blow; he spoke not, but sat down leaning his head upon his hands. Foreseeing the consequences, we endeavoured to explain away the affront, which produced the following answer;—"I *have been* a robber; I *am* a soldier; no captain ever struck me; *you* are my master, I have eaten your bread; but by *that* bread! (a usual oath) had it been otherwise, I would have stabbed the dog your servant, and gone to the mountains." So the affair ended, but from that day forward he never thoroughly forgave the thoughtless fellow who insulted him. Dervish excelled in the dance of his country, conjectured to be a remnant of the ancient Pyrrhic: be that as it may, it is manly, and requires wonderful agility. It is very distinct from the stupid Romaika, the dull round-about of the Greeks, of which our Athenian party had so many specimens.

The Albanians in general (I do not mean the cultivators of the earth in the provinces, who have also that appellation, but the mountaineers) have a fine cast of countenance; and the most beautiful women I ever beheld, in stature and in features, we saw *levelling* the *road* broken down by the torrents between Delvinachi and Libochabo. Their manner of walking is truly theatrical; but this strut is probably the effect of the capote, or cloak, depending from one shoulder. Their long hair reminds you of the Spartans, and their courage in desultory warfare is unquestionable. Though they have some cavalry amongst the Gegdes, I never saw a good Arnaout horseman; my own preferred the English saddles, which, however, they could never keep. But on foot they are not to be subdued by fatigue.

NOTE [C]. *See* p. 108.

"While thus in concert," etc.

Stanza lxxii. line last.

As a specimen of the Albanian or Arnaout dialect of the Illyric, I here insert two of their most popular choral songs, which are generally chanted in dancing by men or women indiscriminately. The first words are merely a kind of chorus without meaning, like some in our own and all other languages.

1.	1.
Bo, Bo, Bu, Bo, Bo, Bo,	Lo, Lo, I come, I come; be thou silent.
Naciaruru, popaso.	
2.	2.
Naciarura qu civin	I come, I run; open the door that
Ha pen derini il hin.	I may enter.
3.	3.
Ha pe ndori escrotini	Open the door by halves, that I
Ti vin il mar servetini.	may take my turban.
4.	4.
Caltriote me surme	Caltriotes* with the dark eyes,
Ea ha pe pse dua tive.	open the gate, that I may enter.
5.	5.
Ruu, Bo, Bo, Bo, Bo,	Lo, Lo, I hear thee, my soul.
Gi eqem spirta ostmico.	
6.	6.
Caltriote yu le funde	An Arnaout girl, in costly garb,
Ede vene funda funda.	walks with graceful pride.
7.	7.
Caltriote me surme	Caltriot maid of the dark eyes, give
Ti mi put e pot mi le.	me a kiss.
8.	8.
Se ti puts citi mora	If I have kissed thee, what hast
Si mi ri ai veti ndo gjo.	thou gained? My soul is consumed with fire.
9.	9.
Vu le ai il che cadule	Dance lightly, more gently, and
Calo more, more calo.	gently still.
10.	10.
Piu hart il tirete	Make not so much dust to destroy
Piu horon cia pru seti.	your embroidered hose.

The last stanza would puzzle a commentator: the men have certainly buskins of the most beautiful texture, but the ladies (to whom the above is supposed to be addressed) have nothing under their little yellow boots and slippers but a well-turned and sometimes very white ankle. The Arnaout girls are much handsomer than the Greeks, and their dress is far more picturesque. They preserve their shape much longer also, from being always in the open air. It is to be observed, that the Arnaout is not a *written* language: the words of this song, therefore, as well as the one which follows, are spelt according to their pronunciation. They are copied by one who speaks and understands the dialect perfectly, and who is a native of Athens.

1.	1.
Ndi selda tinde nisvoesa	I am wounded by thy love, and
Vetimi upri vi lobe.	have loved but to scorch myself.
2.	2.
Ah valisso mi privi lobe	Thou hast consumed me! Ah,
Si mi rini mi le voge.	maid! thou hast struck me to the heart.

* The Albanese, particularly the women, are frequently termed "Caltriotes;" for what reason I enquired in vain.

3.

Où tàs roba sas
Sitti eve tulati dua.

4.

Roba simori sidua
Qa mi sini vetti dua.

5.

Qurmini dua civlieni
Roba ti alarmi tidi eni.

6.

Clara plan valisso me sini rin ti hapit
Eli mi hiro e piste si gni dendrot tiltati.

7.

Udi vara udorini ndiri cicova ciliti mora
Udorini taiti bolina o ede calmoni mora.

3.

I have said I wish no dowry, but thine eyes and eyelashes.

4.

The accursed dowry I want not, but thee only.

5.

Give me thy charms, and let the portion feed the flames.

6.

I have loved thee, maid, with a sincere soul, but thou hast left me like a withered tree.

7.

If I have placed my hand on thy bosom, what have I gained? my hand is withdrawn, but retains the flame.

I believe the two last stanzas, as they are in a different measure, ought to belong to another ballad. An idea something similar to the thought in the last lines was expressed by Socrates, whose arm having come in contact with one of his "ὁμοιολογοι," Critobulus or Cleobulus, the philosopher complained of a shooting pain as far as his shoulder for some days after, and therefore very properly resolved to teach his disciples in future without touching them.

NOTE [D]. *See* p. 107.

"Fair Greece! sad relic of departed worth!
Immortal, though no more; though fallen, great!"
Stanza lxxiii. *lines* 1 and 2.

I.

Before I say any thing about a city of which every body, traveller or not, has thought it necessary to say something, I will request Miss Owenson, when she next borrows an Athenian heroine for her four volumes, to have the goodness to marry her to somebody more of a gentleman than a "Disdar Aga" (who by the by is not an Aga), the most impolite of petty officers, the greatest patron of larceny Athens ever saw (except Lord E.), and the unworthy occupant of the Acropolis, on a handsome annual stipend of 150 piastres (eight pounds sterling), out of which he has only to pay his garrison, the most ill-regulated corps in the ill-regulated Ottoman Empire. I speak it tenderly, seeing I was once the cause of the husband of "Ida of Athens" nearly suffering the bastinado; and because the said "Disdar" is a turbulent husband, and beats his wife; so that I exhort and beseech Miss Owenson to sue for a separate maintenance in behalf of "Ida." Having premised thus much, on a matter of such import to the readers of romances, I may now leave Ida, to mention her birthplace.

Setting aside the magic of the name, and all those associations which it would be pedantic and superfluous to recapitulate, the very situation of Athens would render it the favourite of all who have eyes for art or nature. The climate, to me at least, appeared a perpetual spring; during eight months I never passed a day without being as many hours on horseback: rain is extremely rare, snow never lies in the plains, and a cloudy day is an agreeable rarity. In Spain, Portugal, and every part of the East which I visited, except Ionia and Attica, I perceived no such superiority of climate to our own; and at Constantinople, where I passed May, June, and part of July (1810), you might "damn the climate, and complain of spleen," five days out of seven.

The air of the Morea is heavy and unwholesome, but the moment you pass the isthmus in the direction of Megara the change is strikingly perceptible. But I fear Hesiod will still be found correct in his description of a Bœotian winter.

We found at Livadia an "esprit fort" in a Greek bishop, of all freethinkers! This worthy hypocrite called his own religion with great intrepidity (but not before his flock), and talked of a mass as a "coglionería." It was impossible to think better of him for this; but, for a Bœotian, he was brisk with all his absurdity. This phenomenon (with the exception indeed of Thebes, the remains of Chæronea, the plain of Platea, Orchomenus, Livadia, and its nominal cave of Trophonius), was the only remarkable thing we saw before we passed Mount Cithæron.

The fountain of Dirce turns a mill: at least my companion (who, resolving to be at once cleanly and classical, bathed in it), pronounced it to be the fountain of Dirce, and any body who thinks it worth while may contradict him. At Castri we drank of half a dozen streamlets, some not of the purest, before we decided to our satisfaction which was the true Castalian, and even that had a villanous twang, probably from the snow, though it did not throw us into an epic fever, like poor Dr. Chandler.

From Fort Phyle, of which large remains still exist, the Plain of Athens, Pentelicus, Hymettus, the Ægean, and the Acropolis, burst upon the eye at once; in my opinion, a more glorious prospect than even Cintra or Istambol. Not the view from the Troad, with Ida, the Hellespont, and the more distant Mount Athos, can equal it, though so superior in extent.

I heard much of the beauty of Arcadia, but excepting the view from the monastery of Megaspelion (which is inferior to Zitza in a command of country), and the descent from the mountains on the way from Tripolitza to Argos, Arcadia has little to recommend it beyond the name.

"Sternitur, et *dulces* moriens reminiscitur Argos."

Virgil could have put this into the mouth of none but an Argive, and (with reverence be it spoken) it does not deserve the epithet. And if the Polynices of Statius, "In mediis audit duo litora campis," did actually hear both shores in crossing the isthmus of Corinth, he had better ears than have ever been worn in such a journey since.

"Athens," says a celebrated topographer, "is still the most polished city of Greece." Perhaps it may of *Greece*, but not of the *Greeks*; for Joannina in Epirus is universally allowed, amongst themselves, to be superior in the wealth, refinement, learning, and dialect of its inhabitants. The Athenians are remarkable for their cunning; and the lower orders are not improperly characterised in that proverb which classes them with "the Jews of Salonica, and the Turks of the Negropont."

Among the various foreigners resident in Athens, French, Italians, Germans, Ragusans, etc., there was never a difference of opinion to their estimate of the Greek character, though on all other topics they disputed with great acrimony.

M. Fauvel, the French consul, who has passed thirty years principally at Athens, and to whose talents as an artist, and manners as a gentleman, none who have known him can refuse their testimony, has frequently declared in my hearing, that the Greeks do not deserve to be emancipated; reasoning on the grounds of their "national and individual depravity:" while he forgot that such depravity is to be attributed to causes which can only be removed by the measure he reprobates.

M. Roque, a French merchant of respectability long settled in Athens, asserted with the most amusing gravity, "Sir, they are the same *canaille* that existed *in the days of Themistocles!*" an alarming remark to the "Laudator temporis acti." The ancients banished Themistocles; the moderns cheat Monsieur Roque: thus great men have ever been treated!

In short, all the Franks who are fixtures, and most of the Englishmen, Germans, Danes, etc., of passage, came over by degrees to their opinion, on much the same grounds that a Turk in England would contemn the nation by wholesale, because he was wronged by his lacquey, and overcharged by his washerwoman.

Certainly it was not a little staggering when the Sieurs Fauvel and Lusieri, the two greatest demagogues of the day, who divide between them the power of Pericles and the popularity of Cleon and puzzle the poor Waywode with perpetual differences, agreed in the utter condemnation, "nulla virtute redemptum," of the Greeks in general, and of the Athenians in particular.

For my own humble opinion, I am loth to hazard it, knowing as I do, that there be now in MS. no less than five tours of the first magnitude and of the most threatening aspect, all in typographical array, by persons of wit, and honour, and regular common-place books: but, if I may say this without offence, it seems to me rather hard to declare so positively and pertinaciously, as almost every body has declared, that the Greeks, because they are very bad will never be better.

Eloe and Somoni have led us astray by their panegyrics and projects; but, on the other hand, De Pauw and Thornton have debased the Greeks beyond their demerits.

The Greeks will never be independent; they will never be sovereigns as heretofore, and God forbid they ever should! but they may be subjects without being slaves. Our colonies are not inde-

pendent, but they are free and industrious, and such may Greece be hereafter.

At present, like the Catholics of Ireland and the Jews throughout the world, and such other cudgelled and heterodox people, they suffer all the moral and physical ills that can afflict humanity. Their life is a struggle against truth; they are vicious in their own defence. They are so unused to kindness, that when they occasionally meet with it they look upon it with suspicion as a dog often beaten snaps at your fingers if you attempt to caress him. "They are ungrateful, notoriously, abominably ungrateful!"—this is the general cry. Now, in the name of Nemesis! for what are they to be grateful? Where is the human being that ever conferred a benefit on Greek or Greeks? They are to be grateful to the Turks for their fetters, and to the Franks for their broken promises and lying counsels. They are to be grateful to the artist who engraves their ruins, and to the antiquary who carries them away; to the traveller whose janissary flogs them, and to the scribbler whose journal abuses them! This is the amount of their obligations to foreigners.

II.

Franciscan Convent, Athens, January 23, 1811.

Amongst the remnants of the barbarous policy of the earlier ages, are the traces of bondage which yet exist in different countries; whose inhabitants, however divided in religion and manners, almost all agree in oppression.

The English have at last compassionated their negroes, and, under a less bigoted government, may probably one day release their Catholic brethren; but the interposition of foreigners alone can emancipate the Greeks, who, otherwise, appear to have as small a chance of redemption from the Turks, as the Jews have from mankind in general.

Of the ancient Greeks we know more than enough; at least the younger men of Europe devote much of their time to the study of the Greek writers and history, which would be more usefully spent in mastering their own. Of the moderns, we are perhaps more neglectful than they deserve; and while every man of any pretensions to learning is tiring out his youth, and often his age, in the study of the language and of the harangues of the Athenian demagogues in favour of freedom, the real or supposed descendants of these sturdy republicans are left to the actual tyranny of their masters, although a very slight effort is required to strike off their chains.

To talk, as the Greeks themselves do, of their rising again to their pristine superiority, would be ridiculous: as the rest of the world must resume its barbarism, after reasserting the sovereignty of Greece: but there seems to be no very great obstacle, except in the apathy of the Franks, to their becoming an useful dependency, or even a free state with a proper guarantee;—under correction, however, be it spoken, for many and well-informed men doubt the practicability even of this.

The Greeks have never lost their hope, though they are now more divided in opinion on the subject of their probable deliverers. Religion recommends the Russians; but they have twice been deceived and abandoned by that power, and the dreadful lesson they received after the Muscovite desertion in the Morea has never been forgotten. The French they dislike; although the subjugation of the rest of Europe will, probably, be attended by the deliverance of continental Greece. The islanders look to the English for succour, as they have very lately possessed themselves of the Ionian republic, Corfu excepted. But whoever appear with arms in their hands will be welcome; and when that day arrives, Heaven have mercy on the Ottomans, they cannot expect it from the Giaours.

But instead of considering what they have been, and speculating on what they may be, let us look at them as they are.

And here it is impossible to reconcile the contrariety of opinions; some, particularly the merchants, decrying the Greeks in the strongest language; others, generally travellers, turning periods in their eulogy, and publishing very curious speculations grafted on their former state, which can have no more effect on their present lot, than the existence of the Incas on the future fortunes of Peru.

One very ingenious person terms them the "natural allies of Englishmen;" another, no less ingenious, will not allow them to be the allies of anybody, and denies their very descent from the ancients; a third, more ingenious than either, builds a Greek empire on a Russian foundation, and realises (on paper) all the chimeras of Catharine II. As to the question of their descent, what can it import whether the Mainotes are the lineal Laconians or not? or the present Athenians as indigenous as the bees of Hymettus, or as the grasshoppers, to which they once likened themselves? What Englishman cares if he be of a Danish, Saxon, Norman, or Trojan blood? or who, except a Welshman, is afflicted with a desire of being descended from Caractacus?

The poor Greeks do not so much abound in the good things of this world, as to render even their claims to antiquity an object of envy; it is very cruel, then, in Mr. Thornton to disturb them in the possession of all that time has left them; viz. their pedigree, of which they are the more tenacious, as it is all they can call their own. It would be worth while to publish together, and compare, the works of Messrs. Thornton and de Pauw, Eton and Sonnini; paradox on one side, and prejudice on the other. Mr. Thornton conceives himself to have claims to public confidence from a fourteen years' residence at Pera; perhaps he may on the subject of the Turks, but this can give him no more insight into the real state of Greece and her inhabitants, than as many years spent in Wapping into that of the Western Highlands.

The Greeks of Constantinople live in Fanal; and if Mr. Thornton did not oftener cross the Golden Horn than his brother merchants are accustomed to do, I should place no great reliance on his information. I actually heard one of these gentlemen boast of their little general intercourse with the city, and assert of himself, with an air of triumph, that he had been but four times at Constantinople in as many years.

As to Mr. Thornton's voyages in the Black Sea with Greek vessels, they gave him the same idea of Greece as a cruise to Berwick in a Scotch smack would of Johnny Grot's house. Upon what grounds then does he arrogate the right of condemning by wholesale a body of men, of whom he can know little? It is rather a curious circumstance that Mr. Thornton, who so lavishly dispraises Pouqueville on every occasion of mentioning the Turks, has yet recourse to him as authority on the Greeks, and terms him an impartial observer. Now Dr. Pouqueville is as little entitled to that appellation, as Mr. Thornton to confer it on him.

The fact is, we are deplorably in want of information on the subject of the Greeks, and in particular their literature; nor is there any probability of our being better acquainted, till our intercourse becomes more intimate, or their independence confirmed: the relations of passing travellers are as little to be depended on as the invectives of angry factors; but till something more can be attained, we must be content with the little to be acquired from similar sources.

However defective these may be, they are preferable to the pa-

* A word, *en passant*, with Mr. Thornton and Dr. Pouqueville, who have been guilty between them of sadly clipping the Sultan's Turkish.

Dr. Pouqueville tells a long story of a Moslem who swallowed corrosive sublimate to such quantities that he acquired the name of "*Suleyman Teyen*," i. e., quoth the Doctor, "*Suleyman, the eater of corrosive sublimate.*" "Aha," thinks Mr. Thornton (angry with the Doctor for the fifteenth time), "have I caught you?"—Then, in a note twice the thickness of the Doctor's anecdote, he questions the doctor's proficiency in the Turkish tongue, and his veracity to his own.—"For," observes Mr. Thornton (after inflicting on us the tough participle of a Turkish verb), "it means nothing more than *Suleyman the eater*," and quite cashiers the supplementary "*sublimate*." Now both are right, and both are wrong. If Mr. Thornton, when he next resides "fourteen years in the factory," will consult his Turkish dictionary, or ask any of his Stamboline acquaintance, he will discover that "*Suleyma'a geyen*," put together discreetly, mean the "*Swallower of sublimate*," without any "*Suleyman*" in the case: "*Suleyma*" signifying "*corrosive sublimate*," and not being a proper name on this occasion, although it be an orthodox name enough with the addition of *n*. After Mr. Thornton's frequent hints of profound Orientalism, he might have found this not before his song such pæans over Dr. Pouqueville.

After this, I think "Travellers *versus* Factors" shall be our motto, though the above Mr. Thornton has condemned "hoc genus omne," for mistake and misrepresentation. "Ne Sutor ultra crepidam." "No merchant beyond his bales." N. B. For the benefit of Mr. Thornton, "Sutor" is not a proper name.

radoxes of men who have read superficially of the ancients, and seen nothing of the moderns, such as De Pauw; who, when he asserts that the British breed of horses is ruined by Newmarket, and that the Spartans were cowards in the field, betrays an equal knowledge of English horses and Spartan men. His "philosophical observations" have a much better claim to the title of "poetical." It could not be expected that he who so liberally condemns some of the most celebrated institutions of the ancient, should have mercy on the modern Greeks; and it fortunately happens, that the absurdity of his hypothesis on their forefathers refutes his sentence on themselves.

Let us trust, then, that in spite of the prophecies of De Pauw, and the doubts of Mr. Thornton, there is a reasonable hope of the redemption of a race of men, who, whatever may be the errors of their religion and policy, have been amply punished by three centuries and a half of captivity.

III.

Athens, Franciscan Convent, March 17, 1811.

"I must have some talk with this learned Theban."

Some time after my return from Constantinople to this city, I received the thirty-first number of the Edinburgh Review as a great favour, and certainly at this distance an acceptable one, from the captain of an English frigate off Salamis. In that number, Art. 3, containing the review of a French translation of Strabo, there are introduced some remarks on the modern Greeks and their literature, with a short account of Coray, a co-translator in the French version. On those remarks I mean to ground a few observations; and the spot where I now write will, I hope, be sufficient excuse for introducing them in a work in some degree connected with the subject. Coray, the most celebrated of living Greeks, at least among the Franks, was born at Scio (in the Review, Smyrna is stated, I have reason to think, incorrectly), and besides the translation of Beccaria and other works mentioned by the Reviewer, has published a lexicon in Romaic and French. If I may trust the assurance of some Danish travellers lately arrived from Paris; but the latest we have seen here is French and Greek is that of Gregory Zolikogloon.[1] Coray has recently been involved in an unpleasant controversy with M. Gail,[2] a Parisian commentator and editor of some translations from the Greek poets, in consequence of the Institute having awarded him the prize for his version of Hippocrates' Περὶ ὑδάτων," etc., to the disparagement, and consequently displeasure, of the said Gail. To his exertions, literary and patriotic, great praise is undoubtedly due, but a part of that praise ought not to be withheld from the two brothers Zosimado (merchants settled in Leghorn), who sent him to Paris, and maintained him, for the express purpose of elucidating the ancient, and adding to the modern, researches of his countrymen. Coray, however, is not considered by his countrymen equal to some who lived in the two last centuries; more particularly Dorotheus of Mitylene, whose Hellenic writings are so much esteemed by the Greeks, that Meletius terms him "Μετὰ τὸν Θουκυδίδην καὶ Ξενοφῶντα ἄριστος Ἑλλήνων." (P. 224, Ecclesiastical History, vol. iv.)

Panagiotes Kodrikas, the translator of Fontenelle, and Kamarases, who translated Ocellus Lucanus on the Universe into French, Christodonlus, and more particularly Psalida, whom I have conversed with in Joannina, are also in high repute among their literati. The last mentioned has published in Romaic and Latin a work on "True Happiness," dedicated to Catherine II. But Polyzois, who is stated by the Reviewer to be the *only* modern except Coray who has distinguished himself by a knowledge of Hellenic, if he be the Polyzois Lampanitziotes of Yaulna, who has published a number of editions in Romaic, was neither more nor less than an itinerant vender of books, with the contents of which he had no concern beyond his name on the title page, placed there to secure his property in the publication; and he was, moreover, a man utterly destitute of scholastic acquirements. As the name, however, is not uncommon, some other Polyzois may have edited the Epistles of Aristænetus.

It is to be regretted that the system of continental blockade has closed the few channels through which the Greeks received their publications, particularly Venice and Trieste. Even the common grammars for children are become too dear for the lower orders. Amongst their original works the Geography of Meletius, Archbishop of Athens, and a multitude of theological quartos and poetical pamphlets, are to be met with; their grammars and lexicons of two, three, and four languages are numerous and excellent. Their poetry is in rhyme. The most singular piece I have lately seen is a satire in dialogue between a Russian, English, and French traveller, and the Waywode of Wallachia (or Blackbey, as they term him), an archbishop, a merchant, and Cogia Bachi (or primate), in succession; to all of whom under the Turks the writer attributes their present degeneracy. Their songs are sometimes pretty and pathetic, but their tunes generally unpleasing to the ear of a Frank; the best is the famous "Δεῦτε παῖδες τῶν Ἑλλήνων," by the unfortunate Riga. But from a catalogue of more than sixty authors, now before me, only fifteen can be found who have touched on any theme except theology.

I am intrusted with a commission by a Greek of Athens named Marmarotouri to make arrangements, if possible, for printing in London a translation of Barthelemi's Anacharsis in Romaic, as he has no other opportunity, unless he despatches the MS. to Vienna by the Black Sea and Danube.

The Reviewer mentions a school established at Hecatonesi, and suppressed at the instigation of Sebastiani: he means Cidonies, or, in Turkish, Halyali, a town on the continent, where that institution for a hundred students and three professors still exists. It is true that this establishment was disturbed by the Porte, under the ridiculous pretext that the Greeks were constructing a fortress, instead of a college: but on investigation, and the payment of some purses to the Divan, it has been permitted to continue. The principal professor, named Veniamin (i. e. Benjamin), is stated to be a man of talent, but a freethinker. He was born in Lesbos, studied in Italy, and is master of Hellenic, Latin, and some Frank languages; besides a smattering of the sciences.

Though it is not my intention to enter farther on this topic than may allude in the article in question, I cannot but observe that the Reviewer's lamentation over the fall of the Greeks appears singular, when he closes it with these words: "*The change is to be attributed to their misfortunes rather than to any 'physical degradation.'*" It may be true that the Greeks are not physically degenerated, and that Constantinople contained on the day when it changed masters as many men of six feet and upwards as in the hour of prosperity; but ancient history and modern politics instruct us that something more than physical perfection is necessary to preserve a state in vigour and independence; and the Greeks, in particular, are a melancholy example of the near connexion between moral degradation and national decay.

The Reviewer mentions a plan "we *believe*" by Potemkin, for the purification of the Romaic; and I have endeavoured in vain to procure any tidings or traces of its existence. There was an academy in St. Petersburg for the Greeks; but it was suppressed by Paul, and has not been revived by his successor.

There is a slip of the pen, and it can only be a slip of the pen, in p. 86, No. 31, of the Edinburgh Review, where these words occur:—"We are told that, when the capital of the East yielded to *Solyman*"—it may be presumed that this last word will, in a future edition, be altered to Mahomet II.[3] The "ladies of Constan-

[1] I have in my possession an excellent lexicon "τετράγλωσσον," which I received to exchange from S. G—, Esq. for a small gem: my antiquarian friends have never forgotten it, or forgiven me.

[2] In Gail's pamphlet against Coray, he talks of "throwing the insolent Hellenist out of the windows." On this a French critic exclaims, "Ah, my God! throw so Hellenist out of the window! what sacrilege!" It certainly would be a serious business for those authors who dwell in the attic: but I have quoted the passage merely to prove the similarity of style among the controversialists of all polished countries; London or Edinburgh could hardly parallel this Parisian ebullition.

[3] In a former number of the Edinburgh Review, 1808, it is observed: "Lord Byron passed some of his early years in Scotland, where he might have learned that *pibroch* does not mean a *bagpipe*, any more than *duel* means a *fiddle*." Query,—Was it in Scotland that the young gentlemen of the Edinburgh Review *learned* that *Solyman* means *Mahomet II.* any more than *criticism* means *infallibility?*—but thus it is,

"Cedimus inque vicem prœbemus crura sagittis."

The mistake seemed so completely a lapse of the pen from the great *similarity* of the two words, and the *total absence of error* from the former

tinople," it seems, at that period spoke a dialect, "which would not have disgraced the lips of an Athenian." I do not know how that might be, but am sorry to say the ladies in general, and the Athenians in particular, are much altered; being far from choice either in their dialect or expressions, as the whole Attic race are barbarous to a proverb:—

"Ω Αθηνα, κρυτη χωρα,
Τε γυναικαρους τρεφεις τωρα."

In Gibbon, vol. x. p. 164, is the following sentence:—"The vulgar dialect of the city was gross and barbarous, though the compositions of the church and palace sometimes affected to copy the purity of the Attic models." Whatever may be asserted on the subject, it is difficult to conceive that the "ladies of Constantinople," in the reign of the last Cæsar, spoke a purer dialect than Anna Comnena wrote three centuries before: and those royal pages are not esteemed the best models of composition, although the princess γλωσσαν ειχε ΑΚΡΙΒΩΣ Αττικιζουσαν. In the Fanal, and in Yanina, the best Greek is spoken: in the latter there is a flourishing school under the direction of Psalida.

There is now in Athens a pupil of Psalida's, who is making a tour of observation through Greece: he is intelligent, and better educated than a fellow commoner of most colleges. I mention this as a proof that the spirit of inquiry is not dormant among the Greeks.

The Reviewer mentions Mr. Wright, the author of the beautiful poem "Horæ Ionicæ," as qualified to give details of these nominal Romans and degenerate Greeks; and also of their language: but Mr. Wright, though a good poet and an able man, has made a mistake where he states the Albanian dialect of the Romaic to approximate nearest to the Hellenic: for the Albanians speak a Romaic as notoriously corrupt as the Scotch of Aberdeenshire, or the Italian of Naples. Yanina, (where, next to the Fanal, the Greek is purest,) although the capital of Ali Pacha's dominions, is not in Albania but Epirus; and beyond Delvinachi in Albania Proper up to Argyrocastro and Tepaleen (beyond which I did not advance), they speak worse Greek than even the Athenians. I was attended for a year and a half by two of these singular mountaineers, whose mother tongue is Illyric, and I never heard them or their countrymen (whom I have seen, not only at home, but to the amount of twenty thousand in the army of Veli Pacha) praised for their Greek, but often laughed at for their provincial barbarisms.

I have in my possession about twenty-five letters, amongst which some from the Bey of Corinth, written to me by Notaras, the Gogia Bachi, and others by the dragoman of the Caimacam of the Morea (which last governs in Veli Pacha's absence) are said to be favourable specimens of their epistolary style. I also received some at Constantinople from private persons, written in a most hyperbolical style, but in the true antique character.

The Reviewer proceeds, after some remarks on the tongue in its past and present state, to a paradox (page 59) on the great mischief the knowledge of his own language has done to Coray, who, it seems, is less likely to understand the ancient Greek, because he is perfect master of the modern! This observation follows a paragraph, recommending, in explicit terms, the study of the Romaic, as "a powerful auxiliary," not only to the traveller and foreign merchant, but also to the classical scholar; in short, to every body except the only person who can be thoroughly acquainted with its uses; and, by a parity of reasoning, our old language is conjectured to be probably more attainable by "foreigners" than by ourselves! Now, I am inclined to think, that a Dutch Tyro in our tongue (albeit himself of Saxon blood) would be sadly perplexed with "Sir Tristrem," or any other given "Auchinleck MS." with or without a grammar or glossary; and to most apprehensions it seems evident, that none but a native can acquire a competent, far less complete, knowledge of our obsolete idioms. We may give the critic credit for his ingenuity, but no more believe him than we do Smollett's Lismahago, who maintains that the purest English is spoken in Edinburgh. That Coray may err is very possible; but if he does, the fault is in the man rather than in his mother tongue, which is, as it ought to be, of the greatest aid to the native student.—Here the Reviewer proceeds to business on Strabo's translators, and here I close my remarks.

Sir W. Drummond, Mr. Hamilton, Lord Aberdeen, Dr. Clarke, Captain Leake, Mr. Gell, Mr. Walpole, and many others now in England, have all the requisites to furnish details of this fallen people. The few observations I have offered I should have left where I made them, had not the article in question, and above all the spot where I read it, induced me to advert to those pages, which the advantage of my present situation enabled me to clear, or at least to make the attempt.

I have endeavoured to waive the personal feelings, which rise in despite of me in touching upon any part of the Edinburgh Review; not from a wish to conciliate the favour of its writers, or to cancel the remembrance of a syllabic I have formerly published, but simply from a sense of the impropriety of mixing up private resentments with a disquisition of the present kind, and more particularly at this distance of time and place.

ADDITIONAL NOTE ON THE TURKS.

The difficulties of travelling in Turkey have been much exaggerated, or rather have considerably diminished of late years. The Mussulmans have been beaten into a kind of sullen civility, very comfortable to voyagers.

It is hazardous to say much on the subject of Turks and Turkey; since it is possible to live amongst them twenty years without acquiring information, at least from themselves. As far as my own slight experience carried me, I have no complaint to make; but am indebted for many civilities (I might almost say for friendship), and much hospitality, to Ali Pacha, his son Veli Pacha of the Morea, and several others of high rank in the provinces. Suleyman Aga, late Governor of Athens, and now of Thebes, was a bon vivant, and as social a being as ever sat cross-legged at a tray or a table. During the carnival, when our English party were masquerading, both himself and his successor were more happy to "receive masks" than any dowager in Grosvenor Square.

On one occasion of his supping at the convent, his friend and visiter, the Cadi of Thebes, was carried from table perfectly qualified for any club in Christendom; while the worthy Waywode himself triumphed in his fall.

In all money transactions with the Moslems, I ever found the strictest honour, the highest disinterestedness. In transacting business with them, there are none of those dirty peculations, under the name of interest, difference of exchange, commission, etc. uniformly found in applying to a Greek consul to cash bills, even on the first houses in Pera.

With regard to presents, an established custom in the East, you will rarely find yourself a loser; as one worth acceptance is generally returned by another of similar value—a horse, or a shawl.

In the capital and at court the citizens and courtiers are formed in the same school with those of Christianity; but there does not exist a more honourable, friendly, and high-spirited character than the true Turkish provincial Aga, or Moslem country gentleman. It is not meant here to designate the governors of towns, but those Agas who, by a kind of feudal tenure, possess lands and houses, of more or less extent, in Greece and Asia Minor.

The lower orders are in as tolerable discipline as the rabble in countries with greater pretensions to civilisation. A Moslem, in walking the streets of our country-towns, would be more incommoded in England than a Frank in a similar situation in Turkey. Regimentals are the best travelling dress.

The best accounts of the religion and different sects of Islamism, may be found in D'Ohsson's French; of their manners, etc., perhaps in Thornton's English. The Ottomans, with all their defects, are not a people to be despised. Equal, at least, to the Spaniards, they are superior to the Portuguese. If it be difficult to pronounce what they are, we can at least say what they are not: they

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pages of the literary leviathan), that I should have passed it over as in the text, had I not perceived in the Edinburgh Review much facetious exultation on all such detections, particularly a recent one, where words and syllables are subjects of disquisition and transposition, and the above-mentioned parallel passage in my own case irresistibly propelled me to hint how much easier it is to be critical than correct. The *gentlemen*, having enjoyed many a *triumph* on such victories, will hardly begrudge me a slight ovation for the present.

are not treacherous, they are not cowardly, they do not burn heretics, they are not assassins, nor has an enemy advanced to their capital.' They are faithful to their sultan till he becomes unfit to govern, and devout to their God without an inquisition. Were they driven from St. Sophia to-morrow, and the French or Russians enthroned in their stead, it would become a question whether Europe would gain by the exchange. England would certainly be the loser.

With regard to that ignorance of which they are so generally, and sometimes justly accused, it may be doubted, always excepting France and England, in what useful points of knowledge they are excelled by other nations. Is it in the common arts of life? In their manufactures? Is a Turkish sabre inferior to a Toledo? or is a Turk worse clothed or lodged, or fed and taught, than a Spaniard? Are their Pachas worse educated than a Grandee? or an Effendi than a knight of St. Jago? I think not.

I remember Mahmoud, the grandson of Ali Pacha, asking whether my fellow-traveller and myself were in the upper or lower House of Parliament. Now, this question from a boy of ten years old proved that his education had not been neglected. It may be doubted if an English boy at that age knows the difference of the Divan from a college of Dervises; but I am very sure a Spaniard does not. How little Mahmoud, surrounded, as he had been, entirely by his Turkish tutors, had learned that there was such a thing as a Parliament, it were useless to conjecture, unless we suppose that his instructors did not confine his studies to the Koran.

In all the mosques there are schools established, which are very regularly attended; and the poor are taught without the church of Turkey being put into peril. I believe the system is not yet printed (though there is such a thing as a Turkish press, and books printed on the late military institution of the Nizam Gedidd); nor have I heard whether the Mufti and the Mollas have subscribed, or the Caimacam and the Tefferdar taken the alarm, for fear the ingenuous youth of the turban should be taught not to "pray to God their way,". The Greeks also—a kind of Eastern Irish papists—have a college of their own at Maynooth—no, at Halvafi; where the heterodox receive much the same kind of countenance from the Ottoman as the Catholic college from the English legislature. Who shall then affirm, that the Turks are ignorant bigots, when they thus evince the exact proportion of Christian charity which is tolerated in the most prosperous and orthodox of all possible kingdoms? But though they allow all this, they will not suffer the Greeks to participate in their privileges: no, let them fight their battles, and pay their haratch (taxes), be drubbed in this world, and damned in the next. And shall we then emancipate our Irish Helots? Mahomet forbid! We should then be bad Mussulmans, and worse Christians: at present we unite the best of both—jesuitical faith, and something not much inferior to Turkish toleration.

CHILDE HAROLD'S PILGRIMAGE.

CANTO THE THIRD.

"Allez que cette application vous forçât de penser à autre chose, il n'y a en vérité de remède que celui-là et le temps."—*Lettre du Roi de Prusse à d'Alembert, Sept. 7, 1776.*

I.

Is thy face like thy mother's, my fair child!
Ada! sole daughter of my house and heart?
When last I saw thy young blue eyes they smiled,
And then we parted,—not as now we part,
But with a hope.—
Awaking with a start,
The waters heave around me; and on high
The winds lift up their voices: I depart,
Whither I know not; but the hour's gone by,
When Albion's lessening shores could grieve or glad mine eye.[1]

II.

Once more upon the waters! yet once more!
And the waves bound beneath me as a steed
That knows his rider. Welcome, to the roar!
Swift be their guidance, wheresoe'er it lead!
Though the strain'd mast should quiver as a reed,
And the rent canvass fluttering strew the gale,
Still must I on; for I am as a weed,
Flung from the rock, on Ocean's foam, to sail
Where'er the surge may sweep, the tempest's breath prevail.

III.

In my youth's summer I did sing of One,
The wandering outlaw of his own dark mind;
Again I seize the theme, then but begun,
And bear it with me, as the rushing wind
Bears the cloud onwards: in that Tale I find
The furrows of long thought, and dried-up tears,
Which, ebbing, leave a sterile track behind,
O'er which all heavily the journeying years
Plod the last sands of life,—where not a flower appears.

IV.

Since my young days of passion—joy, or pain,
Perchance my heart and harp have lost a string,
And both may jar: it may be, that in vain
I would essay as I have sung to sing.
Yet, though a dreary strain, to this I cling;
So that it wean me from the weary dream
Of selfish grief or gladness—so it fling
Forgetfulness around me—it shall seem
To me, though to none else, a not ungrateful theme.

V.

He, who grown aged in this world of woe,
In deeds, not years, piercing the depth of life,
So that no wonder waits him; nor below
Can love, or sorrow, fame, ambition, strife,
Cut to his heart again with the keen knife
Of silent, sharp endurance: he can tell
Why thought seeks refuge in lone caves, yet rife
With airy images, and shapes which dwell
Still unimpair'd, though old, in the soul's haunted cell.

VI.

'Tis to create, and in creating live
A being more intense, that we endow
With form our fancy, gaining as we give
The life we image, even as I do now.
What am I? Nothing: but not so art thou,
Soul of my thought! with whom I traverse earth,

[1] [In an hitherto unpublished letter, dated Verona, November 5, 1816, Lord Byron says—"By the way, *Ada's* name (which I found in our pedigree, under king John's reign), is the same with that of the sister of Charlemagne, as I redde, the other day, in a book treating of the Rhine."—E.]

[2] [Lord Byron quitted England, for the second and last time, on the 25th of April, 1816, attended by William Fletcher and Robert Rushton, the "yeoman" and "page" of Canto I.; his physician, Dr. Polidori; and a Swiss valet.—E.]

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Invisible but gazing, as I glow
Mix'd with thy spirit, blended with thy birth,
And feeling still with thee in my crush'd feelings' dearth.

VII.

Yet must I think less wildly:—I *have* thought
Too long and darkly, till my brain became,
In its own eddy boiling and o'erwrought,
A whirling gulf of phantasy and flame:
And thus, untaught in youth my heart to tame,
My springs of life were poison'd. 'T is too late!
Yet am I changed; though still enough the same
In strength to bear what time can not abate,
And feed on bitter fruits without accusing Fate.

VIII.

Something too much of this:—but now 't is past,
And the spell closes with its silent seal.
Long absent HAROLD re-appears at last;
He of the breast which fain no more would feel,
Wrung with the wounds which kill not, but ne'er heal,
Yet Time, who changes all, had alter'd him
In soul and aspect as in age: years steal
Fire from the mind as vigour from the limb;
And life's enchanted cup but sparkles near the brim.

IX.

His had been quaff'd too quickly, and he found
The dregs were wormwood; but he fill'd again,
And from a purer fount, on holier ground,
And deem'd its spring perpetual; but in vain!
Still round him clung invisibly a chain
Which gall'd for ever, fettering though unseen,
And heavy though it clank'd not; worn with pain,
Which pined although it spoke not, and grew keen,
Entering with every step he took through many a scene.

X.

Secure in guarded coldness, he had mix'd
Again in fancied safety with his kind,
And deem'd his spirit now so firmly fix'd
And sheathed with an invulnerable mind,
That, if no joy, no sorrow lurk'd behind;
And he, as one, might 'midst the many stand
Unheeded, searching through the crowd to find
Fit speculation; such as in strange land
He found in wonder-works of God and Nature's hand.

XI.

But who can view the ripen'd rose, nor seek
To wear it? who can curiously behold
The smoothness and the sheen of beauty's cheek,
Nor feel the heart can never all grow old?
Who can contemplate Fame through clouds unfold
The star which rises o'er her steep, nor climb?
Harold, once more within the vortex, roll'd
On with the giddy circle, chasing Time,
Yet with a nobler aim than in his youth's fond prime.

XII.

But soon he knew himself the most unfit
Of men to herd with Man, with whom he held
Little in common; untaught to submit
His thoughts to others, though his soul was quell'd
In youth by his own thoughts; still uncompell'd,
He would not yield dominion of his mind
To spirits against whom his own rebell'd;
Proud though in desolation, which could find
A life within itself, to breathe without mankind.

XIII.

Where rose the mountains, there to him were friends;
Where roll'd the ocean, thereon was his home;
Where a blue sky, and glowing clime, extends,
He had the passion and the power to roam;
The desert, forest, cavern, breaker's foam,
Were unto him companionship; they spake
A mutual language, clearer than the tome
Of his land's tongue, which he would oft forsake
For Nature's pages glass'd by sunbeams on the lake.

XIV.

Like the Chaldean, he could watch the stars,
Till he had peopled them with beings bright
As their own beams; and earth, and earth-born jars,
And human frailties, were forgotten quite:
Could he have kept his spirits to that flight,
He had been happy; but this clay will sink
Its spark immortal, envying it the light
To which it mounts, as if to break the link
That keeps us from yon heaven which woos us to its brink.

XV.

But in Man's dwellings he became a thing
Restless and worn, and stern and wearisome,
Droop'd as a wild-born falcon with clipt wing,

[The first and second cantos of "Childe Harold's Pilgrimage" produced, on their appearance in 1812, an effect upon the public, at least equal to any work which has appeared within this or the last century, and placed at once upon Lord Byron's head the garland for which other men of genius have toiled long, and which they have gained late. He was placed pre-eminent amongst the literary men of his country by general acclamation. It was amidst such feelings of admiration that he entered the public stage. Every thing in his manner, person, and conversation, tended to maintain the charm which his genius had flung around him; and those admitted to his conversation, far from finding that the inspired poet sunk into ordinary mortality, felt themselves attached to him, not only by many noble qualities, but by the interest of a mysterious, undefined, and almost painful curiosity. A countenance exquisitely modeled to the expression of feeling and passion, and exhibiting the remarkable contrast of very dark hair and eyebrows, with light and expressive eyes, presented to the physiognomist the most interesting subject for the exercise of his art. The predominating expression was that of deep and habitual thought, which gave way to the most rapid play of features when he engaged in interesting discussion; so that a brother poet compared them to the sculpture of a beautiful alabaster vase, only seen to perfection when lighted up from within. The flashes of mirth, gaiety, indignation, or satirical dislike, which frequently animated Lord Byron's countenance, might, during an evening's conversation, be mistaken, by a stranger, for the habitual expression, so easily and so happily was it formed for them all; but those who had an opportunity of studying his features for a length of time, and upon various occasions, both of rest and emotion, will agree that their proper language was that of melancholy. Sometimes shades of this gloom interrupted even his gayest and most happy moments.—SIR WALTER SCOTT.]

To whom the boundless air alone were home:
Then came his fit again, which to o'ercome,
As eagerly the barr'd-up bird will beat
His breast and beak against his wiry dome
Till the blood tinge his plumage, so the heat
Of his impeded soul would through his bosom eat.

XVI.

Self-exiled Harold[1] wanders forth again,
With nought of hope left, but with less of gloom;
The very knowledge that he lived in vain,
That all was over on this side the tomb,
Had made Despair a smilingness assume, [wreck
Which, though 't were wild,—as on the plunder'd
When mariners would madly meet their doom
With draughts intemperate on the sinking deck,—
Did yet inspire a cheer, which he forebore to check.[2]

XVII.

Stop!—for thy tread is on an Empire's dust!
An Earthquake's spoil is sepulchred below!
Is the spot mark'd with no colossal bust?
Nor column trophied for triumphal show?
None; but the moral's truth tells simpler so,
As the ground was before, thus let it be;—
How that red rain hath made the harvest grow!
And is this all the world has gain'd by thee,
Thou first and last of fields! king-making Victory?

XVIII.

And Harold stands upon this place of skulls,
The grave of France, the deadly Waterloo!
How in an hour the power which gave annuls
Its gifts, transferring flame as fleeting too!
In "pride of place"[3] here last the eagle flew,
Then tore with bloody talon the rent plain,[4]
Pierced by the shaft of banded nations through;
Ambition's life and labours all were vain;
He wears the shatter'd links of the world's broken chain.

XIX.

Fit retribution! Gaul may champ the bit
And foam in fetters;—but is Earth more free?
Did nations combat to make *One* submit;
Or league to teach all kings true sovereignty?
What! shall reviving Thraldom again be
The patch'd-up idol of enlighten'd days?
Shall we, who struck the Lion down, shall we
Pay the Wolf homage? proffering lowly gaze
And servile knees to thrones? No; *prove* before ye praise!

XX.

If not, o'er one fallen despot boast no more!
In vain fair cheeks were furrow'd with hot tears
For Europe's flowers, long rooted up before
The trampler of her vineyards; in vain years
Of death, depopulation, bondage, fears,
Have all been borne, and broken by the accord
Of roused-up millions: all that most endears
Glory, is when the myrtle wreathes a sword
Such as Harmodius[5] drew on Athens' tyrant lord.

XXI.

There was a sound of revelry by night,[6]
And Belgium's capital had gather'd then

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[1] ["In the third canto of Childe Harold," says Sir Egerton Brydges, "there is much inequality. The thoughts and images are sometimes laboured; but still they are a very great improvement upon the first two cantos. Lord Byron here speaks in his own language and character, not in the tone of others;—he is describing, not inventing; therefore he has not, and cannot have, the freedom with which fiction is composed. Sometimes he has a conciseness which is very powerful, but almost abrupt. From trusting himself alone, and working out his own deep-buried thoughts, he now, perhaps, fell into a habit of labouring, even where there was no occasion to labour. In the first sixteen stanzas there is yet a mighty but groaning burst of dark and appalling strength. It was unquestionably the unexaggerated picture of a most tempestuous and sombre, but magnificent soul!"]

[2] [These stanzas, in which the author, adopting more distinctly the character of Childe Harold than in the original poem, assigns the cause why he has resumed his Pilgrim's staff when it was hoped he had sat down for life a denizen of his native country,—abound with much moral interest and poetical beauty. The commentary through which the meaning of this melancholy tale is rendered obvious, is still in vivid remembrance; for the errors of those who excel their fellows in gifts and accomplishments are not soon forgotten. Those scenes, ever most painful to the bosom, were rendered yet more so by public discussion; and it is at least possible that amongst those who exclaimed most loudly on this unhappy occasion, were some, in whose eyes literary superiority exaggerated Lord Byron's offence. The scene may be described in a few words:—the wise condemned—the good regretted—the multitude, idly or maliciously inquisitive, rushed from place to place, gathering gossip, which they mangled and exaggerated while they repeated it; and impudence, ever ready to hitch itself into notoriety, *hooked on*, as Falstaff enjoins Bardolph, blustered, bullied, and talked of "pleading a cause," and "taking a side."—Sir Walter Scott.]

[3] "Pride of place" is a term of falconry, and means the highest pitch of flight. See Macbeth, etc.

"An eagle towering in his pride of place," etc.

[4] [In the original draught of this stanza (which, as well as the preceding one, was written after a visit to the field of Waterloo), the lines stood—

"Here his last flight the haughty eagle flew,
Then tore with bloody beak the fatal plain."—

On seeing these lines, Mr. Reinagle sketched a spirited chained eagle, grasping the earth with his *talons*. The circumstance being mentioned to Lord Byron, he wrote thus to a friend at Brussels:—"Reinagle is a better poet and a better ornithologist than I am; eagles, and all birds of prey, attack with their talons, and not with their beaks; and I have altered the line thus:—

'Then tore with bloody talon the rent plain.'

This is, I think, a better line, besides its poetical justice."—E.]

[5] See the famous song on Harmodius and Aristogiton. The best English translation is in Bland's Anthology, by Mr. (now Sir Thomas) Denman,—

"With myrtle my sword will I wreathe," etc.

[6] [There can be no more remarkable proof of the greatness of Lord Byron's genius, than the spirit and interest he has contrived to communicate to his picture of the often-drawn and difficult scene of the breaking up from Brussels before the great battle. It is a trite remark, that poets generally fail in the representation of great events, where the interest is recent, and the particulars are consequently clearly and commonly known. It required some courage to venture on a theme beset with so many dangers, and deformed with the wrecks of so many former adventurers. See, however, with what easy strength he enters upon it, and with how much grace he gradually finds his way back to his own peculiar vein of sentiment and diction!—Jeffrey.]

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Her Beauty and her Chivalry, and bright
The lamps shone o'er fair women and brave men;
A thousand hearts beat happily; and when
Music arose with its voluptuous swell,
Soft eyes look'd love to eyes which spake again,
And all went merry as a marriage bell;[1] [knell!
But hush! hark! a deep sound strikes like a rising

XXII.

Did ye not hear it?—No; 't was but the wind,
Or the car rattling o'er the stony street:
On with the dance! let joy be unconfined;
No sleep till morn, when Youth and Pleasure meet
To chase the glowing Hours with flying feet—
But, hark!—that heavy sound breaks in once more,
As if the clouds its echo would repeat;
And nearer, clearer, deadlier than before!
Arm! arm! it is—it is—the cannon's opening roar!

XXIII.

Within a window'd niche of that high hall
Sate Brunswick's fated chieftain; he did hear
That sound the first amidst the festival,
And caught its tone with Death's prophetic ear;
And when they smiled because he deem'd it near,
His heart more truly knew that peal too well
Which stretch'd his father on a bloody bier,[2]
And roused the vengeance blood alone could quell:
He rush'd into the field, and, foremost fighting, fell.[3]

XXIV.

Ah! then and there was hurrying to and fro,
And gathering tears, and tremblings of distress,
And cheeks all pale, which but an hour ago
Blush'd at the praise of their own loveliness;
And there were sudden partings, such as press
The life from out young hearts, and choking sighs
Which ne'er might be repeated: who could guess
If ever more should meet those mutual eyes,
Since upon night so sweet such awful morn could rise!

XXV.

And there was mounting in hot haste: the steed,
The mustering squadron, and the clattering car,
Went pouring forward with impetuous speed,
And swiftly forming in the ranks of war;
And the deep thunder peal on peal afar;
And near, the beat of the alarming drum
Roused up the soldier ere the morning star;
While throng'd the citizens with terror dumb,
Or whispering, with white lips—"The foe! They come! they come!"

XXVI.

And wild and high the "Cameron's gathering" rose!
The war-note of Lochiel, which Albyn's hills
Have heard, and heard too have her Saxon foes:—
How in the noon of night that pibroch thrills,
Savage and shrill! But with the breath which fills
Their mountain-pipe, so fill the mountaineers
With the fierce native daring which instils
The stirring memory of a thousand years, [ears!
And Evan's, Donald's[4] fame rings in each clansman's

XXVII.

And Ardennes[5] waves above them her green leaves,
Dewy with Nature's tear-drops, as they pass,
Grieving, if aught inanimate e'er grieves,
Over the unreturning brave,—alas!
Ere evening to be trodden like the grass
Which now beneath them, but above shall grow
In its next verdure, when this fiery mass
Of living valour rolling on the foe, [low.
And burning with high hope, shall moulder cold and

XXVIII.

Last noon beheld them full of lusty life,
Last eve in Beauty's circle proudly gay,
The midnight brought the signal-sound of strife,
The morn the marshalling in arms,—the day,
Battle's magnificently-stern array!
The thunder-clouds close o'er it, which when rent,
The earth is cover'd thick with other clay,
Which her own clay shall cover, heap'd and pent,
Rider and horse,—friend, foe,—in one red burial blent![6]

XXIX.

Their praise is hymn'd by loftier harps than mine;
Yet one I would select from that proud throng,
Partly because they blend me with his line,
And partly that I did his sire some wrong,[7]
And partly that bright names will hallow song;

[1] On the night previous to the action, it is said that a ball was given at Brussels.—[The popular error of the Duke of Wellington having been *surprised*, on the eve of the battle of Waterloo, at a ball given by the Duchess of Richmond at Brussels, was first corrected on authority, in the "History of Napoleon Buonaparte," which forms a portion of the "Family Library." The Duke had received intelligence of Napoleon's decisive operations, and it was intended to put off the ball; but, on reflection it seemed highly important that the people of Brussels should be kept in ignorance as to the course of events, and the Duke not only desired that the ball should proceed, but the general officers received his commands to appear at it—each taking care to quit the apartment as quietly as possible at ten o'clock, and proceed to join his respective division *en route*.—E.]

[2] [The father of the Duke of Brunswick who fell at Quatre-bras, received his death-wound at Jena.—E.]

[3] [This stanza is very grand, even from its total unadornment. It is only a versification of the common narratives: but here may well be applied a position of Johnson's, that "where truth is sufficient to fill the mind, fiction is worse than useless."—Sir E. Bayncs.]

[4] Sir Evan Cameron, and his descendant Donald, the "gentle Lochiel" of the "forty-five."

[5] The wood of Soignies is supposed to be a remnant of the forest of Ardennes, famous in Boiardo's Orlando, and immortal in Shakspeare's "As you like it." It is also celebrated in Tacitus as being the spot of successful defence by the Germans against the Roman encroachments. I have ventured to adopt the name connected with nobler associations than those of mere slaughter.

[6] [Childe Harold, though he stops to celebrate the victory of Waterloo, gives us here a most beautiful description of the evening which preceded the battle of Quatre Bras, the alarm which called out the troops, and the hurry and confusion which preceded their march. I am not sure that any verses in our language surpass, in vigour and in feeling, this most beautiful description.—Sir Walter Scott.]

[7] [See note to English Bards and Scotch Reviewers, *ante*, p. 68.—E.]

And his was of the bravest, and when shower'd
The death bolts deadliest the thinn'd files along,
Even where the thickest of war's tempest lower'd,
They reach'd no nobler breast than thine, young, gallant Howard!

XXX.

There have been tears and breaking hearts for thee,
And mine were nothing, had I such to give;
But when I stood beneath the fresh green tree,
Which living waves where thou didst cease to live,
And saw around me the wide field revive
With fruits and fertile promise, and the Spring
Come forth her work of gladness to contrive,
With all her reckless birds upon the wing,
I turn'd from all she brought to those she could not bring.[1]

XXXI.

I turn'd to thee, to thousands, of whom each
And one as all a ghastly gap did make
In his own kind and kindred, whom to teach
Forgetfulness were mercy for their sake;
The Archangel's trump, not Glory's, must awake
Those whom they thirst for: though the sound of Fame
May for a moment soothe, it cannot slake
The fever of vain longing; and the name
So honour'd but assumes a stronger, bitterer claim.

XXXII.

They mourn, but smile at length; and, smiling, mourn:
The tree will wither long before it fall;
The hull drives on, though mast and sail be torn;
The roof-tree sinks, but moulders on the hall
In massy hoariness; the ruin'd wall
Stands when its wind-worn battlements are gone;
The bars survive the captive they enthral;
The day drags through though storms keep out the sun;
And thus the heart will break, yet brokenly live on:

XXXIII.

Even as a broken mirror, which the glass
In every fragment multiplies; and makes
A thousand images of one that was,
The same, and still the more, the more it breaks;
And thus the heart will do which not forsakes,
Living in shatter'd guise, and still, and cold,
And bloodless, with its sleepless sorrow aches,
Yet withers on till all without is old,
Showing no visible sign, for such things are untold.[2]

XXXIV.

There is a very life in our despair,
Vitality of poison,—a quick root
Which feeds these deadly branches; for it were
As nothing did we die; but Life will suit
Itself to Sorrow's most detested fruit,
Like to the apples[3] on the Dead Sea's shore,
All ashes to the taste: Did man compute
Existence by enjoyment, and count o'er
Such hours 'gainst years of life,—say, would he name threescore?

XXXV.

The Psalmist number'd out the years of man:
They are enough; and if thy tale be *true*,
Thou, who didst grudge him even that fleeting span,
More than enough, thou fatal Waterloo!
Millions of tongues record thee, and anew
Their children's lips shall echo them, and say—
"Here, where the sword united nations drew,
"Our countrymen were warring on that day!"
And this is much, and all which will not pass away.

XXXVI.

There sumu the greatest, nor the worst of men,
Whose spirit, antithetically mixt,
One moment of the mightiest, and again
On little objects with like firmness fixt,
Extrema in all things! Hadst thou been betwixt,
Thy throne had still been thine, or never been;
For daring made thy rise as fall: thou seek'st
Even now to re-assume the imperial mien,
And shake again the world, the Thunderer of the scene!

XXXVII.

Conqueror and captive of the earth art thou!
She trembles at thee still, and thy wild name
Was ne'er more bruited in men's minds than now
That thou art nothing, save the jest of Fame,
Who woo'd thee once, thy vassal, and became
The flatterer of thy fierceness, till thou wert
A god unto thyself; nor less the same
To the astounded kingdoms all inert,
Who deem'd thee for a time whate'er thou didst assert.

---

[1] My guide from Mont St. Jean over the field seemed intelligent and accurate. The place where Major Howard fell was not far from two tall and solitary trees (there was a third cut down, or shivered in the battle), which stand a few yards from each other at a pathway's side. Beneath these he died, and was buried. The body has since been removed to England. A small hollow for the present marks where it lay, but will probably soon be effaced; the plough has been upon it, and the grain is.—After pointing out the different spots where Picton and other gallant men had perished, the guide said, "Here Major Howard lay: I was near him when wounded." I told him my relationship, and he seemed then still more anxious to point out the particular spot and circumstances. The place is one of the most marked in the field, from the peculiarity of the two trees above mentioned. I went on horseback twice over the field, comparing it with my recollection of similar scenes. As a plain, Waterloo seems marked out for the scene of some great action, though this may be mere imagination: I have viewed with attention those of Platea, Troy, Mantinea, Leuctra, Chæronea, and Marathon; and the field around Mont St. Jean and Hougoumont appears to want little but a better cause, and that undefinable but impressive halo which the lapse of ages throws around a celebrated spot, to vie in interest with any or all of these, except, perhaps, the last mentioned.

[2] ["There is a richness and energy in this passage, which is peculiar to Lord Byron, among all modern poets,—a throng of glowing images, poured forth at once, with a facility and profusion, which must appear mere wastefulness to more economical writers and a certain negligence and harshness of diction, which can belong only to an author who is oppressed with the exuberance and rapidity of his conceptions."—JEFFREY.]

[3] The (fabled) apples on the brink of the lake Asphaltes were said to be fair without, and, within, ashes. Vide Tacitus, Histor. lib. v. 7.

XXXVIII.

Oh, more or less than man—in high or low,
Battling with nations, flying from the field;
Now making monarchs' necks thy footstool, now
More than thy meanest soldier taught to yield;
An empire thou couldst crush, command, rebuild,
But govern not thy pettiest passion, nor,
However deeply in men's spirits skill'd,
Look through thine own, nor curb the lust of war,
Nor learn that tempted Fate will leave the loftiest star.

XXXIX.

Yet well thy soul hath brook'd the turning tide
With that untaught, innate philosophy,
Which, be it wisdom, coldness, or deep pride,
Is gall and wormwood to an enemy.
When the whole host of hatred stood hard by,
To watch and mock thee shrinking, thou hast smiled
With a sedate and all-enduring eye;—
When Fortune fled her spoil'd and favourite child,
He stood unbow'd beneath the ills upon him piled.

XL.

Sager than in thy fortunes; for in them
Ambition steel'd thee on too far to show
That just habitual scorn, which could contemn
Men and their thoughts; 't was wise to feel, not so
To wear it ever on thy lip and brow,
And spurn the instruments thou wert to use
Till they were turn'd unto thine overthrow;
'T is but a worthless world to win or lose;
So hath it proved to thee, and all such lot who choose.

XLI.

If, like a tower upon a headlong rock,
Thou hadst been made to stand or fall alone,
Such scorn of man had help'd to brave the shock;
But men's thoughts were the steps which paved thy throne,
Their admiration thy best weapon shone;
The part of Philip's son was thine, not then
(Unless aside thy purple had been thrown)
Like stern Diogenes to mock at men;
For sceptred cynics earth were far too wide a den.[1]

XLII.

But quiet to quick bosoms is a hell,
And *there* hath been thy bane; there is a fire
And motion of the soul which will not dwell
In its own narrow being, but aspire
Beyond the fitting medium of desire;
And, but once kindled, quenchless evermore,
Preys upon high adventure, nor can tire
Of aught but rest; a fever at the core,
Fatal to him who bears, to all who ever bore.

XLIII.

This makes the madmen who have made men mad
By their contagion; Conquerors and Kings,
Founders of sects and systems, to whom add
Sophists, Bards, Statesmen, all unquiet things
Which stir too strongly the soul's secret springs,
And are themselves the fools to those they fool;
Envied, yet how unenviable! what stings
Are theirs! One breast laid open were a school
Which would unteach mankind the lust to shine or rule:

XLIV.

Their breath is agitation, and their life
A storm whereon they ride, to sink at last,
And yet so nursed and bigoted to strife,
That should their days, surviving perils past,
Melt to calm twilight, they feel overcast
With sorrow and supineness, and so die;
Even as a flame unfed, which runs to waste
With its own flickering, or a sword laid by,
Which eats into itself, and rusts ingloriously.

XLV.

He who ascends to mountain-tops, shall find
The loftiest peaks most wrapt in clouds and snow;
He who surpasses or subdues mankind,
Must look down on the hate of those below.
Though high *above* the sun of glory glow,
And far *beneath* the earth and ocean spread,
Round him are icy rocks, and loudly blow
Contending tempests on his naked head,
And thus reward the toils which to those summits led.[2]

XLVI.

Away with these! true Wisdom's world will be
Within its own creation, or in thine,
Maternal Nature! for who teems like thee,
Thus on the banks of thy majestic Rhine?

[1] The great error of Napoleon, "If we have writ our annals true," was a continued obtrusion on mankind of his want of all community of feeling for or with them; perhaps more offensive in human vanity than the active cruelty of more trembling and suspicious tyranny. Such were his speeches to public assemblies as well as individuals; and the single expression which he is said to have used on returning to Paris after the Russian winter had destroyed his army, rubbing his hands over a fire, "This is pleasanter than Moscow," would probably alienate more favour from his cause than the destruction and reverses which led to the remark.—[Far from being deficient in that necessary branch of the politician's art which soothes the passions and conciliates the prejudices of those whom they wish to employ as instruments, Buonaparte possessed it in exquisite perfection. He seldom missed finding the very man that was fittest for his immediate purpose; and he had, in a peculiar degree, the art of moulding him to it. It was not, then, because he despised the means necessary to gain his end, that he finally fell short of attaining it, but because, confiding in his stars, his fortune, and his strength, the ends which he proposed were unattainable even by the gigantic means which he possessed.—SIR WALTER SCOTT.]

[2] This is certainly splendidly written, but we trust it is not true. From Macedonia's madman to the Swede—from Nimrod to Buonaparte,—the hunters of men have pursued their sport with as much gaiety, and as little remorse, as the hunters of other animals; and have lived as cheerily in their days of action, and as comfortably in their repose, as the followers of better pursuits. It would be strange, therefore, if the other active, but more innocent spirits, whom Lord Byron has here placed in the same predicament, and who share all their sources of enjoyment, without the guilt and the hardness which they cannot fail of contracting, should be more miserable or more unfriended than those splendid curses of their kind; and it would be passing strange, and pitiful, if the most precious gifts of Providence should produce only unhappiness, and mankind regard with hostility their greatest benefactors.—JEFFREY.]

There Harold gazes on a work divine,
A blending of all beauties; streams and dells,
Fruit, foliage, crag, wood, corn-field, mountain,
And chieftless castles breathing stern farewells [vine,
From gray but leafy walls, where Ruin greenly dwells.

XLVII.

And there they stand, as stands a lofty mind,
Worn, but unstooping to the baser crowd,
All tenantless, save to the crannying wind,
Or holding dark communion with the cloud.
There was a day when they were young and proud,
Banners on high, and battles pass'd below;
But they who fought are in a bloody shroud,
And those which waved are shredless dust ere now,
And the bleak battlements shall bear no future blow.

XLVIII.

Beneath these battlements, within those walls,
Power dwelt amidst her passions; in proud state
Each robber chief upheld his armed halls,
Doing his evil will, nor less elate
Than mightier heroes of a longer date.
What want these outlaws' conquerors should have?
But History's purchased page to call them great?
A wider space, an ornamented grave? [as brave.
Their hopes were not less warm, their souls were full

XLIX.

In their baronial feuds and single fields,
What deeds of prowess unrecorded died!
And Love, which lent a blazon to their shields,
With emblems well devised by amorous pride,
Through all the mail of iron hearts would glide;
But still their flame was fierceness, and drew on
Keen contest and destruction near allied,
And many a tower for some fair mischief won,
Saw the discolour'd Rhine beneath its ruin run.

L.

But Thou, exulting and abounding river!
Making thy waves a blessing as they flow
Through banks whose beauty would endure for ever,
Could man but leave thy bright creation so,
Nor its fair promise from the surface mow
With the sharp scythe of conflict,—then to see
Thy valley of sweet waters, were to know
Earth paved like Heaven; and to seem such to me,
Even now what wants thy stream?—that it should
Lethe be.

LI.

A thousand battles have assailed thy banks,
But these and half their fame have passed away,
And Slaughter heaped on high his weltering ranks;
Their very graves are gone, and what are they?
Thy tide washed down the blood of yesterday,
And all was stainless, and on thy clear stream
Glass'd with its dancing light the sunny ray;
But o'er the blackened memory's blighting dream
Thy waves would vainly roll, all sweeping as they seem.

LII.

Thus Harold inly said, and pass'd along,
Yet not insensibly to all which here
Awoke the jocund birds to early song,
In glens which might have made even exile dear:
Though on his brow were graven lines austere,
And tranquil sternness, which had ta'en the place
Of feelings fiercer far, but less severe,
Joy was not always absent from his face, [trace.
But o'er it in such scenes would steal with transient

LIII.

Nor was all love shut from him, though his days
Of passion had consumed themselves to dust.
It is in vain that we would coldly gaze
On such as smile upon us; the heart must
Leap kindly back to kindness, though disgust
Hath weaned it from all worldlings: thus he felt,
For there was soft resemblance, and sweet trust
In one fond breast, to which his own would melt,
And in its tenderer hour on that his bosom dwelt.

LIV.

And he had learn'd to love,—I know not why,
For this in such as him seems strange of mood,—
The helpless looks of blooming infancy,
Even in its earliest nurture; what subdued,
To change like this a mind so far imbued
With scorn of man, it little boots to know;
But thus it was; and though in solitude
Small power the nipp'd affections have to grow,
In him this glow'd when all beside had ceased to glow.

LV.

And there was one soft breast, as hath been said,
Which unto his was bound by stronger ties
Than the church links withal; and, though unwed,
That love was pure, and, far above disguise,
Had stood the test of mortal enmities
Still undivided, and cemented more
By peril, dreaded most in female eyes;
But this was firm, and from a foreign shore [pour!
Well to that heart might his these absent greetings

I.

The castled crag of Drachenfels[a]
Frowns o'er the wide and winding Rhine,
Whose breast of waters broadly swells
Between the banks which bear the vine,
And hills all rich with blossom'd trees,
And fields which promise corn and wine,
And scatter'd cities crowning these,

[a] "What wants that knave that a king should have?" was King James's question on meeting Johnny Armstrong and his followers in full accoutrements.—See the Ballad.

[a] The castle of Drachenfels stands on the highest summit of "the Seven Mountains," over the Rhine banks: it is in ruins, and connected with some singular traditions: it is the first in view on the road from Bonn, but on the opposite side of the river; on this bank, nearly facing it, are the remains of another, called the Jew's Castle, and a large cross commemorative of the murder of a chief by his brother. The number of castles and cities along the course of the Rhine on both sides is very great, and their situations remarkably beautiful. [These verses were written on the banks of the Rhine, in May. The original pencilling is before us. It is needless to observe that they were addressed to his sister.—E.]

Whose far white walls along them shine,
Have strew'd a scene, which I should see
With double joy wert *thou* with me.

2.

And peasant girls, with deep blue eyes,
And hands which offer early flowers,
Walk smiling o'er this paradise;
Above, the frequent feudal towers
Through green leaves lift their walls of gray,
And many a rock which steeply lowers,
And noble arch in proud decay,
Look o'er this vale of vintage-bowers;
But one thing want these banks of Rhine,—
Thy gentle hand to clasp in mine!

3.

I send the lilies given to me;
Though, long before thy hand they touch,
I know that they must wither'd be,
But yet reject them not as such;
For I have cherished them as dear,
Because they yet may meet thine eye,
And guide thy soul to mine even here.
When thou behold'st them drooping nigh,
And know'st them gathered by the Rhine,
And offer'd from my heart to thine!

4.

The river nobly foams and flows,
The charm of this enchanted ground,
And all its thousand turns disclose
Some fresher beauty varying round:
The haughtiest breast its wish might bound
Through life to dwell delighted here;
Nor could on earth a spot be found
To nature and to me so dear,
Could thy dear eyes, in following mine,
Still sweeten more these banks of Rhine!

LVI.

By Coblentz, on a rise of gentle ground,
There is a small and simple pyramid,
Crowning the summit of the verdant mound;
Beneath its base are heroes' ashes hid,
Our enemy's—but let not that forbid
Honour to Marceau! o'er whose early tomb
Tears, big tears, gush'd from the rough soldier's lid,
Lamenting and yet envying such a doom,
Falling for France, whose rights he battled to resume.

LVII.

Brief, brave, and glorious was his young career,—
His mourners were two hosts, his friends and foes;
And fitly may the stranger lingering here
Pray for his gallant spirit's bright repose;
For he was Freedom's champion, one of those,
The few in number, who had not o'erstept
The charter to chastise which she bestows
On such as wield her weapons; he had kept
The whiteness of his soul, and thus men o'er him wept.

LVIII.

Here Ehrenbreitstein,[2] with her shatter'd wall
Black with the miner's blast, upon her height
Yet shows of what she was, when shell and ball
Rebounding idly on her strength did light:
A tower of victory! from whence the flight
Of baffled foes was watch'd along the plain:
But Peace destroy'd what War could never blight,
And laid those proud roofs bare to Summer's rain—
On which the iron shower for years had pour'd in vain.

LIX.

Adieu to thee, fair Rhine! How long delighted
The stranger fain would linger on his way!
Thine is a scene alike where souls united,
Or lonely Contemplation thus might stray;
And could the ceaseless vultures cease to prey
On self-condemning bosoms, it were here,
Where Nature, nor too sombre nor too gay,
Wild but not rude, awful yet not austere,
Is to the mellow Earth as Autumn to the year.

LX.

Adieu to thee again! a vain adieu!
There can be no farewell to scene like thine;
The mind is colour'd by thy very hue;
And if reluctantly the eyes resign
Their cherish'd gaze upon thee, lovely Rhine![3]
'T is with the thankful glance of parting praise;

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[1] The monument of the young and lamented General Marceau (killed by a rifle-ball at Altenkirchen, on the last day of the fourth year of the French republic) still remains as described. The inscriptions on his monument are rather too long, and not required: his name was enough; France adored, and her enemies admired; both wept over him. His funeral was attended by the generals and detachments from both armies. In the same grave General Hoche is interred, a gallant man also in every sense of the word; but though he distinguished himself greatly in battle, he had not the good fortune to die there: his death was attended by suspicions of poison. A separate monument (not over his body, which is buried by Marceau's) is raised for him near Andernach, opposite to which one of his most memorable exploits was performed, in throwing a bridge to an island on the Rhine. The shape and style are different from that of Marceau's, and the inscription more simple and pleasing:—"The Army of the Sambre and Meuse to its Commander-in Chief Hoche." This is all; and as it should be. Hoche was esteemed among the first of France's earlier generals, before Buonaparte monopolised her triumphs. He was the destined commander of the invading army of Ireland.

[2] Ehrenbreitstein, i. e. "the broad stone of honour," one of the strongest fortresses in Europe, was dismantled and blown up by the French at the truce of Leoben. It had been, and could only be, reduced by famine or treachery. It yielded to the former, aided by surprise. After having seen the fortifications of Gibraltar and Malta, it did not much strike by comparison; but the situation is commanding. General Marceau besieged it in vain for some time, and I slept in a room where I was shown a window at which he is said to have been standing observing the progress of the siege by moonlight, when a ball struck immediately below it.

[3] [On taking Hockheim, the Austrians, in one part of the engagement, got to the brow of the hill, whence they had their first view of the Rhine. They instantly halted—not a gun was fired—not a voice heard: but they stood gazing on the river with those feelings which the events of the last fifteen years at once called up. Prince Schwartzenberg rode up to know the cause of this sudden stop; then they gave three cheers, rushed after the enemy, and drove them into the water.—E.]

More mighty spots may rise—more glaring shine,
But none unite in one attaching maze
The brilliant, fair, and soft,—the glories of old days,

LXI.

The negligently grand, the fruitful bloom
Of coming ripeness, the white city's sheen,
The rolling stream, the precipice's gloom,
The forest's growth, and Gothic walls between,
The wild rocks shaped as they had turrets been
In mockery of man's art; and these withal,
A race of faces happy as the scene,
Whose fertile bounties here extend to all,
Still springing o'er thy banks, though Empires near them fall.

LXII.

But these recede. Above me are the Alps,
The palaces of Nature, whose vast walls
Have pinnacled in clouds their snowy scalps,
And throned Eternity in icy halls
Of cold sublimity, where forms and falls
The avalanche—the thunderbolt of snow!
All that expands the spirit, yet appals,
Gather around these summits, as to show
How Earth may pierce to Heaven, yet leave vain man below.

LXIII.

But ere these matchless heights I dare to scan,
There is a spot should not be pass'd in vain,—
Morat! the proud, the patriot field! where man
May gaze on ghastly trophies of the slain,
Nor blush for those who conquer'd on that plain;
Here Burgundy bequeath'd his tombless host,
A bony heap, through ages to remain,
Themselves their monument;—the Stygian coast
Unsepulchred they roam'd, and shriek'd each wandering ghost.[1]

LXIV.

While Waterloo with Cannæ's carnage vies,
Morat and Marathon twin names shall stand;
They were true Glory's stainless victories,
Won by the unambitious heart and hand
Of a proud, brotherly, and civic band,
All unbought champions in no princely cause
Of vice-entail'd Corruption; they no land
Doom'd to bewail the blasphemy of laws
Making kings' rights divine, by some Draconic clause.

LXV.

By a lone wall a lonelier column rears
A gray and grief-worn aspect of old days;
'Tis the last remnant of the wreck of years,
And looks as with the wild-bewilder'd gaze
Of one to stone converted by amaze,
Yet still with consciousness; and there it stands,
Making a marvel that it not decays,
When the coeval pride of human hands,
Levell'd Aventicum,[2] hath strew'd her subject lands.

LXVI.

And there—oh! sweet and sacred be the name!—
Julia—the daughter, the devoted—gave
Her youth to Heaven; her heart, beneath a claim
Nearest to Heaven's, broke o'er a father's grave.
Justice is sworn 'gainst tears, and hers would crave
The life she lived in; but the judge was just,
And then she died on him she could not save.
Their tomb was simple, and without a bust;
And held within their urn one mind, one heart, one dust.[3]

LXVII.

But these are deeds which should not pass away,
And names that must not wither, though the earth
Forgets her empires with a just decay,
The enslavers and the enslaved, their death and birth;
The high, the mountain-majesty of worth
Should be, and shall, survivor of its woe,
And from its immortality look forth
In the sun's face, like yonder Alpine snow,[4]
Imperishably pure beyond all things below.

LXVIII.

Lake Leman woos me with its crystal face,[5]
The mirror where the stars and mountains view
The stillness of their aspect in each trace
Its clear depth yields of their far height and hue:

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[1] The chapel is destroyed, and the pyramid of bones diminished to a small number by the Burgundian legion in the service of France; who anxiously effaced this record of their ancestors' less successful invasions. A few still remain, notwithstanding the pains taken by the Burgundians for ages (all who passed that way removing a bone in their own country), and the less justifiable larcenies of the Swiss postillions, who carried them off to sell for knife-handles; a purpose for which the whiteness imbibed by the bleaching of years had rendered them in great request. Of these relics I ventured to bring away as much as may have made a quarter of a hero, for which the sole excuse is, that if I had not, the next passer-by might have perverted them to worse uses than the careful preservation which I intend for them.

[2] Aventicum, near Morat, was the Roman capital of Helvetia; where Avenches now stands.

[3] Julia Alpinula, a young Aventian priestess, died soon after a vain endeavour to save her father, condemned to death as a traitor by Aulus Cæcina. Her epitaph was discovered many years ago; it is thus:—"Julia Alpinula: Hic jaceo. Infelicis patris infelix proles. Deæ Aventiæ Sacerdos. Exorare patris necem non potui. Male mori in fatis ille erat. Vixi annos XXIII."—I know of no human composition so affecting as this, nor a history of deeper interest. These are the names and actions which ought not to perish, and to which we turn with a true and healthy tenderness, from the wretched and glittering detail of a confused mass of conquests and battles, with which the mind is roused for a time to a false and feverish sympathy, from whence it recurs at length with all the nausea consequent on such intoxication.

[4] This is written in the eye of Mont Blanc (June 3d, 1816), which even at this distance dazzles mine.—(July 20th.) I this day observed for some time the distinct reflection of Mont Blanc and Mont Argentière in the calm of the lake, which I was crossing in my boat; the distance of these mountains from their mirror is sixty miles.

[5] In the exquisite lines which the poet, at this time, addressed to his sister, there is this touching stanza:—

"I did remind thee of our own dear lake,*
By the old hall which may be mine no more.
Leman's is fair; but think not I forsake
The sweet remembrance of a dearer shore:
Sad havoc Time must with my memory make
Ere *that* or *thou* can fade these eyes before;
Though, like all things which I have loved, they are
Design'd for ever, or divided far."

* The lake of Newstead Abbey.

There is too much of man here, to look through
With a fit mind the might which I behold;
But soon in me shall Loneliness renew
Thoughts hid, but not less cherish'd than of old,
Ere mingling with the herd had penn'd me in their fold.

LXIX.

To fly from, need not be to hate, mankind;
All are not fit with them to stir and toil,
Nor is it discontent to keep the mind
Deep in its fountain, lest it overboil
In the hot throng, where we become the spoil
Of our infection, till too late and long
We may deplore and struggle with the coil,
In wretched interchange of wrong for wrong
Midst a contentious world, striving where none are strong.

LXX.

There, in a moment, we may plunge our years
In fatal penitence, and in the blight
Of our own soul turn all our blood to tears,
And colour things to come with hues of Night;
The race of life becomes a hopeless flight
To those that walk in darkness: on the sea,
The boldest steer but where their ports invite,
But there are wanderers o'er Eternity [shall be.
Whose bark drives on and on, and anchor'd ne'er

LXXI.

Is it not better, then, to be alone,
And love Earth only for its earthly sake?
By the blue rushing of the arrowy Rhone,[1]
Or the pure bosom of its nursing lake,
Which feeds it as a mother who doth make
A fair but froward infant her own care,
Kissing its cries away as these awake;
Is it not better thus our lives to wear, [bear?
Than join the crushing crowd, doom'd to inflict or

LXXII.

I live not in myself, but I become
Portion of that around me; and to me
High mountains are a feeling,[2] but the hum
Of human cities torture: I can see
Nothing to loathe in nature, save to be
A link reluctant in a fleshly chain,
Class'd among creatures, when the soul can flee,
And with the sky, the peak, the heaving plain
Of ocean, or the stars, mingle, and not in vain.

LXXIII.

And thus I am absorb'd, and this is life;
I look upon the peopled desert past,
As on a place of agony and strife,
Where, for some sin, to sorrow I was cast,
To act and suffer, but remount at last
With a fresh pinion; which I feel to spring,
Though young, yet waxing vigorous, as the blast
Which it would cope with, on delighted wing, [eling.
Spurning the clay-cold bonds which round our being

LXXIV.

And when, at length, the mind shall be all free
From what it hates in this degraded form,
Reft of its carnal life, save what shall be
Existent happier in the fly and worm,—
When elements to elements conform,
And dust is as it should be, shall I not
Feel all I see, less dazzling, but more warm?
The bodiless thought? the Spirit of each spot?
Of which, even now, I share at times the immortal lot?

LXXV.

Are not the mountains, waves, and skies, a part
Of me and of my soul, as I of them?
Is not the love of these deep in my heart
With a pure passion? should I not contemn
All objects, if compared with these? and stem
A tide of suffering, rather than forego
Such feelings for the hard and worldly phlegm
Of those whose eyes are only turn'd below, [glow?
Gazing upon the ground, with thoughts which dare not

LXXVI.

But this is not my theme; and I return
To that which is immediate, and require
Those who find contemplation in the urn,
To look on One, whose dust was once all fire,
A native of the land where I respire
The clear air for a while—a passing guest,
Where he became a being,—whose desire
Was to be glorious; 't was a foolish quest,
The which to gain and keep, he sacrificed all rest.

LXXVII.

Here the self-torturing sophist, wild Rousseau,[3]
The apostle of affliction, he who threw
Enchantment over passion, and from woe
Wrung overwhelming eloquence, first drew
The breath which made him wretched; yet he knew

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[1] The colour of the Rhone at Geneva is blue, to a depth of tint which I have never seen equalled in water, salt or fresh, except in the Mediterranean and Archipelago.—[See Don Juan, canto xiv. stanza 87, for a beautiful comparison:—

"There was no great disparity of years,
Though much in temper; but they never clash'd:
They moved like stars united in their spheres,
Or like the Rhone by Leman's waters wash'd,
Where mingled and yet separate appears
The river from the lake, all bluely dash'd
Through the serene and placid glassy deep,
Which fain would lull its river child to sleep."—E.]

[2] ["Mr. Hobhouse and myself are just returned from a journey of lakes and mountains. We have been to the Grindelwald, and the Jungfrau, and stood on the summit of the Wengen Alp; and seen torrents of 900 feet in fall, and glaciers of all dimensions; we have heard shepherds' pipes, and avalanches, and looked on the clouds foaming up from the valleys below us like the spray of the ocean of hell. Chamouni, and that which it inherits, we saw a month ago; but, though Mont Blanc is higher, it is not equal in wildness to the Jungfrau, the Eighers, the Shreckhorn, and the Rose Glaciers. Besides this, I have been over all the Bernese Alps and their lakes, and think many of the scenes (some of which were not those usually frequented by the English) finer than Chamouni. I have been in Clarens again, and crossed the mountains behind it."—*B. Letters, Sept.* 1816.]

[3] ["I have traversed all Rousseau's ground with the 'Héloïse' before me, and am struck to a degree that I cannot express with

How to make madness beautiful, and cast
O'er erring deeds and thoughts a heavenly hue
Of words, like sunbeams, dazzling as they past
The eyes, which o'er them shed tears feelingly and [fast.

LXXVIII.

His love was passion's essence—as a tree
On fire by lightning; with ethereal flame
Kindled he was, and blasted; for to be
Thus, and enamour'd, were in him the same.
But his was not the love of living dame,
Nor of the dead who rise upon our dreams,
But of ideal beauty, which became
In him existence, and o'erflowing teems
Along his burning page, distemper'd though it seems.

LXXIX.

This breathed itself to life in Julie, *this*
Invested her with all that 's wild and sweet;
This hallow'd, too, the memorable kiss
Which every morn his fever'd lip would greet,
From hers, who but with friendship his would meet;
But to that gentle touch, through brain and breast
Flash'd the thrill'd spirit's love-devouring heat;
In that absorbing sigh perchance more blest
Than vulgar minds may be with all they seek possest.[3]

LXXX.

His life was one long war with self-sought foes,
Or friends by him self-banish'd; for his mind
Had grown Suspicion's sanctuary, and chose,
For its own cruel sacrifice, the kind,
'Gainst whom he raged with fury strange and blind.
But he was phrensied,—wherefore, who may know?
Since cause might be which skill could never find;
But he was phrensied by disease or woe, [show.
To that worst pitch of all, which wears a reasoning

LXXXI.

For then he was inspired, and from him came,
As from the Pythian's mystic cave of yore,
Those oracles which set the world in flame,
Nor ceased to burn till kingdoms were no more:
Did he not this for France? which lay before
Bow'd to the inborn tyranny of years?
Broken and trembling to the yoke she bore,
Till by the voice of him and his compeers [fears?
Roused up to too much wrath, which follows o'ergrown

LXXXII.

They made themselves a fearful monument!
The wreck of old opinions—things which grew,
Breathed from the birth of time: the veil they rent,
And what behind it lay all earth shall view.
But good with ill they also overthrew,
Leaving but ruins, wherewith to rebuild
Upon the same foundation, and renew [fill'd
Dungeons and thrones, which the same hour re-
As heretofore, because ambition was self-will'd.

LXXXIII.

But this will not endure, nor be endured!
Mankind have felt their strength, and made it felt.
They might have used it better, but, allured
By their new vigour, sternly have they dealt
On one another; pity ceased to melt
With her once natural charities. But they
Who in oppression's darkness caved had dwelt,
They were not eagles, nourish'd with the day;
What marvel then, at times, if they mistook their prey?

LXXXIV.

What deep wounds ever closed without a scar?
The heart's bleed longest, and but heal to wear
That which disfigures it; and they who war
With their own hopes, and have been vanquish'd,
Silence, but not submission: in his lair [bear
Fix'd Passion holds his breath, until the hour
Which shall atone for years; none need despair:
It came, it cometh, and will come,—the power
To punish or forgive—in one we shall be slower.

LXXXV.

Clear, placid Leman! thy contrasted lake,

---

the force and accuracy of his descriptions, and the beauty of their reality. Meillerie, Clarens, and Vevay, and the Château de Chillon, are places of which I shall say little; because all I could say must fall short of the impressions they stamp."—*B. Letters.*]

[3] "It is evident that the impassioned parts of Rousseau's romance had made a deep impression upon the feelings of the noble poet. The enthusiasm expressed by Lord Byron is no small tribute to the power possessed by Jean Jacques over the passions: and, to say truth, we needed some such evidence; for, though almost ashamed to avow the truth,—still, like the barber of Midas, we must speak or die,—we have never been able to feel the interest or discover the merit of this far-famed performance. That there is much eloquence in the letters we readily admit: there lay Rousseau's strength. But his lovers, the celebrated St. Preux and Julie, have, from the earliest moment we have heard the tale (which we well remember), down to the present hour, totally failed to interest us. There might be some constitutional hardness of heart; but like Lance's pebble-hearted cur, Crab, we remained dry-eyed while all wept around us. And still, on resuming the volume, even now, we can see little in the loves of these two tiresome pedants to interest our feelings for either of them. To state our opinion in language* much better than our own, we are unfortunate enough to regard this far-famed history of philosophical gallantry as an 'unfashioned, indelicate, sour, gloomy, ferocious medley of pedantry and lewdness; of metaphysical speculations, blended with the coarsest sensuality.'"—SIR WALTER SCOTT.]

* See Burke's Reflections.

[4] This refers to the account in his "Confessions" of his passion for the Comtesse d'Houdetot (the mistress of St. Lambert), and his long walk every morning, for the sake of the single kiss which was the common salutation of French acquaintance. Rousseau's description of his feelings on this occasion may be considered as the most passionate, yet not impure, description and expression of love that ever kindled into words; which, after all, must be felt, from their very force, to be inadequate to the delineation: a painting can give no sufficient idea of the ocean.

[5] "Lord Byron's character of Rousseau is drawn with great force, great power of discrimination, and great eloquence. I know not that he says any thing which has not been said before,—but what he says issues, apparently, from the recesses of his own mind. It is a little laboured, which, possibly, may be caused by the form of the stanza into which it was necessary to throw it; but it cannot be doubted that the poet felt a sympathy for the enthusiastic tenderness of Rousseau's genius, which he could not have recognised with such extreme fervour, except from a consciousness of having at least occasionally experienced similar emotions."—SIR E. BRYDGES.]

With the wild world I dwelt in, is a thing
Which warns me, with its stillness, to forsake
Earth's troubled waters for a purer spring.
This quiet sail is as a noiseless wing
To waft me from distraction; once I loved
Torn ocean's roar, but thy soft murmuring
Sounds sweet as if a Sister's voice reproved, [moved.
That I with stern delights should e'er have been so

LXXXVI.

It is the hush of night, and all between
Thy margin and the mountains, dusk, yet clear,
Mellow'd and mingling, yet distinctly seen,
Save darken'd Jura, whose capt heights appear
Precipitously steep; and drawing near,
There breathes a living fragrance from the shore,
Of flowers yet fresh with childhood; on the ear
Drops the light drip of the suspended oar,
Or chirps the grasshopper one good-night carol more:

LXXXVII.

He is an evening reveller, who makes
His life an infancy, and sings his fill:
At intervals, some bird from out the brakes
Starts into voice a moment, then is still.
There seems a floating whisper on the hill,
But that is fancy, for the starlight dews
All silently their tears of love instil,
Weeping themselves away, till they infuse
Deep into Nature's breast the spirit of her hues.[1]

LXXXVIII.

Ye stars! which are the poetry of heaven!
If in your bright leaves we would read the fate
Of men and empires,—'tis to be forgiven,
That in our aspirations to be great,
Our destinies o'erleap their mortal state,
And claim a kindred with you; for ye are
A beauty and a mystery, and create
In us such love and reverence from afar, [a star.
That fortune, fame, power, life, have named themselves

LXXXIX.

All heaven and earth are still—though not in sleep,
But breathless, as we grow when feeling most;
And silent, as we stand in thoughts too deep:—
All heaven and earth are still: From the high host
Of stars, to the lulled lake and mountain-coast,
All is concentred in a life intense,
Where not a beam, nor air, nor leaf is lost,
But hath a part of being, and a sense
Of that which is of all Creator and defence.

XC.

Then stirs the feeling infinite, so felt
In solitude, where we are *least* alone;
A truth, which through our being then doth melt
And purifies from self: it is a tone,
The soul and source of music, which makes known
Eternal harmony, and sheds a charm,
Like to the fabled Cytherea's zone,
Binding all things with beauty;—'t would disarm
The spectre Death, had he substantial power to harm.

XCI.

Not vainly did the early Persian make
His altar the high places and the peak
Of earth-o'ergazing mountains,[2] and thus take
A fit and unwall'd temple, there to seek
The Spirit in whose honour shrines are weak,
Uprear'd of human hands. Come, and compare
Columns and idol-dwellings, Goth or Greek,

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[1] [During Lord Byron's stay in Switzerland, he took up his residence at the well-known Campagne-Diodati, in the village of Coligny. It stands at the top of a rapidly descending vineyard; the windows commanding, one way, a noble view of the lake and of Geneva; the other, up the lake. Every evening, the poet embarked on the lake; and to the feelings created by these excursions we owe these delightful stanzas. Of his mode of passing a day, the following, from the Journal already referred to, is a pleasant specimen:—

"September 18. Called. Got up at five. Hobhouse walked on before. Rode till within a mile of Vevay. Stopped at Vevay two hours. View from the church-yard superb; within it Ludlow the regicide's monument—black marble—long inscription; Latin, but simple. Near him Broughton (who read King Charles's sentence to Charles Stuart) is buried, with a queer and rather canting inscription. Ludlow's house shown. Walked down to the lake side; servants, carriages, saddle-horses,—all set off, and left us *plantés là*, by some mistake. Hobhouse ran on before, and overtook them. Arrived at Clarens. Went to Chillon through scenery worthy of I know not whom; went over the castle again. Met an English party in a carriage; a lady in it fast asleep—fast asleep in the most anti-narcotic spot in the world,—excellent! After a slight and short dinner, visited the Château de Clarens. Saw all worth seeing, and then descended to the 'Bosquet de Julie,' etc. etc.: our guide full of Rousseau, whom he is eternally confounding with St. Preux, and mixing the man and the book. Went again as far as Chillon, to revisit the little torrent from the hill behind it. The corporal who showed the wonders of Chillon was as drunk as Blucher, and (to my mind) as great a man: he was deaf also; and, thinking every one else so, roared out the legends of the castle so fearfully, that Hobhouse got out of humour. However, we saw things from the gallows to the dungeons. Sunset reflected in the lake. Nine o'clock—going to bed. Have to get up at five to-morrow."—After Lord Byron quitted the Campagne-Diodati, Sir Egerton Brydges tells us, that the doors of the house were beset by travellers, anxious to get a sight of the room, in which the poet slept.—E.]

[2] It is to be recollected, that the most beautiful and impressive doctrines of the divine Founder of Christianity were delivered, not in the *temple*, but on the *Mount*. To waive the question of devotion, and turn to human eloquence,—the most effectual and splendid specimens were not pronounced within walls. Demosthenes addressed the public and popular assemblies. Cicero spoke in the forum. That this added to their effect on the mind of both orator and hearers, may be conceived from the difference between what we read of the emotions then and there produced, and those we ourselves experience in the perusal in the closet. It is one thing to read the Iliad at Sigæum and on the tumuli, or by the springs with Mount Ida above, and the plain and rivers and Archipelago around you; and another to trim your taper over it in a snug library—*this* I know. Were the early and rapid progress of what is called Methodism to be attributed to any cause beyond the enthusiasm excited by its vehement faith and doctrines (the truth or error of which I presume neither to canvass nor to question), I should venture to ascribe it to the practice of preaching in the *fields*, and the unstudied and extemporaneous effusions of its teachers.—The Mussulmans, whose erroneous devotion (at least in the lower orders) is most sincere, and therefore impressive, are accustomed to repeat their prescribed orisons and prayers, wherever they may be, at the stated hours—of course, frequently in the open air, kneeling upon a light mat (which they carry for the purpose of a bed or cushion, as required): the ceremony lasts some

With Nature's realms of worship, earth and air,
Nor fix on fond abodes to circumscribe thy prayer!

XCII.

The sky is changed!—and such a change! O night,
And storm, and darkness, ye are wondrous strong,
Yet lovely in your strength, as is the light
Of a dark eye in woman! Far along,
From peak to peak, the rattling crags among
Leaps the live thunder! Not from one lone cloud,
But every mountain now hath found a tongue,
And Jura answers, through her misty shroud,
Back to the joyous Alps, who call to her aloud!

XCIII.

And this is in the night:—Most glorious Night!
Thou wert not sent for slumber! let me be
A sharer in thy fierce and far delight,—
A portion of the tempest and of thee![1]
How the lit lake shines, a phosphoric sea,
And the big rain comes dancing to the earth!
And now again 't is black,—and now, the glee
Of the loud hills shakes with its mountain mirth,
As if they did rejoice o'er a young earthquake's birth.[2]

XCIV.

Now, where the swift Rhone cleaves his way between
Heights which appear as lovers who have parted
In hate, whose mining depths so intervene
That they can meet no more, though broken-hearted!
Though in their souls, which thus each other thwarted,
Love was the very root of the fond rage
Which blighted their life's bloom, and then departed:
Itself expired, but leaving them an age
Of years all winters,—war within themselves to wage.

XCV.

Now, where the quick Rhone thus hath cleft his way,
The mightiest of the storms hath ta'en his stand:
For here, not one, but many make their play,
And fling their thunderbolts from hand to hand,
Flashing and cast around; of all the band,
The brightest through these parted hills hath forked
His lightnings,—as if he did understand,
That in such gaps as desolation work'd,
There the hot shaft should blast whatever therein lurk'd.

XCVI.

Sky, mountains, river, winds, lake, lightnings! ye!
With night, and clouds, and thunder, and a soul
To make these felt and feeling, well may be
Things that have made me watchful; the far roll
Of your departing voices, is the knoll
Of what in me is sleepless,—if I rest.[3]
But where of ye, O tempests! is the goal?
Are ye like those within the human breast?
Or do ye find, at length, like eagles, some high nest?

XCVII.

Could I embody and unbosom now
That which is most within me,—could I wreak
My thoughts upon expression, and thus throw
Soul, heart, mind, passions, feelings, strong or weak,
All that I would have sought, and all I seek,
Bear, know, feel, and yet breathe—into one word,
And that one word were Lightning, I would speak;
But as it is, I live and die unheard,
With a most voiceless thought, sheathing it as a sword.

XCVIII.

The morn is up again, the dewy morn,
With breath all incense, and with cheek all bloom,
Laughing the clouds away with playful scorn,
And living as if earth contain'd no tomb,—
And glowing into day: we may resume
The march of our existence: and thus I,
Still on thy shores, fair Leman! may find room
And food for meditation, nor pass by
Much, that may give us pause, if ponder'd fittingly.

XCIX.

Clarens! sweet Clarens,[4] birthplace of deep Love!
Thine air is the young breath of passionate thought;
Thy trees take root in Love; the snows above
The very Glaciers have his colours caught,

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minutes, during which they are totally absorbed, and only living in their supplication: nothing can disturb them. On me the simple and entire sincerity of these men, and the spirit which appeared to be within and upon them, made a far greater impression than any general rite which was ever performed in places of worship, of which I have seen those of almost every persuasion under the sun; including most of our own sectaries, and the Greek, the Catholic, the Armenian, the Lutheran, the Jewish, and the Mahometan. Many of the negroes, of whom there are numbers in the Turkish empire, are idolaters, and have free exercise of their belief and its rites: some of these I had a distant view of at Patras; and, from what I could make out of them, they appeared to be of a truly Pagan description, and not very agreeable to a spectator.

[1] The thunder-storm to which these lines refer occurred on the 18th of June, 1816, at midnight. I have seen, among the Acroceraunian mountains of Chimari, several more terrible, but none more beautiful. [*The opposite engraving presents a fac-simile of Stanza XCII. as dashed off by Lord Byron, in June, 1816, during one of his evening excursions on the Lake of Geneva.*—E.]

[2] ["This is one of the most beautiful passages of the poem. The 'fierce and far delight' of a thunder-storm is here described in verse almost as vivid as its lightnings. The live thunder 'leaping among the rattling crags'—the voice of mountains, as if shouting to each other—the plashing of the big rain—the gleaming of the wide lake, lighted like a phosphoric sea—present a picture of sublime terror, yet of enjoyment, often attempted; but never so well, certainly never better, brought out in poetry."—SIR WALTER SCOTT.]

[3] The Journal of his Swiss tour, which Lord Byron kept for his sister, closes with the following mournful passage:—"In the weather, for this tour of thirteen days, I have been very fortunate—fortunate in a companion—(Mr. Hobhouse)—fortunate in our prospects, and exempt from even the little petty accidents and delays which often render journeys in a less wild country disappointing. I was disposed to be pleased. I am a lover of nature, and an admirer of beauty. I can bear fatigue, and welcome privation, and have seen some of the noblest views in the world. But in all this—the recollection of bitterness, and more especially of recent and more home desolation, which must accompany me through life, has preyed upon me here; and neither the music of the shepherd, the crashing of the avalanche, nor the torrent, the mountain, the glacier, the forest, nor the cloud, have for one moment lightened the weight upon my heart, nor enabled me to lose my own wretched identity, in the majesty, and the power, and the glory, around, above, and beneath me."—E.]

[4] [Stanzas xcix. to cxv. are exquisite. They have every thing

And sunset into rose-hues sees them wrought
By rays which sleep there lovingly: the rocks,
The permanent crags, tell here of Love, who sought
In them a refuge from the worldly shocks,
Which stir and sting the soul with hope that woos,
then mocks.

C.

Clarens! by heavenly feet thy paths are trod,—
Undying Love's, who here ascends a throne
To which the steps are mountains; where the god
Is a pervading life and light,—so shown
Not on those summits solely, nor alone,
In the still cave and forest; o'er the flower
His eye is sparkling, and his breath hath blown,
His soft and summer breath, whose tender power
Passes the strength of storms in their most desolate
hour.[1]

CI.

All things are here of *him*: from the black pines,
Which are his shade on high, and the loud roar
Of torrents, where he listeneth, to the vines
Which slope his green path downward to the shore,
Where the bow'd waters meet him, and adore,
Kissing his feet with murmurs: and the wood,
The covert of old trees, with trunks all hoar,
But light leaves, young as joy, stands where it stood,
Offering to him, and his, a populous solitude.

CII.

A populous solitude of bees and birds,
And fairy-formed and many-colour'd things, [words,
Who worship him with notes more sweet than
And innocently open their glad wings,
Fearless and full of life: the gush of springs,
And fall of lofty fountains, and the bend
Of stirring branches, and the bud which brings
The swiftest thought of beauty, here extend,
Mingling, and made by Love, unto one mighty end.

CIII.

He who hath loved not, here would learn that lore,
And make his heart a spirit; he who knows
That tender mystery, will love the more;
For this is Love's recess, where vain men's woes,
And the world's waste, have driven him far from
those,
For 't is his nature to advance or die;
He stands not still, but or decays, or grows
Into a boundless blessing, which may vie
With the immortal lights, in its eternity!

CIV.

'T was not for fiction chose Rousseau this spot,
Peopling it with affections; but he found

which makes a poetical picture of local and particular scenery perfect. They exhibit a miraculous brilliancy and force of fancy; but the very fidelity causes a little constraint and labour of language. The poet seems to have been so engrossed by the attention to give vigour and fire to the imagery, that he both neglected and disdained to render himself more harmonious by diffuser words, which, while they might have improved the effect upon the ear, might have weakened the impression upon the mind. This mastery over new matter—this supply of powers equal not only to an untouched subject, but that subject one of peculiar and unequalled grandeur and beauty—was sufficient to occupy the strongest poetical faculties, young as the author was, without adding to it all the practical skill of the artist. The stanzas, too, on Voltaire and Gibbon are discriminative, sagacious, and just. They are among the proofs of that very great variety of talent which this Canto of Lord Byron exhibits.—Sir E. Brydges.]

[1] Rousseau's Heloise, Lettre 17, part. 4, note. "Ces montagnes sont si hautes, qu'une demi-heure après le soleil couché, leurs sommets sont éclairés de ses rayons, dont le rouge forme sur ces cimes blanches *une belle couleur de rose* qu'on aperçoit de fort loin."—This applies more particularly to the heights over Meillerie.—"J'allai à Vevay loger à la Clef, et pendant deux jours que j'y restai sans voir personne, je pris pour cette ville un amour qui m'a suivi dans tous les voyages, et qui m'y a fait établir enfin les héros de mon roman. Je dirais volontiers à ceux qui ont du goût, et qui sont sensibles: Allez à Vevay—visitez le pays, examinez les sites, promenez-vous sur le lac, et dites si la Nature n'a pas fait ce beau pays pour une Julie, pour une Claire, et pour un St. Preux; mais ne les y cherchez pas."—*Les Confessions*, livre iv, p. 306. Lyons, ed. 1796.—In July, 1816, I made a voyage round the Lake of Geneva; and, as far as my own observations have led me in a not uninterested nor inattentive survey of all the scenes most celebrated by Rousseau in his "Héloïse," I can safely say, that in this there is no exaggeration. It would be difficult to see Clarens (with the scenes around it, Vevay, Chillon, Rôveret, St. Gingo, Meillerie, Evian, and the entrances of the Rhone) without being forcibly struck with its peculiar adaptation to the persons and events with which it has been peopled. But this is not all: the feeling with which all around Clarens, and the opposite rocks of Meillerie, is invested, is of a still higher and more comprehensive order than the mere sympathy with individual passion; it is a sense of the existence of love in its most extended and sublime capacity, and of our own participation of its good and of its glory: it is the great principle of the universe, which is there more condensed, but not less manifested; and of which, though knowing ourselves a part, we lose our individuality, and mingle in the beauty of the whole.—If Rousseau had never written, nor lived, the same associations would not less have belonged to such scenes. He has added to the interest of his works by their adoption; he has shown his sense of their beauty by the selection; but they have done that for him which no human being could do for them.—I had the fortune (good or evil as it might be) to sail from Meillerie (where we landed for some time) to St. Gingo during a lake storm, which added to the magnificence of all around, although occasionally accompanied by danger to the boat, which was small and overloaded. It was over this very part of the lake that Rousseau has driven the boat of St. Preux and Madame Wolmar to Meillerie for shelter during a tempest. On gaining the shore at St. Gingo, I found that the wind had been sufficiently strong to blow down some fine old chesnut trees on the lower part of the mountains. On the opposite height of Clarens is a château. The hills are covered with vineyards, and interspersed with some small but beautiful woods; one of these was named the "Bosquet de Julie;" and it is remarkable that, though long ago cut down by the brutal selfishness of the monks of St. Bernard (to whom the land appertained), that the ground might be enclosed into a vineyard for the miserable drones of an execrable superstition, the inhabitants of Clarens still point out the spot where its trees stood, calling it by the name which consecrated and survived them. Rousseau has not been particularly fortunate in the preservation of the "local habitations" he has given to "airy nothings." The Prior of Great St. Bernard has cut down some of his woods for the sake of a few casks of wine, and Buonaparte has levelled part of the rocks of Meillerie in improving the road to the Simplon. The road is an excellent one, but I cannot quite agree with the remark which I heard made, that "La route vaut mieux que les souvenirs." [During the squall off Meillerie, of which Lord Byron here makes mention, the danger of the party was considerable. At Ouchy, near Lausanne, he was detained two days, in a small inn, by the weather; and here it was that he wrote in that short interval, the "Prisoner of Chillon;" "adding," says Moore, "one more deathless association to the already immortalised localities of the lake."—E.]

It was the scene which passion must allot
To the mind's purified beings; 't was the ground
Where early Love his Psyche's zone unbound,
And hallow'd it with loveliness: 't is lone,
And wonderful, and deep, and hath a sound,
And sense, and sight of sweetness; here the Rhone
Hath spread himself a couch, the Alps have rear'd a throne.

CV.

Lausanne! and Ferney! ye have been the abodes
Of names which unto you bequeath'd a name;[1]
Mortals, who sought and found, by dangerous roads,
A path to perpetuity of fame:
They were gigantic minds, and their steep aim
Was, Titan-like, on daring doubts to pile [flame
Thoughts which should call down thunder, and the
Of Heaven, again assail'd, if Heaven the while
On man and man's research could deign do more than smile.

CVI.

The one was fire and fickleness, a child
Most mutable in wishes, but in mind
A wit as various,—gay, grave, sage, or wild,—
Historian, bard, philosopher, combined;
He multiplied himself among mankind,
The Proteus of their talents: But his own
Breathed most in ridicule,—which, as the wind,
Blew where it listed, laying all things prone,—
Now to o'erthrow a fool, and now to shake a throne.

CVII.

The other, deep and slow, exhausting thought,
And living wisdom with each studious year,
In meditation dwelt, with learning wrought,
And shaped his weapon with an edge severe,
Sapping a solemn creed with solemn sneer;
The lord of irony,—that master-spell, [fear,
Which stung his foes to wrath, which grew from
And doom'd him to the zealot's ready Hell,
Which answers to all doubts so eloquently well.

CVIII.

Yet, peace be with their ashes,—for by them,
If merited, the penalty is paid;
It is not ours to judge,—far less condemn;
The hour must come when such things shall be made
Known unto all,—or hope and dread allay'd
By slumber, on one pillow,—in the dust,
Which, thus much we are sure, must lie decay'd;
And when it shall revive, as is our trust,
'T will be to be forgiven, or suffer what is just.

CIX.

But let me quit man's works, again to read
His Maker's, spread around me, and suspend
This page, which from my reveries I feed,
Until it seems prolonging without end.
The clouds above me to the white Alps tend,
And I must pierce them, and survey whate'er
May be permitted, as my steps I bend
To their most great and growing region, where
The earth to her embrace compels the powers of air.

CX.

Italia! too, Italia! looking on thee,
Full flashes on the soul the light of ages,
Since the fierce Carthaginian almost won thee,
To the last halo of the chiefs and sages
Who glorify thy consecrated pages;
Thou wert the throne and grave of empires; still,
The fount at which the panting mind assuages
Her thirst of knowledge, quaffing there her fill,
Flows from the eternal source of Rome's imperial hill.

CXI.

Thus far have I proceeded in a theme
Renew'd with no kind auspices:—to feel
We are not what we have been, and to deem
We are not what we should be;—and to steel
The heart against itself; and to conceal,
With a proud caution, love, or hate, or aught,—
Passion or feeling, purpose, grief, or zeal,—
Which is the tyrant spirit of our thought,
Is a stern task of soul:—No matter,—it is taught.

CXII.

And for these words, thus woven into song,
It may be that they are a harmless wile,—
The colouring of the scenes which fleet along,
Which I would seize, in passing, to beguile
My breast, or that of others, for a while.
Fame is the thirst of youth,—but I am not
So young as to regard men's frown or smile,
As loss or guerdon of a glorious lot;
I stood and stand alone,—remember'd or forgot.

CXIII.

I have not loved the world, nor the world me;
I have not flatter'd its rank breath, nor bow'd
To its idolatries a patient knee,—
Nor coin'd my cheek to smiles,—nor cried aloud
In worship of an echo; in the crowd
They could not deem me one of such; I stood
Among them, but not of them; in a shroud [could,
Of thoughts which were not their thoughts, and still
Had I not filed[2] my mind, which thus itself subdued.

CXIV.

I have not loved the world, nor the world me,—
But let us part fair foes; I do believe,
Though I have found them not, that there may be
Words which are things,—hopes which will not deceive,—
And virtues which are merciful, nor weave
Snares for the failing: I would also deem
O'er others' griefs that some sincerely grieve;[3]

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[1] Voltaire and Gibbon.

[2] "If it be thus,
For Banquo's issue have I *filed* my mind."—MACBETH

[3] It is said by Rochefoucauld, that "there is always something in the misfortunes of men's best friends not displeasing to them."

That two, or one, are almost what they seem,—
That goodness is no name, and happiness no dream.*

CXV.

My daughter! with thy name this song begun—
My daughter! with thy name thus much shall end—
I see thee not,—I hear thee not,—but none
Can be so wrapt in thee; thou art the friend
To whom the shadows of far years extend:
Albeit my brow thou never shouldst behold,
My voice shall with thy future visions blend
And reach into thy heart,—when mine is cold,—
A token and a tone, even from thy father's mould.

CXVI.

To aid thy mind's development,—to watch
Thy dawn of little joys,—to sit and see
Almost thy very growth,—to view thee catch
Knowledge of objects,—wonders yet to thee!
To hold thee lightly on a gentle knee,
And print on thy soft cheek a parent's kiss,—
This, it should seem, was not reserved for me;
Yet this was in my nature:—as it is,
I know not what is there, yet something like to this.

CXVII.

Yet, though dull Hate as duty should be taught,
I know that thou wilt love me; though my name
Should be shut from thee, as a spell still fraught
With desolation,—and a broken claim:
Though the grave closed between us, 't were the same,—
I know that thou wilt love me: though to drain
My blood from out thy being were an aim,
And an attainment,—all would be in vain,—
Still thou wouldst love me, still that more than life retain.

CXVIII.

The child of love,—though born in bitterness
And nurtured in convulsion. Of thy sire
These were the elements,—and thine no less.
As yet such are around thee,—but thy fire
Shall be more temper'd, and thy hope far higher.
Sweet be the cradled slumbers! O'er the sea,
And from the mountains where I now respire,
Fain would I waft such blessing upon thee,
As, with a sigh, I deem thou might'st have been to me!

CHILDE HAROLD'S PILGRIMAGE.

CANTO THE FOURTH.

Vista ho Toscana, Lombardia, Romagna,
Quel Monte che divide, e quel che serra
Italia, e un mare e l'altro, che la bagna.
Ariosto, Satira iii.

Venice, January 2, 1818.

TO JOHN HOBHOUSE, ESQ. A.M. F.R.S.

ETC. ETC.

My dear Hobhouse,

After an interval of eight years between the composition of the first and last cantos of Childe Harold, the conclusion of the poem is about to be submitted to the public. In parting with so old a friend, it is not extraordinary that I should recur to one still older and better,—to one who has beheld the birth and death of the other, and to whom I am far more indebted for the social advantages of an enlightened friendship, than—though not ungrateful—I can, or could be, to Childe Harold, for any public favour reflected through the poem on the poet,—to one, whom I have known long, and accompanied far, whom I have found wakeful over my sickness and kind in my sorrow, glad in my prosperity and firm in my adversity, true in counsel and trusty in peril—to a friend often tried and never found wanting;—to yourself.

In so doing, I recur from fiction to truth; and in dedicating to you, in his complete, or at least concluded state, a poetical work which is the longest, the most thoughtful and comprehensive of my compositions, I wish to do honour to myself by the record of many years' intimacy with a man of learning, of talent, of steadiness, and of honour. It is not for minds like ours to give or to receive flattery; yet the praises of sincerity have ever been permitted to the voice of friendship; and it is not for you, nor even for others, but to relieve a heart which has not elsewhere, or lately, been so much accustomed to the encounter of good-will as to withstand the shock firmly, that I thus attempt to commemorate your good qualities, or rather the advantages which I have derived from their exertion. Even the recurrence of the date of this letter, the anniversary of the

* ["It is not the temper and talents of the poet, but the use to which he puts them, on which his happiness or misery is grounded. A powerful and unbridled imagination is the author and architect of its own disappointments. Its fascinations, its exaggerated pictures of good and evil, and the mental distress to which they give rise, are the natural and necessary evils attending on that quick susceptibility of feeling and fancy incident to the poetical temperament. But the Giver of all talents, while he has qualified them each with its separate and peculiar alloy, has endowed the owner with the power of purifying and refining them. But, as if to moderate the arrogance of genius, it is justly and wisely made requisite, that he must regulate and tame the fire of his fancy, and descend from the heights to which she exalts him, in order to obtain ease of mind and tranquillity. The materials of happiness, that is, of such degree of happiness as is consistent with our present state, lie around us in profusion. But the man of talents must stoop to gather them, otherwise they would be beyond the reach of the mass of society, for whose benefit, as well as for his, Providence has created them. There is no royal and no poetical path to contentment and heart's-ease: that by which they are attained is open to all classes of mankind, and lies within the most limited range of intellect. To narrow our wishes and desires within the scope of our powers of attainment; to consider our misfortunes, however peculiar in their character, as our inevitable share in the patrimony of Adam; to bridle those irritable feelings, which, ungoverned, are sure to become governors; to shun that intensity of galling and self-wounding reflection which our poet has so forcibly described in his own burning language:—

'I have thought
Too long and darkly, till my brain became,
In its own eddy, boiling and o'erwrought,
A whirling gulf of phantasy and flame:'—

—to stoop, in short, to the realities of life; repent if we have offended, and pardon if we have been trespassed against; to look on the world loss as our foe than as a doubtful and capricious friend, whose applause we ought as far as possible to deserve, but neither to court nor contemn—such seem the most obvious and certain means of keeping or regaining mental tranquillity.

'Semita certe
Tranquillæ per virtutem patet unica vitæ.'"—
SIR WALTER SCOTT.]

most unfortunate day of my past existence, but which cannot poison my future while I retain the resource of your friendship, and of my own faculties, will henceforth have a more agreeable recollection for both, inasmuch as it will remind us of this my attempt to thank you for an indefatigable regard, such as few men have experienced, and no one could experience without thinking better of his species and of himself.

It has been our fortune to traverse together, at various periods, the countries of chivalry, history, and fable—Spain, Greece, Asia Minor, and Italy; and what Athens and Constantinople were to us a few years ago, Venice and Rome have been more recently. The poem also, or the pilgrim, or both, have accompanied me from first to last; and perhaps it may be a pardonable vanity which induces me to reflect with complacency on a composition which in some degree connects me with the spot where it was produced, and the objects it would fain describe; and however unworthy it may be deemed of those magical and memorable abodes, however short it may fall of our distant conceptions and immediate impressions, yet, as a mark of respect for what is venerable, and of feeling for what is glorious, it has been to me a source of pleasure in the production, and I part with it with a kind of regret, which I hardly suspected that events could have left me for imaginary objects.

With regard to the conduct of the last canto, there will be found less of the pilgrim than in any of the preceding, and that little slightly, if at all, separated from the author speaking in his own person. The fact is, that I had become weary of drawing a line which every one seemed determined not to perceive: like the Chinese in Goldsmith's "Citizen of the World," whom nobody would believe to be a Chinese, it was in vain that I asserted, and imagined that I had drawn, a distinction between the author and the pilgrim; and the very anxiety to preserve this difference, and disappointment at finding it unavailing, so far crushed my efforts in the composition, that I determined to abandon it altogether—and have done so. The opinions which have been, or may be, formed on that subject, are now a matter of indifference; the work is to depend on itself, and not on the writer; and the author who has no resources in his own mind beyond the reputation, transient or permanent, which is to arise from his literary efforts, deserves the fate of authors.

In the course of the following canto it was my intention, either in the text or in the notes, to have touched upon the present state of Italian literature, and perhaps of manners. But the text, within the limits I proposed, I soon found hardly sufficient for the labyrinth of external objects, and the consequent reflections; and for the whole of the notes, excepting a few of the shortest, I am indebted to yourself, and these were necessarily limited to the elucidation of the text.

It is also a delicate, and no very grateful task, to dissert upon the literature and manners of a nation so dissimilar; and requires an attention and impartiality which would induce us—though perhaps no inattentive observers, nor ignorant of the language or customs of the people amongst whom we have recently abode—to distrust, or at least defer our judgment, and more narrowly examine our information. The state of literary, as well as political party, appears to run, or to have run, so high, that for a stranger to steer impartially between them is next to impossible. It may be enough, then, at least for my purpose, to quote from their own beautiful language—"Mi pare che in un paese tutto poetico, che vante la lingua la più nobile, ed insieme la più dolce, tutte la vie diverse si possono tentare, e che sinchè la patria di Alfieri e di Monti non a perduto l' antico valore, in tutte essa dovrebbe essere la prima." Italy has great names still—Canova, Monti, Ugo Foscolo, Pindemonte, Visconti, Morelli, Cicognara, Albrizzi, Mezzophanti, Mai, Mustoxidi, Aglietti, and Vacca, will secure to the present generation an honourable place in most of the departments of Art, Science, and Belles Lettres; and in some the very highest;—Europe—the World—has but one Canova.

It has been somewhere said by Alfieri, that "La pianta uomo nasce più robusta in Italia che in qualunque altra terra—e che gli stessi atroci delitti che vi si commettono ne sono una prova." Without subscribing to the latter part of his proposition, (a dangerous doctrine, the truth of which may be disputed on better grounds, namely, that the Italians are in no respect more ferocious than their neighbours), that man must be wilfully blind, or ignorantly heedless, who is not struck with the extraordinary capacity of this people, or, if such a word be admissible, their *capabilities*, the facility of their acquisitions, the rapidity of their conceptions, the fire of their genius, their sense of beauty, and, amidst all the disadvantages of repeated revolutions, the desolation of battles, and the despair of ages, their still unquenched "longing after immortality,"—the immortality of independence. And when we ourselves, in riding round the walls of Rome, heard the simple lament of the labourers' chorus, "Roma! Roma! Roma! Roma non è più come era prima," it was difficult not to contrast the melancholy dirge with the bacchanal roar of the songs of exultation still yelled from the London taverns, over the carnage of Mont St. Jean, and the betrayal of Genoa, of Italy, of France, and of the world, by men whose conduct you yourself have exposed in a work worthy of the better days of our history. For me,—

> "Non movero mai corda
> Ove la turba di sue ciance assorda."

What Italy has gained by the late transfer of nations, it were useless for Englishmen to enquire, till it becomes ascertained that England has acquired something more than a permanent army and a suspended Habeas Corpus; it is enough for them to look at home. For what they have done abroad, and especially in the south, "Verily they *will have* their reward," and at no very distant period.

Wishing you, my dear Hobhouse, a safe and agreeable return to that country whose real welfare can be dearer to none than to yourself, I dedicate to you this poem in its completed state; and repeat once more how truly I am ever,

Your obliged

And affectionate friend,

BYRON.

I.

I stood in Venice, on the Bridge of Sighs;[1]
A palace and a prison on each hand:
I saw from out the wave her structures rise
As from the stroke of the enchanter's wand:
A thousand years their cloudy wings expand
Around me, and a dying Glory smiles
O'er the far times, when many a subject land
Look'd to the winged Lion's marble piles, [isles!
When Venice sate in state, throned on her hundred

[1] See "Historical Notes" at the end of this Canto, No. I.

II.

She looks a sea Cybele, fresh from ocean,[1]
Rising with her tiara of proud towers
At airy distance, with majestic motion,
A ruler of the waters and their powers:
And such she was;—her daughters had their dowers
From spoils of nations, and the exhaustless East
Pour'd in her lap all gems in sparkling showers:
In purple was she robed, and of her feast
Monarchs partook, and deem'd their dignity increased.

III.

In Venice Tasso's echoes are no more,[2]
And silent rows the songless gondolier;
Her palaces are crumbling to the shore,
And music meets not always now the ear:
Those days are gone—but Beauty still is here,
States fall, hearts fade—but Nature doth not die:
Nor yet forget how Venice once was dear,
The pleasant place of all festivity,
The revel of the earth, the masque of Italy!

IV.

But unto us she hath a spell beyond
Her name in story, and her long array
Of mighty shadows, whose dim forms despond
Above the dogeless city's vanish'd sway;
Ours is a trophy which will not decay
With the Rialto: Shylock and the Moor,
And Pierre, can not be swept or worn away—
The keystones of the arch! though all were o'er,
For us repeopled were the solitary shore.

V.

The beings of the mind are not of clay;
Essentially immortal, they create
And multiply in us a brighter ray
And more beloved existence: that which Fate
Prohibits to dull life, in this our state
Of mortal bondage, by these spirits supplied,
First exiles, then replaces what we hate;
Watering the heart whose early flowers have died,
And with a fresher growth replenishing the void.

VI.

Such is the refuge of our youth and age,
The first from Hope, the last from Vacancy;
And this worn feeling peoples many a page,
And, may be, that which grows beneath mine eye:
Yet there are things whose strong reality
Outshines our fairy-land; in shape and hues
More beautiful than our fantastic sky,
And the strange constellations which the Muse
O'er her wild universe is skilful to diffuse:

VII.

I saw or dream'd of such,—but let them go,—
They came like truth, and disappeared like dreams;
And whatso'er they were—are now but so:
I could replace them if I would; still teems
My mind with many a form which aptly seems
Such as I sought for, and at moments found;—
Let these too go—for waking Reason deems
Such over-weening phantasies unsound,
And other voices speak, and other sights surround.

VIII.

I've taught me other tongues—and in strange eyes
Have made me not a stranger; to the mind
Which is itself, no changes bring surprise;
Nor is it harsh to make, nor hard to find
A country with—ay, or without mankind;
Yet was I born where men are proud to be,
Not without cause; and should I leave behind
The inviolate island of the sage and free,
And seek me out a home by a remoter sea?

IX.

Perhaps I lov'd it well; and should I lay
My ashes in a soil which is not mine,
My spirit shall resume it—if we may
Unbodied choose a sanctuary. I twine
My hopes of being remember'd in my line
With my land's language: if too fond and far
These aspirations in their scope incline,—
If my fame should be, as my fortunes are,
Of hasty growth and blight, and dull Oblivion bar

X.

My name from out the temple where the dead
Are honour'd by the nations—let it be—
And light the laurels on a loftier head!
And be the Spartan's epitaph on me—
"Sparta hath many a worthier son than he."[3]
Meantime I seek no sympathies, nor need;
The thorns which I have reap'd are of the tree
I planted,—they have torn me,—and I bleed:
I should have known what fruit would spring from such a seed.

XI.

The spouseless Adriatic mourns her lord;
And, annual marriage now no more renew'd,
The Bucentaur lies rotting unrestored,
Neglected garment of her widowhood!
St. Mark yet sees his lion where he stood,[4]
Stand, but in mockery of his wither'd power,
Over the proud Place where an Emperor sued,
And monarchs gazed and envied in the hour
When Venice was a queen with an unequall'd dower.

XII.

The Suabian sued, and now the Austrian reigns—[5]
An Emperor tramples where an Emperor knelt;
Kingdoms are shrunk to provinces, and chains
Clank over sceptred cities; nations melt
From power's high pinnacle, when they have felt

[1] Sabellicus, describing the appearance of Venice, has made use of the above image, which would not be poetical were it not true.—"Quo fit ut qui superne urbem contempletur, turritam telluris imaginem medio Oceano figuratam se putet inspicere."

[2] See "Historical Notes," at the end of this Canto, No. II.

[3] The answer of the mother of Brasidas, the Lacedemonian general, to the strangers who praised the memory of her son.

[4], [5] See "Historical Notes," Nos. III. IV.

The sunshine for a while, and downward go
Like lauwine loosen'd from the mountain's belt;
Oh for one hour of blind old Dandolo![1]
Th' octogenarian chief, Byzantium's conquering foe.

XIII.

Before St. Mark still glow his steeds of brass,
Their gilded collars glittering in the sun;
But is not Doria's menace come to pass?[2]
Are they not *bridled?*—Venice, lost and won,
Her thirteen hundred years of freedom done,
Sinks, like a sea-weed, into whence she rose!
Better be whelm'd beneath the waves, and shun,
Even in destruction's depth, her foreign foes,
From whom submission wrings an infamous repose.

XIV.

In youth she was all glory,—a new Tyre,—
Her very by-word sprung from victory,
The "Planter of the Lion,"[3] which through fire
And blood she bore o'er subject earth and sea;
Though making many slaves, herself still free,
And Europe's bulwark 'gainst the Ottomite,
Witness Troy's rival, Candia! Vouch it, ye
Immortal waves that saw Lepanto's fight!
For ye are names no time nor tyranny can blight.

XV.

Statues of glass—all shiver'd—the long file
Of her dead Doges are declined to dust;
But where they dwelt, the vast and sumptuous pile
Bespeaks the pageant of their splendid trust;
Their sceptre broken, and their sword in rust,
Have yielded to the stranger: empty halls,
Thin streets, and foreign aspects, such as must
Too oft remind her who and what enthrals,[4]
Have flung a desolate cloud o'er Venice' lovely walls.

XVI.

When Athens' armies fell at Syracuse,
And fetter'd thousands bore the yoke of war,
Redemption rose up in the Attic Muse,[5]
Her voice their only ransom from afar:
See! as they chant the tragic hymn, the car
Of the o'ermaster'd victor stops, the reins
Fall from his hands—his idle scimitar
Starts from its belt—he rends his captive's chains,
And bids him thank the bard for freedom and his strains.

XVII.

Thus, Venice, if no stronger claim were thine,
Were all thy proud historic deeds forgot,
Thy choral memory of the Bard divine,
Thy love of Tasso, should have cut the knot
Which ties thee to thy tyrants; and thy lot
Is shameful to the nations,—most of all,
Albion! to thee: the Ocean queen should not
Abandon Ocean's children; in the fall
Of Venice think of thine, despite thy watery wall.

XVIII.

I loved her from my boyhood—she to me
Was as a fairy city of the heart,
Rising like water-columns from the sea,
Of joy the sojourn, and of wealth the mart;
And Otway, Radcliffe, Schiller, Shakspeare's art,[6]
Had stamp'd her image in me, and even so,
Although I found her thus, we did not part,
Perchance even dearer in her day of woe,
Than when she was a boast, a marvel, and a show.

XIX.

I can repeople with the past—and of
The present there is still for eye and thought,
And meditation chasten'd down, enough;
And more, it may be, than I hoped or sought;
And of the happiest moments which were wrought
Within the web of my existence, some
From thee, fair Venice! have their colours caught:
There are some feelings Time cannot benumb,
Nor Torture shake, or mine would now be cold and dumb.

XX.

But from their nature will the tannen grow?[7]
Loftiest on loftiest and least sheltered rocks,
Rooted in barrenness, where nought below
Of soil supports them 'gainst the Alpine shocks
Of eddying storms; yet springs the trunk, and mocks
The howling tempest, till its height and frame
Are worthy of the mountains from whose blocks
Of bleak, gray granite into life it came,
And grew a giant tree;—the mind may grow the same.

XXI.

Existence may be borne, and the deep root
Of life and sufferance make its firm abode
In bare and desolated bosoms: mute
The camel labours with the heaviest load,
And the wolf dies in silence,—not bestow'd
In vain should such example be; if they,
Things of ignoble or of savage mood,
Endure and shrink not, we of nobler clay
May temper it to bear,—it is but for a day.

XXII.

All suffering doth destroy, or is destroy'd,
Even by the sufferer; and, in each event,
Ends:—Some, with hope replenish'd and rebuoy'd,
Return to whence they came—with like intent,
And weave their web again; some, bow'd and bent,
Wax grey and ghastly, withering ere their time,
And perish with the reed on which they leant;

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[1], [2] See "Historical Notes," Nos. V. VI.

[3] That is, the Lion of St. Mark, the standard of the republic, which is the origin of the word Pantaloon—Piantaleone, Pantaleon, Pantaloon.

[4] See "Historical Notes," at the end of this Canto, No. VII.

[5] The story is told in Plutarch's life of Nicias.

[6] Venice Preserved; Mysteries of Udolpho; the Ghost-Seer, or Armenian; the Merchant of Venice; Othello.

[7] *Tannen* is the plural of *Tanne*, a species of fir peculiar to the Alps, which only thrives in very rocky parts, where scarcely soil sufficient for its nourishment can be found. On these spots it grows to a greater height than any other mountain tree.

Some seek devotion, toil, war, good or crime,
According as their souls were form'd to sink or climb.

XXIII.

But ever and anon, of griefs subdued,
There comes a token like a scorpion's sting,
Scarce seen, but with fresh bitterness imbued;
And slight withal may be the things which bring
Back on the heart the weight which it would fling
Aside for ever: it may be a sound—
A tone of music—summer's eve—or spring—
A flower—the wind—the ocean—which shall wound,
Striking the electric chain wherewith we are darkly bound;

XXIV.

And how and why we know not, nor can trace
Home to its cloud this lightning of the mind,
But feel the shock renew'd, nor can efface
The blight and blackening which it leaves behind,
Which out of things familiar, undesign'd,
When least we deem of such, calls up to view
The spectres whom no exorcism can bind,
The cold—the changed—perchance the dead—anew,
The mourn'd, the loved, the lost—too many!—yet how few!

XXV.

But my soul wanders; I demand it back
To meditate amongst decay, and stand
A ruin amidst ruins; there to track
Fallen states and buried greatness, o'er a land
Which was the mightiest in its old command,
And is the loveliest and must ever be
The master-mould of Nature's heavenly hand,
Wherein were cast the heroic and the free,
The beautiful, the brave—the lords of earth and sea,

XXVI.

The common wealth of kings, the men of Rome!
And even since, and now, fair Italy!
Thou art the garden of the world, the home
Of all Art yields, and Nature can decree;
Even in thy desert, what is like to thee?
Thy very weeds are beautiful, thy waste
More rich than other climes' fertility;
Thy wreck a glory, and thy ruin graced
With an immaculate charm which cannot be defaced.

XXVII.

The moon is up, and yet it is not night—
Sunset divides the sky with her—a sea
Of glory streams along the Alpine height
Of blue Friuli's mountains; Heaven is free
From clouds, but of all colours seems to be
Melted to one vast Iris of the West,
Where the Day joins the past Eternity;
While, on the other hand, meek Dian's crest
Floats through the azure air—an island of the blest!

XXVIII.

A single star is at her side, and reigns
With her o'er half the lovely heaven; but still
Yon sunny sea heaves brightly, and remains
Roll'd o'er the peak of the far Rhætian hill,
As Day and Night contending were, until
Nature reclaim'd her order:—gently flows
The deep-dyed Brenta, where their hues instil
The odorous purple of a new-born rose,
Which streams upon her stream, and glass'd within it glows,

XXIX.

Fill'd with the face of heaven, which, from afar,
Comes down upon the waters; all its hues,
From the rich sunset to the rising star,
Their magical variety diffuse:
And now they change; a paler shadow strews
Its mantle o'er the mountains; parting day
Dies like the dolphin, whom each pang imbues
With a new colour as it gasps away,
The last still loveliest, till—'t is gone—and all is gray.

XXX.

There is a tomb in Arqua;—rear'd in air,
Pillar'd in their sarcophagus, repose
The bones of Laura's lover: here repair
Many familiar with his well-sung woes,
The pilgrims of his genius. He arose
To raise a language, and his land reclaim
From the dull yoke of her barbaric foes:
Watering the tree which bears his lady's name
With his melodious tears, he gave himself to fame.

XXXI.

They keep his dust in Arqua, where he died;[4]
The mountain-village where his latter days
Went down the vale of years; and 't is their pride—
An honest pride—and let it be their praise,
To offer to the passing stranger's gaze.
His mansion and his sepulchre; both plain
And venerably simple, such as raise
A feeling more accordant with his strain
Than if a pyramid form'd his monumental fane.

XXXII.

And the soft quiet hamlet where he dwelt,[5]

[[The whole of this canto is rich in description of Nature. The love of Nature now appears as a distinct passion in Byron's mind. It is a love that does not rest in beholding, nor is satisfied with describing, what is before him. It has a power and being, blending itself with the poet's very life. Though Byron had, with his real eyes, perhaps, seen more of Nature than ever was before permitted to any great poet, yet he never before seemed to open his whole heart to her genial impulses. But in this he is changed; and in this and the fourth Cantos of Childe Harold, he will stand a comparison with the best descriptive poets, in this age of descriptive poetry.—PROFESSOR WILSON.]

[4] The above description may seem fantastical or exaggerated to those who have never seen an Oriental or an Italian sky, yet it is but a literal and hardly sufficient delineation of an August evening (the eighteenth), as contemplated in one of many rides along the banks of the Brenta, near La Mira.

[3], [4] See "Historical Notes," Nos. VIII. and IX.

[5] ["Half way up
He built his house, where as by stealth he caught,
Among the hills, a glimpse of busy life
That soothed, not stirr'd."

"I have built, among the Euganean hills, a small house, decent

Is one of that complexion which seems made
For those who their mortality have felt,
And sought a refuge from their hopes decay'd
In the deep umbrage of a green hill's shade,
Which shows a distant prospect far away
Of busy cities, now in vain display'd,
For they can lure no further; and the ray
Of a bright sun can make sufficient holiday,

XXXIII.

Developing the mountains, leaves, and flowers,
And shining in the brawling brook, where-by,
Clear as its current, glide the sauntering hours
With a calm languor, which, though to the eye
Idlesse it seem, hath its morality.
If from society we learn to live,
'T is solitude should teach us how to die;
It hath no flatterers; vanity can give
No hollow aid; alone—man with his God must strive:

XXXIV.

Or, it may be, with demons, who impair[1]
The strength of better thoughts, and seek their prey
In melancholy bosoms, such as were
Of moody texture from their earliest day,
And loved to dwell in darkness and dismay,
Deeming themselves predestined to a doom
Which is not of the pangs that pass away;
Making the sun like blood, the earth a tomb,
The tomb a hell, and hell itself a murkier gloom.

XXXV.

Ferrara![2] in thy wide and grass-grown streets,
Whose symmetry was not for solitude,
There seems as 't were a curse upon the seats
Of former sovereigns, and the antique brood
Of Este, which for many an age made good
Its strength within thy walls, and was of yore
Patron or tyrant, as the changing mood
Of petty power impell'd, of those who wore
The wreath which Dante's brow alone had worn before.

XXXVI.

And Tasso is their glory and their shame.
Hark to his strain! and then survey his cell!
And see how dearly earn'd Torquato's fame,
And where Alfonso bade his poet dwell:
The miserable despot could not quell
The insulted mind he sought to quench, and blend
With the surrounding maniacs, in the hell
Where he had plunged it. Glory without end
Scatter'd the clouds away—and on that name attend

XXXVII.

The tears and praises of all time; while thine
Would rot in its oblivion—in the sink
Of worthless dust, which from thy boasted line
Is shaken into nothing; but the link[3]
Thou formest in his fortunes bids us think
Of thy poor malice, naming thee with scorn—
Alfonso! how thy ducal pageants shrink
From thee! if in another station born,
Scarce fit to be the slave of him thou madest to mourn:

XXXVIII.

Thou! form'd to eat, and be despised, and die,
Even as the beasts that perish, save that thou
Hadst a more splendid trough and wider sty:
He! with a glory round his furrow'd brow,
Which emanated then, and dazzles now,
In face of all his foes, the Cruscan quire,
And Boileau, whose rash envy could allow
No strain which shamed his country's creaking lyre,
That whetstone of the teeth—monotony in wire!

XXXIX.

Peace to Torquato's injured shade! 't was his
In life and death to be the mark where Wrong
Aim'd with her poison'd arrows, but to miss.
Oh, victor unsurpass'd in modern song!
Each year brings forth its millions; but how long
The tide of generations shall roll on,
And not the whole combined and countless throng
Compose a mind like thine! though all in one [sun.
Condensed their scatter'd rays, they would not form a

XL.

Great as thou art, yet parallel'd by those,
Thy countrymen, before thee born to shine,
The Bards of Hell and Chivalry: first rose
The Tuscan father's comedy divine;
Then, not unequal to the Florentine,
The southern Scott,[4] the minstrel who call'd forth

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and proper; in which I hope to pass the rest of my days, thinking always of my dead or absent friends." Among those still living was Boccaccio, who is thus mentioned by him in his will:—"To Don Giovanni of Certaldo, for a winter gown at his evening studies, I leave fifty golden florins; truly, little enough for so great a man." When the Venetians overran the country, Petrarch prepared for flight. "Write your name over your door," said one of his friends, "and you will be safe." "I am not sure of that," replied Petrarch, and fled with his books to Padua. His books he left to the republic of Venice, laying, as it were, a foundation for the library of St. Mark; but they exist no longer. His legacy to Francis Carrara, a Madonna painted by Giotto, is still preserved in the Cathedral of Padua.—ROGERS.]

[1] The struggle is to the full as likely to be with demons as with our better thoughts, Satan chose the wilderness for the temptation of our Saviour. And our unsullied John Locke preferred the presence of a child to complete solitude.

[2] In April, 1817, Lord Byron visited Ferrara, went over the castle, cell, etc., and wrote, a few days after, the Lament of Tasso. —"One of the Ferrarese asked me," he says, in a letter to a friend, "if I knew 'Lord Byron' an acquaintance of his, *now* at Naples. I told him 'No!' which was true both ways, for I knew not the impostor, and, in the other, no one knows himself. He stared, when told that I was the real Simon Pure! Another asked me, if I had not translated Tasso. You see what Fame is! how accurate! how boundless! I don't know how others feel, but I am always the lighter and the better looked on when I have got rid of mine. It sits on me like armour on the Lord Mayor's champion; and I got rid of all the husk of literature, and the attendant babble, by answering that I had not translated Tasso, but a namesake had; and, by the blessing of Heaven, I looked so little like a poet, that every body believed me."—*B. Letters.*]

[3] See "Historical Notes," at the end of this canto, No. X.

[4] ["Scott," says Lord Byron, in his MS. Diary, for 1821, "is certainly the most wonderful writer of the day. His novels are a new literature in themselves, and his poetry as good as any—if not bet-

A new creation with his magic line,
And, like the Ariosto of the North,
Sang ladye-love and war, romance and knightly worth.

XLI.

The lightning rent from Ariosto's bust[1]
The iron crown of laurel's mimic'd leaves;
Nor was the ominous element unjust,
For the true laurel-wreath which Glory weaves
Is of the tree no bolt of thunder cleaves,[2]
And the false semblance but disgraced his brow;
Yet still, if fondly Superstition grieves,
Know, that the lightning sanctifies below[3]
Whate'er it strikes;—yon head is doubly sacred now.

XLII.

Italia! O Italia! thou who hast
The fatal gift of beauty, which became
A funeral dower of present woes and past,
On thy sweet brow is sorrow ploughʼd by shame,
And ennuis graved in characters of flame.
Oh, God! that thou wert in thy nakedness
Less lovely or more powerful, and couldst claim
Thy right, and awe the robbers back, who press
To shed thy blood, and drink the tears of thy distress;

XLIII.

Then might'st thou more appal; or, less desired,
Be homely and be peaceful, undeplored
For thy destructive charms; then, still untired,
Would not be seen the armed torrents pour'd
Down the deep Alps; nor would the hostile horde
Of many-nation'd spoilers from the Po
Quaff blood and water; nor the stranger's sword
Be thy sad weapon of defence, and so,
Victor or vanquish'd, thou the slave of friend or foe.[4]

XLIV.

Wandering in youth, I traced the path of him,[5]
The Roman friend of Rome's least mortal mind,
The friend of Tully: as my bark did skim
The bright blue waters with a fanning wind,
Came Megara before me, and behind
Ægina lay, Piræus on the right,
And Corinth on the left; I lay reclined
Along the prow, and saw all these unite
In ruin, even as he had seen the desolate sight;

XLV.

For Time hath not rebuilt them, but uprear'd
Barbaric dwellings on their shatter'd site,
Which only make more mourn'd and more endear'd
The few last rays of their far-scatter'd light,
And the crush'd relics of their vanish'd might.
The Roman saw these tombs in his own age,
These sepulchres of cities, which excite
Sad wonder, and his yet surviving page
The moral lesson bears, drawn from such pilgrimage.

XLVI.

That page is now before me, and on mine
His country's ruin added to the mass
Of perish'd states he mourn'd in their decline,
And I in desolation: all that *was*
Of then destruction *is*: and now, alas!
Rome—Rome imperial, bows her to the storm,
In the same dust and blackness, and we pass
The skeleton of her Titanic form,[6]
Wrecks of another world, whose ashes still are warm.

XLVII.

Yet, Italy! through every other land
Thy wrongs shouldʼring, and shall, from side to side;
Mother of Arts! as once of arms; thy hand
Was then our guardian, and is still our guide;
Parent of our Religion! whom the wide
Nations have knelt to for the keys of heaven!
Europe, repentant of her parricide,
Shall yet redeem thee, and, all backward driven,
Roll the barbarian tide, and sue to be forgiven.

XLVIII.

But Arno wins us to the fair white walls,
Where the Etrurian Athens claims and keeps
A softer feeling for her fairy halls.
Girt by her theatre of hills, she reaps
Her corn, and wine, and oil, and Plenty leaps
To laughing life, with her redundent horn.
Along the banks where smiling Arno sweeps,

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ter (only on an erroneous system), and only ceased to be so popular, because the vulgar were tired of hearing 'Aristides called the just,' and Scott the Best, and ostracised him. I know no reading to which I fall with such alacrity as a work of his. I love him, too, for his manliness of character, for the extreme pleasantness of his conversation, and his good-nature towards myself personally. May he prosper! for he deserves it." In a letter, written to Sir Walter, from Pisa, in 1822, he says—"I owe to you far more than the usual obligation for the courtesies of literature and common friendship; for you went out of your way, in 1817, to do me a service, when it required not merely kindness, but courage, to do so; to have been recorded by you in such a manner, would have been a proud memorial at any time, but at such a time, when 'All the world and his wife,' as the proverb goes, were trying to trample upon me, was something still higher to my self-esteem. Had it been a common criticism, however eloquent or panegyrical, I should have felt pleased and grateful, but not to the extent which the extraordinary good-heartedness of the whole proceeding must induce in any mind capable of such sensations."—E.]

[1], [2], [3] See "Historical Notes," at the end of this canto, Nos. XI, XII, XIII.

[4] The two stanzas xlii. and xliii. are, with the exception of a line or two, a translation of the famous sonnet of Filicaja:—"Italia, Italia, O tu cui feo la sorte!"

[5] The celebrated letter of Servius Sulpicius to Cicero, on the death of his daughter, describes as it then was, and now is, a path which I often traced in Greece, both by sea and land, in different journeys and voyages. "On my return from Asia, as I was sailing from Ægina towards Megara, I began to contemplate the prospect of the countries around me: Ægina was behind, Megara before me; Piræus on the right, Corinth on the left: all which towns, once famous and flourishing, now lie overturned and buried in their ruins. Upon this sight, I could not but think presently within myself, Alas! how do we poor mortals fret and vex ourselves if any of our friends happen to die or be killed, whose life is yet so short, when the carcasses of so many noble cities lie here exposed before me in one view."—See Middleton's Cicero, vol. ii. p. 371.

[6] It is Poggio, who, looking from the Capitoline hill upon ruined Rome, breaks forth into the exclamation, "Et nunc omni decore nudata, prostrata jacet, instar gigantei cadaveris corrupti atque undique exsei."

Was modern Luxury of Commerce born,
And buried Learning rose, redeem'd to a new morn.

XLIX.

There, too, the Goddess loves in stone, and fills
The air around with beauty; we inhale
The ambrosial aspect, which, beheld, instils
Part of its immortality; the veil
Of heaven is half undrawn; within the pale
We stand, and in that form and face behold
What mind can make, when Nature's self would fail;
And to the fond idolaters of old
Envy the inmate flash which such a soul could mould:

L.

We gaze and turn away, and know not where,
Dazzled and drunk with beauty, till the heart
Reels with its fulness; there—for ever there—
Chain'd to the chariot of triumphal Art,
We stand as captives, and would not depart.
Away!—there need no words, nor terms precise,
The paltry jargon of the marble mart,
Where Pedantry gulls Folly—we have eyes:
Blood—pulse—and breast, confirm the Dardan Shepherd's prize.

LI.

Appear'dst thou not to Paris in this guise
Or to more deeply blest Anchises? or,
In all thy perfect goddess-ship, when lies
Before thee thy own vanquish'd Lord of War?
And gazing in thy face as toward a star,
Laid on thy lap, his eyes to thee upturn,
Feeding on thy sweet cheek![1] while thy lips are
With lava kisses melting while they burn,
Shower'd on his eyelids, brow, and mouth, as from an urn![4]

LII.

Glowing, and circumfused in speechless love,
Their full divinity inadequate
That feeling to express, or to improve,
The gods become as mortals, and man's fate
Has moments like their brightest; but the weight
Of earth recoils upon us:—let it go!
We can recall such visions, and create,
From what has been, or might be, things which grow
Into thy statue's form, and look like gods below.

LIII.

I leave to learned fingers, and wise hands,
The artist and his ape,[5] to teach and tell
How well his connoisseurship understands
The graceful bend, and the voluptuous swell:
Let these describe the undescribable:
I would not their vile breath should crisp the stream
Wherein that image shall for ever dwell;
The unruffled mirror of the loveliest dream
That ever left the sky on the deep soul to beam.

LIV.

In Santa Croce's holy precincts lie[2]
Ashes which make it holier, dust which is
Even in itself an immortality,
Though there were nothing save the past, and this,

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[1] See "Historical Notes," at the end of this canto, No. XIV.

[2] [In 1817, the poet visited Florence, on his way to Rome. "I remained," he says, "*but a day*: however, I went to the two galleries, from which one returns *drunk with beauty*. The Venus is more for admiration than love; but there are sculpture and painting, which, for the first time, at all gave me an idea of what people mean by their cant about those two most artificial of the arts. What struck me most were, the mistress of Raphael, a portrait; the mistress of Titian, a portrait; a Venus of Titian in the Medici Gallery; *the* Venus; Canova's Venus, also, in the other gallery; Titian's mistress is also in the other gallery (that is, in the Pitti Palace gallery); the Parcæ of Michael Angelo, a picture; and the Antinous, the Alexander, and one or two not very decent groups in marble; the Genius of Death, a sleeping figure, etc. etc. I also went to the Medici chapel. Fine frippery in great slabs of various expensive stones, to commemorate fifty rotten and forgotten carcasses. It is unfinished, and will remain so." We find the following note of a second visit to the galleries in 1821, accompanied by the author of "The Pleasures of Memory:"—"My former impressions were confirmed; but there were too many visitors to allow me in *feel* any thing properly. When we were (about thirty or forty) all stuffed into the cabinet of gems and knick-knackeries, in a corner of one of the galleries, I told Rogers that 'it felt like being in the watch-house.' I heard one bold Briton declare to the woman on his arm, looking at the Venus of Titian, 'Well, now, that is really very fine indeed!'—an observation which, like that of the landlord in Joseph Andrews, on 'the certainty of death,' was (as the landlord's wife observed) 'extremely true.' In the Pitti Palace, I did not omit Goldsmith's prescription for a connoisseur, viz. 'That the pictures would have been better if the painter had taken more pains, and to praise the works of Peter Perugino.'"—E.]

[3] Ὀφθαλμοὺς ἔοικεν.

"Atque oculos pascit uterque suos."—Ovid. *Amor.* lib. ii.

[4] [The delight with which the pilgrim contemplates the ancient Greek statues at Florence, and afterwards at Rome, is such as might have been expected from any great poet, whose youthful mind had, like his, been imbued with those classical ideas and associations which afford so many sources of pleasure. Through every period of life. He has gazed upon these masterpieces of art with a more susceptible, and, in spite of his disavowal, with a more learned eye, than can be traced in the effusions of any poet who had previously expressed, in any formal manner, his admiration of their beauty. It may appear fanciful to say so;—but we think the genius of Byron is more than that of any other modern poet, akin to that peculiar genius which seems to have been diffused among all the poets and artists of ancient Greece; and in whose spirit, above all its other wonders, the great specimens of sculpture seem to have been conceived and executed. His creations, whether of beauty or of strength, are all single creations. He requires no grouping to give effect to his favourites, or to tell his story. His heroines are solitary symbols of loveliness, which require no foil; his heroes stand alone as upon marble pedestals, displaying the naked power of passion, or the wrapped up and reposing energy of grief. The artist who would illustrate, as it is called, the works of any of our other poets, must borrow the mimic splendours of the pencil. He who would transfer into another vehicle the spirit of Byron, must pour the liquid metal, or hew the stubborn rock. What he loses in ease, he will gain in power. He might draw from Medora, Gulnare, Lara, or Manfred, subjects for relievos, worthy of enthusiasm almost as great as Harold has himself displayed on the contemplation of the loveliest and the sternest relics of the inimitable genius of the Greeks.—Professor Wilson.]

[5] [Only a week before the poet visited the Florence gallery, he wrote thus to a friend:—"I know nothing of painting. Depend upon it, of all the arts, it is the most artificial and unnatural, and that by which the nonsense of mankind is most imposed upon. I never yet saw the picture or the statue which came a league within my conception or expectation; but I have seen many mountains, and seas, and rivers, and views, and two or three women, who went as far beyond it."—*B. Letters.*]

[6] See "Historical Notes," at the end of this canto, No. XV.

The particle of those sublimities
Which have relapsed to chaos:—here repose
Angelo's, Alfieri's bones, and his,
The starry Galileo, with his woes;
Here Machiavelli's earth return'd to whence it rose.[1]

LV.

These are four minds, which, like the elements,
Might furnish forth creation:—Italy!
Time, which hath wrong'd thee with ten thousand rents
Of thine imperial garment, shall deny,
And hath denied, to every other sky,
Spirits which soar from ruin:—thy decay
Is still impregnate with divinity,
Which gilds it with revivifying ray;
Such as the great of yore, Canova is to-day.

LVI.

But where repose the all Etruscan three—
Dante, and Petrarch, and, scarce less than they,
The Bard of Prose, creative spirit! he
Of the Hundred Tales of love—where did they lay
Their bones, distinguish'd from our common clay
In death as life? Are they resolved to dust,
And have their country's marbles nought to say?
Could not her quarries furnish forth one bust?
Did they not to her breast their filial earth intrust?

LVII.

Ungrateful Florence! Dante sleeps afar,[2]
Like Scipio, buried by the upbraiding shore;[3]
Thy factions, in their worse than civil war,
Proscribed the bard whose name for evermore
Their children's children would in vain adore
With the remorse of ages; and the crown[5]
Which Petrarch's laureate brow supremely wore,
Upon a far and foreign soil had grown,
His life, his fame, his grave, though rifled—not thine own.

LVIII.

Boccaccio to his parent earth bequeath'd[6]
His dust,—and lies it not her Great among,
With many a sweet and solemn requiem breathed
O'er him who form'd the Tuscan's siren tongue?
That music in itself, whose sounds are song,
The poetry of speech! No;—even his tomb
Uptorn, must bear the hyæna bigot's wrong,
No more amidst the meaner dead find room,
Nor claim a passing sigh, because it told for *whom*!

LIX.

And Santa Croce wants their mighty dust;
Yet for this want more noted, as of yore
The Cæsar's pageant, shorn of Brutus' bust,
Did but of Rome's best son remind her more:
Happier Ravenna! on thy hoary shore,
Fortress of falling empire! honour'd sleeps
The immortal exile;—Arqua, too, her store
Of tuneful relics proudly claims and keeps,
While Florence vainly begs her banish'd dead and weeps.

LX.

What is her pyramid of precious stones,[7]
Of porphyry, jasper, agate, and all hues
Of gem and marble, to encrust the bones
Of merchant-dukes? The momentary dews
Which, sparkling to the twilight stars, infuse
Freshness in the green turf that wraps the dead,
Whose names are mausoleums of the Muse,
Are gently prest with far more reverent tread
Than ever paced the slab which paves the princely head.

LXI.

There be more things to greet the heart and eyes
In Arno's dome of Art's most princely shrine,
Where Sculpture with her rainbow sister vies;
There be more marvels yet—but not for mine;
For I have been accustom'd to entwine
My thoughts with Nature rather in the fields,
Than Art in galleries: though a work divine
Calls for my spirit's homage, yet it yields
Less than it feels, because the weapon which it wields

LXII.

Is of another temper, and I roam
By Thrasimene's lake, in the defiles
Fatal to Roman rashness, more at home;
For there the Carthaginian's warlike wiles
Come back before me, as his skill beguiles
The host between the mountains and the shore,
Where Courage falls in her despairing files,
And torrents, swoll'n to rivers with their gore,
Reek through the sultry plain, with legions scatter'd o'er,

LXIII.

Like to a forest fell'd by mountain winds;
And such the storm of battle on this day,
And such the frenzy, whose convulsion blinds
To all save carnage, that, beneath the fray,
An earthquake reel'd unheededly away![8]
None felt stern Nature rocking at his feet,
And yawning forth a grave for those who lay
Upon their bucklers for a winding sheet:
Such is the absorbing hate when warring nations meet!

LXIV.

The Earth to them was as a rolling bark
Which bore them to Eternity; they saw
The Ocean round, but had no time to mark
The motions of their vessel; Nature's law,
In them suspended, reck'd not of the awe
Which reigns when mountains tremble, and the birds

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[1], [2] See "Historical Notes," at the end of this canto, Nos. XVI, XVII.—["The church of Santa Croce contains much illustrious nothing. The tombs of Machiavelli, Michael Angelo, Galileo, and Alfieri, make it the Westminster Abbey of Italy. I did not admire any of these tombs—beyond their contents. That of Alfieri is heavy; and all of them seem to me overloaded. What is necessary but a bust and name? and perhaps a date? the last for the unchronological, of whom I am one. But all your allegory and eulogy is infernal, and worse than the long wigs of English tombskulls upon Roman bodies, in the statuary of the reigns of Charles the Second, William, and Anne."—*B. Letters*, 1817.]

[3], [4], [5], [6], [7], [8] See "Historical Notes," at the end of this canto, Nos. XVIII, XIX, XX, XXI, XXII and XXIII.—[An earthquake which shook all Italy occurred during the battle, and was unfelt by any of the combatants.—E.]

Plunge in the clouds for refuge, and withdraw [herds
From their down-toppling nests; and bellowing
Stumble o'er heaving plains, and man's dread hath no words.

LXV.

Far other scene is Thrasimene now;
Her lake a sheet of silver, and her plain
Rent by no ravage save the gentle plough;
Her aged trees rise thick as once the slain
Lay where their roots are; but a brook hath ta'en—
A little rill of scanty stream and bed—
A name of blood from that day's sanguine rain;
And Sanguinetto tells ye where the dead [red.[1]
Made the earth wet, and turn'd the unwilling waters

LXVI.

But thou, Clitumnus! in thy sweetest wave[2]
Of the most living crystal that was e'er
The haunt of river nymph, to gaze and lave
Her limbs where nothing hid them, thou dost rear
Thy grassy banks whereon the milk-white steer
Grazes; the purest god of gentle waters!
And most serene of aspect, and most clear;
Surely that stream was unprofaned by slaughters—
A mirror and a bath for Beauty's youngest daughters!

LXVII.

And on thy happy shore a Temple[3] still,
Of small and delicate proportion, keeps,
Upon a mild declivity of hill,
Its memory of thee; beneath it sweeps
Thy current's calmness; oft from out it leaps
The finny darter with the glittering scales,
Who dwells and revels in thy glassy deeps;
While, chance, some scatter'd water-lily sails [tales.
Down where the shallower wave still tells its bubbling

LXVIII.

Pass not unblest the Genius of the place!
If through the air a zephyr more serene
Win to the brow, 't is his; and if ye trace
Along his margin a more eloquent green,
If on the heart the freshness of the scene
Sprinkle its coolness, and from the dry dust
Of weary life a moment lave it clean
With Nature's baptism,—'t is to him ye must
Pay orisons for this suspension of disgust.[4]

LXIX.

The roar of waters!—from the headlong height
Velino cleaves the wave-worn precipice;
The fall of waters! rapid as the light
The flashing mass foams, shaking the abyss;
The hell of waters! where they howl and hiss,
And boil in endless torture; while the sweat
Of their great agony, wrung out from this
Their Phlegethon, curls round the rocks of jet
That gird the gulf around, in pitiless horror set,

LXX.

And mounts in spray the skies, and thence again
Returns in an unceasing shower, which round,
With its unemptied cloud of gentle rain,
Is an eternal April to the ground,
Making it all one emerald:—how profound
The gulf! and how the giant element
From rock to rock leaps with delirious bound,
Crushing the cliffs, which, downward worn and rent
With his fierce footsteps, yield in chasms a fearful vent

LXXI.

To the broad column which rolls on, and shows
More like the fountain of an infant sea
Torn from the womb of mountains by the throes
Of a new world, than only thus to be
Parent of rivers, which flow gushingly, [back!
With many windings, through the vale:—Look
Lo! where it comes like an eternity,
As if to sweep down all things in its track,
Charming the eye with dread,—a matchless cataract,[5]

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[1] [The lovely peaceful mirror reflected the mountains of Monte Pulciano, and the wild fowl skimming its ample surface, touched the waters with their rapid wings, leaving circles and trains of light to glitter in gray repose. As we moved along, one set of interesting features yielded to another, and every change excited new delight. Yet, was it not among these tranquil scenes that Hannibal and Flaminius met? Was not the blush of blood upon the silver lake of Thrasimene?"—H. W. Williams.]

[2] [No book of travels has omitted to expatiate on the temple of the Clitumnus, between Foligno and Spoleto; and no site, or scenery, even in Italy, is more worthy a description. For an account of the dilapidation of this temple, the reader is referred to "Historical Illustrations of the Fourth Canto of Childe Harold," p. 33.]

[3] ["This pretty little gem stands on the acclivity of a bank overlooking its crystal waters, which have their source at the distance of some hundred yards towards Spoleto. The temple, fronting the river, is of an oblong form, in the Corinthian order. Four columns support the pediment, the shafts of which are covered in spiral lines, and in forms to represent the scales of fishes; the bases, too, are richly sculptured. Within the building is a chapel, the walls of which are covered with many hundred names; but we saw none which we could recognise as British. Can it be that this classical temple is seldom visited by our countrymen, though celebrated by Dryden and Addison? To future travellers from Britain it will surely be rendered interesting by the beautiful lines of Lord Byron, flowing as sweetly as the lovely stream which they describe."—H. W. Williams.]

[4] ["Perhaps there are no verses in our language of happier descriptive power than the two stanzas which characterise the Clitumnus, to general poets find it so difficult to leave an interesting subject, that they injure the distinctness of the description by loading it so as to embarrass, rather than excite, the fancy of the reader; or else, to avoid that fault, they confine themselves to cold and abstract generalities. Byron has, in these stanzas, admirably steered his course betwixt these extremes: while they present the outlines of a picture as pure and as brilliant as those of Claude Lorraine, the task of filling up the more minute particulars is judiciously left to the imagination of the reader; and it must be dull indeed if it does not supply what the poet has left unsaid, or but generally and briefly intimated. While the eye glances over the lines, we seem to feel the refreshing coolness of the scene—we hear the bubbling tale of the more rapid streams, and see the slender proportions of the rural temple reflected in the crystal depth of the calm pool."—Bishop Heber.]

[5] I saw the "Gastaca del marmore" of Terni twice, at different periods; once from the summit of the precipice, and again from the valley below. The lower view is far to be preferred, if the traveller has time for one only; but in any point of view, either from above or below, it is worth all the cascades and torrents of Switzerland put together: the Staubach, Reichenbach, Pisse

LXXII.

Horribly beautiful! but on the verge,
From side to side, beneath the glittering morn,
An Iris sits, amidst the infernal surge,[1]
Like Hope upon a death-bed, and, unworn
Its steady dyes, while all around is torn
By the distracted waters, bears serene
Its brilliant hues with all their beams unshorn:
Resembling, 'mid the torture of the scene,
Love watching Madness with unalterable mien.

LXXIII.

Once more upon the woody Apennine,
The infant Alps, which—had I not before
Gazed on their mightier parents, where the pine
Sits on more shaggy summits, and where roar[more;
The thundering lauwine—might be worshipp'd
But I have seen the soaring Jungfrau rear
Her never-trodden snow, and seen the hoar
Glaciers of bleak Mont Blanc both far and near,
And in Chimari heard the thunder-hills of fear,

LXXIV.

The Acroceraunian mountains of old name;
And on Parnassus seen the eagles fly
Like spirits of the spot, as 't were for fame,
For still they soar'd unutterably high:
I've look'd on Ida with a Trojan's eye:
Athos, Olympus, Ætna, Atlas, made
These hills seem things of lesser dignity,
All, save the lone Soracte's heights display'd
Not now in snow, which asks the lyric Roman's aid

LXXV.

For our remembrance, and from out the plain
Heaves like a long-swept wave about to break,
And on the curl hangs pausing; not in vain
May he, who will, his recollections rake
And quote in classic raptures, and awake
The hills with Latian echoes; I abhorr'd
Too much, to conquer for the poet's sake,
The drill'd dull lesson, forced down word by word[2]
In my repugnant youth, with pleasure to record.

LXXVI.

Aught that recalls the daily drug which torn'd
My sickening memory; and, though Time hath
My mind to meditate what then it learn'd, [taught
Yet such the fix'd inveteracy wrought
By the impatience of my early thought,
That, with the freshness wearing out before
My mind could relish what it might have sought,
If free to choose, I cannot now restore
Its health; but what it then detested, still abhor.

LXXVII.

Then farewell, Horace; whom I hated so,
Not for thy faults, but mine; it is a curse
To understand, not feel thy lyric flow,
To comprehend, but never love thy verse.
Although no deeper Moralist rehearse
Our little life, nor Bard prescribe his art,
Nor livelier Satirist the conscience pierce,
Awakening without wounding the touch'd heart,
Yet fare thee well—upon Soracte's ridge we part.

LXXVIII.

O Rome! my country! city of the soul!
The orphans of the heart must turn to thee,
Lone mother of dead empires! and control
In their shut breasts their petty misery.
What are our woes and sufferance? Come and see
The cypress, hear the owl, and plod your way
O'er steps of broken thrones and temples, Ye!
Whose agonies are evils of a day—
A world is at our feet as fragile as our clay.

Vache, fall of Arpenaz, etc., are rills in comparative appearance. Of the fall of Schaffhausen I cannot speak, not yet having seen it.

[" The stunning sound, the mist, uncertainty, and tremendous depth, bewildered the senses for a time, and the eye had little rest from the impetuous and hurrying waters, to search into the mysterious and whitened gulf, which presented, through a cloud of spray, the apparitions, as it were, of rocks and overhanging wood. The wind, however, would sometimes remove for an instant this misty veil, and display such a scene of havoc as appalled the soul." —H. W. Williams.]

[1] Of the time, place, and qualities of this kind of iris, the reader will see a short account in a note to *Manfred*. The fall looks so much like "the hell of waters," that Addison thought it the descent alluded to by the gulf in which Alecto plunged into the infernal regions. It is singular enough, that two of the finest cascades in Europe should be artificial—this of the Velino, and the one at Tivoli. The traveller is strongly recommended to trace the Velino, at least as high as the little lake called *Pie' di Lup*. The Reatine territory was the Italian Tempe,* and the ancient naturalist, amongst other beautiful varieties, remarked the daily rainbows of the Lake Velinus.** A scholar of great name has devoted a treatise to this district alone.***

[2] These stanzas may probably remind the reader of Ensign Northerton's remarks: "D—n Homo," etc.; but the reasons for our dislike are not exactly the same. I wish to express, that we become tired of the task before we can comprehend the beauty; that we learn by rote before we can get by heart; that the freshness is worn away, and the future pleasure and advantage deadened and destroyed, by the didactic anticipation, at an age when we can neither feel nor understand the power of compositions which it requires an acquaintance with life, as well as Latin and Greek, to relish, or to reason upon. For the same reason, we never can be aware of the fulness of some of the finest passages of Shakspeare ("To be, or not to be," for instance), from the habit of having them hammered into us at eight years old, as an exercise, not of mind, but of memory: so that when we are old enough to enjoy them, the taste is gone, and the appetite palled. In some parts of the continent, young persons are taught from more common authors, and do not read the best classics till their maturity. I certainly do not speak on this point from any pique or aversion towards the place of my education. I was not a slow, though an idle boy; and I believe no one could, or can be, more attached to Harrow than I have always been, and with reason;—a part of the time passed there was the happiest of my life; and my preceptor, the Rev. Dr. Joseph Drury, was the best and worthiest friend I ever possessed, whose warnings I have remembered but too well, though too late, when I have erred,—and whose counsels I have but followed when I have done well or wisely. If ever this imperfect record of my feelings towards him should reach his eyes, let it remind him of one who never thinks of him but with gra-

[1] Cicer. Epist. ad Attic. sv. lib. iv.

** Plin. Hist. Nat. lib. ii. cap. lxii.

*** Ald. Manut. de Reatina Urbe Agroque, sp. Sallengre, Thesaur. tom. i. p. 773.

LXXIX.

The Niobe of nations! there she stands,
Childless and crownless, in her voiceless woe;
An empty urn within her wither'd hands,
Whose holy dust was scatter'd long ago;
The Scipios' tomb contains no ashes now;[1]
The very sepulchres lie tenantless
Of their heroic dwellers: dost thou flow,
Old Tiber! through a marble wilderness?
Rise, with thy yellow waves, and mantle her distress.

LXXX.

The Goth, the Christian, Time, War, Flood, and Fire,
Have dealt upon the seven-hill'd city's pride;
She saw her glories star by star expire,
And up the steep barbarian monarchs ride,
Where the car climb'd the capitol; far and wide
Temple and tower went down, nor left a site:—
Chaos of ruins! who shall trace the void,
O'er the dim fragments cast a lunar light,
And say, "here was, or is," where all is doubly night?

LXXXI.

The double night of ages, and of her,
Night's daughter, Ignorance, hath wrapt and wrap
All round us; we but feel our way to err:
The ocean hath his chart, the stars their map,
And Knowledge spreads them on her ample lap;
But Rome is as the desert, where we steer
Stumbling o'er recollections; now we clap
Our hands, and cry "Eureka!" it is clear—
When but some false mirage of ruin rises near.

LXXXII.

Alas! the lofty city! and alas!
The trebly hundred triumphs![2] and the day
When Brutus made the dagger's edge surpass
The conqueror's sword in bearing fame away!
Alas, for Tully's voice, and Virgil's lay,
And Livy's pictured page!—but these shall be
Her resurrection; all beside—decay.
Alas, for Earth, for never shall we see
That brightness in her eye she bore when Rome was free!

LXXXIII.

Oh thou, whose chariot roll'd on Fortune's wheel,
Triumphant Sylla! Thou, who didst subdue
Thy country's foes ere thou wouldst pause to feel
The wrath of thy own wrongs, or reap the due
Of hoarded vengeance till thine eagles flew
O'er prostrate Asia;—thou, who with thy frown
Annihilated senates—Roman, too,
With all thy vices, for thou didst lay down
With an atoning smile a more than earthly crown—

LXXXIV.

The dictorial wreath[3]—couldst thou divine
To what would one day dwindle that which made
Thee more than mortal? and that so supine
By aught than Romans Rome should thus be laid?
She who was named Eternal, and array'd
Her warriors but to conquer—she who veil'd
Earth with her haughty shadow, and display'd,
Until the o'er-canopied horizon fall'd,
Her rushing wings—Oh! she who was Almighty hail'd!

LXXXV.

Sylla was first of victors; but our own
The sagest of usurpers, Cromwell; he
Too swept off senates while he hew'd the throne
Down to a block—immortal rebel! See
What crimes it costs to be a moment free
And famous through all ages! but beneath
His fate the moral lurks of destiny;
His day of double victory and death
Beheld him win two realms, and, happier, yield his breath.[5]

LXXXVI.

The third of the same moon whose former course
Had all but crown'd him, on the self-same day
Deposed him gently from his throne of force,
And laid him with the earth's preceding clay.
And show'd not Fortune thus how fame and sway,
And all we deem delightful, and consume
Our souls to compass through each arduous way,
Are in her eyes less happy than the tomb? Were they but so in man's, how different were his doom!

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tiude and veneration—of one who would more gladly boast of having been his pupil, if, by more closely following his injunctions, he could reflect any honour upon his instructor. [See p. 37.—E.]

[2] ["I have been some days in Rome the Wonderful. I am delighted with Rome. As a whole—ancient and modern,—it beats Greece, Constantinople, every thing—at least that I have ever seen. But I can't describe, because my first impressions are always strong and confused, and my memory *selects* and reduces them to order, like distance in the landscape, and blends them better, although they may be less distinct. I have been on horseback most of the day, all days since my arrival. I have been to Albano, its lakes, and to the top of the Albán Mount, and to Frescati, Aricia, etc. As for the Colisæum, Pantheon, St. Peter's, the Vatican, Palatine, etc. etc.—they are quite inconceivable, and must be *seen*."—*B. Letters*, May, 1817.]

[3] For a comment on this and the two following stanzas, the reader may consult "Historical Illustrations," p. 46

[4] Orosius gives 320 for the number of triumphs. He is followed by Panvinius; and Panvinius by Mr. Gibbon and the modern writers.

[4] Certainly, were it not for these two traits in the life of Sylla, alluded to in this stanza, we should regard him as a monster unredeemed by any admirable quality. The *dénouement* of his voluntary resignation of empire may perhaps be accepted by us, as it seems to have satisfied the Romans, who if they had not respected must have destroyed him. There could be no mean, no division of opinion; they must have all thought, like Eucrates, that what had appeared ambition was a love of glory, and that what had been mistaken for pride was a real grandeur of soul."

[5] On the 3d of September Cromwell gained the victory of Dunbar; a year afterwards he obtained "his crowning mercy" of Worcester; and a few years after, on the same day, which he had ever esteemed the most fortunate for him, died.

[6] "Seigneur, vous changez toutes mes idées de la façon dont je vous vois agir. Je croyais que vous aviez de l'ambition, mais aucun amour pour la gloire: je voyais bien que votre âme était haute; mais je ne soupçonnais pas qu'elle fût grande."—Dialogues de Sylla et d'Eucrate.

LXXXVII.

And thou, dread statue! yet existent in
The austerest form of naked majesty,
Thou who beheldest, 'mid the assassins' din,
At thy bathed base the bloody Cæsar lie,
Folding his robe in dying dignity,
An offering to thine altar from the queen
Of gods and men, great Nemesis! did he die,
And thou, too, perish, Pompey? have ye been
Victors of countless kings, or puppets of a scene?

LXXXVIII.

And thou, the thunder-stricken nurse of Rome!
She-wolf! whose brazen-imaged dugs impart
The milk of conquest yet within the dome
Where, as a monument of antique art,
Thou standest:—Mother of the mighty heart
Which the great founder suck'd from thy wild teat,
Scorch'd by the Roman Jove's etherial dart,
And thy limbs black with lightning—dost thou yet
Guard thine immortal cubs, nor thy fond charge forget?

LXXXIX.

Thou dost;—but all thy foster-babes are dead—
The men of iron; and the world hath rear'd
Cities from out their sepulchres: men bled
In imitation of the things they fear'd, [steer'd,
And fought and conquer'd, and the same course
At apish distance; but as yet none have,
Nor could, the same supremacy have near'd,
Save one vain man, who is not in the grave,
But, vanquish'd by himself, to his own slaves a slave—

XC.

The fool of false dominion—and a kind
Of bastard Cæsar, following him of old
With steps unequal; for the Roman's mind
Was modell'd in a less terrestrial mould,[2]
With passions fiercer, yet a judgment cold,
And an immortal instinct which redeem'd
The frailties of a heart so soft, yet bold;
Alcides with the distaff now he seem'd
At Cleopatra's feet,—and now himself he beam'd,

XCI.

And came—and saw—and conquer'd! But the man
Who would have tamed his eagles down to flee,
Like a train'd falcon, in the Gallic van,
Which he, in sooth, long led to victory,
With a deaf heart, which never seem'd to be
A listener to itself, was strangely framed;
With but one weakest weakness—vanity,
Coquettish in ambition—still he aim'd—
At what? can he avouch—or answer what he claim'd?

XCII.

And would be all or nothing—nor could wait
For the sure grave to level him; few years
Had fix'd him with the Cæsars in his fate,
On whom we tread: For *this* the conqueror rears
The arch of triumph! and for this the tears
And blood of earth flow on as they have flow'd,
An universal deluge, which appears
Without an ark for wretched man's abode,
And ebbs but to reflow!—Renew thy rainbow, God!

XCIII.

What from this barren being do we reap?
Our senses narrow, and our reason frail,
Life short, and truth a gem which loves the deep,
And all things weigh'd in custom's falsest scale;
Opinion an omnipotence,—whose veil
Mantles the earth with darkness, until right
And wrong are accidents, and men grow pale
Lest their own judgments should become too bright,
And their free thoughts be crimes, and earth have too much light.

XCIV.

And thus they plod in sluggish misery,
Rotting from sire to son, and age to age,
Proud of their trampled nature, and so die,
Bequeathing their hereditary rage
To the new race of inborn slaves, who wage
War for their chains, and, rather than be free,
Bleed gladiator-like, and still engage
Within the same arena where they see
Their fellows fall before, like leaves of the same tree.

XCV.

I speak not of man's creeds—they rest between
Man and his Maker—but of things allow'd,
Averr'd, and known—and daily, hourly seen,—
The yoke that is upon us doubly bow'd,
And the intent of tyranny avow'd,
The edict of Earth's rulers, who are grown
The apes of him who humbled once the proud,
And shook them from their slumbers on the throne;
Too glorious, were this all his mighty arm had done.

XCVI.

Can tyrants but by tyrants conquer'd be,
And Freedom find no champion and no child
Such as Columbia saw arise when she
Sprung forth a Pallas, arm'd and undefiled?
Or must such minds be nourish'd in the wild,
Deep in the unpruned forest, 'midst the roar
Of cataracts, where nursing Nature smiled
On infant Washington? Has Earth no more
Such seeds within her breast, or Europe no such shore?

XCVII.

But France got drunk with blood to vomit crime,
And fatal have her Saturnalia been
To Freedom's cause, in every age and clime;
Because the deadly days which we have seen,
And vile Ambition, that built up between
Man and his hopes an adamantine wall,
And the base pageant last upon the scene,
Are grown the pretext for the eternal thrall
Which nips life's tree, and dooms man's worst—his second fall.

[2] See "Historical Notes," at the end of this Canto, Nos. XXIV, XXV, and XXVI.

XCVIII.

Yet, Freedom! yet thy banner, torn, but flying,
Streams like the thunder-storm *against* the wind;
Thy trumpet voice, though broken now and dying,
The loudest still the tempest leaves behind;
Thy tree hath lost its blossoms, and the rind,
Chopp'd by the axe, looks rough and little worth,
But the sap lasts, and still the seed we find
Sown deep, even in the bosom of the North;
So shall a better spring less bitter fruit bring forth.

XCIX.

There is a stern round tower of other days,[1]
Firm as a fortress, with its fence of stone,
Such as an army's baffled strength delays,
Standing with half its battlements alone,
And with two thousand years of ivy grown,
The garland of eternity, where wave
The green leaves over all by time o'erthrown;—
What was this tower of strength? within its cave
What treasure lay so lock'd, so hid?—A woman's grave.

C.

But who was she, the lady of the dead,
Tomb'd in a palace? Was she chaste and fair?
Worthy a king's—or more—a Roman's bed?
What race of chiefs and heroes did she bear?
What daughter of her beauties was the heir?
How lived—how loved—how died she? Was she not
So honour'd—and conspicuously there,
Where meaner relics must not dare to rot,
Placed to commemorate a more than mortal lot?

CI.

Was she as those who love their lords, or they
Who love the lords of others? Such have been,
Even in the olden time, Rome's annals say.
Was she a matron of Cornelia's mien,
Or the light air of Egypt's graceful queen,
Profuse of joy—or 'gainst it did she war,
Inveterate in virtue? Did she lean
To the soft side of the heart, or wisely bar
Love from amongst her griefs?—for such the affections are.

CII.

Perchance she died in youth: it may be, bow'd
With woes far heavier than the ponderous tomb
That weigh'd upon her gentle dust, a cloud
Might gather o'er her beauty, and a gloom
In her dark eye, prophetic of the doom
Heaven gives its favourites—early death; yet shed
A sunset charm around her, and illume
With hectic light, the Hesperus of the dead,
Of her consuming cheek the autumnal leaf-like red.

CIII.

Perchance she died in age—surviving all,
Charms, kindred, children—with the silver gray
On her long tresses, which might yet recall,
It may be, still a something of the day
When they were braided, and her proud array
And lovely form were envied, praised, and eyed
By Rome—but whither would Conjecture stray?
Thus much alone we know—Metelle died,
The wealthiest Roman's wife: Behold his love or pride!

CIV.

I know not why—but, standing thus by thee,
It seems as if I had thine inmate known,
Thou tomb! and other days come back on me
With recollected music, though the tone
Is changed and solemn, like the cloudy groan
Of dying thunder on the distant wind;
Yet could I seat me by this ivied stone
Till I had bodied forth the heated mind [behind;
Forms from the floating wreck which Ruin leaves

CV.

And from the planks, far shatter'd o'er the rocks,
Built me a little bark of hope, once more
To battle with the ocean and the shocks
Of the loud breakers, and the ceaseless roar
Which rushes on the solitary shore
Where all lies founder'd that was ever dear.
But, could I gather from the wave-worn store
Enough for my rude boat, where should I steer? [here.
There woos no home, nor hope, nor life, save what is

CVI.

Then let the winds howl on! their harmony
Shall henceforth be my music, and the night
The sound shall temper with the owlets' cry,
As I now hear them, in the fading light
Dim o'er the bird of darkness' native site,
Answering each other on the Palatine,
With their large eyes, all glistening gray and bright,
And sailing pinions.—Upon such a shrine
What are our petty griefs?—let me not number mine.

CVII.

Cypress and ivy, weed and wallflower grown
Matted and mass'd together, hillocks heap'd [strown
On what were chambers, arch crush'd, column
In fragments, choked up vaults, and frescos steep'd
In subterranean damps, where the owl peep'd,
Deeming it midnight:—Temples, baths, or halls?
Pronounce who can; for all that Learning reap'd
From her research hath been, that these are walls—
Behold the Imperial Mount![2] 'tis thus the mighty falls.[3]

CVIII.

There is the moral of all human tales;[3]

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[1] Alluding to the tomb of Cecilia Metella, called Capo di Bove. See "Historical Illustrations," p. 200.

[2] The Palatine is one mass of ruins, particularly on the side towards the Circus Maximus. The very soil is formed of crumbled brickwork. Nothing has been told, nothing can be told, to satisfy the belief of any but a Roman antiquary. See "Historical Illustrations," p. 206.—[The voice of Marius could not sound more deep and solemn among the ruined arches of Carthage than the strains of the pilgrim amid the broken shrines and fallen statues of her subduer."—HEBER.]

[3] The author of the Life of Cicero, speaking of the opinion entertained of Britain by that orator and his contemporary Romans, has the following eloquent passage:—"From their raileries of this kind, on the barbarity and misery of our island, one cannot

'T is but the same rehearsal of the past,
First Freedom and then Glory—when that fails,
Wealth, vice, corruption,—barbarism at last.
And History, with all her volumes vast,
Hath but one page,—'t is better written here,
Where gorgeous Tyranny hath thus amass'd
All treasures, all delights, that eye or ear,
Heart, soul could seek, tongue ask—Away with words! draw near,

CIX.

Admire, exult—despise—laugh, weep,—for here
There is such matter for all feeling:—Man!
Thou pendulum betwixt a smile and tear,
Ages and realms are crowded in this span,
This mountain, whose obliterated plan
The pyramid of empires pinnacled,
Of Glory's gewgaws shining in the van,
Till the sun's rays with added flame were fill'd!
Where are its golden roofs? where those who dared to build?

CX.

Tully was not so eloquent as thou,
Thou nameless column with the buried base!
What are the laurels of the Cæsar's brow?
Crown me with ivy from his dwelling-place.
Whose arch or pillar meets me in the face,
Titus or Trajan's? No—'t is that of Time:
Triumph, arch, pillar, all he doth displace
Scoffing; and apostolic statues climb
To crush the imperial urn, whose ashes slept sublime,[1]

CXI.

Buried in air, the deep blue sky of Rome,
And looking to the stars: they had contain'd
A spirit which with these would find a home,
The last of those who o'er the whole earth reign'd,
The Roman globe, for after none sustain'd,
But yielded back his conquests;—he was more
Than a mere Alexander, and, unstain'd
With household blood and wine, serenely wore
His sovereign virtues—still we Trajan's name adore.[2]

CXII.

Where is the rock of Triumph, the high place
Where Rome embraced her heroes? where the steep
Tarpeian? fittest goal of Treason's race,
The promontory whence the Traitor's Leap
Cured all ambition. Did the conquerors heap
Their spoils here? Yes; and in yon field below,
A thousand years of silenced factions sleep—
The Forum, where the immortal accents glow,
And still the eloquent air breathes—burns with Cicero!

CXIII.

The field of freedom, faction, fame, and blood:
Here a proud people's passions were exhaled,
From the first hour of empire in the bud
To that when further worlds to conquer fail'd;
But long before had Freedom's face been veil'd,
And Anarchy assumed her attributes;
Till every lawless soldier who assail'd
Trod on the trembling senate's slavish mutes,
Or raised the venal voice of baser prostitutes.

CXIV.

Then turn we to her latest tribune's name,
From her ten thousand tyrants turn to thee,
Redeemer of dark centuries of shame—
The friend of Petrarch—hope of Italy—
Rienzi! last of Romans![3] While the tree
Of freedom's wither'd trunk puts forth a leaf,
Even for thy tomb a garland let it be—
The forum's champion, and the people's chief—
Her new-born Numa thou—with reign, alas! too brief.

CXV.

Egeria! sweet creation of some heart[4]
Which found no mortal resting-place so fair
As thine ideal breast; whate'er thou art
Or wert,—a young Aurora of the air,
The nympholepsy of some fond despair;
Or, it might be, a beauty of the earth,
Who found a more than common votary there
Too much adoring; whatsoe'er thy birth,
Thou wert a beautiful thought, and softly bodied forth.

CXVI.

The mosses of thy fountain still are sprinkled
With thine Elysian water-drops; the face
Of thy cave-guarded spring, with years unwrinkled,
Reflects the meek-eyed genius of the place,
Whose green, wild margin now no more erase
Art's works; nor must the delicate waters sleep,

help reflecting on the surprising fate and revolutions of kingdoms; how Rome, once the mistress of the world, the seat of arts, empire, and glory, now lies sunk in sloth, ignorance, and poverty, enslaved to the most cruel as well as to the most contemptible of tyrants, superstition and religious imposture; while this remote country, anciently the jest and contempt of the polite Romans, is become the happy seat of liberty, plenty, and letters; flourishing in all the arts and refinements of civil life; yet running perhaps the same course which Rome itself had run before it, from virtuous industry to wealth; from wealth to luxury; from luxury to an impatience of discipline, and corruption of morals: till, by a total degeneracy and loss of virtue, being grown ripe for destruction, it fall a prey at last to some hardy oppressor, and, with the loss of liberty, losing every thing that is valuable, sink gradually again into its original barbarism." *

[1] The column of Trajan is surmounted by St. Peter; that of Aurelius by St. Paul. See "Historical Illustrations," page 214.

[2] Trajan was *proverbially* the best of the Roman princes; and it would be easier to find a sovereign uniting exactly the opposite characteristics, than one possessed of all the happy qualities ascribed to this emperor. "When he mounted the throne," says the historian Dion, "he was strong in body, he was vigorous in mind; age had impaired none of his faculties; he was altogether free from envy and from detraction; he honoured all the good, and he advanced them; and on this account they could not be the objects of his fear, or of his hate; he never listened to informers; he gave not way to his anger; he abstained equally from unfair exactions and unjust punishments; he had rather be loved as a man than honoured as a sovereign; he was affable with his people, respectful to the senate, and universally beloved by both; he inspired none with dread but the enemies of his country."

[3] See "Historical Illustrations," p. 248.

[4] See "Historical Notes," at the end of this canto, No. XXVII.

* See History of the Life of M. Tullius Cicero, sect. vi. vol. ii. p. 102.

Prison'd in marble; bubbling from the base
Of the cleft statue, with a gentle leap
The rill runs o'er, and round, fern, flowers, and ivy, creep,

CXVII.

Fantastically tangled; the green hills
Are clothed with early blossoms, through the grass
The quick-eyed lizard rustles, and the bills
Of summer-birds sing welcome as ye pass;
Flowers fresh in hue, and many in their class,
Implore the passing step, and with their dyes
Dance in the soft breeze in a fairy mass;
The sweetness of the violet's deep blue eyes,
Kiss'd by the breath of heaven, seem's colour'd by its skies.

CXVIII.

Here didst thou dwell, in this enchanted cover,
Egeria! thy all heavenly bosom beating
For the far footsteps of thy mortal lover;
The purple Midnight veiled that mystic meeting
With her most starry canopy, and seating
Thyself by thine adorer, what befel?
This cave was surely shaped out for the greeting
Of an enamoured Goddess, and the cell
Haunted by holy Love—the earliest oracle!

CXIX.

And didst thou not, thy breast to his replying,
Blend a celestial with a human heart;
And Love, which dies as it was born, in sighing,
Share with immortal transports? could thine art
Make them indeed immortal, and impart
The purity of heaven to earthly joys,
Expel the venom and not blunt the dart—
The dull satiety which all destroys—
And root from out the soul the deadly weed which cloys?

CXX.

Alas! our young affections run to waste,
Or water but the desert; whence arise
But weeds of dark luxuriance, tares of haste,
Rank at the core, though tempting to the eyes,
Flowers whose wild odours breathe but agonies,
And trees whose gums are poison; such the plants
Which spring beneath her steps as Passion flies
O'er the world's wilderness, and vainly pants
For some celestial fruit forbidden to our wants.

CXXI.

O Love! no habitant of earth thou art—[1]
An unseen seraph, we believe in thee,
A faith whose martyrs are the broken heart;
But never yet hath seen, nor e'er shall see
The naked eye, thy form, as it should be;
The mind hath made thee, as it peopled heaven,
Even with its own desiring phantasy,
And to a thought such shape and image given,
As haunts the unquench'd soul—parch'd—wearied—wrung—and riven.

CXXII.

Of its own beauty is the mind diseased,
And fevers into false creation:—where,
Where are the forms the sculptor's soul hath seized?
In him alone. Can Nature show so fair?
Where are the charms and virtues which we dare
Conceive in boyhood and pursue as men,
The unreach'd Paradise of our despair,
Which o'er-informs the pencil and the pen,
And overpowers the page where it would bloom again?

CXXIII.

Who loves, raves—'t is youth's frenzy—but the cure
Is bitterer still; as charm by charm unwinds
Which robed our idols, and we see too sure
Nor worth nor beauty dwells from out the mind's
Ideal shape of such; yet still it binds
The fatal spell, and still it draws us on,
Reaping the whirlwind from the oft-sown winds;
The stubborn heart, its alchemy begun,
Seems ever near the prize—wealthiest when most undone.

CXXIV.

We wither from our youth, we gasp away—
Sick—sick; unfound the boon—unslaked the thirst,
Though to the last, in verge of our decay,
Some phantom lures, such as we sought at first—
But all too late,—so are we doubly curst.
Love, fame, ambition, avarice—'t is the same,
Each idle—and all ill—and none the worst—
For all are meteors with a different name,
And Death the sable smoke where vanishes the flame.

CXXV.

Few—none—find what they love or could have loved,
Though accident, blind contact, and the strong
Necessity of loving, have removed
Antipathies—but to recur, ere long,
Envenom'd with irrevocable wrong;
And Circumstance, that unspiritual god
And miscreator, makes and helps along
Our coming evils with a crutch-like rod,
Whose touch turns Hope to dust,—the dust we all have trod.

CXXVI.

Our life is a false nature—'t is not in
The harmony of things—this hard decree,
This uneradicable taint of sin,
This boundless upas, this all-blasting tree,
Whose root is earth, whose leaves and branches be
The skies, which rain their plagues on men like dew—
Disease, death, bondage—all the woes we see—
And worse, the woes we see not—which throb through
The immedicable soul, with heart-aches ever new.

CXXVII.

Yet let us ponder boldly—'t is a base
Abandonment of reason to resign
Our right of thought—our last and only place

[1] "At all events," says the author of the Academical Questions, "I trust, whatever may be the fate of my own speculations, that philosophy will regain that estimation which it ought to possess. The free and philosophic spirit of our nation has been the theme

Of refuge; this, at least, shall still be mine:
Though from our birth the faculty divine
Is chain'd and tortured—cabin'd, cribb'd, confined,
And bred in darkness, lest the truth should shine
Too brightly on the unprepared mind,
The beam pours in, for time and skill will couch the blind.

CXXVIII.

Arches on arches! as it were that Rome,
Collecting the chief trophies of her line,
Would build up all her triumphs in one dome,
Her Coliseum stands; the moonbeams shine
As 't were its natural torches, for divine
Should be the light which streams here, to illume
This long-explored but still exhaustless mine
Of contemplation; and the azure gloom
Of an Italian night, where the deep skies assume

CXXIX.

Hues which have words, and speak to ye of heaven,
Floats o'er this vast and wondrous monument,
And shadows forth its glory. There is given
Unto the things of earth, which Time hath bent,
A spirit's feeling; and where he hath leant
His hand, but broke his scythe, there is a power
And magic in the ruin'd battlement,
For which the palace of the present hour
Must yield its pomp, and wait till ages are its dower.

CXXX.

Oh Time! the beautifier of the dead,
Adorner of the ruin, comforter
And only healer when the heart hath bled—
Time! the corrector where our judgments err,
The test of truth, love,—sole philosopher,
For all beside are sophists, from thy thrift,
Which never loses though it doth defer—
Time, the avenger! unto thee I lift
My hands, and eyes, and heart, and crave of thee a gift;

CXXXI.

Amidst this wreck, where thou hast made a shrine
And temple more divinely desolate,
Among thy mightier offerings here are mine,
Ruins of years—though few, yet full of fate:—
If thou hast ever seen me too elate,
Hear me not; but if calmly I have borne
Good, and reserved my pride against the hate
Which shall not whelm me, let me not have worn
This iron in my soul in vain—shall *they* not mourn?

CXXXII.

And thou, who never yet of human wrong
Left the unbalanced scale, great Nemesis!
Here, where the ancient paid thee homage long—
Thou, who didst call the Furies from the abyss,
And round Orestes bade them howl and hiss
For that unnatural retribution—just,
Had it but been from hands less near—in this
Thy former realm, I call thee from the dust! [must.
Dost thou not hear my heart?—Awake! thou shalt, and

CXXXIII.

It is not that I may not have incurr'd,
For my ancestral faults or mine, the wound
I bleed withal, and, had it been conferr'd
With a just weapon, it had flow'd unbound;
But now my blood shall not sink in the ground;
To thee I do devote it—*thou* shalt take
The vengeance, which shall yet be sought and found,
Which if *I* have not taken for the sake—
But let that pass—I sleep, but thou shalt yet awake.

CXXXIV.

And if my voice break forth, 't is not that now
I shrink from what is suffer'd: let him speak
Who hath beheld decline upon my brow,
Or seen my mind's convulsion leave it weak;
But in this page a record will I seek.
Not in the air shall these my words disperse,
Though I be ashes; a far hour shall wreak
The deep prophetic fulness of this verse,
And pile on human heads the mountain of my curse!

CXXXV.

That curse shall be Forgiveness.—Have I not—
Hear me, my mother earth! behold it, Heaven!—
Have I not had to wrestle with my lot?
Have I not suffer'd things to be forgiven?
Have I not had my brain sear'd, my heart riven,
Hopes sapp'd, name blighted, Life's life lied away?
And only not to desperation driven,
Because not altogether of such clay
As rots into the souls of those whom I survey.

CXXXVI.

From mighty wrongs to petty perfidy,
Have I not seen what human things could do?
From the loud roar of foaming calumny
To the small whisper of the as paltry few,
And subtler venom of the reptile crew,
The Janus glance of whose significant eye,
Learning to lie with silence, would *seem* true,
And without utterance, save the shrug or sigh,
Deal round to happy fools its speechless obloquy.

CXXXVII.

But I have lived, and have not lived in vain:
My mind may lose its force, my blood its fire,

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of admiration to the world. This was the proud distinction of Englishmen, and the luminous source of all their glory. Shall we then forget the manly and dignified sentiments of our ancestors, to prate in the language of the mother or the nurse about our good old prejudices? This is not the way to defend the cause of truth. It was not thus that our fathers maintained it in the brilliant periods of our history. Prejudice may be trusted to guard the outworks for a short space of time, while reason slumbers in the citadel; but if the latter sink into a lethargy, the former will quickly erect a standard for herself. Philosophy, wisdom, and liberty support each other: he who will not reason is a bigot; he who cannot, is a fool; and he who dares not, is a slave."

[1] See "Historical Notes," at the end of this canto, No. XXVIII.

[2] [Between stanzas cxxxv. and cxxxvi. we find in the original MS. the following:—

"If to forgive be heaping coals of fire—
As God hath spoken—on the heads of foes,
Mine should be a volcano, and rise higher

And my frame perish even in conquering pain;
But there is that within me which shall tire
Torture and Time, and breathe when I expire;
Something unearthly, which they deem not of,
Like the remember'd tone of a mute lyre,
Shall on their soften'd spirits sink, and move
In hearts all rocky now the late remorse of love.

CXXXVIII.

The seal is set.—Now welcome, thou dread power!
Nameless, yet thus omnipotent, which here
Walk'st in the shadow of the midnight hour
With a deep awe, yet all distinct from fear;
Thy haunts are ever where the dead walls rear
Their ivy mantles, and the solemn scene
Derives from thee a sense so deep and clear,
That we become a part of what has been,
And grow unto the spot, all-seeing but unseen.

CXXXIX.

And here the buzz of eager nations ran,
In murmur'd pity, or loud-roar'd applause,
As man was slaughter'd by his fellow-man.
And wherefore slaughter'd? wherefore, but because
Such were the bloody Circus' genial laws,
And the imperial pleasure.—Wherefore not?
What matters where we fall to fill the maws
Of worms—on battle-plains or listed spot?
Both are but theatres where the chief actors rot.

CXL.

I see before me the Gladiator lie:
He leans upon his hand—his manly brow
Consents to death, but conquers agony,
And his droop'd head sinks gradually low—
And through his side the last drops, ebbing slow
From the red gash, fall heavy, one by one,
Like the first of a thunder-shower; and now
The arena swims around him—he is gone,
Ere ceased the inhuman shout which hail'd the wretch who won.

CXLI.

He heard it, but he heeded not—his eyes
Were with his heart, and that was far away:[1]
He reck'd not of the life he lost nor prize,—
But where his rude hut by the Danube lay,
There were his young barbarians all at play,
There was their Dacian mother—he, their sire,
Butcher'd to make a Roman holiday[2]—
All this rush'd with his blood—Shall he expire
And unavenged? Arise! ye Goths, and glut your ire!

CXLII.

But here, where Murder breathed her bloody steam;
And here, where buzzing nations choked the ways,
And roar'd or murmur'd like a mountain stream
Dashing or winding as its torrent strays;
Here, where the Roman millions' blame or praise
Was death or life, the playthings of a crowd,[3]
My voice sounds much—and fall the stars' faint rays
On the arena void—seats crush'd—walls bow'd—
And galleries, where my steps seem echoes strangely loud.

CXLIII.

A ruin—yet what ruin! from its mass
Walls, palaces, half-cities, have been rear'd;
Yet oft the enormous skeleton ye pass,
And marvel where the spoil could have appear'd.
Hath it indeed been plunder'd, or but clear'd?
Alas! developed, opens the decay,
When the colossal fabric's form is near'd:
It will not bear the brightness of the day,
Which streams too much on all years, man, have reft away.

CXLIV.

But when the rising moon begins to climb
Its topmost arch, and gently pauses there;
When the stars twinkle through the loops of time,
And the low night-breeze waves along the air
The garland forest, which the gray walls wear,
Like laurels on the bald first Cæsar's head;[4]
When the light shines serene but doth not glare,
Then in this magic circle raise the dead:
Heroes have trod this spot—'tis on their dust ye tread.

CXLV.

"While stands the Coliseum, Rome shall stand;[5]
"When falls the Coliseum, Rome shall fall;
"And when Rome falls—the World." From our own land
Thus spake the pilgrims o'er this mighty wall
In Saxon times, which we are wont to call
Ancient; and these three mortal things are still

Then, o'er the Titans crush'd, Olympus rose,
Or Athos soars, or blazing Etna glows:—
True they who stung were creeping things; but what
Than serpents' teeth inflicts with deadlier throes?
The Lion may be goaded by the Gnat.—
Who sucks the slumberer's blood?—The Eagle?—No: the Rat."—E.]

[1] Whether the wonderful statue which suggested this image be a laquearian gladiator, which, in spite of Winkelmann's criticism, has been stoutly maintained; or whether it be a Greek herald, as that great antiquary positively asserted;* or whether it is to be thought a Spartan or barbarian shield-bearer, according to the opinion of his Italian editor; it must assuredly seem *a copy* of that masterpiece of Ctesilaus which represented "a wounded man dying, who perfectly expressed what there remained of life in him." Montfaucon and Maffei thought it the identical statue; but that statue was of bronze. The gladiator was once in the Villa Ludovizi, and was bought by Clement XII. The right arm is an entire restoration of Michael Angelo.

[2], [3] See "Historical Notes," at the end of this canto, Nos. XXIX, XXX.

[4] Suetonius informs us that Julius Cæsar was particularly gratified by that decree of the senate which enabled him to wear a wreath of laurel on all occasions. He was anxious, not to show that he was the conqueror of the world, but to hide that he was bald. A stranger at Rome would hardly have guessed at the motive, nor should we without the help of the historian.

[5] This is quoted in the "Decline and Fall of the Roman Empire," as a proof that the Coliseum was entire, when seen by the Anglo-Saxon pilgrims at the end of the seventh, or the beginning of the eighth, century. A notice on the Coliseum may be seen in the "Historical Illustrations," p. 265.

* Either Polifontes, herald of Laius, killed by Œdipus; or Cepreus, herald of Eurithens, killed by the Athenians when he endeavoured to drag the Heraclidæ from the altar of mercy, and in whose honour they instituted annual games, continued to the time of Hadrian; or Anthemocritus, the Athenian herald, killed by the Megarensus, who never recovered the impiety. See Storia delle Arti, etc. tom. ii. p. 203, 204, 205, 206, 207. Lib. ix. cap. ii.

On their foundations, and unalter'd all;
Rome and her Ruin past Redemption's skill, ye will.
The World, the same wide den—of thieves, or what

CXLVI.

Simple, erect, severe, austere, sublime—
Shrine of all saints and temple of all gods,
From Jove to Jesus—spared and blest by time;
Looking tranquillity, while falls or nods
Arch, empire, each thing round thee, and man plods
His way through thorns to ashes—glorious dome!
Shalt thou not last? Time's scythe and tyrant's rods
Shiver upon thee—sanctuary and home
Of art and piety—Pantheon! pride of Rome!

CXLVII.

Relic of nobler days, and noblest arts!
Despoil'd yet perfect, with thy circle spreads
A holiness appealing to all hearts—
To art a model; and to him who treads
Rome for the sake of ages, Glory sheds
Her light through thy sole aperture; to those
Who worship, here are altars for their beads;
And they who feel for genius may repose [them close.
Their eyes on honour'd forms, whose busts around

CXLVIII.

There is a dungeon, in whose dim drear light
What do I gaze on? Nothing: Look again!
Two forms are slowly shadow'd on my sight—
Two insulated phantoms of the brain:
It is not so; I see them full and plain—
An old man, and a female young and fair,
Fresh as a nursing mother, in whose vein
The blood is nectar:—but what doth she there,
With her unmantled neck, and bosom white and bare?

CXLIX.

Full swells the deep pure fountain of young life,
Where on the heart and from the heart we took
Our first and sweetest nurture, when the wife,
Blest into mother, in the innocent look,
Or even the piping cry of lips that brook
No pain and small suspense, a joy perceives
Man knows not, when from out its cradled nook
She sees her little bud put forth its leaves— [Eve's,
What may the fruit be yet?—I know not—Cain was

CL.

But here youth offers to old age the food,
The milk of his own gift:—it is her sire
To whom she renders back the debt of blood
Born with her birth. No; he shall not expire
While in those warm and lovely veins the fire
Of health and holy feeling can provide
Great Nature's Nile, whose deep stream rises higher
Than Egypt's river:—from that gentle side
Drink, drink and live, old man! Heaven's realm holds no such tide.

CLI.

The starry fable of the milky way
Has not thy story's purity; it is
A constellation of a sweeter ray,
And sacred Nature triumphs more in this
Reverse of her decree, than in the abyss
Where sparkle distant worlds:—Oh, holiest nurse!
No drop of that clear stream its way shall miss
To thy sire's heart, replenishing its source
With life, as our freed souls rejoin the universe.

CLII.

Turn to the Mole which Hadrian rear'd on high,
Imperial mimic of old Egypt's piles,
Colossal copyist of deformity,
Whose travell'd phantasy from the far Nile's
Enormous model, doom'd the artist's toils
To build for giants, and for his vain earth,
His shrunken ashes, raise this dome: How smiles
The gazer's eye with philosophic mirth,
To view the huge design which sprung from such a birth!

CLIII.

But lo! the dome—the vast and wondrous dome,
To which Diana's marvel was a cell—
Christ's mighty shrine above his martyr's tomb!
I have beheld the Ephesian's miracle—
Its columns strew the wilderness, and dwell
The hyæna and the jackall in their shade;
I have beheld Sophia's bright roofs swell
Their glittering mass i' the sun, and have survey'd
Its sanctuary the while the usurping Moslem pray'd;

CLIV.

But thou, of temples old, or altars new,
Standest alone—with nothing like to thee—
Worthiest of God, the holy and the true.
Since Zion's desolation, when that He
Forsook his former city, what could be,
Of earthly structures, in his honour piled,
Of a sublimer aspect? Majesty,
Power, Glory, Strength, and Beauty, all are aisled
In this eternal ark of worship undefiled.

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[1] "Though plundered of all its brass, except the ring which was necessary to preserve the aperture above; though exposed to repeated fires; though sometimes flooded by the river, and always open to the rain, no monument of equal antiquity is so well preserved as this rotundo. It passed with little alteration from the Pagan into the present worship; and so convenient were its niches for the Christian altar, that Michael Angelo, ever studious of ancient beauty, introduced their design as a model in the Catholic church."—*Forsyth's Italy*, p. 157.

[2] The Pantheon has been made a receptacle for the busts of modern great, or, at least, distinguished, men. The flood of light which once fell through the large orb above on the whole circle of divinities, now shines on a numerous assemblage of mortals, some one or two of whom have been almost deified by the veneration of their countrymen. For a notice of the Pantheon, see "Historical Illustrations," p. 287.

[3] "There is a dungeon, in whose dim drear light
What do I gaze on?" etc.

This and the three next stanzas allude to the story of the Roman daughter, which is recalled to the traveller by the site, or pretended site, of that adventure, now shown at the church of St. Nicholas *in Carcere*. The difficulties attending the full belief of the tale are stated in "Historical Illustrations," p. 295.

[4] The castle of St. Angelo.

[5] The church of St. Peter's.

CLV.

Enter: its grandeur overwhelms thee not;
And why? it is not lessen'd; but thy mind,
Expanded by the genius of the spot,
Has grown colossal, and can only find
A fit abode wherein appear enshrined
Thy hopes of immortality; and thou
Shalt one day, if found worthy, so defined,
See thy God face to face, as thou dost now
His Holy of Holies, nor be blasted by his brow.

CLVI.

Thou movest—but increasing with the advance,
Like climbing some great Alp, which still doth rise,
Deceived by its gigantic elegance;
Vastness which grows—but grows to harmonise—
All musical in its immensities;
Rich marbles—richer painting—shrines where flame
The lamps of gold—and haughty dome which vies
In air with Earth's chief structures, though their frame
Sits on the firm-set ground—and this the clouds must [claim.

CLVII.

Thou seest not all; but piecemeal thou must break,
To separate contemplation, the great whole;
And as the ocean many bays will make,
That ask the eye—so here, condense thy soul
To more immediate objects, and control
Thy thoughts until thy mind hath got by heart
Its eloquent proportions, and unroll
In mighty graduations, part by part,
The glory which at once upon thee did not dart,

CLVIII.

Not by its fault—but thine: Our outward sense
Is but of gradual grasp—and as it is
That what we have of feeling most intense
Outstrips our faint expression; even so this
Outshining and o'erwhelming edifice
Fools our fond gaze, and, greatest of the great,
Defies at first our Nature's littleness,
Till, growing with its growth, we thus dilate
Our spirits to the size of that they contemplate.

CLIX.

Then pause, and be enlighten'd; there is more
In such a survey than the asting gaze
Of wonder pleased, or awe which would adore
The worship of the place, or the mere praise
Of art and its great masters, who could raise
What former time, nor skill, nor thought could plan;
The fountain of sublimity displays
Its depth, and thence may draw the mind of man
Its golden sands, and learn what great conceptions can.

CLX.

Or, turning to the Vatican, go see
Laocoon's torture dignifying pain—
A father's love and mortal's agony
With an immortal's patience blending:—Vain
The struggle; vain, against the coiling strain
And gripe, and deepening of the dragon's grasp,
The old man's clench; the long envenom'd chain
Rivets the living links,—the enormous asp
Enforces pang on pang, and stifles gasp on gasp.

CLXI.

Or view the Lord of the unerring bow,
The God of life, and poesy, and light—
The Sun in human limbs array'd, and brow
All radiant from his triumph in the fight;
The shaft hath just been shot—the arrow bright
With an immortal's vengeance; in his eye
And nostril beautiful disdain, and might
And majesty, flash their full lightnings by,
Developing in that one glance the Deity.

CLXII.

But in his delicate form—a dream of Love,
Shaped by some solitary nymph, whose breast
Long'd for a deathless lover from above,
And madden'd in that vision—are exprest
All that ideal beauty ever bless'd
The mind within its most unearthly mood,
When each conception was a heavenly guest—
A ray of immortality—and stood,
Starlike, around, until they gather'd to a god!

[* ["I remember very well," says Sir Joshua Reynolds, "my own disappointment when I first visited the Vatican; but on confessing my feelings to a brother student, of whose ingenuousness I had a high opinion, he acknowledged that the works of Raphael had the same effect on him, or rather that they did not produce the effect which he expected. This was a great relief to my mind; and on enquiring further of other students, I found that those persons only who, from natural imbecility, appeared to be incapable of relishing those divine performances, made pretensions to instantaneous raptures on first beholding them. In justice to myself, however, I must add, that though disappointed and mortified at not finding myself enraptured with the works of this great master, I did not for a moment conceive or suppose that the name of Raphael, and those admirable paintings in particular, owed their reputation to the ignorance and prejudice of mankind; on the contrary, my not relishing them as I was conscious I ought to have done, was one of the most humiliating circumstances that ever happened to me; I found myself in the midst of works executed upon principles with which I was unacquainted: I felt my ignorance, and stood abashed. All the indigested notions of painting which I had brought with me from England, where the art was in the lowest state it had ever been in, (it could not, indeed, be lower,) were to be totally done away and eradicated from my mind. It was necessary, as it is expressed on a very solemn occasion, that I should become *as a little child*. Notwithstanding my disappointment, I proceeded to copy some of those excellent works. I viewed them again and again; I even affected to feel their merit and admire them more than I really did. In a short time, a new taste and a new perception began to dawn upon me, and I was convinced that I had originally formed a false opinion of the perfection of art, and that this great painter was well entitled to the high rank which he holds in the admiration of the world. The truth is, that if these works had really been what I had expected, they would have contained beauties superficial and alluring, but by no means such as would have entitled them to the great reputation which they have borne so long, and so justly obtained."—E.]

CLXIII.

And if it be Prometheus stole from Heaven
The fire which we endure, it was repaid
By him to whom the energy was given
Which this poetic marble hath array'd
With an eternal glory—which, if made
By human hands, is not of human thought;
And Time himself hath hallow'd it, nor laid
One ringlet in the dust—nor hath it caught
A tinge of years, but breathes the flame with which
't was wrought.

CLXIV.

But where is he, the Pilgrim of my song,
The being who upheld it through the past?
Methinks he cometh late and tarries long.
He is no more—these breathings are his last;
His wanderings done, his visions ebbing fast,
And he himself as nothing:—if he was
Aught but a phantasy, and could be class'd
With forms which live and suffer—let that pass—
His shadow fades away into Destruction's mass,

CLXV.

Which gathers shadow, substance, life, and all
That we inherit, in its mortal shroud,
And spreads the dim and universal pall
Through which all things grow phantoms; and the cloud
Between us sinks, and all which ever glow'd,
Till Glory's self is twilight, and displays
A melancholy halo scarce allow'd
To hover on the verge of darkness; rays
Sadder than saddest night, for they distract the gaze,

CLXVI.

And send us prying into the abyss,
To gather what we shall be when the frame
Shall be resolved to something less than this,
Its wretched essence; and to dream of fame,
And wipe the dust from off the idle name
We never more shall hear,—but never more,
Oh, happier thought! can we be made the same:
It is enough in sooth that *once* we bore [gore.
These fardels of the heart—the heart whose sweat was

CLXVII.

Hark! forth from the abyss a voice proceeds,
A long low distant murmur of dread sound,
Such as arises when a nation bleeds
With some deep and immedicable wound; [ground,
Through storm and darkness yawns the rending
The gulf is thick with phantoms, but the chief
Seems royal still, though with her head discrown'd,
And pale, but lovely, with maternal grief
She clasps a babe, to whom her breast yields no relief.

CLXVIII.

Scion of chiefs and monarchs, where art thou?
Fond hope of many nations, art thou dead?
Could not the grave forget thee, and lay low
Some less majestic, less beloved head?
In the sad midnight, while thy heart still bled,
The mother of a moment, o'er thy boy,
Death hush'd that pang for ever: with thee fled
The present happiness and promised joy
Which fill'd the imperial isles so full it seem'd to cloy.

CLXIX.

Peasants bring forth in safety.—Can it be,
Oh thou that wert so happy, so adored!
Those who weep not for kings shall weep for thee,
And Freedom's heart, grown heavy, cease to hoard
Her many griefs for ONE; for she had pour'd
Her orisons for thee, and o'er thy head
Beheld her Iris.—Thou, too, lonely lord,
And desolate consort—vainly wert thou wed!
The husband of a year! the father of the dead!

CLXX.

Of sackcloth was thy wedding garment made;
Thy bridal's fruit is ashes: in the dust
The fair hair'd Daughter of the Isles is laid,
The love of millions! How we did intrust
Futurity to her! and, though it must
Darken above our bones, yet fondly deem'd
Our children should obey her child, and bless'd
Her and her hoped-for seed, whose promise seem'd
Like stars to shepherds' eyes:—'t was but a meteor beam'd.

CLXXI.

Woe unto us, not her;[a] for she sleeps well:
The fickle reek of popular breath, the tongue
Of hollow counsel, the false oracle,
Which from the birth of monarchy hath rung
Its knell in princely ears, till the o'erstung
Nations have arm'd in madness, the strange fate[b]
Which tumbles mightiest sovereigns, and hath flung
Against their blind omnipotence a weight [late,—
Within the opposing scale, which crushes soon or

CLXXII.

These might have been her destiny; but no,
Our hearts deny it: and so young, so fair,
Good without effort, great without a foe;
But now a bride and mother—and now *there*!
How many ties did that stern moment tear!
From thy Sire's to his humblest subject's breast
Is link'd the electric chain of that despair,
Whose shock was as an earthquake's, and oppress
The land which loved thee so that none could love thee best.

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[a] ["The death of the Princess Charlotte has been a shock even here (Venice), and must have been an earthquake at home. The fate of this poor girl is melancholy in every respect: dying at twenty or so, in childbed—of a boy too; a present princess and future queen, and just as she began to be happy, and to enjoy herself, and the hopes which she inspired. I feel sorry in every respect."—*B. Letters.*]

[b] Mary died on the scaffold: Elizabeth of a broken heart; Charles V. a hermit; Louis XIV. a bankrupt in means and glory; Cromwell of anxiety; and, "the greatest is behind," Napoleon lives a prisoner. To these sovereigns a long but superfluous list might be added of names equally illustrious and unhappy.

CLXXIII.

Lo, Nemi![1] navell'd in the woody hills
So far, that the uprooting wind which tears
The oak from his foundation, and which spills
The ocean o'er its boundary, and bears
Its foam against the skies, reluctant spares
The oval mirror of thy glassy lake;
And, calm as cherish'd hate, its surface wears
A deep cold settled aspect nought can shake,
All coil'd into itself and round, as sleeps the snake.

CLXXIV.

And near, Albano's scarce divided waves
Shine from a sister valley;—and afar
The Tiber winds, and the broad ocean laves
The Latian coast where sprang the Epic war,
"Arms and the Man," whose re-ascending star
Rose o'er an empire:—but beneath thy right
Tully reposed from Rome;—and where yon bar
Of girdling mountains intercepts the sight,
The Sabine farm was till'd, the weary bard's delight.[2]

CLXXV.

But I forget.—My Pilgrim's shrine is won,
And he and I must part,—so let it be,—
His task and mine alike are nearly done;
Yet once more let us look upon the sea;
The midland ocean breaks on him and me,
And from the Alban Mount we now behold
Our friend of youth, that ocean, which when we
Beheld it last by Calpe's rock unfold [roll'd
Those waves, we follow'd on till the dark Euxine

CLXXVI.

Upon the blue Symplegades: long years—
Long, though not very many, since have done
Their work on both; some suffering and some tears
Have left us nearly where we had begun:
Yet not in vain our mortal race hath run,
We have had our reward—and it is here;
That we can yet feel gladden'd by the sun,
And reap from earth, sea, joy almost as dear
As if there were no man to trouble what is clear.

CLXXVII.

Oh! that the Desert were my dwelling-place,
With one fair Spirit for my minister,
That I might all forget the human race,
And, hating no one, love but only her!
Ye Elements!—in whose ennobling stir
I feel myself exalted—can ye not
Accord me such a being? Do I err
In deeming such inhabit many a spot?
Though with them to converse can rarely be our lot.

CLXXVIII.

There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society, where none intrudes,
By the deep Sea, and music in its roar:
I love not Man the less, but Nature more,
From these our interviews, in which I steal
From all I may be, or have been before,
To mingle with the Universe, and feel
What I can ne'er express, yet can not all conceal.

CLXXIX.

Roll on, thou deep and dark blue Ocean—roll!
Ten thousand fleets sweep over thee in vain;
Man marks the earth with ruin—his control
Stops with the shore;—upon the watery plain
The wrecks are all thy deed, nor doth remain
A shadow of man's ravage, save his own,
When, for a moment, like a drop of rain,
He sinks into thy depths with bubbling groan,
Without a grave, unknell'd, uncoffin'd, and unknown.

CLXXX.

His steps are not upon thy paths,—thy fields
Are not a spoil for him,—thou dost arise [wields
And shake him from thee; the vile strength he
For earth's destruction thou dost all despise,
Spurning him from thy bosom to the skies,
And send'st him, shivering in thy playful spray
And howling, to his Gods, where haply lies
His petty hope in some near port or bay,
And dashest him again to earth:—there let him lay.

CLXXXI.

The armaments which thunderstrike the walls
Of rock-built cities, bidding nations quake,
And monarchs tremble in their capitals,
The oak leviathans, whose huge ribs make
Their clay creator the vain title take
Of lord of thee, and arbiter of war;
These are thy toys, and, as the snowy flake,
They melt into thy yeast of waves, which mar
Alike the Armada's pride, or spoils of Trafalgar.

CLXXXII.

Thy shores are empires, changed in all save thee—
Assyria, Greece, Rome, Carthage, what are they?[3]
Thy waters wasted them while they were free,

---

[1] The village of Nemi was near the Arician retreat of Egeria, and, from the shades which embosomed the temple of Diana, has preserved to this day its distinctive appellation of *The Grove*. Nemi is but an evening's ride from the comfortable inn of Albano.

[2] The whole declivity of the Alban hill is of unrivalled beauty, and from the convent on the highest point, which has succeeded to the temple of the Latian Jupiter, the prospect embraces all the objects alluded to in this stanza; the Mediterranean; the whole scene of the latter half of the Æneid, and the coast from beyond the mouth of the Tiber to the headland of Circæum and the Cape of Terracina.—See "Historical Notes," at the end of this canto, No. XXXI.

[3] [When Lord Byron wrote this stanza, he had, no doubt, the following passage in Boswell's Johnson floating on his mind:—"Dining one day with General Paoli, and talking of his projected journey to Italy,—'A man,' said Johnson, 'who has not been in Italy, is always conscious of an inferiority, from his not having seen what it is expected a man should see. The grand object of all travelling is to see the shores of the Mediterranean. On those shores were the four great empires of the world; the Assyrian, the Persian, the Grecian, and the Roman. All our religion, almost all our law, almost all our arts, almost all that sets us above savages, has come to us from the shores of the Mediterranean.' The General observed, that '*The Mediterranean*' would be a noble subject for a poem."—*Croker's Boswell*, vol. iii. p. 400.—E.]

And many a tyrant since; their shores obey
The stranger, slave, or savage; their decay
Has dried up realms to deserts:—not so thou,
Unchangeable save to thy wild waves' play—
Time writes no wrinkle on thine azure brow—
Such as creation's dawn beheld, thou rollest now.

CLXXXIII.

Thou glorious mirror, where the Almighty's form
Glasses itself in tempests; in all time,
Calm or convulsed—in breeze, or gale, or storm,
Icing the pole, or in the torrid clime
Dark-heaving;—boundless, endless, and sublime—
The image of Eternity—the throne
Of the Invisible; even from out thy slime
The monsters of the deep are made; each zone
Obeys thee; thou goest forth, dread, fathomless, alone.

CLXXXIV.

And I have loved thee, Ocean!; and my joy
Of youthful sports was on thy breast to be
Borne, like thy bubbles, onward: from a boy
I wanton'd with thy breakers—they to me
Were a delight; and if the freshening sea
Made them a terror—'t was a pleasing fear,
For I was as it were a child of thee,
And trusted to thy billows far and near,
And laid my hand upon thy mane—as I do here.

CLXXXV.

My task is done[1]—my song hath ceased—my theme
Has died into an echo; it is fit
The spell should break of this protracted dream.
The torch shall be extinguish'd which hath lit
My midnight lamp—and what is writ, is writ,—
Would it were worthier! but I am not now
That which I have been—and my visions flit
Less palpably before me—and the glow
Which in my spirit dwelt is fluttering, faint, and low.

CLXXXVI.

Farewell! a word that must be, and hath been—
A sound which makes us linger;—yet—farewell!
Ye! who have traced the Pilgrim to the scene
Which is his last, if in your memories dwell
A thought which once was his, if on ye swell
A single recollection, not in vain
He wore his sandal-shoon, and scallop-shell;
Farewell! with *him* alone may rest the pain,
If such there were—with *you*, the moral of his strain!

HISTORICAL NOTES

TO CANTO THE FOURTH

I.

STATE DUNGEONS OF VENICE.

"I stood in Venice, on the Bridge of Sighs;
A palace and a prison on each hand."

Stanza I. lines 1 and 2.

The communication between the ducal palace and the prisons of Venice is by a gloomy bridge, or covered gallery, high above the water, and divided by a stone wall into a passage and a cell. The state dungeons, called "pozzi," or wells, were sunk in the thick walls of the palace; and the prisoner when taken out to die was conducted across the gallery to the other side, and being then led back into the other compartment, or cell, upon the bridge, was there strangled. The low portal through which the criminal was taken into this cell is now walled up; but the passage is still open, and is still known by the name of the Bridge of Sighs. The pozzi are under the flooring of the chamber at the foot of the bridge. They were formerly twelve, but on the first arrival of the French, the Venetians hastily blocked or broke up the deeper of these dungeons. You may still, however, descend by a trap-door, and crawl down through holes, half-choked by rubbish, to the depth of two stories below the first range. If you are in want of consolation for the extinction of patrician power, perhaps you may find it there: scarcely a ray of light glimmers into the narrow gallery which leads to the cells, and the places of confinement themselves are totally dark. A small hole in the wall admitted the damp air of the passages, and served for the introduction of the prisoner's food. A wooden pallet, raised a foot from the ground,

[1] This passage would, perhaps, be read without emotion, if we did not know that Lord Byron was here describing his actual feelings and habits, and that this was an unaffected picture of his propensities and amusements even from childhood,—when he listened to the roar, and watched the bursts of the northern ocean on the tempestuous shores of Aberdeenshire. It was a fearful and violent change at the age of ten years to be separated from this congenial solitude,—this independence so suited to his haughty and contemplative spirit,—this rude grandeur of nature,—and thrown among the mere worldly-minded and selfish ferocity, the affected polish and repelling coxcombry, of a great public school. How many thousand times did the moody, sullen, and indignant boy wish himself back to the keen air and boisterous billows that broke lonely upon the simple and soul-invigorating haunts of his childhood. How did he prefer some ghost-story; some tale of second-sight; some relation of Robin Hood's feats; some harrowing narrative of buccaneer-exploits, to all of Horace, and Virgil, and Homer, that was dinned into his repulsive spirit! To the shock of this change is, I suspect, to be traced much of the eccentricity of Lord Byron's future life. This fourth Canto is the fruit of a mind which had stored itself with great care and toil, and had digested with profound reflection and intense vigour what it had learned: the sentiments are not such as lie on the surface, but could only be awakened by long meditation. Whoever reads it, and is not impressed with the many grand virtues as well as gigantic powers of the mind that wrote it, seems to me to afford a proof both of insensibility of heart, and great stupidity of intellect."—SIR E. BAYNES.]

[2] [It was a thought worthy of the great spirit of Byron, after exhibiting to us his Pilgrim amidst all the most striking scenes of earthly grandeur and earthly decay,—after teaching us, like him, to sicken over the mutability, and vanity, and emptiness of human greatness, to conduct him and us at last to the borders of "the Great Deep." It is there that we may perceive an image of the awful and unchangeable abyss of eternity, into whose bosom so much has sunk, and all shall one day sink,—of that eternity wherein the scorn and the contempt of man, and the melancholy of great, and the fretting of little minds, shall be at rest for ever. No one, but a true poet of man and of nature, would have dared to frame such a termination for such a Pilgrimage. The image of the wanderer may well be associated, for a time, with the rock of Calpe, the shattered temples of Athens, or the gigantic fragments of Rome; but when we wish to think of this dark personification as of a thing which is, where can we so well imagine him to have his daily haunt as by the roaring of the waves? It was thus that Homer represented Achilles in his moments of ungovernable and inconsolable loss for Patroclus. It was thus he chose to depict the paternal despair of Chrisseus—

'Βῆ δ' ἔκιον ἑκὰς αὖτε θινὸς πολυφλοίσβοιο θυέλλης.'"
—PROFESSOR WILSON.]

was the only furniture. The conductors tell you that a light was not allowed. The cells are about five paces in length, two and a half in width, and seven feet in height. They are directly beneath one another, and respiration is somewhat difficult in the lower holes. Only one prisoner was found when the republicans descended into these hideous recesses, and he is said to have been confined sixteen years. But the inmates of the dungeons beneath had left traces of their repentance, or of their despair, which are still visible, and may, perhaps, owe something to recent ingenuity. Some of the detained appear to have offended against, and others to have belonged to, the sacred body, not only from their signatures, but from the churches and belfries which they have scratched upon the walls. The reader may not object to see a specimen of the records prompted by so terrific a solitude. As nearly as they could be copied by more than one pencil, three of them are as follows:—

1. NON TI FIDAR AD ALCUNA PERSONA È VAGI
SE FUGIR VUOI DE SPIONI INSIDIE E LACCI
IL PENTIRSI PENTIRTI NELLA GIOVA
MA BEN TI VALDR TUO LA VERA PROVA
1607. ADI 2. GENARO. PER
DESTINO F' LA RESTIEMMA F' AVER
MATO MA MANGIAR A MI MORTO
ISCOMO. BRITTI. SCRISSE.

2. EN PARLAR POCHO EI
SENARE PRONTO EI
EN PENSAR AL FINE PER DARE LA VITA
A TOI ALTRI MESCHINI.
1605.
GIO IOHN BAPTISTA AD
ECCLESIAM COSTELLARIUS.

3. HE CHI MI FIDO GUARDAMI DIO
HE CHI NON MI FIDO MI GUARDERE IO
A VA È A DA
V. LA È . È AR . È .

The copyist has followed, not corrected, the solecisms; some of which are, however, not quite so decided, since the letters were evidently scratched in the dark. It only need be observed, that *bestemmia* and *mangiar* may be read in the first inscription, which was probably written by a prisoner confined for some act of impiety committed at a funeral; that *Cortellarius* is the name of a parish on terra firma, near the sea; and that the last initials evidently are put for *Viva la santa Chiesa Kattolica Romana*.

II.

SONGS OF THE GONDOLIERS.

"In Venice Tasso's echoes are no more."
Stanza III. *line* 1.

The well known song of the gondoliers, of alternate stanzas from Tasso's Jerusalem, has died with the independence of Venice. Editions of the poem, with the original in one column, and the Venetian variations on the other, as sung by the boatmen, were once common, and are still to be found. The following extract will serve to show the difference between the Tuscan epic and the "Canto alla Barcariola."

ORIGINAL.

Canto l' armi pietose, e 'l capitano
Che 'l gran Sepolcro liberò di Cristo.
Molto egli oprò col senno, e con la mano,
Molto soffrì nel glorioso acquisto;
E in van l' Inferno a lui s' oppose, e in vano
S' armò d' Asia, e di Libia il popol misto,
Che il Ciel gli diè favore, e sotto a i santi
Segni ridusse i suoi compagni erranti.

VENETIAN.

L' arme pietose de cantar gho vogio,
E de Goffredo la immortal braura,
Che el fu l' ha libera co stramia, e dogia
Del nostro buon Gesù la Sepoltura;
Da meso mondo unito, e de quel Rogia
Mister Pluton non l' ha ha mai paura:
Dio l' ha aiuta, e i compagni sparpagnai
Tutti 'l gh' i ha messi insieme i dì dei Dai.

Some of the elder gondoliers will, however, take up and continue a stanza of their once familiar bard.

On the 7th of last January, the author of Childe Harold, and another Englishman, the writer of this notice, rowed to the Lido with two singers, one of whom was a carpenter, and the other a gondolier. The former placed himself at the prow, the latter at the stern of the boat. A little after leaving the quay of the Piazzetta, they began to sing, and continued their exercise until we arrived at the island. They gave us, amongst other essays, the death of Clorinda, and the palace of Armida; and did not sing the Venetian, but the Tuscan verses. The carpenter, however, who was the cleverer of the two, and was frequently obliged to prompt his companion, told us that he could *translate* the original. He added, that he could sing almost three hundred stanzas, but had not spirits (*morbin* was the word he used) to learn any more, or to sing what he already knew: a man must have idle time on his hands to acquire, or to repeat, and, said the poor fellow, "look at my clothes and at me; I am starving." This speech was more affecting than his performance, which habit alone can make attractive. The recitative was shrill, screaming, and monotonous; and the gondolier behind assisted his voice by holding his hand to one side of his mouth. The carpenter used a quiet action, which he evidently endeavoured to restrain; but was too much interested in his subject altogether to repress. From these men we learnt that singing is not confined to the gondoliers, and that, although the chant is seldom, if ever, voluntary, there are still several amongst the lower classes who are acquainted with a few stanzas.

It does not appear that it is usual for the performers to row and sing at the same time. Although the verses of the Jerusalem are no longer casually heard, there is yet much music upon the Venetian canals; and, upon holydays, those strangers who are not near or informed enough to distinguish the words, may fancy that many of the gondolas still resound with the strains of Tasso. The writer of some remarks which appeared in the "Curiosities of Literature" must excuse his being twice quoted; for, with the exception of some phrases a little too ambitious and extravagant, he has furnished a very exact, as well as agreeable, description:—

"In Venice the gondoliers know by heart long passages from Ariosto and Tasso, and often chant them with a peculiar melody. But this talent seems at present on the decline:—at least, after taking some pains, I could find no more than two persons who delivered to me in this way a passage from Tasso. I must add, that the late Mr. Berry once chanted to me a passage in Tasso in the manner, as he assured me, of the gondoliers.

"There are always two concerned, who alternately sing the strophes. We know the melody eventually by Rousseau, to whose songs it is printed; it has properly no melodious movement, and is a sort of medium between the canto fermo and the canto figurato; it approaches to the former by recitativical declamation, and to the latter by passages and course, by which one syllable is detained and embellished.

"I entered a gondola by moonlight; one singer placed himself forwards and the other aft, and thus proceeded to St. Georgio. One began the song; when he had ended his strophe, the other took up the lay, and so continued the song alternately. Throughout the whole of it, the same notes invariably returned, but, according to the subject matter of the strophe, they laid a greater or a smaller stress, sometimes on one, and sometimes on another note, and indeed changed the enunciation of the whole strophe as the object of the poem altered.

"On the whole, however, the sounds were hoarse and screaming: they seemed, in the manner of all rude uncivilised men, to make the excellency of their singing in the force of their voice: one seemed desirous of conquering the other by the strength of his lungs; and so far from receiving delight from this scene (shut up as I was in the box of the gondola), I found myself in a very unpleasant situation.

"My companion, to whom I communicated this circumstance, being very desirous to keep up the credit of his countrymen, assured me that this singing was very delightful when heard at a distance. Accordingly we got out upon the shore, leaving one of the singers in the gondola, while the other went to the distance of some hundred paces. They now began to sing against one another, and I kept walking up and down between them both, so as always to leave him who was to begin his part. I frequently stood still and hearkened to the one and to the other.

"Here the scene was properly introduced. The strong decla-

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matory, and, as it were, shrieking sound, met the ear from far and called forth the attention; the quickly succeeding transitions, which necessarily required to be sung in a lower tone, seemed like plaintive strains succeeding the vociferations of emotion or of pain. The other, who listened attentively, immediately began where the former left off, answering him in milder or more vehement notes, according as the purport of the strophe required. The sleepy canals, the lofty buildings, the splendour of the moon, the deep shadows of the few gondolas that moved like spirits hither and thither, increased the striking peculiarity of the scene; and, amidst all these circumstances, it was easy to confess the character of this wonderful harmony.

"It suits perfectly well with an idle, solitary mariner, lying at length in his vessel at rest on one of these canals, waiting for his company, or for a fare, the tiresomeness of which situation is somewhat alleviated by the songs and poetical stories he has in memory. He often raises his voice as loud as he can, which extends itself to a vast distance over the tranquil mirror, and as all is still around, he is, as it were, in a solitude in the midst of a large and populous town. Here is no rattling of carriages, no noise of foot passengers; a silent gondola glides now and then by him, of which the splashings of the oars are scarcely to be heard.

"At a distance he hears another, perhaps utterly unknown to him. Melody and verse immediately attach the two strangers; he becomes the responsive echo to the former, and exerts himself to be heard as he had heard the other. By a tacit convention they alternate verse for verse; though the song should last the whole night through, they entertain themselves without fatigue: the hearers, who are passing between the two, take part in the amusement.

"This vocal performance sounds best at a great distance, and is then inexpressibly charming, as it only fulfils its design in the sentiment of remoteness. It is plaintive, but not dismal in its sound, and at times it is scarcely possible to refrain from tears. My companion, who otherwise was not a very delicately organised person, said quite unexpectedly: 'e singolare come quei canto intenerisce, e molto più quando le cantano meglio.'

"I was told that the women of Lido, the long row of islands that divides the Adriatic from the Lagoons,[1] particularly the women of the extreme districts of Malamocco and Palestrina, sing in like manner the works of Tasso to these and similar tunes.

"They have the custom, when their husbands are fishing out at sea, to sit along the shore in the evenings and vociferate these songs, and continue to do so with great violence, till each of them can distinguish the responses of her own husband at a distance."[2]

The love of music and of poetry distinguishes all classes of Venetians, even amongst the luxurious sons of Italy. The city itself can occasionally furnish respectable audiences for two and even three opera-houses at a time; and there are few events in private life that do not call forth a printed and circulated sonnet. Does a physician or a lawyer take his degree, or a clergyman preach his maiden sermon, has a surgeon performed an operation, would a harlequin announce his departure or his benefit, are you to be congratulated on a marriage, or a birth, or a lawsuit, the Muses are invoked to furnish the same number of syllables, and the individual triumphs blaze abroad in virgin white or party-coloured placards on half the corners of the capital. The last curtsy of a favourite "prima donna" brings down a shower of these poetical tributes from those upper regions, from which, in our theatres, nothing but cupids and snow-storms are accustomed to descend. There is a poetry in the very life of a Venetian, which, in its common course, is varied with those surprises and changes so recommendable in fiction, but so different from the sober monotony of northern existence; amusements are raised into duties, duties are softened into amusements, and every object being considered as equally making a part of the business of life, is announced and performed with the same earnest indifference and gay assiduity. The Venetian gazette constantly closes its columns with the following triple advertisement:—

Charade.

Exposition at the most Holy Sacrament in the church of St.—

Theatres.

St. Moses, opera.
St. Benedict, a comedy of characters.
St. Luke, repose.

When it is recollected what the Catholics believe their consecrated wafer to be, we may perhaps think it worthy of a more respectable niche than between poetry and the playhouse.

III.

THE LION AND HORSES OF ST. MARK'S

"St. Mark yet sees his lion where he stood,
Stand,"—

Stanza xi. line 5.

The Lion has lost nothing by his journey to the Invalides but the gospel which supported the paw, that is now on a level with the other foot. The Horses also are returned to the ill-chosen spot whence they set out, and are, as before, half hidden under the porch window of St. Mark's church. Their history, after a desperate struggle, has been satisfactorily explored. The decisions and doubts of Erizzo and Zanetti, and lastly, of the Count Leopold Cicognara, would have given them a Roman extraction, and a pedigree not more ancient than the reign of Nero. But M. de Schlegel stepped in to teach the Venetians the value of their own treasures, and a Greek vindicated, at last and for ever, the pretension of his countrymen to this noble production.[3] M. Mustoxidi has not been left without a reply; but, as yet, he has received no answer. It should seem that the horses are irrevocably Chiao, and were transferred to Constantinople by Theodosius. Lapidary writing is a favourite play of the Italians, and has conferred reputation on more than one of their literary characters. One of the best specimens of Bodoni's typogcaphy is a respectable volume of inscriptions, all written by his friend Pacciaudi. Several were prepared for the recovered horses. It is to be hoped the best was not selected, when the following words were ranged in gold letters above the cathedral porch:—

QUATUOR · EQUORUM · SIGNA · A · VENETIIS · BYZANTIO · CAPTA
AD · TEMP · D · MAR · A · D · MCCIV · POSITA · QUAM · HOSTILIS ·
CUPIDITAS · MDCCXIII · ABSTULERAT · FRANC · I · IMP · PACIS · ORBI ·
DATAE · TROPAEUM · A · MDCCCXV · VICTOR · REDDIDIT.

Nothing shall be said of the Latin, but it may be permitted to observe, that the injustice of the Venetians in transporting the horses from Constantinople was at least equal to that of the French in carrying them to Paris, and that it would have been more prudent to have avoided all allusions to either robbery. An apostolic prince should, perhaps, have objected to affixing over the principal entrance of a metropolitan church an inscription having a reference to any other triumphs than those of religion. Nothing less than the pacification of the world can excuse such a solecism.

IV.

SUBMISSION OF BARBAROSSA TO POPE ALEXANDER III.

"The Suabian sued, and now the Austrian reigns—
An Emperor tramples where an Emperor knelt."

Stanza xii. lines 1 and 2.

After many vain efforts on the part of the Italians entirely to throw off the yoke of Frederic Barbarossa, and as fruitless attempts of the Emperor to make himself absolute master throughout the whole of his Cisalpine dominions, the bloody struggles of four and twenty years were happily brought to a close in the city of Venice. The articles of a treaty had been previously agreed upon between Pope Alexander III. and Barbarossa; and the former having received a safe-conduct, had already arrived at Venice from Ferrara, in company with the ambassadors of the King of Sicily and the consuls of the Lombard league. There still remained, however, many points to adjust, and for several days the peace was

[1] The writer meant *Lido*, which is not a long row of islands, but a long island: *Littus*, the shore.

[2] Curiosities of Literature, vol. ii. p. 138, edit. 1807; and Appendix xxiv. to Black's Life of Tasso.

[3] Su i quattro cavalli della Basilica di S. Marco in Venezia... Lettera di Andrea Mustoxidi Corcirese. Padua, per Bettoni e compagni, 1816.

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believed to be impracticable. At this juncture it was suddenly reported that the Emperor had arrived at Chioza, a town fifteen miles from the capital. The Venetians rose tumultuously, and insisted upon immediately conducting him to the city. The Lombards took the alarm, and departed towards Treviso. The Pope himself was apprehensive of some disaster if Frederic should suddenly advance upon him, but was reassured by the prudence and address of Sebastian Ziani, the Doge. Several embassies passed between Chioza and the capital, until, at last, the Emperor, relaxing somewhat of his pretensions, "laid aside his leonine ferocity, and put on the mildness of the lamb."[1]

On Saturday the 23d of July, in the year 1177, six Venetian galleys transferred Frederic, in great pomp, from Chioza to the island of Lido, a mile from Venice. Early the next morning the Pope, accompanied by the Sicilian ambassadors, and by the envoys of Lombardy, whom he had recalled from the main land, together with a great concourse of people, repaired from the patriarchal palace to St. Mark's church, and solemnly absolved the Emperor and his partisans from the excommunication pronounced against him. The Chancellor of the Empire, on the part of his master, renounced the anti-popes and their schismatic adherents. Immediately the Doge, with a great suite both of the clergy and laity, got on board the galleys, and waiting on Frederic, rowed him in mighty state from the Lido to the capital. The Emperor descended from the galley at the quay of the Piazzetta. The Doge, the patriarch, his bishops and clergy, and the people of Venice with their crosses and their standards, marched in solemn procession before him to the church of St. Mark. Alexander was seated before the vestibule of the basilica, attended by his bishops and cardinals, by the patriarch of Aquileja, by the archbishops and bishops of Lombardy, all of them in state, and clothed in their church robes. Frederic approached—"moved by the Holy Spirit, venerating the Almighty in the person of Alexander, laying aside his imperial dignity, and throwing off his mantle, he prostrated himself at full length at the feet of the Pope. Alexander, with tears in his eyes, raised him benignantly from the ground, kissed him, blessed him; and immediately the Germans of the train sang, with a loud voice, 'We praise thee, O Lord.' The Emperor then, taking the Pope by the right hand, led him to the church, and having received his benediction, returned to the ducal palace."[2] The ceremony of humiliation was repeated the next day. The Pope himself, at the request of Frederic, said mass at St. Mark's. The Emperor again laid aside his imperial mantle, and taking a wand in his hand, officiated as *verger*, driving the laity from the choir, and preceding the pontiff to the altar. Alexander, after reciting the gospel, preached to the people. The Emperor put himself close to the pulpit in the attitude of listening; and the pontiff, touched by this mark of his attention (for he knew that Frederic did not understand a word he said), commanded the patriarch of Aquileja to translate the Latin discourse into the German tongue. The creed was then chanted. Frederic made his oblation, and kissed the Pope's feet, and, mass being over, led him by the hand to his white horse. He held the stirrup, and would have led the horse's rein to the water side, had not the Pope accepted of the inclination for the performance, and affectionately dismissed him with his benediction. Such is the substance of the account left by the archbishop of Salerno, who was present at the ceremony, and whose story is confirmed by every subsequent narration. It would be not worth so minute a record, were it not the triumph of liberty as well as of superstition. The states of Lombardy owed to it the confirmation of their privileges; and Alexander had reason to thank the Almighty, who had enabled an infirm, unarmed old man to subdue a terrible and potent sovereign.[3]

V.

HENRY DANDOLO.

> "Oh, for one hour of blind old Dandolo!
> The octogenarian chief, Byzantium's conquering foe.'
>
> *Stanza xii. lines 8 and 9.*

The reader will recollect the exclamation of the highlander, *Oh for one hour of Dundee!* Henry Dandolo, when elected Doge, in 1192, was eighty-five years of age. When he commanded the Venetians at the taking of Constantinople, he was consequently ninety-seven years old. At this age he annexed the fourth and a half of the whole empire of Romania,[4] for so the Roman empire was then called, to the title and to the territories of the Venetian Doge. The three eighths of this empire were preserved in the diplomas until the dukedom of Giovanni Dolfino, who made use of the above designation in the year 1357.[5]

Dandolo led the attack on Constantinople in person: two ships, the Paradise and the Pilgrim, were tied together, and a drawbridge or ladder let down from their higher yards to the walls. The Doge was one of the first to rush into the city. Then was completed, said the Venetians, the prophecy of the Erythræan sybil:—"A gathering together of the powerful shall be made amidst the waves of the Adriatic, under a blind leader; they shall beset the goat—they shall profane Byzantium—they shall blacken her buildings—her spoils shall be dispersed; a new goat shall bleat until they have measured out and run over fifty-four feet, nine inches, and a half."[6]

Dandolo died on the first day of June, 1205, having reigned thirteen years, six months, and five days, and was buried in the church of St. Sophia, at Constantinople. Strangely enough it must sound, that the name of the rebel apothecary who received the Doge's sword, and annihilated the ancient government, in 1796-7, was Dandolo.

VI.

THE WAR OF CHIOZA.

> "But is not Doria's menace come to pass?
> Are they not bridled?"
>
> *Stanza xiii. lines 3 and 4.*

After the loss of the battle of Pola, and the taking of Chioza on the 16th of August, 1379, by the united armament of the Genoese and Francesco da Carrara, Signor of Padua, the Venetians were reduced to the utmost despair. An embassy was sent to the conquerors with a blank sheet of paper, praying them to prescribe what terms they pleased, and leave to Venice only her independence. The Prince of Padua was inclined to listen to these proposals, but the Genoese, who, after the victory at Pola, had shouted, "To Venice, to Venice, and long live St. George!" determined to annihilate their rival; and Peter Doria, their commander-in-chief, returned this answer to the suppliants: "On God's faith, gentlemen of Venice, ye shall have no peace from the Signor of Padua, nor from our commune of Genoa, until we have first put a rein upon those unbridled horses of yours, that are upon the porch of your evangelist St. Mark. When we have bridled them, we shall keep you quiet. And this is the pleasure of us and of our commune. As for those my brothers of Genoa, that you have brought with you to give up to us, I will not have them: take them back: for, in a few days hence, I shall come and let them out of prison

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[1] "Quibus audito, imperator, operante eo, qui corde principum eleat vult et quando vult humiliter inclinat, leonina feritate depositâ, ovinam mansuetudinem induit."—Romualdi Salernitani Chronicon, apud Script. Rer. Ital. tom. vii. p. 230.

[2] Ibid. p. 231.

[3] See the above-cited Romuald of Salerno. In a second sermon which Alexander preached, on the first day of August, before the Emperor, he compared Frederic to the prodigal son, and himself to the forgiving father.

[4] Mr. Gibbon has omitted the important *a*, and has written Romani instead of Romaniæ. Decline and Fall, chap. lxi. note 9. But the title acquired by Dandolo runs thus in the chronicle of his namesake, the Doge Andrew Dandolo:—"Ducali titulo addidit, 'Quartæ partis et dimidiæ totius imperii Romaniæ.'" And. Dand. Chronicon, cap. iii. pars xxvii. ap. Script. Rer. Ital. tom. xii. page 391. And the Romania is observed in the subsequent acts of the Doges. Indeed, the continental possessions of the Greek empire in Europe were then generally known by the name of Romania, and that appellation is still seen in the maps of Turkey as applied to Thrace.

[5] See the continuation of Dandolo's Chronicle, ibid. page 498. Mr. Gibbon appears not to include Dolfino, following Sanuda, who says, "Il qual titolo si usò da al Doge Giovanni Dolfino." See Vite de' Duchi di Venezia, ap. Script. Rer. Ital. tom. xxii. 530, 531.

[6] "Fiet potentium in aquis Adriaticis congregatio, cæco prædure, Hircus ambigent. Byzantium profanabunt, ædificia denigrabunt, spolia dispergentur, Hircus novus balabit usque dum LIV pedes et IX pollices et semis prænenturati discurrant."—Chronicon, ibid. pars xxxiv.

myself, both these and all the others."[1] In fact, the Genoese did advance as far as Malamocco, within five miles of the capital; but their own danger and the pride of their enemies gave courage to the Venetians, who made prodigious efforts, and many individual sacrifices, all of them carefully recorded by their historians. Vettor Pisani was put at the head of thirty-four galleys. The Genoese broke up from Malamocco, and retired to Chioza in October; but they again threatened Venice, which was reduced to extremities. At this time, the 1st of January, 1380, arrived Carlo Zeno, who had been cruising on the Genoese coast with fourteen galleys. The Venetians were now strong enough to besiege the Genoese. Doria was killed on the 22d of January, by a stone bullet 193 pounds weight, discharged from a bombard called the Trevisan. Chioza was then closely invested: 5000 auxiliaries, amongst whom were some English condottieri, commanded by one Captain Ceccho, joined the Venetians. The Genoese, in their turn, prayed for conditions, but none were granted, until, at last, they surrendered at discretion; and, on the 24th of June, 1380, the Dogo Contarini made his triumphal entry into Chioza. Four thousand prisoners, nineteen galleys, many smaller vessels and barks, with all the ammunition and arms, and outfit of the expedition, fell into the hands of the conquerors, who, had it not been for the inexorable answer of Doria, would have gladly reduced their dominion to the city of Venice. An account of these transactions is found in a work called the War of Chioza, written by Daniel Chinazzo, who was in Venice at the time.[2]

VII.

VENICE UNDER THE GOVERNMENT OF AUSTRIA.

> "This streets, and foreign aspects, such as must
> Too oft remind her who and what enthrals."
>
> *Stanza xv., lines 7 and 8.*

The population of Venice at the end of the seventeenth century amounted to nearly two hundred thousand souls. At the last census, taken two years ago, it was no more than about one hundred and three thousand; and it diminishes daily. The commerce and the official employments, which were to be the unexhausted source of Venetian grandeur, have both expired.[3] Most of the patrician mansions are deserted, and would gradually disappear, had not the government, alarmed by the demolition of seventy-two, during the last two years, expressly forbidden this sad resource of poverty. Many remnants of the Venetian nobility are now scattered, and confounded with the wealthier Jews upon the banks of the Brenta, whose Palladian palaces have sunk, or are sinking, in the general decay. Of the "gentiluomo Veneto," the name is still known, and that is all. He is but the shadow of his former self, but he is polite and kind. It surely may be pardoned to him if he is querulous. Whatever may have been the vices of the republic, and although the natural term of its existence may be thought by foreigners to have arrived in the due course of mortality, only one sentiment can be expected from the Venetians themselves. At no time were the subjects of the republic so unanimous in their resolution to rally round the standard of St. Mark, as when it was for the last time unfurled; and the cowardice and the treachery of the few patricians who recommended the fatal neutrality were confined to the persons of the traitors themselves. The present race cannot be thought to regret the loss of their aristocratical forms, and too despotic government; they think only on their vanished independence. They pine away at the remembrance, and on this subject suspend for a moment their gay good humour. Venice may be said, in the words of the Scripture, "to die daily;" and so general and so apparent is the decline, as to become painful to a stranger, not reconciled to the sight of a whole nation expiring as it were before his eyes. So artificial a creation, having lost that principle which called it into life and supported its existence, must fall to pieces at once, and sink more rapidly than it rose. The abhorrence of slavery which drove the Venetians to the sea, has, since their disaster, forced them to the land, where they may be at least overlooked amongst the crowd of dependants, and not present the humiliating spectacle of a whole nation loaded with recent chains. Their liveliness, their affability, and that happy indifference which constitution alone can give (for philosophy aspires to it in vain), have not sunk under circumstances; but many peculiarities of costume and manner have by degrees been lost, and the nobles, with a pride common to all Italians who have been masters, have not been persuaded to parade their insignificance. That splendour which was a proof and a portion of their power, they would not degrade into the trappings of their subjection. They retired from the space which they had occupied in the eyes of their fellow-citizens; their continuance to which would have been a symptom of acquiescence, and an insult to those who suffered by the common misfortune. Those who remained in the degraded capital might be said rather to haunt the scenes of their departed power, than to live in them. The reflection, "who and what enthrals," will hardly bear a comment from one who is, nationally, the friend and the ally of the conqueror. It may, however, be allowed to say thus much, that to those who wish to recover their independence, any masters must be an object of detestation; and it may be safely foretold that this unprofitable aversion will not have been corrected before Venice shall have sunk into the slime of her choked canals.

VIII.

LAURA.

> "Watering the tree which bears his lady's name
> With his melodious tears, he gave himself to fame."
>
> *Stanza xxx., lines 8 and 9.*

Thanks to the critical acumen of a Scotchman, we now know as little of Laura as ever.[4] The discoveries of the Abbé de Sade, his triumphs, his sneers, can no longer instruct or amuse.[5] We must not, however, think that these memoirs are as much a romance as Belisarius or the Incas, although we are told so by Dr. Beattie, a great name, but a little authority.[6] His "labour" has not been in vain, notwithstanding his "love" has, like most other passions, made him ridiculous.[7] The hypothesis which overpowered the struggling Italians, and carried along less interested critics in its current, is run out. We have another proof that we can be never sure that the paradox, the most singular, and therefore having the most agreeable and authentic air, will not give place to the re-established ancient prejudice.

It seems, then, first, that Laura was born, lived, died, and was buried, not in Avignon, but in the country. The fountain of the Sorga, the thickets of Cabrières, may resume their pretensions, and the exploded *de la Beatie* again be heard with complacency. The hypothesis of the Abbé had no stronger prop than the parchment sonnet and medal found on the skeleton of the wife of Hugo de Sade, and the manuscript note to the Virgil of Petrarch, now in the Ambrosian library. If these proofs were both incontestable,

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[1] "Alla fè di Dio, Signori Veneziani, non haverete mai pace dal Signore di Padova, nè dal nostro commune di Genova, se primieramente non mettemo le brigle à questi vostri cavalli sfrenati, che sono su la rena del vostro Evangelista S. Marco. Imbrenelli che gli haremo, vi faremo stare in buona pace. E questa è la intentione nostra, e del nostro commune. Questi miei fratelli Genovesi che havete menati con voi per donarci, non li voglio; rimenateli in dietro, perchè io intendo da qui a pochi giorni venirgli a riscuoter dalla vostra prigioni, e loro a gli altri."

[2] "Cronica della Guerra di Chioza," etc. Script. Rer. Italic. tom. xv. pp. 699 to 804.

[3] "Nonnullorum è nobilitate immensum aunt opes, adeo ut vix antiquari possint: id quod tribus è rebus oritur, parsimonia, commercio, atque iis emolumentis, quæ è repub. percipiunt, quæ hanc ob causam diuturna fore creditur." See De Principatibus Italiæ, Tractatus, edit. 1631.

[4] See an Historical and Critical Essay on the Life and Character of Petrarch; and a Dissertation on an Historical Hypothesis of the Abbé de Sade: the first appeared about the year 17 4; the other is inserted in the fourth volume of the Transactions of the Royal Society of Edinburgh, and both have been incorporated into a work, published, under the first title, by Ballantyne, in 1810.

[5] Mémoires pour la vie de Pétrarque.

[6] Life of Beattie, by Sir W. Forbes, vol. ii. p. 408.

[7] Mr. Gibbon called his Memoirs "a labour of love" (see Decline and Fall, chap. lxx. note 4.), and followed him with confidence and delight. The compiler of a very voluminous work must take much criticism upon trust. Mr. Gibbon has done so, though not as readily as some other authors.

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the poetry was written, the medal composed, cast, and deposited within the space of twelve hours: and these deliberate duties were performed round the carcass of one who died of the plague, and was hurried to the grave on the day of her death. These documents, therefore, are too decisive: they prove not the fact, but the forgery. Either the sonnet or the Virgilian note must be a falsification. The Abbé cites both as incontestably true; the consequent deduction is inevitable—they are both evidently false.[1]

Secondly, Laura was never married, and was a haughty virgin rather than that *tender and prudent* wife who honoured Avignon by making that town the theatre of an honest French passion, and played-off her one and twenty years her *little machinery* of alternate favours and refusals[2] upon the first poet of the age. It was, indeed, rather too unfair that a female should be made responsible for eleven children upon the faith of a misinterpreted abbreviation, and the decision of a librarian.[3] It is, however, satisfactory to think that the love of Petrarch was not platonic. The happiness which he prayed to possess but once and for a moment was surely not of the mind,[4] and something so very real as a marriage project, with one who has been idly called a shadow nymph, may be, perhaps, detected in at least six places of his own sonnets.[5] The love of Petrarch was neither platonic nor poetical; and if in one passage of his works he calls it "amore veementissimo ma unico ed onesto," he confesses, in a letter to a friend, that it was guilty and perverse, that it absorbed him quite, and mastered his heart.[6]

In this case, however, he was perhaps alarmed for the culpability of his wishes; for the Abbé de Sade himself, who certainly would not have been scrupulously delicate if he could have proved his descent from Petrarch as well as Laura, is forced into a stout défence of his virtuous grandmother. As far as relates to the poet, we have no security for the innocence, except perhaps in the constancy of his pursuit. He assures us in his epistle to posterity, that, when arrived at his fortieth year, he not only had in horror, but had lost all recollection and image of any "irregularity."[7] But the birth of his natural daughter cannot be assigned earlier than his thirty-ninth year; and either the memory or the morality of the poet must have failed him, when he forgot or was guilty of this *slip*.[8] The weakest argument for the purity of this love has been drawn from the permanence of its effects, which survived the object of his passion. The reflection of M. de la Bastie, that virtue alone is capable of making impressions which death cannot efface, is one of those which every body applauds, and every body finds not to be true, the moment he examines his own breast or the records of human feeling.[9] Such apophthegms can do nothing for Petrarch or for the cause of morality, except with the very weak and the very young. He that has made even a little progress beyond ignorance and pupillage cannot be edified with any thing but truth. What is called vindicating the honour of an individual or a nation, is the most futile, tedious, and uninstructive of all writing; although it will always meet with more applause than that sober criticism which is attributed to the malicious desire of reducing a great man to the common standard of humanity. It is, after all, not unlikely that one historian was right in retaining his favourite hypothetic salvo, which secures the author, although it scarcely saves the honour of the still unknown mistress of Petrarch.[10]

IX.

PETRARCH.

"They keep his dust in Arqua, where he died."
Stanza xxxi. line 1.

Petrarch retired to Arquà immediately on his return from the unsuccessful attempt to visit Urban V. at Rome, in the year 1370, and, with the exception of his celebrated visit to Venice in company with Francesco Novello da Carrara, he appears to have passed the four last years of his life between that charming solitude and Padua. For four months previous to his death he was in a state of continual languor, and in the morning of July the 19th, in the year 1374, was found dead in his library chair with his head resting upon a book. The chair is still shown amongst the precious relics of Arquà, which, from the uninterrupted veneration that has been attached to every thing relative to this great man from the moment of his death to the present hour, have, it may be hoped, a better chance of authenticity than the Shakspearian memorials of Stratford-upon-Avon.

Arquà (for the last syllable is accented in pronunciation, although the analogy of the English language has been observed in the verse) is twelve miles from Padua, and about three miles on the right of the high road to Rovigo, in the bosom of the Euganean hills. After a walk of twenty minutes across a flat well-wooded meadow, you come to a little blue lake, clear but fathomless, and to the foot of a succession of acclivities and hills, clothed with vineyards and orchards, rich with fir and pomegranate trees, and every sunny fruit shrub. From the banks of the lake the road winds into the hills, and the church of Arquà is soon seen between a cleft where two ridges slope towards each other, and nearly enclose the village. The houses are scattered at intervals on the steep sides of these summits; and that of the poet is on the edge of a little knoll overlooking two descents, and commanding a view, not only of the glowing gardens in the dales immediately beneath, but of the wide plains, above whose low woods of mulberry and willow, thickened into a dark mass by festoons of vines, tall single cypresses, and the spires of towns, are seen in the distance, which stretches to the mouths of the Po and the shores of the Adriatic. The climate of these volcanic hills is warmer, and the vintage begins a week sooner than in the plains of Padua. Petrarch is laid, for he cannot be said to be buried, in a sarcophagus of red marble, raised on four pilasters on an elevated base, and preserved from an association with meaner tombs. It stands conspicuously alone, but will be soon overshadowed by four lately planted laurels. Petrarch's Fountain, for here every thing is Petrarch's, springs and expands itself beneath an artificial arch, a little below the church, and abounds plentifully, in the driest season, with that soft water which was the ancient wealth of the Euganean hills. It would be more attractive, were it not, in some seasons, beset with hornets and wasps. No other coincidence could assimilate the tombs of Petrarch and Archilochus. The revolutions of centuries have spared these sequestered valleys, and the only violence which has been offered to the ashes of Petrarch was prompted, not by hate, but veneration. An attempt was made to rob the sarcophagus of its treasure, and one of the arms was stolen by a Florentine through a rent which is still visible. The injury is not forgotten, but has served to identify the poet

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[1] The sonnet had before awakened the suspicions of Mr. Horace Walpole. See his letter to Warton in 1763.

[2] "Par ce petit manege, cette alternative de faveurs et de rigueurs bien ménagée, une femme tendre et sage amusa, pendant vingt et un ans, le plus grand poète de son siècle, sans faire la moindre brèche à son honneur." Mém. pour la vie de Petrarque, Preface aux Français. The Italian editor of the London edition of Petrarch, who has translated Lord Woodhouselee, renders the "femme tendre et sage," "raffinata civetta," Riflessioni intorno a Madonna Laura, p. 234. vol. iii. ed. 1814.

[3] In a dialogue with St. Augustin, Petrarch has described Laura as having a body exhausted with repeated plabs. The old editors read and printed *pertarbationibus*; but M. Capperonier, librarian to the French king in 1792, who saw the MS. in the Paris library, made an attestation that "on lit et qu'on doit lire, partubus exhaustum." De Sade joined the names of Messrs. Boudot and Bejot with M. Capperonier, and in the whole discussion on this *plabs*, showed himself a downright literary rogue. See Riflessioni, etc. p. 267. Thomas Aquinas is called in to settle whether Petrarch's mistress was a *chaste* maid or a *continent* wife.

[4] "Pigmalion, quando lodarti del
Ball' imagine sua, se mille volte
N' avesti quel ch' l' sol una volta."
Sonetto 58. *Quando giunge a Simon l' alto concetto.* *La Rime*, etc. par. i. p. 480, edit. Ven. 1756.

[5] See Riflessioni, etc. p. 291.

[6] "Quella rea e perversa passione che solo tutto mi occupava e mi regnava nel cuore."

[7] "Azion disonesta" are his words.

[8] "A questa confessione così sincera diede forse occasione una nuova colpa ch' ei fece." Tiraboschi, Storia, etc. tom. v. lib. iv. par. ii. p. 402.

[9] "Il n'y a que la vertu seule qui soit capable de faire des impressions que la mort n'efface pas." M. de Bimard, baron de la Bastie, in the Mémoires de l'Académie des Inscriptions et Belles-Lettres for 1748 and 1751. See also Riflessioni, etc. p. 295.

[10] "And if the virtue or prudence of Laura was inexorable, he enjoyed, and might boast of enjoying, the nymph of poetry." Decline and Fall, chap. lxx. p. 327. vol. xii. 8vo. Perhaps the *if* is here meant for *although*.

with the country where he was born, but where he would not live. A peasant boy of Arquà being asked who Petrarch was, replied, "that the people of the parsonage knew all about him, but that he only knew that he was a Florentine."

Mr. Forsyth[1] was not quite correct in saying that Petrarch never returned to Tuscany after he had once quitted it when a boy. It appears he did pass though Florence on his way from Parma to Rome, and on his return in the year 1350, and remained there long enough to form some acquaintance with its most distinguished inhabitants. A Florentine gentleman, ashamed of the aversion of the poet for his native country, was eager to point out this trivial error in our accomplished traveller, whom he knew and respected for an extraordinary capacity, extensive erudition, and refined taste, joined to that engaging simplicity of manners which has been so frequently recognised as the surest, though it is certainly not an indispensable, trait of superior genius.

Every footstep of Laura's lover has been anxiously traced and recorded. The house in which he lodged is shown in Venice. The inhabitants of Arezzo, in order to decide the ancient controversy between their city and the neighbouring Ancisa, where Petrarch was carried when seven months old, and remained until his seventh year, have designated by a long inscription the spot where their great fellow-citizen was born. A tablet has been raised in him at Parma, in the chapel of St. Agatha, at the cathedral,[2] because he was archdeacon of that society, and was only snatched from his intended sepulture in their church by a *foreign* death. Another tablet, with a bust, has been erected to him at Pavia, on account of his having passed the autumn of 1368 in that city, with his son-in-law Brossano. The political condition which has for ages precluded the Italians from the criticism of the living, has concentrated their attention to the illustration of the dead.

X.

TASSO.

"In face of all his foes, the Cruscan quire;
And Boileau, whose rash envy," etc.
Stanza xxxviii. lines 6 and 7.

Perhaps the couplet in which Boileau depreciates Tasso may serve as well as any other specimen to justify the opinion given of the harmony of French verse:—

"A Malherbe, à Racan, préférer Théophile,
Et le clinquant du Tasse à l'or de Virgile.
Sat. ix. vers 176.

The biographer Serassi,[3] out of tenderness to the reputation either of the Italian or the French poet, is eager to observe that the satirist recanted or explained away this censure, and subsequently allowed the author of the Jerusalem to be a "genius, sublime, vast, and happily born for the higher flights of poetry." To this we will add, that the recantation is far from satisfactory, when we examine the whole anecdote as reported by Olivet.[4] The sentence pronounced against him by Bouhours[5] is recorded only to the confusion of the critic, whose *palinodia* the Italian makes no effort to discover, and would not, perhaps, accept. As to the opposition which the Jerusalem encountered from the Cruscan academy, who degraded Tasso from all competition with Ariosto, below Bojardo and Pulci, the disgrace of such opposition must also in some measure be laid to the charge of Alfonso, and the court of Ferrara. For Leonard Salviati, the principal and nearly the sole origin of this attack, was, there can be no doubt,[6] influenced by a hope to acquire the favour of the House of Este: an object which he thought attainable by exalting the reputation of a native poet at the expense of a rival, then a *prisoner of state*. The hopes and efforts of Salviati must serve to show the contemporary opinion as to the nature of the poet's imprisonment, and will fill up the measure of our indignation at the tyrant jailer.[7] In fact, the antagonist of Tasso was not disappointed in the reception given to his criticism; he was called to the court of Ferrara, where, having endeavoured to heighten his claims to favour, by panegyrics on the family of his sovereign,[8] he was in turn abandoned, and expired in neglected poverty. The opposition of the Cruscans was brought to a close in six years after the commencement of the controversy; and if the academy owed its first renown to having almost opened with such a paradox,[9] it is probable that, on the other hand, the care of his reputation alleviated rather than aggravated the imprisonment of the injured poet. The defence of his father and of himself, for both were involved in the censure of Salviati, found employment for many of his solitary hours, and the captive could have been but little embarrassed to reply to accusations, where, amongst other delinquencies, he was charged with invidiously omitting, in his comparison between France and Italy, to make any mention of the cupola of St. Maria del Fiore at Florence.[10] The late biographer of Ariosto seems as if willing to renew the controversy by doubting the interpretation of Tasso's self-estimation[11] related in Serassi's life of the poet. But Tiraboschi had before laid that rivalry at rest,[12] by showing, that between Ariosto and Tasso it is not a question of comparison, but of preference.

XI.

ARIOSTO.

"The lightning rent from Ariosto's bust
The iron crown of laurel a mimick'd leaves."
Stanza xii. lines 1 and 2.

Before the remains of Ariosto were removed from the Benedictine church to the library of Ferrara, his bust, which surmounted the tomb, was struck by lightning, and a crown of iron laurels melted away. The event has been recorded by a writer of the last century.[13] The transfer of these sacred ashes, on the 6th of June, 1801, was one of the most brilliant spectacles of the short-

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[1] Remarks, etc. on Italy, p. 65, note, 2d edit.

[2] D. O. M.
Francisco Petrarchæ
Parmensi Archidiacono.
Parentibus praeclaris genere pernobilibus
Ethicos Christianæ scriptori eximio
Romanæ linguæ restitutori
Etruscæ principi
Africæ ob carmen hic in urbe peractam regibus accito
B. F. Q. S. laurea donato.
Tanti viri
Juvenilium juvenis senilium senex
Studiosissimus
Comes Nicolaus Canonicus Cicognarus
Marmoreum proximo ara excitata,
Ibique condito
Divæ Januariæ cruento corpore
H. M. F.
Sufficiunt
Sed infra maritum Francisci sepulchro
Summa hac in aede afferri mandantis
Si Parmæ decumberet
Extera morte non nobis erepti.

[3] La Vita del Tasso, lib. iii. p. 234. tom. ii. edit. Bergamo, 1790.

[4] Histoire de l'Académie française depuis 1652 jusqu'à 1700, par l'abbé d'Olivet, p. 181, edit. Amsterdam, 1730. "Mais, ensuite, venant à l'usage qu'il a fait de ses talens, j'aurais montré que le bon sens n'est pas toujours ce qui domine chez lui," p. 182. Boileau said, he had not changed his opinion. "Je ne si si peu changé, dit-il," etc., p. 184.

[5] La manière de bien penser dans les ouvrages de l'esprit, sec. dial. p. 89, edit. 1692. Philanthes is for Tasso, and says in the outset, "de tous les beaux esprits que l'Italie a portés, le Tasse est peut-être celui qui pense le plus noblement." But Bouhours seems to speak in Eudoxus, who closes with the absurd comparison: "Faites valoir le Tasse tant qu'il vous plaira, je m'en tiens pour moi à Virgile," etc. Ibid. p. 102.

[6] La Vita, etc. lib. iii. p. 95. tom. ii. The English reader may see an account of the opposition of the Crusca to Tasso, in Dr. Black, Life, etc. chap. xvii. vol. ii.

[7] For further, and, it is hoped, decisive proof, that Tasso was neither more nor less than a *prisoner of state*, the reader is referred to "Historical Illustrations of the IVth Canto of Childe Harold," p. 8, and following.

[8] Orazioni funebri... delle lodi di Don Luigi, Cardinal d'Este... delle lodi di Donno Alfonso d'Este. See La Vita, lib. iii. p. 447.

[9] It was founded in 1582, and the Cruscan answer to Pellegrino's *Corallo*, or epica poesia, was published in 1584.

[10] "Conuto potè sempre in lui il veleno della sua pessima volontà contro alla nazion Fiorentina." La Vita, lib. iii. pp. 90, 98. tom. ii.

[11] La Vita di M. L. Ariosto, scritta dall' Abate Girolamo Baruffaldi Giuniore, etc., Ferrara, 1807, lib. iii. p. 202. See "Historical Illustrations," etc. page 26.

[12] Storia della Lett. etc. lib. iii. tom. vii. par. iii. p. 1220. sect. 4.

[13] "Mi raccontarono que' monaci, ch' essendo caduto un fulmine nelle loro chiese schiantò esso dalle tempie la corona di lauro a quell' immortale

lived Italian Republic; and to consecrate the memory of the ceremony, the once famous fallen *Intrepidi* were revived and reformed into the Ariostean academy. The large public place through which the procession paraded was then for the first time called Ariosto Square. The author of the Orlando is jealously claimed as the Homer, not of Italy, but Ferrara.[1] The mother of Ariosto was of Reggio, and the house in which he was born is carefully distinguished by a tablet with these words: "Qui naeque Ludovico Ariosto il giorno 8. di Settembre dell' anno 1474." But the Ferrarese make light of the accident by which their poet was born abroad, and claim him exclusively for their own. They possess his bones, they show his arm-chair, and his inkstand, and his autographs.

". . . . . Hic illius arma,
Hic currus fuit. . . . . ."

The house where he lived, the room where he died, are designated by his own replaced memorial,[2] and by a recent inscription. The Ferrarese are more jealous of their claims since the animosity of Denina, arising from a cause which their apologists mysteriously hint is not unknown to them, ventured to degrade their soil and climate to a Bœotian incapacity for all spiritual productions. A quarto volume has been called forth by the detraction, and this supplement to Barotti's Memoirs of the illustrious Ferrarese has been considered a triumphant reply to the "Quadro Storico Statistico dell' Alta Italia."

XII.

ANCIENT SUPERSTITIONS RESPECTING LIGHTNING.

"For the true laurel-wreath which Glory weaves
Is all the free no bolt of thunder cleaves."
Stanza xii. lines 4 and 5.

The eagle, the sea calf, the laurel,[3] and the white vine,[4] were amongst the most approved preservatives against lightning: Jupiter chose the first, Augustus Cæsar the second,[5] and Tiberius never failed to wear a wreath of the third when the sky threatened a thunder-storm.[6] These superstitions may be received without a sneer in a country where the magical properties of the hazel twig have not lost all their credit; and perhaps the reader may not be much surprised to find that a commentator on Suetonius has taken upon himself gravely to disprove the imputed virtues of the crown of Tiberius, by mentioning that a few years before he wrote a laurel was actually struck by lightning at Rome.[7]

XIII.

"Know, that the lightning sanctifies below."
Stanza xii. line 6.

The Curtian lake and the Ruminal fig-tree in the Forum, having been touched by lightning, were held sacred, and the memory of the accident was preserved by a *puteal*, or altar resembling the mouth of a well, with a little chapel covering the cavity supposed to be made by the thunderbolt. Bodies scathed and persons struck dead were thought to be incorruptible;[8] and a stroke not fatal conferred perpetual dignity upon the man so distinguished by heaven.[9]

Those killed by lightning were wrapped in a white garment, and buried where they fell. The superstition was not confined to the worshippers of Jupiter: the Lombards believed in the omens furnished by lightning; and a Christian priest confesses that, by a diabolical skill in interpreting thunder, a seer foretold to Agilulf, duke of Turin, an event which came to pass, and gave him a queen and a crown.[10] There was, however, something equivocal in this sign, which the ancient inhabitants of Rome did not always consider propitious; and as the fears are likely to last longer than the consolations of superstition, it is not strange that the Romans of the age of Leo X. should have been so much terrified at some misinterpreted storms as to require the exhortations of a scholar, who arrayed all the learning on thunder and lightning to prove the omen favourable; beginning with the flash which struck the walls of Velitræ, and including that which played upon a gate at Florence, and foretold the pontificate of one of its citizens.[11]

XIV.

THE VENUS OF MEDICIS.

"There, too, the goddess loves in stone."
Stanza xlix. line 1.

The view of the Venus of Medicis instantly suggests the lines in the *Seasons*, and the comparison of the object with the description proves not only the correctness of the portrait, but the peculiar turn of thought, and, if the term may be used, the sexual imagination of the descriptive poet. The same conclusion may be deduced from another hint in the same episode of Musidora; for Thomson's notion of the privileges of favoured love must have been either very primitive, or rather deficient in delicacy, when he made his grateful nymph inform her discreet Damon that in some happier moment he might perhaps be the companion of her bath:—

"The time may come you need not fly."

The reader will recollect the anecdote told in the Life of Dr. Johnson. We will not leave the Florentine gallery without a word on the *Wrestler*. It seems strange that the character of that disputed statue should not be entirely decided, at least in the mind of any one who has seen a sarcophagus in the vestibule of the Basilica of St. Paul without the walls, at Rome, where the whole group of the fable of Marsyas is seen in tolerable preservation; and the Scythian slave whetting the knife is represented exactly in the same position as this celebrated masterpiece. The slave is not naked; but it is easier to get rid of this difficulty than to suppose the knife in the hand of the Florentine statue an instrument for shaving, which it must be, if, as Lanzi supposes, the man is no other than the barber of Julius Cæsar. Winkelmann, illustrating a bas-relief of the same subject, follows the opinion of Leonard Agostini, and his authority might have been thought conclusive, even if the resemblance did not strike the most careless observer.[12] Amongst the bronzes of the same princely collection is still to be seen the inscribed tablet copied and commented upon by Mr. Gibbon.[13] Our historian found some difficulties, but did not desist from his illustration: he might be vexed to hear that his criticism has been thrown away on an inscription now generally recognised to be a forgery.

XV.

MADAME DE STAEL.

"In Santa Croce's holy precincts lie."
Stanza liv. line 1.

This name will recall the memory, not only of those whose tombs have raised the Santa Croce into the centre of pilgrimage, the Mecca of Italy, but of her whose eloquence was poured over the

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poeta." Op. di Gianconi, vol. iii. p. 470, ed. Milano, 1802; lettera al Signor Guido Savini Arcidiacritico, sull' indole di un fulmine caduto fu Oreada l'anno 1750.

[1] "Appassionata ammiratore ed invitto apologista dell' *Omero Ferrarese*." The title was first given by Tasso, and is quoted in the confusion of the *Tassoni*, lib. iii. pp. 262, 265. La Vita di M. L. Ariosto, etc.

[2] "Parva sed apta mihi, sed nulli obnoxia, sed non
Sordida, parta meo sed tamen ære domus."

Aquila, vitulus martius, et laurus, fulmine non feriuntur. Plin. Nat. Hist. lib. ii. cap. 55

[3] Columella, lib. 3.

[4] Suston. in Vit. August. cap. xc.

[5] Ibid. in Vit. Tiberii, cap. lxix.

[6] Note 2, p. 409, edit. Lugd. Bat. 1667.

[7] Vid. J. C. Bullenger, de Terræ Motu et Fulmineib. lib. v. cap. xi.

[8] Οὐδὲν κεραυνωθεὶς ἄτιμος ἐστι, δῶν καὶ ὡς θεὸς τιμᾶται. Plut. Sympos. vid. J. C. Bulleng. ut sup.

[9] Pauli Diaconi de Gestis Langobard. lib. iii. cap. xiv. fo. 45, edit. Taurin 1527.

[10] J. P. Valeriani de fulminum significationibus declamatio, ap. Grev. Antiq. Rom. tom. v. p. 503. The declamation is addressed to Julian of Medicis.

[11] See Montfaucon, Ant. Ined. par. i. cap. xxi. n. xiii. p. 50; and Storia delle Arti, etc. lib. xi. cap. i. tom. ii. p. 314, note n.

[12] Nomina gentesque antiquæ Italiæ, p. 204, edit. oct.

illustrious ashes, and whose voice is now as mute as those she sung. CORINNA is no more; and with her should expire the fear, the flattery, and the envy, which threw too dazzling or too dark a cloud round the march of genius, and forbade the steady gaze of disinterested criticism. We have her picture embellished or distorted, as friendship or detraction has held the pencil: the impartial portrait was hardly to be expected from a contemporary. The immediate voice of her survivors will, it is probable, be far from affording a just estimate of her singular capacity. The gallantry, the love of wonder, and the hope of associated fame, which blunted the edge of censure, must cease to exist.—The dead have no sex; they can surprise by no new miracles; they can confer no privilege: Corinna has ceased to be a woman—she is only an author: and it may be foreseen that many will repay themselves for former complaisance, by a severity to which the extravagance of previous praises may perhaps give the colour of truth. The latest posterity, for to the latest posterity they will assuredly descend, will have to pronounce upon her various productions; and the longer the vista through which they are seen, the more accurately minute will be the object, the more certain the justice, of the decision. She will enter into that existence in which the great writers of all ages and nations are, as it were, associated in a world of their own, and, from that superior sphere, shed their eternal influence for the control and consolation of mankind. But the individual will gradually disappear as the author is more distinctly seen: some one, therefore, of all those whom the charms of involuntary wit, and of easy hospitality, attracted within the friendly circles of Coppet, should rescue from oblivion those virtues which, although they are said to love the shade, are, in fact, more frequently chilled than excited by the domestic cares of private life. Some one should be found to portray the unaffected graces with which she adorned those dearer relationships, the performance of whose duties is rather discovered amongst the interior secrets, than seen in the outward management, of family intercourse: and which, indeed, it requires the delicacy of genuine affection to qualify for the eye of an indifferent spectator. Some one should be found, not to celebrate, but to describe, the amiable mistress of an open mansion, the centre of a society, ever varied, and always pleased, the creator of which, divested of the ambition and the arts of public rivalry, shone forth only to give fresh animation to those around her. The mother tenderly affectionate and tenderly beloved, the friend unboundedly generous, but still esteemed, the charitable patroness of all distress, cannot be forgotten by those whom she cherished, and protected, and fed. Her loss will be mourned the most where she was known the best; and, to the sorrows of very many friends, and more dependants, may be offered the disinterested regret of a stranger, who, amidst the sublimer scenes of the Leman lake, received his chief satisfaction from contemplating the engaging qualities of the incomparable Corinna.

XVI.

ALFIERI.

"Here repose
Angelo's, Alfieri's bones."

Stanza lv. lines 6 and 7.

Alfieri is the great name of this age. The Italians, without waiting for the hundred years, consider him as "a poet good in law."—His memory is the more dear to them because he is the bard of freedom; and because, as such, his tragedies can receive no countenance from any of their sovereigns. They are but very seldom, and but very few of them, allowed to be acted. It was observed by Cicero, that nowhere were the true opinions and feelings of the Romans so clearly shown as at the theatre.[1] In the autumn of 1816, a celebrated improvvisatore exhibited his talents at the Opera-house of Milan. The reading of the theses handed in for the subjects of his poetry was received by a very numerous audience, for the most part in silence, or with laughter; but when the assistant, unfolding one of the papers, exclaimed, *The apotheosis of Victor Alfieri*, the whole theatre burst into a shout; and the applause was continued for some moments. The lot did not fall on Alfieri; and the Signor Sgricci had to pour forth his extemporary common-places on the bombardment of Algiers. The choice, indeed, is not left to accident quite so much as might be thought from a first view of the ceremony; and the police not only takes care to look at the papers beforehand, but, in case of any prudential afterthought, steps in to correct the blindness of chance. The proposal for deifying Alfieri was received with immediate enthusiasm, the rather because it was conjectured there would be no opportunity of carrying it into effect.

XVII.

MACHIAVELLI.

"Here Machiavelli's earth return'd to whence it rose."

Stanza lv. line 9.

The affectation of simplicity in sepulchral inscriptions, which so often leaves us uncertain whether the structure before us is an actual depository, or a cenotaph, or a simple memorial not of death but life, has given to the tomb of Machiavelli no information as to the place or time of the birth or death, the age or parentage, of the historian.

TANTO NOMINI NULLUM PAR ELOGIUM
NICOLAUS MACHIAVELLI

There seems at least no reason why the name should not have been put above the sentence which alludes to it.

It will readily be imagined that the prejudices which have passed the name of Machiavelli into an epithet proverbial of iniquity exist no longer at Florence. His memory was persecuted, as his life had been, for an attachment to liberty incompatible with the new system of despotism, which succeeded the fall of the free governments of Italy. He was put to the torture for being a "libertine," that is, for wishing to restore the republic of Florence; and such are the undying efforts of those who are interested in the perversion not only of the nature of actions, but the meaning of words, that what was once *patriotism*, has by degrees come to signify *debauch*. We have ourselves outlived the old meaning of "liberality," which is now another word for treason in one country and for infatuation in all. It seems to have been a strange mistake to accuse the author of "The Prince," as being a pander to tyranny; and to think that the Inquisition would condemn his work for such a delinquency. The fact is, that Machiavelli, as is usual with those against whom no crime can be proved, was suspected of and charged with atheism; and the first and last most violent opposers of "The Prince" were both Jesuits, one of whom persuaded the Inquisition, "benchè fosse tardo," to prohibit the treatise, and the other qualified the secretary of the Florentine republic as no better than a fool. The father Possevin was proved never to have read the book, and the father Lucchesini not to have understood it. It is clear, however, that such critics must have objected not to the slavery of the doctrines, but to the supposed tendency of a lesson which shows how distinct are the interests of a monarch from the happiness of mankind. The Jesuits are re-established in Italy, and the last chapter of "The Prince" may again call forth a particular refutation from those who are employed once more in moulding the minds of the rising generation, so as to receive the impressions of despotism. The chapter bears for title, "Esortazione a liberare la Italia dai Barbari," and concludes with a *libertine* excitement to the future redemption of Italy. "Non si deve adunque lasciar passare questa occasione, acciocchè la Italia vegga dopo tanto tempo apparire un suo redentore. Nè posso esprimere con qual amore ei fosse ricevuto in tutte quelle provincie, che hanno patito per queste illuvioni esterne, con qual sete di vendetta, con che ostinata fede, con che lacrime. Quali porte se li serrerebbono? Quali popoli li neghe-

[1] The free expression of their honest sentiments survived their liberties. Titius, the friend of Antony, presented them with games in the theatre of Pompey. They did not suffer the brilliancy of the spectacle to efface from their memory that the man who furnished them with the entertainment had murdered the son of Pompey: they drove him from the theatre with curses. The moral sense of a populace, spontaneously expressed, is never wrong. Even the soldiers of the triumvirs joined in the execration of the citizens, by shouting round the chariots of Lepidus and Plancus, who had proscribed their brothers, *De Germanis non de Gallis duo triumphant Consules*; a saying worth a record, were it nothing but a good pun. [C. Vell. Paterculi Hist. lib. ii. cap. lxxix. p. 78. edit. Elzevir, 1639. Ibid. lib. ii. cap. lxxvii.]

rebbono la obbedienza? Quale Italiano li negherebbe l'ossequio? AD OGNUNO PUZZA QUESTO BARBARO DOMINIO." [4]

XVIII.

DANTE.

"Ungrateful Florence! Dante sleeps afar."
Stanza lvii. line 1.

Dante was born in Florence, in the year 1261. He fought in two battles, was fourteen times ambassador, and once prior of the republic. When the party of Charles of Anjou triumphed over the Bianchi, he was absent on an embassy to Pope Boniface VIII., and was condemned to two years' banishment, and to a fine of 8000 lire; on the non-payment of which he was further punished by the sequestration of all his property. The republic, however, was not content with this satisfaction, for in 1772 was discovered in the archives at Florence a sentence in which Dante is the eleventh of a list of fifteen condemned in 1302 to be burnt alive; *Talis perveniens igne comburatur sic quod moriatur.* The pretext for this judgment was a proof of unfair barter, extortions, and illicit gains. *Baracteriarum iniquarum, extorsionum, et illicitorum lucrorum,* [5] and with such an accusation it is not strange that Dante should have always protested his innocence, and the injustice of his fellow-citizens. His appeal to Florence was accompanied by another to the Emperor Henry; and the death of that sovereign in 1313 was the signal for a sentence of irrevocable banishment. He had before lingered near Tuscany with hopes of recall; then travelled into the north of Italy, where Verona had to boast of his longest residence; and he finally settled at Ravenna, which was his ordinary but not constant abode until his death. The refusal of the Venetians to grant him a public audience, on the part of Guido Novello da Polenta, his protector, is said to have been the principal cause of this event, which happened in 1321. He was buried ("in sacra minorum aede") at Ravenna, in a handsome tomb, which was erected by Guido, restored by Bernardo Bembo in 1483, prætor for that republic which had refused to hear him, again restored by Cardinal Corsi, in 1692, and replaced by a more magnificent sepulchre, constructed in 1780 at the expense of the Cardinal Luigi Valenti Gonzaga. The offence or misfortune of Dante was an attachment to a defeated party, and, as his least favourable biographers allege against him, too great a freedom of speech and haughtiness of manner. But the next age paid honours almost divine to the exile. The Florentines, having in vain and frequently attempted to recover his body, crowned his image in a church, [3] and his picture is still one of the idols of their cathedral. They struck medals, they raised statues to him. The cities of Italy, not being able to dispute about his own birth, contended for that of his great poem, and the Florentines thought it for their honour to prove that he had finished the seventh Canto before they drove him from his native city. Fifty-one years after his death, they endowed a professorial chair for the expounding of his verses, and Boccaccio was appointed to this patriotic employment. The example was imitated by Bologna and Pisa, and the commentators, if they performed but little service to literature, augmented the veneration which beheld a sacred or moral allegory in all the images of his mystic muse. His birth and his infancy were discovered to have been distinguished above those of ordinary men: the author of the Decameron, his earliest biographer, relates that his mother was warned in a dream of the importance of her pregnancy: and it was found, by others, that at ten years of age he had manifested his precocious passion for that wisdom or theology, which, under the name of Beatrice, had been mistaken for a substantial mistress. When the Divine Comedy had been recognised as a mere mortal production, and at the distance of two centuries, when criticism and competition had sobered the judgment of the Italians, Dante was seriously declared superior to Homer; [4] and though the preference appeared to some casuists "an heretical blasphemy worthy of the flames," the contest was vigorously maintained for nearly fifty years. In later times it was made a question which of the Lords of Verona could boast of having patronised him, [5] and the jealous scepticism of one writer would not allow Ravenna the undoubted possession of his bones. Even the critical Tiraboschi was inclined to believe that the poet had foreseen and foretold one of the discoveries of Galileo. —Like the great originals of other nations, his popularity has not always maintained the same level. The last age seemed inclined to undervalue him as a model and a study; and Bettinelli one day rebuked his pupil Monti, for poring over the harsh and obsolete extravagances of the Commedia. The present generation having recovered from the Gallic idolatries of Cesarotti, has returned to the ancient worship, and the *Danteggiare* of the northern Italians is thought even indiscreet by the more moderate Tuscans.

There is still much curious information relative to the life and writings of this great poet, which has not as yet been collected even by the Italians; but the celebrated Ugo Foscolo meditates to supply this defect, and it is not to be regretted that this national work has been reserved for one so devoted to his country and the cause of truth.

XIX.

TOMB OF THE SCIPIOS.

"Like Scipio, buried by the upbraiding shore;
Thy factions, in their worse than civil war,
Proscribed," etc.
Stanza lvii. lines 2, 3 and 4.

The elder Scipio Africanus had a tomb, if he was not buried, at Liternum, whither he had retired to voluntary banishment. This tomb was near the sea-shore, and the story of an inscription upon it, *Ingrata Patria*, having given a name to a modern tower, is, if not true, an agreeable fiction. If he was not buried, he certainly lived there. [6]

In così angusta e solitaria villa
Era 'l grand' uomo che d' Africa s' appella
Perchè prima col ferro ei viva aprilla. [7]

Ingratitude is generally supposed the vice peculiar to republics; and it seems to be forgotten that for one instance of popular inconstancy, we have a hundred examples of the fall of courtly favourites. Besides, a people have often repented—a monarch seldom or never. Leaving apart many familiar proofs of this fact, a short story may show the difference between even an aristocracy and the multitude.

Vettor Pisani, having been defeated in 1354 at Portolongo, and many years afterwards in the more decisive action of Pola, by the Genoese, was recalled by the Venetian government, and thrown into chains. The Avvogadori proposed to behead him, but the supreme tribunal was content with the sentence of imprisonment. Whilst Pisani was suffering this unmerited disgrace, Chioza, in the vicinity of the capital, [8] was, by the assistance of the *Signor of Padua*, delivered into the hands of Pietro Doria. At the intelligence of that disaster, the great bell of St. Mark's tower tolled to arms, and the people and the soldiery of the galleys were summoned to the repulse of the approaching enemy; but they protested they would not move a step, unless Pisani were liberated and placed at their head. The great council was instantly assembled; the prisoner was called before them, and the Doge, Andrea Contarini, informed him of the demands of the people, and the necessities of the state, whose only hope of safety was reposed on his efforts, and who implored him to forget the indignities he had endured in her service. "I have submitted," replied the magnanimous republican, "I have submitted to your deliberations without complaint; I have supported patiently the pains of imprisonment, for they were inflicted at your command:

[4] Il Principe di Niccolò Machiavelli, etc. con le prefazione e le note storiche e politiche di M. Amelot de la Houssaye, e l' esame e confutazione dell' opera.... Cosmopoli, 1769.

[5] Storia della Lett. Ital. tom. v. lib. iii. par. 2., p. 446. Tiraboschi is incorrect: the dates of the three decrees against Dante are A. D. 1302, 1314 and 1318.

[3] So relates Ficino, but some think his coronation only an allegory. See Storia, etc. ut sup. p. 453.

[4] By Varchi, in his Ercolano. The controversy continued from 1570 to 1618. See Storia, etc. tom. vii. lib. iii. par. iii. p. 1280.

[5] Gio. Jacopo Biondi canonico di Verona. Serie di Aneddoti, n. 2. See Storia, etc. tom. v. lib. i. par. i. p. 24.

[6] Vitam Literni egit sine desiderio urbis. See T. Liv. Hist. lib. xxxviii. Livy reports that some said he was buried at Liternum, others at Rome. Ibid. cap. iv.

[7] Trionfo della Castità.

[8] See Note VI., p. 458.

this is no time to enquire whether I deserved them—the good of the republic may have seemed to require it, and that which the republic resolves is always resolved wisely. Behold me ready to lay down my life for the preservation of my country." Pisani was appointed generalissimo, and by his exertions, in conjunction with those of Carlo Zeno, the Venetians soon recovered the ascendency over their maritima rivals.

The Italian communities were no less unjust to their citizens than the Greek republics. Liberty, both with the one and the other, seems to have been a national, not an individual object; and, notwithstanding the boasted *equality before the laws*, which an ancient Greek writer[1] considered the great distinctive mark between his countrymen and the barbarians, the mutual rights of fellow-citizens seem never to have been the principal scope of the old democracies. The world may have not yet seen an essay by the author of the Italian Republics, in which the distinction between the liberty of former states, and the signification attached to that word by the happier constitution of England, is ingeniously developed. The Italians, however, when they had ceased to be free, still looked back with a sigh upon those times of turbulence, when every citizen might rise to a share of sovereign power, and have never been taught fully to appreciate the repose of a monarchy. Sperone Speroni, when Francis Maria II., Duke of Rovere, proposed the question, "which was preferable, the republic or the principality—the perfect and not durable, or the less perfect and not so liable to change," replied,[2] "that our happiness is to be measured by its quality, not by its duration; and that he preferred to live for one day like a man, than for a hundred years like a brute, a stock, or a stone." This was thought, and called, a *magnificent* answer, down to the last days of Italian servitude.

XX.

PETRARCH'S CROWN.

> "And the crown
> Which Petrarch's laureate brow supremely wore,
> Upon a far and foreign soil had grown."
>
> *Stanza lvii. lines 6, 7 and 8.*

The Florentines did not take the opportunity of Petrarch's short visit to their city in 1350 to revoke the decree which confiscated the property of his father, who had been banished shortly after the exile of Dante. His crown did not dazzle them; but when in the next year they were in want of his assistance in the formation of their university, they repented of their injustice, and Boccaccio was sent to Padua to entreat the laureate to conclude his wanderings in the bosom of his native country, where he might finish his *immortal Africa*, and enjoy, with his recovered possessions, the esteem of all classes of his fellow-citizens. They gave him the option of the book and the science he might condescend to expound; they called him the glory of his country, who was dear, and would be dearer to them; and they added, that if there was any thing unpleasing in their letter, he ought to return amongst them, were it only to correct their style.[3] Petrarch seemed at first to listen to the flattery and to the entreaties of his friend, but he did not return to Florence, and preferred a pilgrimage to the tomb of Laura and the shades of Vaucluse.

XXI.

BOCCACCIO.

> "Boccaccio in his parent earth bequeath'd
> His dust."
>
> *Stanza lviii lines, 1 and 2.*

Boccaccio was buried in the church of St. Michael and St. James, at Certaldo, a small town in the Valdelsa, which was by some supposed the place of his birth. There he passed the latter part of his life in a course of laborious study, which shortened his existence; and there might his ashes have been secure, if not of honour, at least of repose. But the "hyæna bigots" of Certaldo tore up the tombstone of Boccaccio, and ejected it from the holy precincts of St. Michael and St. James. The occasion, and, it may be hoped, the excuse of this ejectment was the making of a new floor for the church; but the fact is, that the tombstone was taken up and thrown aside at the bottom of the building. Ignorance may share the sin with bigotry. It would be painful to relate such an exception to the devotion of the Italians for their great names, could it not be accompanied by a trait more honourably conformable to the general character of the nation. The principal person of the district, the last branch of the house of Medicis, afforded that protection to the memory of the insulted dead which her best ancestors had dispensed upon all contemporary merit. The Marchioness Lenzoni rescued the tombstone of Boccaccio from the neglect in which it had some time lain, and found for it an honourable elevation in her own mansion. She has done more: the house in which the poet lived has been as little respected as his tomb, and is falling to ruin over the head of one indifferent to the name of its former tenant. It consists of two or three little chambers, and a low tower, on which Cosmo II. affixed an inscription. This house she has taken measures to purchase, and proposes to devote to it that care and consideration which are attached to the cradle and to the roof of genius.

This is not the place to undertake the defence of Boccaccio; but the man who exhausted his little patrimony in the acquirement of learning, who was amongst the first, if not the first, to allure the science and the poetry of Greece to the bosom of Italy;—who not only invented a new style, but founded, or certainly fixed, a new language; who, besides the esteem of every polite court of Italy, was thought worthy of employment by the predominant republic of his own country, and, what is more, of the friendship of Petrarch, who lived the life of a philosopher and a freeman, and who died in the pursuit of knowledge,—such a man might have found more consideration than he has met with from the priest of Certaldo, and from a late English traveller, who strikes off his portrait as an odious, contemptible, licentious writer, whose impure remains should be suffered to rot without a record.[4] That English traveller, unfortunately for those who have to deplore the loss of a very amiable person, is beyond all criticism; but the mortality which did not protect Boccaccio from Mr. Eustace, must not defend Mr. Eustace from the impartial judgment of his successors.—Death may canonise his virtues, not his errors, and it may be modestly pronounced that he transgressed, not only as an author, but as a man, when he evoked the shade of Boccaccio in company with that of Aretine, amidst the sepulchres of Santa Croce, merely to dismiss it with indignity. As far as respects

> "Il flagello de' principi,
> Il divin Pietro Aretino,"

it is of little import what censure is passed upon a coxcomb who owes his present existence to the above burlesque character given in him by the poet, whose amber has preserved many other grubs and worms; but to classify Boccaccio with such a person, and to excommunicate his very ashes, must of itself make us doubt of the qualification of the classical tourist for writing upon Italian, or, indeed, upon any other literature; for ignorance on one point may incapacitate an author merely for that particular topic, but subjection to a professional prejudice must render him an unsafe director on all occasions. Any perversion and injustice may be made what is vulgarly called "a case of conscience," and this poor excuse is all that can be offered for the priest of Certaldo, or the author of the Classical Tour. It would have answered the purpose to confine the censure to the novels of Boccaccio; and gratitude to that source which supplied the muse of Dryden with her last and most

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[1] The Greek boasted that he was ἰσονόμος. See the last chapter of the first book of Dionysius of Halicarnassus.

[2] "S' intorno alla *magnifica risposta*," etc. Serassi, Vita del Tasso, lib. III. p. 140, tom. II. edit. 2. Bergamo.

[3] "Accingiti inoltre, se ci è lecito ancor l' esortarti, a compire l' immortal tua Africa..... Se ti avviene d' incontrare nel nostro stile cosa che ti dispiaccia, ciò debb' essere un altro motivo ed esaudire i desiderj della tua patria." Storia della Lett. Ital. tom. v, par. I. lib. I. p. 76.

[4] Classical Tour, chap. ix. vol. II. p. 355, edit. 3d. "Of Boccaccio, the modern Petronius, we say nothing; the abuse of genius is more odious and more contemptible than its absence; and it imports little where the impure remains of a licentious author are consigned to their kindred dust. For the same reason the traveller may pass unnoticed the tomb of the malignant Aretine." This dubious phrase is hardly enough to save the tourist from the suspicion of another blunder respecting the burial-place of Aretine, whose tomb was in the church of St. Luke at Venice, and gave rise to the

harmonious numbers might, perhaps, have restricted that censure to the objectionable qualities of the hundred tales. At any rate the repentance of Boccaccio might have arrested his exhumation, and it should have been recollected and told, that in his old age he wrote a letter entreating his friend to discourage the reading of the Decameron, for the sake of modesty, and for the sake of the author, who would not have an apologist always at hand to state in his excuse that he wrote it when young, and at the command of his superiors.[1] It is neither the licentiousness of the writer, nor the evil propensities of the reader, which have given to the Decameron alone, of all the works of Boccaccio, a perpetual popularity. The establishment of a new and delightful dialect conferred an immortality on the works in which it was first fixed. The sonnets of Petrarch were, for the same reason, fated to survive his self-admired Africa, the "favourite of kings." The invariable traits of nature and feeling with which the novels, as well as the verses, abound, have doubtless been the chief source of the foreign celebrity of both authors; but Boccaccio, as a man, is no more to be estimated by that work, than Petrarch is to be regarded in no other light than as the lover of Laura. Even, however, had the father of the Tuscan prose been known only as the author of the Decameron, a considerate writer would have been cautious to pronounce a sentence irreconcilable with the unerring voice of many ages and nations. An irrevocable value has never been stamped upon any work solely recommended by impurity.

The true source of the outcry against Boccaccio, which began at a very early period, was the choice of his scandalous personages in the cloisters as well as the courts; but the princes only laughed at the gallant adventures so unjustly charged upon queen Theodelinda, whilst the priesthood cried shame upon the debauches drawn from the convent and the hermitage; and most probably for the opposite reason, namely, that the picture was faithful to the life. Two of the novels are allowed to be facts usefully turned into tales, to deride the canonisation of rogues and laymen. Ser Ciappelletto and Marcellinus are cited with applause even by the decree of Muratori.[2] The great Arnaud, as he is quoted in Bayle, states, that a new edition of the novels was proposed, of which the expurgation consisted in omitting the words "monk" and "nun," and tacking the immoralities to other names. The literary history of Italy particularises no such edition; but it was not long before the whole of Europe had but one opinion of the Decameron; and the absolution of the author seems to have been a point settled at least a hundred years ago: "On se ferait sifler si l'on prétendait convaincre Boccace de n'avoir pas été honnête homme, puisqu'il a fait le Décaméron." So said one of the best men, and perhaps the best critic, that ever lived—the very martyr to impartiality.[3] But as this information, that in the beginning of the last century one would have been hooted at for pretending that Boccaccio was not a good man, may seem to come from one of those enemies who are to be suspected, even when they make us a present of truth, a more acceptable contrast with the proscription of the body, soul, and muse of Boccaccio may be found in a few words from the virtuous, the patriotic contemporary, who thought one of the tales of this impure writer worthy a Latin version from his own pen. "I have remarked elsewhere," says Petrarch, writing to Boccaccio, "that the book itself has been worried by certain dogs, but stoutly defended by your staff and voice. Nor was I astonished, for I have had proof of the vigour of your mind, and I know you have fallen on that unaccommodating incapable race of mortals, who, whatever they either like not, or know not, or cannot do, are sure to reprehend in others; and on those occasions only put on a show of learning and eloquence, but otherwise are entirely dumb."[4]

It is satisfactory to find that all the priesthood do not resemble those of Certaldo, and that one of them who did not possess the bones of Boccaccio would not lose the opportunity of raising a cenotaph to his memory. Bevius, canon of Padua, at the beginning of the sixteenth century, erected at Arquà, opposite to the tomb of the Laureate, a tablet, in which he associated Boccaccio to the equal honours of Dante and of Petrarch.

XXII.

THE MEDICI.

> "What is her pyramid of precious stones?"
>
> *Stanza ix. line 1.*

Our veneration for the Medici begins with Cosmo, and expires with his grandson; that stream is pure only at the source; and it is in search of some memorial of the virtuous republicans of the family that we visit the church of St. Lorenzo at Florence. The tawdry, glaring, unfinished chapel in that church, designed for the mausoleum of the Dukes of Tuscany, set found with crowns and coffins, gives birth to no emotions but those of contempt for the lavish vanity of a race of despots, whilst the pavement slab, simply inscribed to the Father of his Country, reconciles us to the name of Medici.[5] It was very natural for Corinna[6] to suppose that the statue raised to the Duke of Urbino in the *capella de' depositi* was intended for his great namesake; but the magnificent Lorenzo is only the sharer of a coffin half hidden in a niche of the sacristy. The decay of Tuscany dates from the sovereignty of the Medici. Of the sepulchral peace which succeeded to the establishment of the reigning families in Italy, our own Sidney has given us a glowing, but a faithful picture. "Notwithstanding all the seditions of Florence, and other cities of Tuscany, the horrid factions of Guelphs and Ghibellins, Neri and Bianchi, nobles and commons, they continued populous, strong, and exceeding rich; but in the space of less than a hundred and fifty years, the peaceable reign of the Medices is thought to have destroyed nine parts in ten of the people of that province. Amongst other things it is remarkable, that when Philip the Second of Spain gave Sienna to the Duke of Florence, his ambassador then at Rome sent him word, that he had given away more than 600,000 subjects; and it is not believed there are now 20,000 souls inhabiting that city and territory. Pisa, Pistoia, Arezzo, Cortona, and other towns, that were then good and populous, are in the like proportion diminished, and Florence more than any. When that city had been long troubled with seditions, tumults, and wars, for the most part unprosperous, they still retained such strength, that when Charles VIII. of France, being admitted as a friend with his whole army, which soon after conquered the kingdom of Naples, thought to master them, the people, taking arms, struck such a terror into him, that he was glad to depart upon such conditions as they thought fit to impose. Machiavel reports, that, in that time, Florence alone, with the Val d'Arno, a small territory belonging to that city, could, in a few hours, by the sound of a bell, bring together 135,000 well-armed men; whereas now that city, with all the others in that province, are brought to such despicable weakness, emptiness, poverty, and baseness, that they can neither resist the oppressions of their own prince, nor defend him or themselves if they were assaulted by a foreign enemy. The people are dispersed or destroyed, and the best families sent to seek habitations in Venice, Genoa, Rome, Naples, and Lucca. This is not the effect of war or pestilence: they enjoy a perfect peace, and suffer no other plague than the government they are under."[7] From the usurper Cosmo down to the imbecile Gaston, we look in

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famous controversy of which some notice is taken in Bayle. Now the words of Mr. Eustace would lead us to think the tomb was at Florence, or at least was to be somewhere recognised. Whether the inscription so much disputed was ever written on the tomb cannot now be decided, for all memorial of this author has disappeared from the church of St. Luke.

[1] "Non animo abique est, qui in excusationem meam consurgens dicat, juvenis scripsit, et majoris coactus imperio." The letter was addressed to Maghinardo Cavalcanti, marshal of the kingdom of Sicily. See Tiraboschi, Storia, etc. tom. v. par. ii. lib. iii. p. 325, ed. Ven. 1795.

[2] Dissertazioni sopra le Antichità Italiane, Diss. lviii. p. 253, tom. iii. edit Milan, 1751.

[3] *Éclaircissement*, etc. etc. p. 638, edit. Basle, 1741, in the Supplement to Bayle's Dictionary.

[4] "Animadverti alicubi librum ipsum canum dentibus lacessitum, tua tamen baculo egregie tuaque voce defensum. Nec mirabis sum: nam et vires ingenii tui novi, et scio expertus esses hominum genus insipiens et ignavum, qui quicquid ipsi vel nolunt vel nesciant, vel non possunt, in alios reprehendunt; ad hoc unum docti et arguti, sed elingues ad reliqua." Epist. Joan. Boccatio, Opp. tom. i. p. 540. edit. Basil.

[5] Cosmus Medices, Decreto Publico, Pater Patriæ.

[6] Corinne, liv. xviii. chap. iii. vol. iii. p. 248.

[7] On Government, chap. ii. sect. xxvi. p. 206, edit. 1751. Sidney is, together with Locke and Hoadley, one of Mr. Hume's "despicable" writers.

vain for any of those unmixed qualities which should raise a patriot to the command of his fellow-citizens. The Grand Dukes, and particularly the third Cosmo, had operated an entire a change in the Tuscan character, that the candid Florentines, in excuse for some imperfections in the philanthropic system of Leopold, are obliged to confess that the sovereign was the only liberal man in his dominions. Yet that excellent prince himself had no other notion of a national assembly, than of a body to represent the wants and wishes, not the will, of the people.

XXIII.

BATTLE OF THRASIMENE.

"An earthquake reel'd unheeded away."
Sidnan xiii. *line* 3.

"And such was their mutual animosity, so intent were they upon the battle, that the earthquake, which overthrew in great part many of the cities of Italy, which turned the course of rapid streams, poured back the sea upon the rivers, and tore down the very mountains, was not felt by one of the combatants."[1] Such is the description of Livy. It may be doubted whether modern tactics would admit of such an abstraction.

The site of the battle of Thrasimene is not to be mistaken. The traveller from the village under Cortona to Casa di Piano, the next stage on the way to Rome, has for the first two or three miles around him, but more particularly to the right, that flat land which Hannibal laid waste in order to induce the Consul Flaminius to move from Arezzo. On his left, and in front of him, is a ridge of hills bending down towards the lake of Thrasimene, called by Livy "montes Cortonenses," and now named the Gualandra. These hills he approaches at Ossaja, a village which the Itineraries pretend to have been so denominated from the bones found there: but there have been no bones found there, and the battle was fought on the other side of the hill. From Ossaja the road begins to rise a little, but does not pass into the roots of the mountains until the sixty-seventh milestone from Florence. The ascent thence is not steep but perpetual, and continues for twenty minutes. The lake is soon seen below on the right, with Borghetto, a round tower, close upon the water; and the undulating hills partially covered with wood, amongst which the road winds, sink by degrees into the marshes near to this tower. Lower than the road, down to the right amidst these woody hillocks, Hannibal placed his horse,[2] in the jaws of, or rather above, the pass, which was between the lake and the present road, and most probably close to Borghetto, just under the lowest of the "tumuli."[3] On a summit to the left, above the road, is an old circular ruin, which the peasants call "the Tower of Hannibal the Carthaginian." Arrived at the highest point of the road, the traveller has a partial view of the fatal plain, which opens fully upon him as he descends the Gualandra. He soon finds himself in a vale enclosed to the left, and in front, and behind him by the Gualandra hills, bending round in a segment larger than a semi-circle, and running down at each end to the lake, which obliques to the right and forms the chord of this mountain arc. The position cannot be guessed at from the plains of Cortona, nor appears to be so completely enclosed unless to one who is fairly within the hills. It then, indeed, appears "a place made as it were on purpose for a snare," *locus insidiis natus*. "Borghetto is then found to stand in a narrow marshy pass close to the hill, and to the lake, whilst there is no other outlet at the opposite turn of the mountains than through the little town of Passignano, which is pushed into the water by the foot of a high rocky acclivity."[4] There is a woody eminence branching down from the mountains into the upper end of the plain nearer to the side of Passignano, and on this stands a white village called Torre. Polybius seems to allude to this eminence as the one on which Hannibal encamped, and drew out his heavy-armed Africans and Spaniards in a conspicuous position.[5] From this spot he despatched his Balearic and light-armed troops round through the Gualandra heights to the right, so as to arrive unseen and form an ambush amongst the broken acclivities which the road now passes, and to be ready to act upon the left flank and above the enemy, whilst the horse shut up the pass behind. Flaminius came to the lake near Borghetto at sunset; and, without sending any spies before him, marched through the pass the next morning before the day had quite broken, so that he perceived nothing of the horse and light troops above and about him, and saw only the heavy-armed Carthaginians in front on the hill of Torre.[6] The consul began to draw out his army in the flat, and in the mean time the horse in ambush occupied the pass behind him at Borghetto. Thus the Romans were completely inclosed, having the lake on the right, the main army on the hill of Torre in front, the Gualandra hills filled with the light-armed on their left flank, and being prevented from receding by the cavalry, who, the farther they advanced, stopped up all the outlets in the rear. A fog rising from the lake now spread itself over the army of the consul, but the high lands were in the sunshine, and all the different corps in ambush looked towards the hill of Torre for the order of attack. Hannibal gave the signal, and moved down from his post on the height. At the same moment all his troops on the eminences behind and in the flank of Flaminius rushed forwards as it were with one accord into the plain. The Romans, who were forming their array in the mist, suddenly heard the shouts of the enemy amongst them, on every side, and before they could fall into their ranks, or draw their swords, or see by whom they were attacked, felt at once that they were surrounded and lost.

There are two little rivulets which run from the Gualandra into the lake. The traveller crosses the first of these at about a mile after he comes into the plain, and this divides the Tuscan from the Papal territories. The second, about a quarter of a mile further on, is called "the bloody rivulet;" and the peasants point out an open spot to the left between the "Sanguinetto" and the hills, which, they say, was the principal scene of slaughter. The other part of the plain is covered with thick-set olive-trees in corn grounds, and is nowhere quite level, except near the edge of the lake. It is indeed most probable that the battle was fought near this end of the valley, for the six thousand Romans, who, at the beginning of the action, broke through the enemy, escaped to the summit of an eminence which must have been in this quarter, otherwise they would have had to traverse the whole plain, and to pierce through the main army of Hannibal.

The Romans fought desperately for three hours; but the death of Flaminius was the signal for a general dispersion. The Carthaginian horse then burst in upon the fugitives, and the lake, the marsh about Borghetto, but chiefly the plain of the Sanguinetto and the passes of the Gualandra, were strewed with dead. Near some old walls on a bleak ridge to the left above the rivulet many human bones have been repeatedly found, and this has confirmed the pretensions and the name of the "stream of blood."

Every district of Italy has its hero. In the north some painter is the usual genius of the place, and the foreign Julio Romano more than divides Mantua with her native Virgil.[7] To the south we hear of Roman names. Near Thrasimene tradition is still faithful to the fame of an enemy, and Hannibal the Carthaginian is the only ancient name remembered on the banks of the Perugian lake. Flaminius is unknown; but the postilions on that road have been taught to show the very spot where *Il Console Romano* was slain. Of all who fought and fell in the battle of Thrasimene, the historian himself has, besides the generals and Maharbal, preserved indeed only a single name. You overtake the Carthaginian again on the

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[1] "Tantusque fuit ardor animorum, adeò intentus pugnæ animus, ut eam terræ motum qui multarum urbium Italiæ magnas partes prostravit, avertitque cursu rapido amnes, mare fluminibus invexit, montes lapsu ingenti proruit, nemo pugnantium senserit." Tit. Liv. lib. xxii. cap. xii.

[2] "Equites ad ipsos fauces saltus tumulis apte tegentibus locat." T. Livii lib. xxii. cap. iv.

[3] "Ubi maxime montes Cortonenses Thrasimenus subit." T. Livii lib. xxii. cap. iv.

[4] "Inde colles adurgent." Ibid.

[5] Τὸν μὲν κατὰ πρόσωπον τῆς πορείας λόφον αὐτὸς κατελάβετο καὶ τοὺς Λίβυας καὶ τοὺς Ἴβηρας ἔχων ἐπ' αὐτοῦ κατεστρατοπέδευε. Hist. lib. iii. cap. 83. The account in Polybius is not so easily reconcilable with present appearances as that in Livy: he talks of hills to the right and left of the pass and valley; but when Flaminius entered he had the lake at the right of both.

[6] "A tergo et super caput decepere insidiæ." T. Liv. etc.

[7] About the middle of the twelfth century the coins of Mantua bore on one side the image and figure of Virgil. Zecca d' Italia, pl. xvii. t. 6. Voyage dans le Milanais, etc. par A. L. Millin, tom. ii. p. 294. Paris, 1817.

same road to Rome. The antiquary, that is, the hostler of the post-house at Spoleto, tells you that his town repulsed the victorious enemy, and shows you the gate still called *Porta di Annibale*. It is hardly worth while to remark that a French travel-writer, well known by the name of the President Dupaty, saw Thrasimene in the lake of Bolsena, which lay conveniently on his way from Sienna to Rome.

XXIV.

STATUE OF POMPEY.

> "And thou, dread statue! yet existent in
> The austerest form of naked majesty."
>
> *Stanza* lxxxvii. *lines* 1 *and* 2.

The projected division of the Spada Pompey has already been recorded by the historian of the Decline and Fall of the Roman Empire. Mr. Gibbon found it in the memorials of Flaminius Vacca; and it may be added to his mention of it, that Pope Julius III. gave the contending owners five hundred crowns for the statue, and presented it to Cardinal Capo di Ferro, who had prevented the judgment of Solomon from being executed upon the image. In a more civilised age this statue was exposed to an actual operation: for the French, who acted the Brutus of Voltaire in the Coliseum, resolved that their Cæsar should fall at the base of that Pompey, which was supposed to have been sprinkled with the blood of the original dictator. The nine-foot hero was therefore removed to the arena of the amphitheatre, and, to facilitate its transport, suffered the temporary amputation of its right arm. The republican tragedians had to plead that the arm was a restoration: but their accusers do not believe that the integrity of the statue would have protected it. The love of finding every coincidence has discovered the true Cæsarean ichor in a stain near the right knee; but colder criticism has rejected not only the blood, but the portrait, and assigned the globe of power rather to the first of the emperors than to the last of the republican masters of Rome. Winkelmann[1] is loth to allow an heroic statue of a Roman citizen, but the Grimani Agrippa, a contemporary almost, is heroic; and naked Roman figures were only very rare, not absolutely forbidden. The face accords much better with the "hominem integrum et castum et gravem[2]," than with any of the busts of Augustus, and is too stern for him who was beautiful, says Suetonius, at all periods of his life. The pretended likeness to Alexander the Great cannot be discerned, but the traits resemble the medal of Pompey.[3] The objectionable globe may not have been an ill applied flattery to him who found Asia Minor the boundary, and left it the centre of the Roman empire. It seems that Winkelmann has made a mistake in thinking that no proof of the identity of this statue with that which received the bloody sacrifice can be derived from the spot where it was discovered.[4] Flaminius Vacca says *sotto una cantina*, and this cantina is known to have been in the Vicolo de' Leutari, near the Cancellaria; a position corresponding exactly to that of the Janus before the basilica of Pompey's theatre, to which Augustus transferred the statue after the *curia* was either burnt or taken down[5]. Part of the Pompeian chaide,[6] the portico, existed in the beginning of the XVth century, and the *atrium* was still called *Satrum*. So says Blondus.[7] At all events, so imposing is the stern majesty of the statue, and so memorable is the story, that the play of the imagination leaves no room for the exercise of the judgment, and the fiction, if a fiction it is, operates on the spectator with an effect not less powerful than truth.

XXV.

THE BRONZE WOLF.

> "And thou, the thunder-stricken nurse of Rome!"
>
> *Stanza* lxxxviii. *line* 1.

Ancient Rome, like modern Sienna, abounded most probably with images of the foster-mother of her founder; but there were two she-wolves of whom history makes particular mention. One of these, *of brass in ancient work*, was seen by Dionysius[8] at the temple of Romulus, under the Palatine, and is universally believed to be that mentioned by the Latin historian, as having been made from the money collected by a fine on usurers, and as standing under the Ruminal fig-tree.[9] The other was that which Cicero[10] has celebrated both in prose and verse, and which the historian Dion also records as having suffered the same accident as is alluded to by the orator.[11] The question agitated by the antiquaries is, whether the wolf now in the Conservators' Palace is that of Livy and Dionysius, or that of Cicero, or whether it is neither one nor the other. The earlier writers differ as much as the moderns: Lucius Faunus[12] says, that it is the one alluded to by both, which is impossible, and also by Virgil, which may be. Fulvius Ursinus[13] calls it the wolf of Dionysius, and Marilanus[14] talks of it as the one mentioned by Cicero. To him Ryequius *trembling*ly assents.[15] Nardini is inclined to suppose it may be one of the many wolves preserved in ancient Rome; but of the two rather bends to the Ciceronian statue.[16] Montfaucon[17] mentions it as a point without doubt. Of the latter writers the decisive Winkelmann[18] proclaims it as having been found at the church of Saint Theodore, where, or near where, was the temple of Romulus, and consequently makes it the wolf of Dionysius. His authority is Lucius Faunus, who, however, only

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[1] Storia delle Arti, etc. lib. ix. cap. i. p. 321, 322, tom. ii.

[2] Cicer. Epist. ad Atticum, xi. 6.

[3] Published by Canonus, in his Museum Romanum.

[4] Storia delle Arti, etc. lib. ix. cap. i. p. 321, 322, tom. ii.

[5] Suetos. in vit. August. cap. 31, and in vit. C. J. Cæsar. cap. 88. Appian says it was burnt down. See a note at Pitiscus to Suetonius, p. 224.

[6] "Te modo Pompeia lentis spatiare sub umbra."
Ovid. Art. Amand.

Roma Instaurata. lib. ii. fo. 36.

[7] Χαλκοῦν κοσμήσας ἀλκαῖς ἔργασίας. Ant. Rom. lib. i.

[8] "Ad ficum Ruminalem simulacra infantium conditorum urbis sub uberibus lupæ posuerunt." Liv. Hist. lib. x. cap. lxix. This was in the year U. C. 455 *or* 457.

[9] "Turn statua Nattæ, tum simulacra Deorum, Romulusque et Remus cum ultrice belluæ vi fulminis ictl concideruntur." De Divinat. ii. 20. "Tactus est ille etiam qui hanc urbem condidit Romulus, quem lauratum in Capitolio parvum atque lactantem, uberibus lupinis inhiantem fuisse meministis." In Catilin. iii. 8.

> "Hic silvestris erat Romani nominis altrix
> Martia, quæ parvam Mavortis semine natam
> Uberibus gravidis vitali rore rigabat.
> Quæ tum cum pueris flammato fulminis ictu
> Concidit, atque avulsa pedum vestigia liquit.
>
> De Consulatu, lib. ii. (lib. i. de Divinat. cap. ii.)

[10] Ἐν γὰρ τῷ κατεσκευασμένῳ ἀνδριάντες τε κοῦροι νεὸ κεραυνῶν συνεγκωνευθέντων, καὶ ἀγάλματα ἄλλα τε, καὶ ὅτος ἐκεῖ κίων ἐξωγυμένον, εἰκὼν τε τῆς λυκαίνης σὺν τε τῷ Ῥώμῳ καὶ σὺν τῷ Ῥωμύλῳ ἐξωγυμένη ἔκειτο. Dion. Hist. lib. xxxvii. p. 37. edit. Rob. Steph. 1548. He goes on to mention that the letters of the columns on which the laws were written were liquefied and become ἀρυσδά. All that the Romans did was to erect a large statue to Jupiter, looking towards the east: an image which afterwards made of the wolf. This happened in A. U. C. 680. The Abate Fea, in noticing this passage of Dion (Storia delle Arti, etc. tom. i. p. 202, note x.), says, *Non ostante, aggiunge Dione, che fosse ben fermata* (the wolf); by which it is clear the Abate translated the Xylandra-Leunclavian version, which puts *quamvis stabilita* for the original ἐξωγυμένη, a word that does not mean *ben fermata*, but only *raised*, as may be distinctly seen from another passage of the same Dion: Ἡφαίστου μὲν οὖν ὁ Ἀγρίππας καὶ τὸν Αὔγουστον ἐνταῦθα ἱδρύσατο. Hist. lib. lvi. Dion says that Agrippa "wished *to raise* a *statue* of Augustus in the Pantheon."

[11] "In eodem portico æneus lupa, cujus uberibus Romulus ac Remus lactantes inhiant, conspicitur: de hac Cicero et Virgilius semper intelexere. Livius hoc signum ab Ædilibus ex pecuniis quibus mulctati essent fœneratores positum innuit. Antea in Comitiis ad Ficum Ruminalem, quo loco pueri fuerunt expositi, locatum pro certo est." Luc. Faunl de Antiq. Urb. Rom. lib. ii. cap. vii. ap. Sallengre, tom. i. p. 217. In his xxiiiiii chapter he repeats that the statues were there, but not that they were *found* there.

[12] Ap. Nardini, Roma Vetus, lib. v. cap. iv.

[13] Marliani Urb. Rom. Topograph. lib. ii. cap. ix. He mentions another wolf and twins in the Vatican, lib. v. cap. xxi.

[14] "Non desunt qui hanc ipsam esse putent, quam adpiniximus, quæ è comitio in Basilicam Lateranam, cum nonnullis aliis antiquitatum reliquiis, atque hinc to Capitolium postea relata sit, quamvis Marlianus antiquam Capitolinam esse maluit à Tullio descriptam, cui si in re minime dubia, trepide adsentimur." Just. Ryequii de Capit. Roman. Comm. cap. xxiv. p. 256. edit. Lugd. Bat. 1696.

[15] Nardini, Roma Vetus, lib. v. cap. iv.

[16] "Lupa hodieque in capitolinis prostat ædibus, cum vestigio fulminis quo ictam narrat Cicero." Diarium Italic. tom. i. p. 124.

[17] Storia delle Arti, etc. lib. iii. cap. iii. § ii. note 10. Winkelmann has made a strange blunder in the note, by saying the Ciceronian wolf was *not* in the Capitol, and that Dion was wrong in saying so.

says that it *was placed*, not *found*, at the Ficus Ruminalis, by the Comitium, by which he does not seem to allude to the church of Saint Theodore. Ryequius was the first to make the mistake, and Winkelmann followed Ryequius.

Flaminius Vacca tells quite a different story, and says he had heard the wolf with the twins was found [1] near the arch of Septimius Severus. The commentator on Winkelmann is of the same opinion with that learned person, and is incensed at Nardini for not having remarked that Cicero, in speaking of the wolf struck with lightning in the Capitol, makes use of the past tense. But, with the Abate's leave, Nardini does not positively assert the statue to be that mentioned by Cicero, and, if he had, the assumption would not perhaps have been so exceedingly indiscreet. The Abate himself is obliged to own that there are marks very like the scathing of lightning in the hinder legs of the present wolf; and, to get rid of this, adds, that the wolf seen by Dionysius might have been also struck by lightning, or otherwise injured.

Let us examine the subject by a reference to the words of Cicero. The orator in two places seems to particularise the Romulus and the Remus, especially the first, which his audience remembered to *have been* in the Capitol, as being struck with lightning. In his verses he records that the twins and wolf both fall, and that the latter left behind the marks of her feet. Cicero does not say that the wolf was consumed: and Dion only mentions that it fell down, without alluding, as the Abate has made him, to the force of the blow, or the firmness with which it had been fixed. The whole strength, therefore, of the Abate's argument hangs upon the past tense; which, however, may be somewhat diminished by remarking that the phrase only shows that the statue was not then standing in its former position. Winkelmann has observed, that the present twins are modern; and it is equally clear that there are marks of gilding on the wolf, which might therefore be supposed to make part of the ancient group. It is known that the sacred images of the Capitol were not destroyed when injured by time or accident, but were put into certain under-ground depositaries, called *favissæ*.[2] It may be thought possible that the wolf had been so deposited, and had been replaced in some conspicuous situation when the Capitol was rebuilt by Vespasian. Ryequius, without mentioning his authority, tells that it was transferred from the Comitium to the Lateran, and thence brought to the Capitol. If it was found near the arch of Severus, it may have been one of the images which Orosius [3] says was thrown down in the Forum by lightning when Alaric took the city. That it is of very high antiquity the workmanship is a decisive proof; and that circumstance induced Winkelmann to believe it the wolf of Dionysius. The Capitoline wolf, however, may have been of the same early date as that at the temple of Romulus. Lactantius [4] asserts that in his time the Romans worshipped a wolf; and it is known that the Lupercalia held out to a very late period [5] after every other observance of the ancient superstition had totally expired. This may account for the preservation of the ancient image longer than the other early symbols of Paganism.

It may be permitted, however, to remark, that the wolf was a Roman symbol, but that the worship of that symbol is an inference drawn by the zeal of Lactantius. The early Christian writers are not to be trusted in the charges which they make against the Pagans. Eusebius accused the Romans to their faces of worshipping Simon Magus, and raising a statue to him in the island of the Tyber. The Romans had probably never heard of such a person before, who came, however, to play a considerable, though scandalous part in the church history, and has left several tokens of his aerial combat with St. Peter at Rome; notwithstanding that an inscription found in this very island of the Tyber showed the Simon Magus of Eusebius to be a certain indigenal god called Semo Sangus, or Fidius.[6]

Even when the worship of the founder of Rome had been abandoned, it was thought expedient to humour the habits of the good matrons of the city, by sending them with their sick infants to the church of Saint Theodore, as they had before carried them to the temple of Romulus.[7] The practice is continued to this day; and the site of the above church seems to be thereby identified with that of the temple; so that if the wolf had been really found there, as Winkelmann says, there would be no doubt of the present statue being that seen by Dionysius.[8] But Fauinus, in saying that it was at the Ficus Ruminalis by the Comitium, is only talking of its ancient position as recorded by Pliny;[9] and even if he had been remarking where it was found, would not have alluded to the church of Saint Theodore, but to a very different place, near which it was then thought the Ficus Ruminalis had been, and also the Comitium; that is, the three columns by the church of Santa Maria Liberatrice, at the corner of the Palatine looking on the Forum.

It is, in fact, a mere conjecture where the image was actually dug up; [9] and perhaps, on the whole, the marks of the gilding, and of the lightning, are a better argument in favour of its being the Ciceronian wolf than any that can be adduced for the contrary opinion. At any rate, it is reasonably selected in the text of the poem as one of the most interesting relics of the ancient city,[10] and is certainly the figure, if not the very animal to which Virgil alludes in his beautiful verses:—

> "Geminos huic ubera circum
> Ludere pendentes pueros, et lambere matrem
> Impavidos: illam tereti cervice reflexam
> Mulcere alternos, et corpora fingere lingua."[11]

XXVI.

JULIUS CÆSAR.

> "For the Roman's mind
> Was modell'd in a less terrestrial mould."
>
> *Stanza xc. lines 3 and 4.*

It is possible to be a very great man and to be still very inferior to Julius Cæsar, the most complete character, so Lord Bacon thought, of all antiquity. Nature seems incapable of such extraordinary combinations as composed his versatile capacity, which was the wonder even of the Romans themselves. The first gene-

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[1] "Intesi dire, che l' Ercolo di bronzo, che oggi si trova nella sala di Campidoglio, fu trovato nel foro Romano appresso l' arco di Settimio: e vi fu trovata anche la lupa di bronzo che allata Romolo e Remo, e sta nella Loggia de' Conservatori." Flam. Vacca, Memoria, núm. iii. p. 1. ap. Montfaucon, Diar. Ital. tom. i.

[2] See note to stanza LXXX. in "Historical Illustrations."

[3] See note to stanza LXXX. in "Historical Illustrations."

[4] Romuli nutrix Lupa honoribus est affecta divinis, et ferrem, si solusmodi ipsum fuisset, cujus figuram gerit." Lactant. de Falsâ Religione, lib. i. cap. xx. p. 101, edit. varior. 1660; that is to say, he would rather adore a wolf than a prostitute. His commentator has observed that the opinion of Livy concerning Laurentia being figured in this wolf was not universal. Strabo thought so. Ryequius is wrong in saying that Lactantius mentions the wolf was in the Capitol.

[5] To A. D. 496. "Quis credere possit," says Baronius [Ann. Eccles. tom. viii. p. 602, in an. 496], "vigisse adhuc Romæ ad Gelasii tempora, quæ fuere ante exordia urbis allata in Italiam Lupercalia?" Gelasius wrote a letter which occupies four folio pages to Andromachus the senator, and others, to show that the rites should be given up.

[6] Eusebius has these words: καὶ ἀνδριάντι παρ' ὑμῶν ὡς θεὸς τετίμηται, ἐν τῷ Τίβερι ποταμῷ μεταξὺ τῶν δύο γεφυρῶν, ἔχων ἐπιγραφὴν Ῥωμαϊκὴν τοιάνδε Σίμωνι θεῷ Σάγκτῳ. Eccles. Hist. lib. ii. cap. xiii. p. 40. Justin Martyr had told the story before; but Baronius himself was obliged to detect this fable. See Nardini, Roma Vet. lib. vii. cap. xii.

[7] "In essa gli antichi pontefici, per togliere la memoria de' giuochi Lupercali istituiti in onore di Romolo, introdussero l' uso di portarvi bambini oppressi da infermità occulte, acciò si liberino per l' intercessione di questo santo, come di continuo si sperimenta." Bione xii. Alpe, accurata e succinta Descrizione, etc. di Roma Moderna, dell' Ab. Ribolfi. Venezia, 1766.

[8] Nardini, lib. v. cap. ii. convicts Pomponius Lætus *crassi erroris*, in putting the Ruminal fig-tree at the church of Saint Theodore: but as Livy says the wolf was at the Ficus Ruminalis, and Dionysius at the temple of Romulus, he is obliged [cap. iv.] to own that the two were close together, as well as the Lupercal cave, shaded, as it was, by the fig-tree.

[9] "Ad comitium ficus olim Ruminalis germinabat, sub qua lupæ rumani, hoc est, mammam docentis Varrone, suserant olim Romulus et Remus, non procul a templo hodie O. Mariæ Liberatricis appellato, ubi *forsan* juvenis nobilis illa ænea statua lupæ geminos pueruloa lactantis, quam hodie in Capitolio videmus." Olai horrichii Antiqua Urbis Romanæ Facies, cap. x. See also cap. xii. Borrichius wrote after Nardini, in 1687. Ap. Grav. Antiq. Rom. tom. iv. p. 1522.

[10] Donatus, lib. xi. cap. 48. gives a medal representing on one side the wolf in the same position as that in the Capitol, and in the reverse the wolf with the head not reverted. It is of the time of Antoninus Pius.

[11] Æn. viii. 631. See Dr. Middleton, in his Letter from Rome, who inclines to the Ciceronian wolf, but without examining the subject.

ral—the only triumphant politician—inferior to none in eloquence—comparable to any in the attainments of wisdom, in an age made up of the greatest commanders, statesmen, orators, and philosophers that ever appeared in the world—an author who composed a perfect specimen of military annals in his travelling carriage—at one time in a controversy with Cato, at another writing a treatise on punning, and collecting a set of good sayings—fighting [1] and making love at the same moment, and willing to abandon both his empire and his mistress for a sight of the Fountains of the Nile. Such did Julius Cæsar appear to his contemporaries and to those of the subsequent ages who were the most inclined to deplore and execrate his fatal genius.

But we must not be so much dazzled with his surpassing glory, or with his magnanimous, his amiable qualities, as to forget the decision of his impartial countrymen:—

HE WAS JUSTLY SLAIN.[2]

XXVII.

EGERIA.

"Egeria! sweet creation of some heart
Which found no mortal resting-place so fair
As thine ideal breast."

Stanza cxv. lines 1, 2 and 3.

The respectable authority of Flaminius Vacca would incline us to believe in the claims of the Egerian grotto.[3] He assures us that he saw an inscription in the pavement, stating that the fountain was that of Egeria, dedicated to the nymphs. The inscription is not there at this day; but Montfaucon quotes two lines[4] of Ovid from a stone in the Villa Giustiniani, which he seems to think had been brought from the same grotto.

This grotto and valley were formerly frequented in summer, and particularly the first Sunday in May, by the modern Romans, who attached a salubrious quality to the fountain which trickles from an orifice at the bottom of the vault, and, overflowing the little pools, creeps down the matted grass into the brook below. The brook is the Ovidian Almo, whose name and qualities are lost in the modern Aquataccio. The valley itself is called Valle di Caffarelli, from the dukes of that name, who made over their fountain to the Pallavicini, with sixty *rubbia* of adjoining land.

There can be little doubt that this long dell is the Egerian valley of Juvenal, and the pausing place of Umbritius, notwithstanding the generality of his commentators have supposed the descent of the satirist and his friend to have been into the Arician grove, where the nymph met Hippolytus, and where she was more peculiarly worshipped.

The step from the Porta Capena to the Alban hill, fifteen miles distant, would be too considerable, unless we were to believe in the wild conjecture of Vossius, who makes that gate travel from its present station, where he pretends it was during the reign of the Kings, as far as the Arician grove, and then makes it recede to its old site with the shrinking city.[5] The tufo, or pumice, which the poet prefers to marble, is the substance composing the bank in which the grotto is sunk.

The modern topographers[6] find in the grotto the statue of the nymph, and nine niches for the Muses; and a late traveller[7] has discovered that the cave is restored to that simplicity which the poet regretted had been exchanged for injudicious ornament. But the headless statue is palpably rather a male than a nymph, and has none of the attributes ascribed to it at present visible. The nine Muses could hardly have stood in six niches; and Juvenal certainly does not allude to any individual cave.[8] Nothing can be collected from the satirist but that somewhere near the Porta Capena was a spot in which it was supposed Numa held nightly consultations with his nymph, and where there was a grove and a sacred fountain, and fanes once consecrated to the Muses; and that from this spot there was a descent into the valley of Egeria, where were several artificial caves. It is clear that the statues of the Muses made no part of the decoration which the satirist thought misplaced in these caves; for he expressly assigns other fanes (delubra) to these divinities above the valley, and moreover tells us that they had been ejected to make room for the Jews. In fact, the little temple, now called that of Bacchus, was formerly thought to belong to the Muses, and Nardini[9] places them in a poplar grove, which was in his time above the valley.

It is probable, from the inscription and position, that the cave now shown may be one of the "artificial caverns," of which, indeed, there is another a little way higher up the valley, under a tuft of alder bushes: but a *single* grotto of Egeria is a more modern invention, grafted upon the application of the epithet Egerian to these nymphs in general, and which might send us to look for the haunts of Numa upon the banks of the Thames.

Our English Juvenal was not seduced into mistranslation by his acquaintance with Pope: he carefully preserves the correct plural—

"Thence, slowly winding down the vale, we view
The Egerian *grots*: oh, how unlike the true!"

The valley abounds with springs,[10] and over these springs, which the Muses might haunt from their neighbouring groves, Egeria presided: hence she was said to supply them with water; and she was the nymph of the grottos through which the fountains were taught to flow.

The whole of the monuments in the vicinity of the Egerian valley have received names at will, which have been changed at will. Venuti[11] owns he can see no traces of the temples of Jove, Saturn, Juno, Venus, and Diana, which Nardini found, or hoped to find. The mutatorium of Caracalla's circus, the temple of Honour and

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[1] In his tenth book, Lucan shows him sprinkled with the blood of Pharsalia in the arms of Cleopatra.

"Sanguine Thessaliæ cladis perfusus adulter
Admisit Venerem curis, et miscuit armis."

After feasting with his mistress, he sits up all night to converse with the Egyptian sages, and tells Achoreus.

"Spes sit mihi certa videndi
Nilliacos fontes, bellum civile relinquam."

"Sic velut in tutâ securi pace trahebant
Noctis iter medium."

Immediately afterwards, he is fighting again, and defending every position.

"Sed adest defensor ubique
Cæsar, et hos aditus gladiis, hos ignibus arcet.
. . . . . cavâ nocte carinis
Instituit Cæsar semper feliciter usus
Præcipiti cursu bellorum et tempore raptò."

[2] "Jure cæsus existimetur," says Suetonius, after a fair estimation of his character, and making use of a phrase which was a formula in Livy's time, "Merito jure cæsum pronuntiavit, etiam si regni crimine insons fuerit:" [lib. iv. cap. 48.] and which was continued in the legal judgments pronounced in justifiable homicides, such as killing housebreakers. See Suetonius, in Vit. C. J. Cæsar, with the commentary of Pitiscus, p. 481.

[3] "Poco lontano dal detto luogo si scende ad un camaletto, del quale ne sono Padroni li Caffarelli, che con questo nome è chiamato il luogo; vi è una fontana sotto una gran volta antica, che al presente si gode, a li Romani vi vanno l'estate a ricrearsi; nel pavimento di essa fonte si legge in un epitaffio essere quella la fonte di Egeria, dedicata alla ninfa, a questa, dice l'epitaffio, essere la medesima linfa in cui fu convertita." Memorie, etc. op. Nardini, p. 43. He does not give the inscription.

[4] "In villa Justiniana extat ingens lapis quadratus solidus, in qua sculpta hæc duo Ovidii carmina sunt:—

"Ægeria est quæ præbet aquas dea grata Camœnis.
Illa Numæ conjux consiliumque fuit."

Qui lapis videtur ex eodem Ægeriæ fonte, aut ejus vicinia, huc comportatus." Diarium Italic. p. 153.

[5] De Magnit. Vet. Rom. op. Græv. Ant. Rom. tom. iv. p. 1307.

[6] Echinard, Descrizione di Roma e dell' Agro Romano, corretta dall' Abate Venuti, in Roma, 1750. They believe in the grotto and nymph. "Simulacro di questo fonte, essendovi scolpite le acque a piè di esso."

[7] Classical Tour, chap. vi. p. 217, vol. ii.

[8] "Subditii ad veteres arcus, madidamque Capenam,
Hic ubi nocturnæ Numa constituebat amicæ.
Nunc sacri fontis nemus, et delubra locantur
Judæis quorum cophinum fœnumque supellex.
Omnis enim populo mercedem pendere jussa est
Arbor, et ejectis mendicat silva Camœnis.
In vallem Egeriæ descendimus, et speluncas
Dissimiles veris: quanto præstantius esset
Numen aquæ, viridi si marmine clauderet undam
Herba, nec ingenuum violarent marmora tophum."
Sat. III.

[9] Lib. iii. cap. iii.

[10] "Undique e solo aquæ scaturiunt." Nardini, lib. iii. cap. iii.

[11] Echinard, etc. Cic. cit. p. 207, 208.

Virtue, the temple of Bacchus, and, above all, the temple of the god Redículus, are the antiquaries' despair.

The circus of Caracalla depends on a medal of that emperor cited by Fulvius Ursinus, of which the reverse shows a circus, supposed, however, by some to represent the Circus Maximus. It gives a very good idea of that place of exercise. The soil has been but little raised, if we may judge from the small cellular structure at the end of the Spina, which was probably the chapel of the god Consus. This cell is half beneath the soil, as it must have been in the circus itself; for Dionysius [1] could not be persuaded to believe that this divinity was the Roman Neptune, because his altar was under ground.

XXVIII.

THE ROMAN NEMESIS.

"Great Nemesis!
Here, where the ancient paid thee homage long."

Stanza cxxiii, lines 2 and 3.

We read in Suetonius, that Augustus, from a warning received in a dream,[2] counterfeited, once a year, the beggar, sitting before the gate of his palace with his hand hollowed and stretched out for charity. A statue formerly in the Villa Borghese, and which should be now at Paris, represents the Emperor in that posture of supplication. The object of this self-degradation was the appeasement of Nemesis, the perpetual attendant on good fortune, of whose power the Roman conquerors were also reminded by certain symbols attached to their cars of triumph. The symbols were the whip and the *crotalo*, which were discovered in the Nemesis of the Vatican. The attitude of beggary made the above statue pass for that of Belisarius: and until the criticism of Winkelmann [3] had rectified the mistake, one fiction was called in to support another. It was the same fear of the sudden termination of prosperity that made Amasis king of Egypt warn his friend Polycrates of Samos, that the gods loved those whose lives were chequered with good and evil fortunes. Nemesis was supposed to lie in wait particularly for the prudent; that is, for those whose caution rendered them accessible only to mere accidents: and her first altar was raised on the banks of the Phrygian Æsepus by Adrastus, probably the prince of that name who killed the son of Crœsus by mistake. Hence the goddess was called Adrastea.[4]

The Roman Nemesis was *sacred* and *august*: there was a temple to her in the Palatine under the name of Rhamnusia: [5] so great, indeed, was the propensity of the ancients to trust to the revolution of events, and to believe in the divinity of Fortune, that in the same Palatine there was a temple to the Fortune of the day.[6] This is the last superstition which retains its hold over the human heart; and, from concentrating in one object the credulity so natural to man, has always appeared strongest in those unembarrassed by other articles of belief. The antiquaries have supposed this goddess to be synonymous with Fortune and with Fate; [7] but it was in her vindictive quality that she was worshipped under the name of Nemesis.

XXIX.

GLADIATORS.

"He, their sire,
Butcher'd to make a Roman holiday."

Stanza cxli, lines 6 and 7.

Gladiators were of two kinds, compelled and voluntary; and were supplied from several conditions;—from slaves sold for that purpose; from culprits; from barbarian captives either taken in war, and, after being led in triumph, set apart for the games, or those seized and condemned as rebels; also from free citizens, some fighting for hire (*auctoratii*), others from a depraved ambition: at last even knights and senators were exhibited,—a disgrace of which the first tyrant was naturally the first inventor.[8] In the end, dwarfs, and even women, fought; an enormity prohibited by Severus. Of these the most to be pitied, undoubtedly, were the barbarian captives; and to this species a Christian writer [9] justly applies the epithet "innocent," to distinguish them from the professional gladiators. Aurelian and Claudius supplied great numbers of these unfortunate victims; the one after his triumph, and the other on the pretext of a rebellion.[10] No war, says Lipsius,[11] was ever so destructive to the human race as these sports. In spite of the laws of Constantine and Constans, gladiatorial shows survived the old established religion more than seventy years; but they owed their final extinction to the courage of a Christian. In the year 404, on the kalends of January, they were exhibiting the shows in the Flavian amphitheatre before the usual immense concourse of people. Almachius, or Telemachus, an eastern monk, who had travelled to Rome intent on his holy purpose, rushed into the midst of the area, and endeavoured to separate the combatants. The prætor Alypius, a person incredibly attached to these games,[12] gave instant orders to the gladiators to slay him; and Telemachus gained the crown of martyrdom, and the title of saint, which surely has never either before or since been awarded for a more noble exploit. Honorius immediately abolished the shows, which were never afterwards revived. The story is told by Theodoret [13] and Cassiodorus,[14] and seems worthy of credit notwithstanding its place in the Roman martyrology.[15] Besides the torrents of blood which flowed at the funerals, in the amphitheatres, the circus, the forums, and other public places, gladiators were introduced at feasts, and tore each other to pieces amidst the supper tables, to the great delight and applause of the guests. Yet Lipsius permits himself to suppose the loss of courage, and the evident degeneracy of mankind, to be nearly connected with the abolition of these bloody spectacles.[16]

XXX.

"Here where the Roman million's blame or praise
Was death or life, the plaything of a crowd."

Stanza cxlii, lines 5 and 6.

When one gladiator wounded another, he shouted, "he has it," "hoc habet," or "habet." The wounded combatant dropped his

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[1] Antiq. Rom. lib. ii. cap. xxxi.

[2] Sueton. in Vit. Augusti, cap. 94. Casaubon, in the note, refers to Plutarch's Lives of Camillus and Æmilius Paulus, and also to his apophthegms, for the character of this deity. The hollowed hand was reckoned the last degree of degradation; and when the dead body of the prætor Antonius was borne about in triumph by the people, the indignity was increased by putting his hand in that position.

[3] Storia delle Arti, etc. lib. xii. cap. iii. tom. ii. p. 422. Visconti calls the statue, however, a Cybele. It is given in the Museo Pio-Clementi. tom. i. par. 50. The Abate Fea (Spiegazione del Rami.) Storia, etc. tom. iii. p. 343., calls it a Christippus.

[4] Dict. de Bayle, article Adrastea.

[5] It is enumerated by the regionary Victor.

[6] Fortunæ huiusce diei. Cicero mentions her, de Legib. lib. ii.

[7]

DEAE NEMESI
SIVE FORTVNAE
PERPETVAE
HYGIANVS
V. C. LEGAT.
LEG. XIII. G.
CORD.

See Questiones Romanæ, etc. ap. Grav. Antiq. Roman. tom. v. p. 942. See also Marmori, Nov. Thesaur. Inscrip. Vet. tom. i. p. 88, 89. where there are three Latin and one Greek inscription to Nemesis, and others to Fate.

[8] Julius Cæsar, who rose by the fall of the aristocracy, brought Furius Leptinus and A. Caecinus upon the arena.

[9] Tertullian; "certe quidem et innocentes gladiatores in judicium veniunt, et voluptatis publicæ hostia fiunt." Just. Lips. Saturn. Sermon. i. lib. ii.

[10] Vopiscus, in vit. Aurel. and in vit. Claud. ibid.

[11] "Credo, imo scio, nullum bellum tantam cladem vastitiemque generi humano intulisse, quam hos ad voluptatem ludos." Just. Lips. ibid. lib. i. cap. xii.

[12] Augustinus (lib. vi. confess. cap. viii.) "Alypium suum gladiatorii spectaculi habitus incredibiliter abripuerat," exhibit. ib. lib. i. cap. xii.

[13] Hist. Eccles. cap. xxvi. lib. v.

[14] Cassiod. Tripartite, l. x. c. xi. Saturn. lib. ii.

[15] Baronius, ad ann. et in notis ad Martyrol. Rom. i. Jan.—See Marangoni delle memorie sacre e profane dell' Anfiteatro Flavio, p. 25. edit. 1746.

[16] "Quod? nôn in Lipsi momentum aliquod habuisse censes ad virtutem? Magnum. Tempora nostra, nosque ipsos videamus. Oppidum ecce unum alterumve capitum direptum est; tumultus circa nos, nôn in nobis; et tamen conclamamus et turbamur. Ubi robur, ubi tot per annos meditata sapientiæ studia? ubi ille animus qui possit dicere, *si fractus illabatur orbis?*" etc. ibid. lib. ii. cap. xxv. The prototype of Mr. Windham's panegyric on bull-baiting.

weapon, and advancing to the edge of the arena, supplicated the spectators. If he had fought well, the people saved him (if otherwise, or as they happened to be inclined, they turned down their thumbs, and he was slain. They were occasionally so savage that they were impatient if a combat lasted longer than ordinary without wounds or death. The emperor's presence generally saved the vanquished; and it is recorded as an instance of Caracalla's ferocity, that he sent those who supplicated him for life, in a spectacle at Nicomedia, to ask the people; in other words, handed them over to be slain. A similar ceremony is observed at the Spanish bull-fights. The magistrate presides; and after the horsemen and picadores have fought the bull, the matadore steps forward and bows to him for permission to kill the animal. If the bull has done his duty by killing two or three horses, or a man, which last is rare, the people interfere with shouts, the ladies wave their handkerchiefs, and the animal is saved. The wounds and death of the horses are accompanied with the loudest acclamations, and many gestures of delight, especially from the female portion of the audience, including those of the gentlest blood. Every thing depends on habit. The author of Childe Harold, the writer of this note, and one or two other Englishmen, who have certainly in other days borne the sight of a pitched battle, were, during the summer of 1809, in the governor's box at the great amphitheatre of Santa Maria, opposite to Cadiz. The death of one or two horses completely satisfied their curiosity. A gentleman present, observing them shudder and look pale, noticed that unusual reception of so delightful a sport to some young ladies, who stared and smiled, and continued their applauses as another horse fell bleeding to the ground. One bull killed three horses *off his own horns*. He was saved by acclamations, which were redoubled when it was known he belonged to a priest.

An Englishman who can be much pleased with seeing two men beat themselves to pieces, cannot bear to look at a horse galloping round an arena with his bowels trailing on the ground, and turns from the spectacle and the spectators with horror and disgust.

XXXI.

THE ALBAN HILL.

"And after,
The Tiber winds, and the broad ocean laves
The Latian coast," etc., etc.

Stanza clxiv. *lines* 2, 3, *and* 4.

The whole declivity of the Alban hill is of unrivalled beauty, and from the convent on the highest point, which has succeeded to the temple of the Latian Jupiter, the prospect embraces all the objects alluded to in the cited stanza; the Mediterranean, the whole scene of the latter half of the Æneid, and the coast from beyond the mouth of the Tiber to the headland of Circeum and the Cape of Terracina.

The site of Cicero's villa may be supposed either at the Grotta Ferrata, or at the Tusculum of Prince Lucien Buonaparte.

The former was thought some years ago the actual site, as may be seen from Middleton's Life of Cicero. At present it has lost something of its credit, except for the Domenichinos. Nine monks of the Greek order live there, and the adjoining villa is a cardinal's summer-house. The other villa, called Rufinella, is on the summit of the hill above Frascati, and many rich remains of Tusculum have been found there, besides seventy-two statues of different merit and preservation, and seven busts.

From the same eminence are seen the Sabine hills, embosomed in which lies the long valley of Rustica. There are several circumstances which tend to establish the identity of this valley with the "*Ustica*" of Horace; and it seems possible that the mosaic pavement which the peasants uncover by throwing up the earth of a vineyard may belong to his villa.—Rustica is pronounced short, not according to our stress upon—"*Ustica cubantis*."—It is more rational to think that we are wrong, than that the inhabitants of this secluded valley have changed their tone in this word. The addition of the consonant prefixed is nothing: yet it is necessary to be aware that Rustica may be a modern name which the peasants may have caught from the antiquaries.

The villa, or the mosaic, is in a vineyard on a knoll covered with chesnut trees. A stream runs down the valley; and although it is not true, as said in the guide books, that this stream is called Licenza, yet there is a village on a rock at the head of the valley which is so denominated, and which may have taken its name from the Digentia. Licenza contains 700 inhabitants. On a peak a little way beyond is Civitella, containing 300. On the banks of the Anio, a little before you turn up into Valle Rustica, to the left, about an hour from the *villa*, is a town called Vicovaro, another favourable coincidence with the *Varia* of the poet. At the end of the valley, towards the Anio, there is a bare hill, crowned with a little town called Bardela. At the foot of this hill the rivulet of Licenza flows, and is almost absorbed in a wide sandy bed before it reaches the Anio. Nothing can be more fortunate for the lines of the poet, whether in a metaphorical or direct sense:—

"Me quotiens reficit gelidus Digentia rivus,
Quem Mandela bibit rugosus frigore pagus."

The stream is clear high up the valley, but before it reaches the hill of Bardela looks green and yellow like a sulphur rivulet.

Rocca Giovane, a ruined village in the hills, half an hour's walk from the vineyard where the pavement is shown, does seem to be the site of the fane of Vacuna, and an inscription found there tells that this temple of the Sabine Victory was repaired by Vespasian.[1] With these helps, and a position corresponding exactly to every thing which the poet has told us of his retreat, we may feel tolerably secure of our site.

The hill which should be Lucretilis is called Campanile, and by following up the rivulet to the pretended Bandusia, you come to the roots of the higher mountain Gennaro. Singularly enough, the only spot of ploughed land in the whole valley is on the knoll where this Bandusia rises.

"... in frigus amabile
Fessis vomere tauris
Prebes, et pecori vago."

The peasants show another spring near the mosaic pavement, which they call "Oradina," and which flows down the hills into a tank, or mill-dam, and thence trickles over into the Digentia.

But we must not hope

"To trace the Muse upwards to their spring,"

by exploring the windings of the romantic valley in search of the Bandusian fountain. It seems strange that any one should have thought Bandusia a fountain of the Digentia—Horace has not let drop a word of it; and this immortal spring has in fact been discovered in possession of the holders of many good things in Italy, the monks. It was attached to the church of St. Gervais and Protais near Venusia, where it was most likely to be found.[2] We shall not be so lucky as a late traveller in finding the *occasional pine* still perched on the poetic villa. There is not a pine in the whole valley, but there are two cypresses, which he evidently took, or mistook, for the tree in the ode.[3] The truth is, that the pine is now, as it was in the days of Virgil, a garden tree, and it was not at all likely to be found in the craggy acclivities of the valley of Rustica. Horace probably had one of them in the orchard close above his farm, immediately overshadowing his villa, not on the rocky heights at some distance from his abode. The tourist may have easily supposed himself to have seen this pine figured in the above cypresses; for the orange and lemon trees which throw such a bloom over his description of the royal gardens at Naples, unless they have been since displaced, were assuredly only acacias and other common garden shrubs.[4]

IMP. CÆSAR VESPASIANVS
PONTIFEX MAXIMVS. TRIB.
POTEST. CENSOR. ÆDEM
VICTORIÆ VETVSTATE ILLAPSAM.
SVA. IMPENSA. RESTITVIT.

[1] See Historical Illustrations of the Fourth Canto, p. 43.

[2] See Classical Tour, etc. chap. vii. p. 250. vol. ii.

[3] "Under our windows, and bordering on the beach, is the royal garden, laid out in parterres, and walks shaded by rows of orange trees." Classical Tour, etc., chap. xi. vol. ii. oct. 365.

XXXII.

EUSTACE'S CLASSICAL TOUR.

The extreme disappointment experienced by choosing the Classical Tourist as a guide in Italy must be allowed to find vent in a few observations, which, it is asserted without fear of contradiction, will be confirmed by every one who has selected the same conductor through the same country. This author is in fact one of the most inaccurate, unsatisfactory writers that have in our times attained a temporary reputation, and is very seldom to be trusted even when he speaks of objects which he must be presumed to have seen. His errors, from the simple exaggeration to the downright mis-statement, are so frequent as to induce a suspicion that he had either never visited the spots described, or had trusted to the fidelity of former writers. Indeed, the Classical Tour has every characteristic of a mere compilation of former notices, strung together upon a very slender thread of personal observation, and swelled out by those decorations which are so easily supplied by a systematic adoption of all the common-places of praise, applied to every thing, and therefore signifying nothing.

The style which one person thinks cloggy and cumbrous, and unsuitable, may be to the taste of others, and such may experience some salutary excitement in ploughing through the periods of the Classical Tour. It must be said, however, that polish and weight are apt to beget an expectation of value. It is amongst the pains of the damned to toil up a climax with a huge round *stone*.

The tourist had the choice of his words, but there was no such latitude allowed to that of his sentiments. The love of virtue and of liberty, which must have distinguished the character, certainly adorns the pages of Mr. Eustace; and the gentlemanly spirit, so recommendatory either to an author or his productions, is very conspicuous throughout the Classical Tour. But these generous qualities are the foliage of such a performance, and may be spread about it so prominently and profusely, as to embarrass those who wish to see and find the fruit at hand. The unction of the divine, and the exhortations of the moralist, may have made this work something more and better than a book of travels, but they have not made it a book of travels; and this observation applies more especially to that enticing method of instruction conveyed by the perpetual introduction of the same Gallic Helot to reel and bluster before the rising generation, and terrify it into decency by the display of all the excesses of the revolution: Ah animosity against atheists and regicides in general, and Frenchmen specifically, may be honourable, and may be useful as a record; but that antidote should either be administered in any work rather than a tour, of, at least, should be served up apart, and not so mixed with the whole mass of information and reflection, as to give a bitterness to every page: for who would choose to have the antipathies of any man, however just, for his travelling companions? A tourist, unless he aspires to the credit of prophecy, is not answerable for the changes which may take place in the country which he describes; but his reader may very fairly esteem all his political portraits and deductions as so much waste paper, the moment they cease to assist, and more particularly if they obstruct, his actual survey.

Neither encomium nor accusation of any government, or governors, is meant to be here offered; but it is stated as an incontrovertible fact, that the change operated, either by the address of the late imperial system, or by the disappointment of every expectation by those who have succeeded to the Italian thrones, has been so considerable, and is so apparent, as not only to put Mr. Eustace's antigallican philippics entirely out of date, but even to throw some suspicion upon the competency and candour of the author himself. A remarkable example may be found in the instance of Bologna, over whose papal attachments, and consequent desolation, the tourist pours forth such strains of condolence and revenge, made louder by the borrowed trumpet of Mr. Burke.[1] Now Bologna is at this moment, and has been for some years, notorious amongst the states of Italy for its attachment to revolutionary principles, and was almost the only city which made any demonstrations in favour of the unfortunate Murat. This change may, however, have been made since Mr. Eustace visited this country, but the traveller whom he has thrilled with horror at the projected stripping of the copper from the cupola of St. Peter's must be much relieved to find that sacrilege out of the power of the French, or any other plunderers, the cupola being covered with *lead*.

If the conspiring voice of otherwise rival critics had not given considerable currency to the Classical Tour, it would have been unnecessary to warn the reader, that however it may adorn his library, it will be of little or no service to him in his carriage; and if the judgment of those critics had hitherto been suspended, no attempt would have been made to anticipate their decision. As it is, those who stand in the relation of posterity to Mr. Eustace may be permitted to appeal from contemporary praises, and are perhaps more likely to be just in proportion as the causes of love and hatred are the farther removed. This appeal had, in some measure, been made before the above remarks were written; for one of the most respectable of the Florentine publishers, who had been persuaded by the repeated enquiries of those on their journey southwards to reprint a cheap edition of the Classical Tour, was, by the concurring advice of returning travellers, induced to abandon his design, although he had already arranged his types and paper, and had struck off one or two of the first sheets.

The writer of these notes would wish to part (like Mr. Gibbon) on good terms with the Pope and the Cardinals, but he does not think it necessary to extend the same discreet silence to their humble partisans.

OCCASIONAL PIECES.

WRITTEN IN 1811—3.

LINES WRITTEN BENEATH A PICTURE.*

Dear object of defeated care!
Though now of Love and thee bereft,
To reconcile me with despair,
Thine image and my tears are left.

'T is said with Sorrow Time can cope;
But this I feel can ne'er be true:
For by the death-blow of my Hope
My Memory immortal grew.

Athens, January, 1811.[5]

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[1] "What, then, will be the astonishment, or rather the horror, of my reader, when I inform him. . . . . the French Committee turned its attention to Saint Peter's, and employed a company of Jews to estimate and purchase the gold, silver, and bronze that adorn the inside of the edifice, as well as the copper that covers the vaults and dome on the outside." Chap. iv. p. 450, vol. ii. The story about the Jews is positively denied at Rome.

*[These lines are copied from a leaf of the original MS. of the second canto of "Childe Harold."—E.]

[5] [On the departure, in July, 1810, of his friend and fellow-traveller, Mr. Hobhouse, for England, Lord Byron fixed his head-quarters at Athens, where he had taken lodgings in a Franciscan convent; making occasional excursions through Attica and the Morea, and employing himself, in the interval of his tours in col-

SUBSTITUTE FOR AN EPITAPH.

Kind reader! take your choice to cry or laugh;
Here HAROLD lies—but where's his Epitaph?
If such you seek, try Westminster, and view
Ten thousand just as fit for him as you.

Athens.

TRANSLATION OF THE FAMOUS GREEK WAR SONG.

"Δεῦτε παῖδες τῶν Ἑλλήνων"[1]

Sons of the Greeks, arise!
The glorious hour's gone forth,
And, worthy of such ties,
Display who gave us birth.

CHORUS.

Sons of Greeks! let us go
In arms against the foe,
Till their hated blood shall flow
In a river past our feet.

Then manfully despising
The Turkish tyrant's yoke,
Let your country see you rising,
And all her chains are broke.
Brave shades of chiefs and sages,
Behold the coming strife!
Hellenes of past ages,
Oh, start again to life!
At the sound of my trumpet, breaking
Your sleep, oh, join with me!
And the seven-hill'd[2] city seeking,
Fight, conquer, till we're free.
Sons of Greeks, etc.

Sparta, Sparta, why in slumbers
Lethargic dost thou lie?
Awake, and join thy numbers
With Athens, old ally!
Leonidas recalling,
That chief of ancient song,
Who saved ye once from falling,
The terrible! the strong!
Who made that bold diversion
In old Thermopylæ,
And warring with the Persian
To keep his country free;
With his three hundred waging
The battle, long he stood,
And like a lion raging,
Expired in seas of blood.
Sons of Greeks, etc.[3]

TRANSLATION OF THE ROMAIC SONG.

"Μπενω μες 'τσ' περιβόλι
Ὡραιότατη Χαηδέ, etc."[4]

I enter thy garden of roses,[5]
Beloved and fair Haidée,
Each morning where Flora reposes,
For surely I see her in thee.
Oh, Lovely! thus low I implore thee,
Receive this fond truth from my tongue,
Which utters its song to adore thee,
Yet trembles for what it has sung;
As the branch, at the bidding of Nature,
Adds fragrance and fruit to the tree,
Through her eyes, through her every feature,
Shines the soul of the young Haidée.

But the loveliest garden grows hateful
When Love has abandon'd the bowers;
Bring me hemlock—since mine is ungrateful,

---

leeting materials for those notices on the state of modern Greece which are appended to the second canto of "Childe Harold." In this retreat also he wrote "Hints from Horace," "The Curse of Minerva," and "Remarks on the Romaic, or Modern Greek Language." He thus writes to his mother:—"At present, I do not care to venture a winter's voyage, even if I were otherwise tired of travelling; but I am so convinced of the advantages of looking at mankind, instead of reading about them, and the bitter effects of staying at home with all the narrow prejudices of an islander, that I think there should be a law amongst us to send our young men abroad, for a term, among the few allies our wars have left us. Here I see, and have conversed with, French, Italians, Germans, Danes, Greeks, Turks, Americans, etc. etc. etc.; and, without losing sight of my own, I can judge of the countries and manners of others. When I see the superiority of England (which, by the by, we are a good deal mistaken about in many things), I am pleased; and where I find her inferior, I am at least enlightened. Now, I might have stayed, smoked in your towns, or fogged in your country, a century, without being sure of this, and without acquiring any thing more useful or amusing at home. I keep no journal; nor have I any intention of scribbling my travels. I have done with authorship; and if, in my last production, I have convinced the critics or the world I was something more than they took me for, I am satisfied; nor will I hazard that reputation by a future effort. It is true I have some others in manuscript, but I leave them for those who come after me; and, if deemed worth publishing, they may serve to prolong my memory, when I myself shall cease to remember. I have a famous Bavarian artist taking some views of Athens, etc. etc., for me. This will be better than scribbling—a disease I hope myself cured of. I hope, on my return, to lead a quiet, recluse life; but God knows, and does best for us all."—E.]

[1] The song Δεῦτε παῖδες, etc., was written by Riga, who perished in the attempt to revolutionise Greece. This translation is as literal as the author could make it in verse. It is of the same measure as that of the original. [While at the Capuchin convent, Lord Byron devoted some hours daily to the study of the Romaic; and various proofs of his diligence will be found in his remarks on that language, p. 184.—E.]

[2] Constantinople. "Ἑπτάλοφος."

[3] [Riga was a Thessalian, and passed the first part of his youth among his native mountains, in teaching ancient Greek to his countrymen. On the first burst of the French revolution, he joined himself to some other enthusiasts, and with them perambulated Greece, rousing the bold, and encouraging the timid by his minstrelsy. He afterwards went to Vienna, to solicit aid for a rising, which he and his comrades had for years been endeavouring to accomplish; but he was given up by the Austrian government to the Turks, who vainly endeavoured by torture to force from him the names of the other conspirators.—E.]

[4] The song from which this is taken is a great favourite with the young girls of Athens of all classes. Their manner of singing it is by verses in rotation, the whole number present joining in the chorus. I have heard it frequently at our "χόροι," in the winter of 1810-11. The air is plaintive and pretty.

[5] [National songs and popular works of amusement throw no small light on the manners of a people: they are materials which most travellers have within their reach, but which they almost al-

That herb is more fragrant than flowers.
The poison, when pour'd from the chalice,
Will deeply embitter the bowl;
But when drunk to escape from thy malice,
The draught shall be sweet to my soul.
Too cruel! in vain I implore thee
My heart from these horrors to save:
Will nought to my bosom restore thee?
Then open the gates of the grave.

As the chief who to combat advances
Secure of his conquest before,
Thus thou, with those eyes for thy lances,
Hast pierced through my heart to its core.
Ah, tell me, my soul! must I perish
By pangs which a smile would dispel?
Would the hope, which thou once bad'st me cherish,
For torture repay me too well?
Now sad is the garden of roses,
Beloved but false Haidée!
There Flora all wither'd reposes,
And mourns o'er thine absence with me.

LINES IN THE TRAVELLERS' BOOK AT ORCHOMENUS

IN THIS BOOK A TRAVELLER HAD WRITTEN:—

"Fair Albion, smiling, sees her son depart
To trace the birth and nursery of art:
Noble his object, glorious is his aim;
He comes to Athens, and he writes his name."

BENEATH WHICH LORD BYRON INSERTED THE FOLLOWING:—

The modest bard, like many a bard unknown,
Rhymes on our names, but wisely hides his own;
But yet, whoe'er he be, to say no worse,
His name would bring more credit than his verse.[1]

ON PARTING.

The kiss, dear maid! thy lip has left
Shall never part from mine,
Till happier hours restore the gift
Untainted back to thine.

Thy parting glance, which fondly beams,
An equal love may see:
The tear that from thine eyelid streams
Can weep no change in me.

I ask no pledge to make me blest
In gazing when alone;
Nor one memorial for a breast,
Whose thoughts are all thine own.

Nor need I write—to tell the tale
My pen were doubly weak:
Oh! what can idle words avail,
Unless the heart could speak?

By day or night, in weal or woe,
That heart, no longer free,
Must bear the love it cannot show,
And silent ache for thee.

March, 1811.

EPITAPH FOR JOSEPH BLACKETT,

LATE POET AND SHOEMAKER.[2]

Stranger! behold, interr'd together,
The *souls* of learning and of leather.
Poor Joe is gone, but left his *all*:
You 'll find his relics in a *stall*.
His works were neat, and often found
Well stitch'd, and with *morocco* bound.
Tread lightly—where the bard is laid
He cannot mend the shoe he made;
Yet is he happy in his hole,
With verse immortal as his *sole*.
But still to business he held fast,
And stuck to Phœbus to the last.
Then who shall say so good a fellow
Was only "leather and prunella?"
For character—he did not lack it,
And if he did, 't were shame to "Black-'t."

Malta, May 16, 1811.

FAREWELL TO MALTA.

Adieu, ye joys of La Valette!
Adieu, sirocco, sun, and sweat!
Adieu, thou palace rarely enter'd!
Adieu, ye mansions where—I've ventur'd!
Adieu, ye cursed streets of stairs!
(How surely he who mounts you swears!)
Adieu, ye merchants often failing!
Adieu, thou mob for ever railing!
Adieu, ye packets—without letters!
Adieu, ye fools—who ape your betters!
Adieu, thou damned'st quarantine,
That gave me fever, and the spleen!
Adieu, that stage which makes us yawn, Sirs,
Adieu his Excellency's dancers!
Adieu to Peter—whom no fault 's in,
But could not teach a colonel waltzing;
Adieu, ye females fraught with graces!
Adieu red coats, and redder faces!
Adieu the supercilious air
Of all that strut "en militaire!"
I go—but God knows when, or why,
To smoky towns and cloudy sky,
To things (the honest truth to say)
As bad—but in a different way.—

---

ways disdain to collect. Lord Byron has shown a better taste; and it is to be hoped that his example will, in future, be generally followed.—GEORGE ELLIS.]

[1] At Orchomenus, where stood the Temple of the Graces, I was tempted to exclaim, 'Whither have the Graces fled?' Little did I expect to find them here; yet here comes one of them with golden cups and coffee, and another with a book. The book is a register of names, some of which are far sounded by the voice of fame. Among them is Lord Byron's, connected with some lines which I here send you.—H. W. WILLIAMS.]

[2] [Some notice of this poetaster has been given, *ante*, p. 68. He died in 1810, and his works have followed him.—E.]

Farewell to these; but not adieu,
Triumphant sons of truest blue!
While either Adriatic shore,
And fallen chiefs, and fleets no more,
And nightly smiles, and daily dinners,
Proclaim you war and women's winners.
Pardon my Muse, who apt to prate is,
And take my rhyme—because 't is gratis.

And now I 've got to Mrs. Fraser,
Perhaps you think I mean to praise her—
And were I vain enough to think
My praise was worth this drop of ink,
A line—or two—were no hard matter,
As here, indeed, I need not flatter:
But she must be content to shine
In better praises than in mine;
With lively air, and open heart,
And fashion's ease, without its art,
Her hours can gaily glide along,
Nor ask the aid of idle song.

And now, O Malta! since thou 'st got us,
Thou little military hothouse!
I 'll not offend with words uncivil,
And wish thee rudely at the devil,
But only stare from out my casement,
And ask, for what is such a place meant?
Then, in my solitary nook,
Return to scribbling, or a book,
Or take my physic while I'm able
(Two spoonfuls hourly by the label),
Prefer my nightcap to my beaver,
And bless the gods—I 've got a fever!

May 20th, 1811.

TO DIVES.

A FRAGMENT.

Unhappy Dives! in an evil hour
'Gainst Nature's voice seduced to deeds accurst!
Once Fortune's minion, now thou feel'st her power;
Wrath's vial on thy lofty head hath burst.
In Wit, in Genius, as in Wealth the first,
How wondrous bright thy blooming morn arose!
But thou wert smitten with the unhallow'd thirst
Of Crime un-named, and thy sad noon must close
In scorn, and solitude unsought, the worst of woes.

1811.

FROM THE FRENCH.

Ægle, beauty and poet, has two little crimes; [rhymes.
She makes her own face, and does not make her

ON MOORE'S LAST OPERATIC FARCE, OR FARCICAL OPERA.

Good plays are scarce,
So Moore writes farce:
The poet's fame grows brittle—
We knew before
That *Little* 's Moore,
But now 't is *Moore* that 's *little*.

September 15, 1811.[1]

EPISTLE TO A FRIEND.[2]

IN ANSWER TO SOME LINES EXHORTING THE AUTHOR TO BE CHEERFUL, AND TO "BANISH CARE."

"Oh! banish care"—such ever be
The motto of *thy* revelry!
Perchance of *mine*, when wassail nights
Renew those riotous delights,
Wherewith the children of Despair
Lull the lone heart, and "banish care."
But not in morn's reflecting hour,
When present, past, and future lower,
When all I loved is changed or gone,
Mock with such taunts the woes of one,
Whose every thought—but let them pass—
Thou know'st I am not what I was.
But, above all, if thou wouldst hold
Place in a heart that ne'er was cold,
By all the powers that men revere,
By all unto thy bosom dear,
Thy joys below, thy hopes above,
Speak—speak of any thing but love.

'T were long to tell, and vain to hear,
The tale of one who scorns a tear;
And there is little in that tale
Which better bosoms would bewail.
But mine has suffer'd more than well
'T would suit philosophy to tell.
I 've seen my bride another's bride,—
Have seen her seated by his side,—
Have seen the infant which she bore,
Wear the sweet smile the mother wore,
When she and I in youth have smiled,
As fond and faultless as her child:—
Have seen her eyes, in cold disdain,
Ask if I felt no secret pain;
And I have acted well my part,
And made my cheek belie my heart,
Return'd the freezing glance she gave,
Yet felt the while *that* woman's slave;—
Have kiss'd, as if without design,
The babe which ought to have been mine,
And show'd, alas! in each caress,
Time had not made me love the less.[3]

But let this pass—I 'll whine no more,
Nor seek again an eastern shore;
The world befits a busy brain,—
I 'll hie me to its haunts again.
But if, in some succeeding year,

[1] [The farce in question was called "M. P.; or, the Blue Stocking," and came out at the Lyceum Theatre, on the 9th of September.—E.]

[2] [i. e. Mr. Francis Hodgson (not then the Reverend). See p. 77.—E.]

[3] [These lines will show with what gloomy fidelity, even while under the pressure of recent sorrow, the poet reverted to the disappointment of his early affection, as the chief source of all his sufferings and errors, present and to come.—MOORE.]

When Britain's "May is in the zere,"
Thou hear'st of one, whose deepening crimes
Suit with the sableat of the times,
Of one, whom love nor pity aways,
Nor hope of fame, nor good men's praise,
One, who in stern ambition's pride,
Perchance not blood shall turn aside,
One rank'd in some recording page
With the worst anarchs of the age,—
Him wilt thou *know*—and *knowing* pause,
Nor with the *effect* forget the cause.[2]

Newstead Abbey, Oct. 11, 1811.[3]

TO THYRZA.

Without a stone to mark the spot,
And say, what Truth might well have said,
By all, save one, perchance forgot,
Ah! wherefore art thou lowly laid?

By many a shore and many a sea
Divided, yet beloved in vain;
The past, the future fled to thee
To bid us meet—no—ne'er again!

Could this have been—a word, a look,
That softly said, "We part in peace,"
Had taught my bosom how to brook,
With fainter sighs, thy soul's release.

And didst thou not, since Death for thee
Prepared a light and pangless dart,
Once long for him thou ne'er shalt see,
Who held, and holds thee in his heart?

Oh! who like him had watch'd thee here?
Or sadly mark'd thy glazing eye,
In that dread hour ere death appear,
When silent sorrow fears to sigh,

Till all was past? But when no more
'T was thine to reck of human woe,
Affection's heart-drops, gushing o'er,
Had flow'd as fast—as now they flow.

Shall they not flow, when many a day
In these, to me, deserted towers,
Ere call'd but for a time away,
Affection's mingling tears were ours?

Ours too the glance none saw beside;
The smile none else might understand;
The whisper'd thought of hearts allied,
The pressure of the thrilling hand;

The kiss, so guiltless and refined
That Love each warmer wish forebore:
Those eyes proclaim'd so pure a mind,
Even passion blush'd to plead for more;—

The tone, that taught me to rejoice,
When prone, unlike thee, to repine;
The song, celestial from thy voice,
But sweet to me from none but thine;

The pledge we wore—I wear it still,
But where is thine?—Ah! where art thou!
Oft have I borne the weight of ill,
But never bent beneath till now!

Well hast thou left in life's best bloom
The cup of woe for me to drain.
If rest alone be in the tomb,
I would not wish thee here again;

But if in worlds more blest than this
Thy virtues seek a fitter sphere,
Impart some portion of thy bliss,
To wean me from mine anguish here.

Teach me—too early taught by thee!
To bear, forgiving and forgiven:
On earth thy love was such to me;
It fain would form my hope in heaven!

October 11, 1811.[3]

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[1] [The anticipations of his own future career in these concluding lines are of a nature, it must be owned, to awaken more of horror than of interest, were we not prepared, by so many instances of his exaggeration in this respect, not to be startled at any lengths to which the spirit of self-libelling would carry him. It seemed as if, with the power of painting fierce and gloomy personages, he had also the ambition to be, himself, the dark 'sublime he drew,' and that, in his fondness for the delineation of heroic crime, he endeavoured to fancy, where he could not find in his own character, fit subjects for his pencil.—Moore.]

[2] [Two days after, in another letter to Mr. Hodgson, the poet says,—"I am growing *nervous* (how you will laugh!) but it is true,—really, wretchedly, ridiculously, fine-ladiedly *nervous*. Your climate kills me; I can neither read, write, nor amuse myself, or any one else. My days are listless, and my nights restless: I have seldom any society, and when I have, I run out of it. I don't know that I sha'n't end with insanity; for I find a want of method in arranging my thoughts that perplexes me strangely."—E.]

[3] [Mr. Moore considers "Thyrza" as if she were a mere creature of the poet's brain. "It was," he says, "about the time when he was thus bitterly feeling, and expressing, the blight which his heart had suffered from a *real* object of affection, that his poems on the death of an *imaginary* one were written;—nor is it any wonder, when we consider the peculiar circumstances under which these beautiful effusions flowed from his fancy, that, of all his strains of pathos, they should be the most touching and most pure. They were, indeed, the essence, the abstract spirit, as it were, of many griefs;—a confluence of sad thoughts from many sources of sorrow, refined and warmed in their passage through his fancy, and forming thus one deep reservoir of mournful feeling." It is a pity to disturb a sentiment thus beautifully expressed; but Lord Byron, in a letter to Mr. Dallas, bearing the exact date of these lines, viz. Oct. 11th, 1811, writes as follows:—"I have been again shocked with a death, and have lost one very dear to me in happier times: but 'I have almost forgot the taste of grief,' and 'supped full of horrors,' till I have become callous; nor have I a tear left for an event which, five years ago, would have bowed my head to the earth." In his reply to this letter, Mr. Dallas says,—"I thank you for your *confidential* communication. How truly do I wish that that being had lived, and lived yours! What your obligations to her would have been in that case is inconceivable." Several years after the series of poems on Thyrza were written, Lord Byron, on being asked to whom they referred, by a person in whose tenderness he never ceased to confide, refused to answer, with marks of painful agitation, such as rendered any farther recurrence to the subject impossible. The reader must be left to form his own conclusion. The five following pieces are all devoted to Thyrza.—E.]

STANZAS.

["AWAY, AWAY," etc.]

Away, away, ye notes of woe!
Be silent, thou once soothing strain,
Or I must flee from hence—for, oh!
I dare not trust those sounds again.
To me they speak of brighter days—
But lull the chords, for now, alas!
I must not think, I may not gaze
On what I am—on what I was.

The voice that made those sounds more sweet
Is hush'd, and all their charms are fled;
And now their softest notes repeat
A dirge, an anthem o'er the dead!
Yes, Thyrza! yes, they breathe of thee,
Beloved dust! since dust thou art;
And all that once was harmony
Is worse than discord to my heart!

'T is silent all!—but on my ear
The well remember'd echoes thrill;
I hear a voice I would not hear,
A voice that now might well be still:
Yet oft my doubting soul 't will shake;
Even slumber owns its gentle tone,
Till consciousness will vainly wake
To listen, though the dream be flown.

Sweet Thyrza! waking, as in sleep,
Thou art but now a lovely dream;
A star that trembled o'er the deep,
Then turn'd from earth its tender beam.
But he who through life's dreary way
Must pass, when heaven is veil'd in wrath,
Will long lament the vanish'd ray
That scatter'd gladness o'er his path.

December 6, 1811.[1]

STANZAS.

["ONE STRUGGLE MORE," etc.]

One struggle more, and I am free
From pangs that rend my heart in twain;
One last long sigh to love and thee,
Then back to busy life again.
It suits me well to mingle now
With things that never pleased before:
Though every joy is fled below,
What future grief can touch me more?

Then bring me wine, the banquet bring;
Man was not form'd to live alone:
I'll be that light, unmeaning thing
That smiles with all, and weeps with none.
It was not thus in days more dear,
It never would have been, but thou
Hast fled, and left me lonely here;
Thou 'rt nothing,—all are nothing now.

In vain my lyre would lightly breathe!
The smile that sorrow fain would wear
But mocks the woe that lurks beneath,
Like roses o'er a sepulchre.
Though gay companions o'er the bowl
Dispel awhile the sense of ill;
Though pleasure fires the maddening soul,
The heart—the heart is lonely still!

On many a lone and lovely night
It sooth'd to gaze upon the sky;
For then I deem'd the heavenly light
Shone sweetly on thy pensive eye:
And oft I thought at Cynthia's noon,
When sailing o'er the Ægean wave,
"Now Thyrza gazes on that moon—"
Alas, it gleam'd upon her grave!

When stretch'd on fever's sleepless bed,
And sickness shrunk my throbbing veins,
"'T is comfort still," I faintly said,
"That Thyrza cannot know my pains."
Like freedom to the time-worn slave,
A boon 't is idle then to give,
Relenting Nature vainly gave
My life, when Thyrza ceased to live!

My Thyrza's pledge in better days,
When love and life alike were new!
How different now thou meet'st my gaze!
How tinged by time with sorrow's hue!
The heart that gave itself with thee
Is silent—ah, were mine as still!
Though cold as e'en the dead can be,
It feels, it sickens with the chill.

Thou bitter pledge! thou mournful token!
Though painful, welcome to my breast!
Still, still, preserve that love unbroken,
Or break the heart to which thou 'rt press'd!
Time tempers love, but not removes,
More hallow'd when its hope is fled:
Oh! what are thousand living loves
To that which cannot quit the dead?

EUTHANASIA.

When Time, or soon or late, shall bring
The dreamless sleep that lulls the dead,
Oblivion! may thy languid wing
Wave gently o'er my dying bed!

No band of friends or heirs be there,
To weep, or wish, the coming blow:
No maiden, with dishevell'd hair,
To feel, or feign, decorous woe.

But silent let me sink to earth,
With no officious mourners near:
I would not mar one hour of mirth,
Nor startle friendship with a fear.

[1] ["I wrote this a day or two ago, on hearing a song of former days."—*B. Letters*, Dec. 8, 1811.]

Yet Love, if Love in such an hour
  Could nobly check its useless sighs,
Might then exert its latest power
  In her who lives and him who dies.

'T were sweet, my Psyche! to the last
  Thy features still serene to see:
Forgetful of its struggles past,
  E'en Pain itself should smile on thee.

But vain the wish—for Beauty still
  Will shrink, as shrinks the ebbing breath;
And woman's tears, produced at will,
  Deceive in life, unman in death.

Then lonely be my latest hour,
  Without regret, without a groan;
For thousands Death hath ceased to lower,
  And pain been transient or unknown.

"Ay, but to die, and go," alas!
  Where all have gone, and all must go!
To be the nothing that I was
  Ere born to life and living woe!

Count o'er the joys thine hours have seen,
  Count o'er thy days from anguish free,
And know, whatever thou hast been,
  'T is something better not to be.

STANZAS.

["AND THOU ART DEAD," etc.]

"Heu, quanto minus est cum reliquis versari quam tui meminisse!"

And thou art dead, as young and fair
  As aught of mortal birth;
And form so soft, and charms so rare,
  Too soon return'd to Earth!
Though Earth received them in her bed,
And o'er the spot the crowd may tread
  In carelessness or mirth,
There is an eye which could not brook
A moment on that grave to look.

I will not ask where thou liest low,
  Nor gaze upon the spot;
There flowers or weeds at will may grow,
  So I behold them not:
It is enough for me to prove
That what I loved, and long must love,
  Like common earth can rot;
To me there needs no stone to tell,
'T is Nothing that I loved so well.

Yet did I love thee to the last
  As fervently as thou,
Who didst not change through all the past,
  And canst not alter now.
The love where Death has set his seal,
Nor age can chill, nor rival steal,
  Nor falsehood disavow:
And, what were worse, thou canst not see
Or wrong, or change, or fault in me.

The better days of life were ours;
  The worst can be but mine:
The sun that cheers, the storm that lowers,
  Shall never more be thine.
The silence of that dreamless sleep
I envy now too much to weep;
  Nor need I to repine
That all those charms have pass'd away
I might have watch'd through long decay.

The flower in ripen'd bloom unmatch'd
  Must fall the earliest prey:
Though by no hand untimely snatch'd,
  The leaves must drop away:
And yet it were a greater grief
To watch it withering, leaf by leaf,
  Than see it pluck'd to-day;
Since earthly eye but ill can bear
To trace the change to foul from fair.

I know not if I could have borne
  To see thy beauties fade;
The night that follow'd such a morn
  Had worn a deeper shade:
Thy day without a cloud hath pass'd,
And thou wert lovely to the last;
  Extinguish'd, not decay'd;
As stars that shoot along the sky
Shine brightest as they fall from high.

As once I wept, if I could weep,
  My tears might well be shed,
To think I was not near to keep
  One vigil o'er thy bed;
To gaze, how fondly! on thy face,
To fold thee in a faint embrace,
  Uphold thy drooping head,
And show that love, however vain,
Nor thou nor I can feel again.

Yet how much less it were to gain,
  Though thou hast left me free,
The loveliest things that still remain,
  Than thus remember thee!
The all of thine that cannot die
Through dark and dread Eternity,
  Returns again to me,
And more thy buried love endears
Than aught, except its living years.

February, 1812.

STANZAS.

["IF SOMETIMES," etc.]

If sometimes in the haunts of men
  Thine image from my breast may fade,
The lonely hour presents again
  The semblance of thy gentle shade:
And now that sad and silent hour
  Thus much of thee can still restore,
And sorrow unobserved may pour
  The plaint she dare not speak before.

Oh, pardon that in crowds awhile

I waste one thought I owe to thee,
And, self-condemn'd, appear to smile,
Unfaithful to thy Memory!
Nor deem that memory less dear,
That then I seem not to repine;
I would not fools should overhear
One sigh that should be wholly *thine*.

If not the goblet pass unquaff'd,
It is not drain'd to banish care;
The cup must hold a deadlier draught,
That brings a Lethe for despair.
And could Oblivion set my soul
From all her troubled visions free,
I'd dash to earth the sweetest bowl
That drown'd a single thought of thee.

For, wert thou vanish'd from my mind,
Where could my vacant bosom turn?
And who would then remain behind
To honour thine abandon'd urn?
No, no—it is my sorrow's pride
That last dear duty to fulfil;
Though all the world forget beside,
'T is meet that I remember still.

For well I know, that such had been
Thy gentle care for him, who now
Unmourn'd shall quit this mortal scene,
Where none regarded him, but thou:
And, oh! I feel in *that* was given
A blessing never meant for me;
Thou wert too like a dream of Heaven,
For earthly Love to merit thee.

March 13, 1812.

ON A CORNELIAN HEART WHICH WAS BROKEN.[1]

Ill-fated Heart! and can it be
That thou shouldst thus be rent in twain?
Have years of care for thine and thee
Alike been all employ'd in vain?

Yet precious seems each shatter'd part,
And every fragment dearer grown,
Since he who wears thee feels thou art
A fitter emblem of *his own*.

March 16, 1812.

LINES TO A LADY WEEPING.[2]

Weep, daughter of a royal line,
A Sire's disgrace, a realm's decay;
Ah! happy if each tear of thine
Could wash a father's fault away!

Weep—for thy tears are Virtue's tears—
Auspicious to these suffering isles;
And be each drop in future years
Repaid thee by thy people's smiles!

March, 1812.

THE CHAIN I GAVE.

[From the Turkish.]

The chain I gave was fair to view,
The lute I added sweet in sound;
The heart that offer'd both was true,
And ill deserved the fate it found.

These gifts were charm'd by secret spell
Thy truth in absence to divine;
And they have done their duty well,—
Alas! they could not teach thee thine.

That chain was firm in every link,
But not to bear a stranger's touch;
That lute was sweet—till thou couldst think
In other hands its notes were such.

Let him, who from thy neck unbound
The chain which shiver'd in his grasp,
Who saw that lute refuse to sound,
Restring the chords, renew the clasp.

When thou wert changed, they alter'd too;
The chain is broke, the music mute.
'T is past—to them and thee adieu—
False heart, frail chain, and silent lute.

LINES

WRITTEN ON A BLANK LEAF OF THE "PLEASURES OF MEMORY."

Absent or present, still to thee,
My friend, what magic spells belong!
As all can tell, who share, like me,
In turn thy converse,[3] and thy song.

But when the dreaded hour shall come
By Friendship ever deem'd too nigh,
And "MEMORY" o'er her Druid's tomb[4]
Shall weep that aught of thee can die,

How fondly will she then repay
Thy homage offer'd at her shrine,
And blend, while ages roll away,
Her name immortally with *thine*!

April 19, 1812.

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[1] [We know not whether the reader should understand the cornelian heart of these lines to be the same with that of which some notices are given at p. 25.—E.]

[2] This impromptu owed its birth to an *on dit*, that the late Princess Charlotte of Wales burst into tears on hearing that the Whigs had found it impossible to put together a cabinet, at the period of Mr. Perceval's death. They were appended to the first edition of the "Corsair," and excited a *sensation*, as it is called, marvellously disproportionate to their length,—or, we may add, their merit. The ministerial prints raved for two months on end, in the most foul-mouthed vituperation of the poet, and all that belonged to him—the Morning Post even announced a motion in the House of Lords—"and all this," Lord Byron writes to Mr. Moore, "as Hedreddin in the Arabian Nights remarks, for making a cream tart with pepper: now odd, that eight lines should have given birth, I really think, to eight thousand!"—E.]

[3] ["When Rogers does talk, he talks well; and on all subjects of taste, his delicacy of expression is pure as his poetry. If you enter his house—his drawing-room—his library—you of yourself say, this is not the dwelling of a common mind. There is not a gem, a coin, a book thrown aside on his chimney-piece, his sofa, his table, that does not bespeak an almost fastidious elegance in the possessor." *B. Diary*, 1813.—E.]

[4] [The reader will recall Collins's exquisite lines on the tomb of Thomson: "In yonder grave a Druid lies," etc.—E.]

ADDRESS,

SPOKEN AT THE OPENING OF DRURY-LANE THEATRE, SATURDAY, OCTOBER 10, 1812.[1]

In one dread night our city saw, and sigh'd,
Bow'd to the dust, the Drama's tower of pride;
In one short hour beheld the blazing fane,
Apollo sink, and Shakspeare cease to reign.

Ye who beheld, (oh! sight admired and mourn'd,
Whose radiance mock'd the ruin it adorn'd!)
Through clouds of fire the massy fragments riven,
Like Israel's pillar, chase the night from heaven;
Saw the long column of revolving flames[2]
Shake its red shadow o'er the startled Thames,
While thousands, throng'd around the burning dome,
Shrank back appall'd, and trembled for their home,
As glared the volumed blaze, and ghastly shone
The skies, with lightnings awful as their own,
Till blackening ashes and the lonely wall
Usurp'd the Muse's realm, and mark'd her fall;
Say—shall this new, nor less aspiring pile,
Rear'd where once rose the mightiest in our isle,
Know the same favour which the former knew,
A shrine for Shakspeare—worthy him and *you*?

Yes—it shall be—the magic of that name
Defies the scythe of time, the torch of flame;
On the same spot still consecrates the scene,
And bids the Drama *be* where she hath *been*:
This fabric's birth attests the potent spell
Indulge our honest pride and say, *How well!*

As soars this fane to emulate the last,
Oh! might we draw our omens from the past,
Some hour propitious to our prayers may boast
Names such as hallow still the dome we lost.
On Drury first your Siddons' thrilling art
O'erwhelm'd the gentlest, storm'd the sternest heart.
On Drury, Garrick's latest laurels grew;
Here your last tears retiring Roscius drew,
Sigh'd his last thanks, and wept his last adieu:
But still for living wit the wreaths may bloom
That only waste their odours o'er the tomb.
Such Drury claim'd and claims—nor you refuse
One tribute to revive his slumbering muse;
With garlands deck your own Menander's head!
Nor hoard your honours idly for the dead!

Dear are the days which made our annals bright,
Ere Garrick fled, or Brinsley[3] ceased to write.
Heirs to their labours, like all high-born heirs,
Vain of *our* ancestry as they of *theirs*:
While thus Remembrance borrows Banquo's glass
To claim the sceptred shadows as they pass,
And we the mirror hold, where imaged shine
Immortal names, emblazon'd on our line,
Pause—ere their feebler offspring you condemn,
Reflect how hard the task to rival them!

Friends of the stage! to whom both Players and [Plays
Must sue alike for pardon or for praise,
Whose judging voice and eye alone direct
The boundless power to cherish or reject;
If e'er frivolity has led to fame,
And made us blush that you forbore to blame;
If e'er the sinking stage could condescend
To soothe the sickly taste it dare not mend,
All past reproach may present scenes refute,
And censure, wisely loud, be justly mute![4]
Oh! since your flat stamps the Drama's laws,
Forbear to mock us with misplaced applause;
So pride shall doubly nerve the actor's powers,
And reason's voice be echo'd back by ours!

This greeting o'er, the ancient rule obey'd,
The Drama's homage by her herald paid,
Receive *our* welcome too, whose every tone
Springs from our hearts, and fain would win your own.
The curtain rises—may our stage unfold
Scenes not unworthy Drury's days of old!
Britons our judges, Nature for our guide,
Still may we please—long, long may *you* preside![5]

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[1] [The theatre in Drury-Lane, which was opened, in 1747, with Dr. Johnson's masterly address, beginning,—

"When Learning's triumph o'er her barbrous foes
First rear'd the stage, immortal Shakspeare rose,"

and witnessed the last glories of Garrick, having fallen into decay, was rebuilt in 1794. The new building perished by fire in 1809; and the Managers, in their anxiety that the opening of the present edifice should be distinguished by some composition of at least equal merit, advertised in the newspapers for a general competition. Scores of addresses, not one tolerable, showered on their desk, and they were in sad despair, when Lord Holland interfered, and, not without difficulty, prevailed on Lord Byron to write these verses—"at the risk," as he said, "of offending a hundred scribblers and a discerning public." The admirable *jeu d'esprit* of the Messrs. Smith will long preserve the memory of the "Rejected Addresses."—E.]

[2] ["By the bye, the best view of the said fire (which I myself saw from a house-top in Covent Garden) was at Westminster Bridge, from the reflection of the Thames." *B. to Lord H.*—E.]

[3] [Originally, "Ere Garrick *died*," etc.—"By the bye, one of my corrections in the copy sent yesterday has dived into the bathos some sixty fathom—

'When Garrick died, and Brinsley ceased to write.'

Ceasing to *live* is a much more serious concern, and ought not to be first: 'Second thoughts in every thing are best; but, in rhyme, third and fourth don't come amiss. I always scrawl in this way, and smooth as fast as I can, but never sufficiently; and latterly, I can weave a nine-line stanza faster than a couplet, for which measure I have not the cunning. When I began 'Childe Harold,' I had never tried Spenser's measure, and now I cannot scribble in any other.'" *B. to Lord H.*—E.]

[4] [The following lines were omitted by the Committee—

"'Nay, lower still, the Drama yet deplores
That late she deign'd to crawl upon all-fours.
When Richard roars in Bosworth for a horse,
If you command, the steed must come in course
If you decree, the stage must condescend
To soothe the sickly taste we dare not mend.
Blame not our judgment should we acquiesce,
And gratify you more by showing less.
The past reproach let present scenes refute,
Nor shift from man to babe, from babe to brute."

"Is Whitbread," said Lord Byron, "determined to castrate all my *cacatry* lines? I do implore, for my own gratification, one lash on those accursed quadrupeds—'a long shot, Sir Lucius, if you love me.'"—E.]

[5] ["Soon after the 'Rejected Addresses' scene in 1812, I met Sheridan. In the course of dinner, he said, 'Lord Byron, did you know that amongst the writers of addresses was Whitbread him-

PARENTHETICAL ADDRESS.[1]

BY DR. PLAGIARY,

Half-stolen, with acknowledgments, to be spoken in an inarticulate voice by Master P. at the opening of the next new theatre. Stolen parts marked with the inverted commas of quotation—thus "——."

"When energising objects men pursue,"
Then Lord knows what is writ by Lord knows who.
"A modest monologue you here survey,"
Hiss'd from the theatre the "other day,"
As if Sir Fretful wrote "the slumberous" verse,
And gave his son "the rubbish" to rehearse.
"Yet at the thing you'd never be amazed,"
Knew you the rumpus which the author raised;
"Nor even here your smiles would be represt,"
Knew you these lines—the badness of the best.
"Flame! fire! and flame!!" (words borrow'd from Lucretius,)
"Dread metaphors which open wounds" like issues!
"And sleeping pangs awake—and—hut away"—
(Confound me if I know what next to say).
"Lo! Hope reviving re-expands her wings,"
And Master G— recites what Doctor Busby sings!—
"If mighty things with small we may compare,"
(Translated from the grammar for the fair!)
Dramatic "spirit drives a conquering car,"
And burn'd poor Moscow like a tub of "tar."
"This spirit Wellington has shown in Spain,"
To furnish melodrames for Drury Lane.
"Another Marlborough points to Blenheim's story,"
And George and I will dramatise it for ye.

"In arts and sciences our isle hath shone;"
(This deep discovery is mine alone).
"Oh British poesy, whose powers inspire"
My verse—or I 'm a fool—and Fame 's a liar,
"Thee we invoke, your sister arts implore"
With "smiles," and "lyres," and "pencils," and much more.
These, if we win the Graces too, we gain
Disgraces, too! "inseparable train!"
"Three who have stolen their witching airs from Cupid,"
(You all know what I mean, unless you 're stupid):
"Harmonious throng" that I have kept in petto,
Now to produce in a "divine *sestetto*!!"
"While Poesy," with these delightful doxies,
"Sustains her part" in all the "upper" boxes!
"Thus lifted gloriously, you 'll soar along,"
Borne in the vast balloon of Busby's song;
"Shine in your farce, masque, scenery, and play"
(For this last line George had a holiday).
"Old Drury never, never soar'd so high,"
So says the manager, and so says I.
"But hold, you say, this self-complacent boast;"
Is this the poem which the public lost? [pride;"
"True—true—that lowers at once our mounting
But lo!—the papers print what you deride.
"'T is ours to look on you—you hold the prize,"
'T is *twenty guineas*, as they advertize!
"A double blessing your rewards impart"—
I wish I had them, then, with all my heart.
"Our *twofold* feeling owns its twofold cause,"
Why son and I both beg for your applause.
"When in your fostering beams you bid us live,"
My next subscription list shall say how much you give!

October, 1812.

VERSES FOUND IN A SUMMER HOUSE AT HALES-OWEN.[2]

When Dryden's fool, "unknowing what he sought,"
His hours in whistling spent, "for want of thought,"[3]
This guiltless oaf his vacancy of sense
Supplied, and amply too, by innocence.
Did modern swains, possess'd of Cymon's powers,
In Cymon's manner waste their leisure hours,
The offended guests would not, with blushing, see
These fair green walks disgraced by infamy.
Severe the fate of modern fools, alas!
When vice and folly mark them as they pass.
Like noxious reptiles over the whiten'd wall,
The filth they leave still points out where they crawl.

MARTIAL, LIB. I. EPIG. I.

Hic est, quem legis, ille, quem requiris,
Tota notus in orbe Martialis, etc.

He unto whom thou art so partial,
Oh, reader! is the well-known Martial,
The Epigrammatist: while living,
Give him the fame thou wouldst be giving;
So shall he hear, and feel, and know it—
Post-obits rarely reach a poet.

NEW DUET.

To the tune of "Why, how now, saucy jade?"

Why, how now, saucy Tom?
If you thus must ramble,
I will publish some
Remarks on Mister Campbell.

ANSWER.

Why, how now, Parson Bowles?
Sore the priest is maudlin!
(*To the public*) How can you, d—n your souls,
Listen to his twaddling?

TO TIME.

Time! on whose arbitrary wing
The varying hours must flag or fly,

---

self?' I answered by an enquiry of what sort of an address he had made. 'Of that,' replied Sheridan, 'I remember little, except that there was a *phœnix* in it.'—'A phœnix!! Well, how did he describe it?'—'Like a *pouterer*,' answered Sheridan: 'it was green, and yellow, and red, and blue: he did not let us off for a single feather.'" *B. Letters*, 1821.—E.]

[1] [Among the addresses sent in to the Drury Lane Committee, (see p. 179, note.) was one by Dr. Busby, entitled "A Monologue," of which the above is a parody.]

[2] [In Warwickshire.]

[3] [See Cymon and Iphigenia.]

Whose tardy winter, fleeting spring,
But drag or drive us on to die—

Hail thou! who on my birth bestow'd
Those boons to all that know thee known;
Yet better I sustain thy load,
For now I bear the weight alone.

I would not one fond heart should share
The bitter moments thou hast given;
And pardon thee, since thou couldst spare
All that I loved, to peace or heaven.

To them be joy or rest, on me
Thy future ills shall press in vain;
I nothing owe but years to thee,
A debt already paid in pain.

Yet even that pain was some relief;
I felt, but still forgot thy power:
The active agony of grief
Retards, but never counts the hour.

In joy I've sigh'd to think thy flight
Would soon subside from swift to slow;
Thy cloud could overcast the light,
But could not add a night to woe;

For then, however drear and dark,
My soul was suited to thy sky;
One star alone shot forth a spark
To prove thee—not Eternity.

That beam hath sunk, and now thou art
A blank; a thing to count and curse
Through each dull tedious trifling part,
Which all regret, yet all rehearse.

One scene even thou canst not deform;
The limit of thy sloth or speed,
When future wanderers bear the storm
Which we shall sleep too sound to heed:

And I can smile to think how weak
Thine efforts shortly shall be shown,
When all the vengeance thou canst wreak
Must fall upon—a nameless stone.

TRANSLATION OF A ROMAIC LOVE SONG.

Ah! Love was never yet without
The pang, the agony, the doubt,
Which rends my heart with ceaseless sigh,
While day and night roll darkling by.

Without one friend to hear my woe,
I faint, I die beneath the blow.
That Love had arrows, well I knew;
Alas! I find them poison'd too.

Birds, yet in freedom, shun the net
Which Love around your haunts hath set;
Or circled by his fatal fire,
Your hearts shall burn, your hopes expire.

A bird of free and careless wing
Was I, through many a smiling spring;
But, caught within the subtle snare,
I burn, and feebly flutter there.

Who ne'er have loved, and loved in vain,
Can neither feel nor pity pain,
The cold repulse, the look askance,
The lightning of Love's angry glance.

In flattering dreams I deem'd thee mine;
Now hope, and he who hoped, decline;
Like melting wax, or withering flower,
I feel my passion, and thy power.

My light of life! ah, tell me why
That pouting lip, and alter'd eye?
My bird of love! my beauteous mate!
And art thou changed, and canst thou hate?

Mine eyes like wintry streams o'erflow:
What wretch with me would barter woe?
My bird! relent: one note could give
A charm, to bid thy lover live.

My curdling blood, my madd'ning brain,
In silent anguish I sustain;
And still thy heart, without partaking
One pang, exults—while mine is breaking.

Pour me the poison; fear not thou!
Thou canst not murder more than now:
I've lived to curse my natal day,
And Love, that thus can lingering slay.

My wounded soul, my bleeding breast,
Can patience preach thee into rest?
Alas! too late, I dearly know
That joy is harbinger of woe.

STANZAS.

["THOU ART NOT FALSE."]

Thou art not false, but thou art fickle,
To those thyself so fondly sought;
The tears that thou hast forced to trickle
Are doubly bitter from that thought:
'T is this which breaks the heart thou grievest,
Too well thou lov'st—too soon thou leavest.

The wholly false the heart despises,
And spurns deceiver and deceit;
But she who not a thought disguises,
Whose love is as sincere as sweet,—
When she can change who loved so truly,
It feels what mine has felt so newly.

To dream of joy and wake to sorrow
Is doom'd to all who love or live;
And if, when conscious on the morrow,
We scarce our fancy can forgive,
That cheated us in slumber only,
To leave the waking soul more lonely,

What must they feel whom no false vision,
But truest, tenderest passion warm'd?
Sincere, but swift in sad transition,
As if a dream alone had charm'd?

Ah! sure such grief is fancy's scheming,
And all thy change can be but dreaming!

ON BEING ASKED WHAT WAS THE "ORIGIN OF LOVE."

The "Origin of Love!"—Ah, why
That cruel question ask of me,
When thou mayst read in many an eye
He starts to life on seeing thee?

And shouldst thou seek his *end* to know,
My heart forebodes, my fears foresee,
He 'll linger long in silent woe,
But live—until I cease to be.

STANZAS.

["REMEMBER HIM," etc.]

Remember him whom passion's power
Severely, deeply, vainly proved:
Remember thou that dangerous hour
When neither fell, though both were loved.

That yielding breast, that melting eye,
Too much invited to be bless'd:
That gentle prayer, that pleading sigh,
The wilder wish reproved, repress'd.

Oh! let me feel that all I lost
But saved thee all that conscience fears;
And blush for every pang it cost
To spare the vain remorse of years.

Yet think of this when many a tongue,
Whose busy accents whisper blame,
Would do the heart that loved thee wrong,
And brand a nearly blighted name.

Think that, whate'er to others, thou
Hast seen each selfish thought subdued:
I bless thy purer soul even now,
Even now, in midnight solitude.

O God! that we had met in time,
Our hearts as fond, thy hand more free;
When thou hadst loved without a crime,
And I been less unworthy thee!

Far may thy days, as heretofore,
From this our gaudy world be past!
And that too bitter moment o'er,
Oh! may such trial be thy last!

This heart, alas! perverted long,
Itself destroy'd, might there destroy;
To meet thee in the glittering throng,
Would wake Presumption's hope of joy.

Then to the things whose bliss or woe,
Like mine, is wild and worthless all,
That world resign—such scenes forego,
Where those who feel must surely fall.

Thy youth, thy charms, thy tenderness,
Thy soul, from long seclusion pure,
From what even here hath pass'd, may guess
What there thy bosom must endure.

Oh! pardon that imploring tear,
Since not by Virtue shed in vain,
My frenzy drew from eyes so dear;
For me they shall not weep again.

Though long and mournful must it be,
The thought that we no more may meet;
Yet I deserve the stern decree,
And almost deem the sentence sweet.

Still, had I loved thee less, my heart
Had then less sacrificed to thine;
It felt not half so much to part,
As if its guilt had made thee mine.

ON LORD THURLOW'S POEMS.[1]

When Thurlow this damn'd nonsense sent,
(I hope I am not violent)
Nor men nor gods knew what he meant.

And since not even our Rogers' praise
To common sense his thoughts could raise—
Why *would* they let him print his lays?

* * * * *

To me, divine Apollo, grant—O!
Hermilda's first and second canto,—
I 'm fitting up a new portmanteau;

And thus to furnish decent lining,
My own and others' bays I 'm twining—
So, gentle Thurlow, throw me thine in.

TO LORD THURLOW.

"I lay my branch of laurel down,
Then thus to form Apollo's crown,
Let every other bring his own."
Lord Thurlow's lines to Mr. Rogers

"I lay my branch of laurel down."

Thou "lay thy branch of *laurel* down!"
Why, what thou 'st stole is not enow;
And, were it lawfully thine own,
Does Rogers want it most, or thou?
Keep to thyself thy wither'd bough,
Or send it back to Doctor Donne:
Were justice done to both, I trow,
He 'd have but little, and thou—none.

"Then thus to form Apollo's crown."

A crown! why, twist it how you will,
Thy chaplet must be foolscap still.
When next you visit Delphi's town,
Enquire amongst your fellow-lodgers,
They 'll tell you Phœbus gave his crown,
Some years before your birth, to Rogers.

---

[1] See Moore's Notices, vol. ii. p. 198.—E.]

"*Let every other bring his own.*"

When coals to Newcastle are carried,
And owls sent to Athens, as wonders,
From his spouse when the Regent 's unmarried,
Or Liverpool weeps o'er his blunders;
When Tories and Whigs cease to quarrel,
When Castlereagh's wife has an heir,
Then Rogers shall ask us for laurel,
And thou shalt have plenty to spare.

TO THOMAS MOORE.

WRITTEN THE EVENING BEFORE HIS VISIT TO MR. LEIGH HUNT IN COLDBATH-FIELDS PRISON, MAY 10, 1813.[1]

Oh you, who in all names can tickle the town,
Anacreon, Tom Little, Tom Moore, or Tom Brown,—
For hang me if I know of which you may most brag,
Your Quarto two-pounds, or your Two-penny Post [Bag;
* * * * * * *
But now to my letter—to *yours* 't is an answer—
To-morrow be with me, as soon as you can, sir,
All ready and dress'd for proceeding to spunge on
(According to compact) the wit in the dungeon—
Pray Phœbus at length our political malice
May not get us lodgings within the same palace!
I suppose that to-night you 're engaged with some [codgers,
And for Sotheby's Blues have deserted Sam Rogers;
And I, though with cold I have nearly my death got,
Must put on my breeches, and wait on the Heathcote:
But to-morrow, at four, we will both play the *Scurra*,
And you 'll be Catullus, the Regent Mamurra.[2]

IMPROMPTU, IN REPLY TO A FRIEND.

When, from the heart where Sorrow sits,
Her dusky shadow mounts too high,
And o'er the changing aspect flits,
And clouds the brow, or fills the eye;
Heed not that gloom, which soon shall sink:
My thoughts their dungeon know too well;
Back to my breast the wanderers shrink,
And droop within their silent cell.[3]

September, 1813.

SONNET, TO GENEVRA.

Thine eyes' blue tenderness, thy long fair hair,
And the wan lustre of thy features—caught
From contemplation—where serenely wrought,
Seems Sorrow's softness charm'd from its despair—
Have thrown such speaking sadness in thine air,
That—but I know thy blessed bosom fraught
With mines of unalloy'd and stainless thought—
I should have deem'd thee doom'd to earthly care.
With such an aspect, by his colours bleot,
When from his beauty-breathing pencil born,
(Except that *thou* hast nothing to repent)
The Magdalen of Guido saw the morn—
Such seem'st thou—but how much more excellent!
With thought Remorse can claim—nor Virtue scorn.

December 17, 1813.[4]

SONNET, TO THE SAME.

Thy cheek is pale with thought, but not from woe,
And yet so lovely, that if Mirth could flush
Its rose of whiteness with the brightest blush,
My heart would wish away that ruder glow:
And dazzle not thy deep-blue eyes—but, oh!
While gazing on them sterner eyes will gush,
And into mine my mother's weakness rush,
Soft as the last drops round heaven's airy bow.
For, through thy long dark lashes low depending,
The soul of melancholy Gentleness
Gleams like a seraph from the sky descending,
Above all pain, yet pitying all distress;
At once such majesty with sweetness blending,
I worship more, but cannot love thee less.

December 17, 1813.

FROM THE PORTUGUESE.

"TU MI CHAMAS."

In moments to delight devoted,
"My life!" with tenderest tone, you cry:
Dear words! on which my heart had doted,
If youth could neither fade nor die.

To death even hours like these must roll,
Ah! then repeat those accents never;
Or change "my life!" into "my soul!"
Which, like my love, exists for ever.

ANOTHER VERSION.

You call me still your *life*.—Oh! change the word—
Life is as transient as the inconstant sigh:
Say rather I 'm your soul; more just that name,
For, like the soul, my love can never die.

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[1] [See Moore's Notices, vol. ii. p. 206.]

[2] [The reader who wishes to understand the full force of this scandalous insinuation is referred to Muretus's notes on a celebrated poem of Catullus, entitled *In Cæsarem*; but consisting, in fact, of savagely scornful abuse of the favourite *Mamurra*:—

"Quis hoc potest videre? quis potest pati,
Nisi impudicus et vorax et helluo?
Mamurram habere quod comata Gallia
Habebat ante, et ultima Britannia?" etc.—E.]

[3] [These verses are said to have dropped from the poet's pen, to excuse a transient expression of melancholy which overclouded the general gaiety. It was impossible to observe his interesting countenance, expressive of a dejection belonging neither to his rank, his age, nor his success, without feeling an indefinable curiosity to ascertain whether it had a deeper cause than habit or constitutional temperament. It was obviously of a degree incalculably more serious than that alluded to by Prince Arthur—

——"I remember when I was in France,
Young gentlemen would be as sad as night
Only for wantonness."

But, howsoever derived, this, joined to Lord Byron's air of mingling in amusements and sports as if he contemned them, and felt that his sphere was far above the frivolous crowd which surrounded him, gave a strong effect of colouring to a character whose tints were otherwise romantic.—SIR WALTER SCOTT.]

[4] ["Redde some Italian, and wrote two sonnets. I never wrote but one sonnet before, and that was not in earnest, and many years ago, as an exercise—and I will never write another. They are the most puling, petrifying, stupidly platonic compositions." *Diary*, 1815.—E.]

REMARKS

ON THE ROMAIC OR MODERN GREEK LANGUAGE, WITH SPECIMENS AND TRANSLATIONS.[1]

Amongst an enslaved people, obliged to have recourse to foreign presses even for their books of religion, it is less to be wondered at that we find so few publications on general subjects, than that we find any at all. The whole number of the Greeks, scattered up and down the Turkish empire and elsewhere, may amount, at most, to three millions; and yet, for so scanty a number, it is impossible to discover any nation with so great a proportion of books and their authors, as the Greeks of the present century. "Ay," but say the generous advocates of oppression, who, while they assert the ignorance of the Greeks, wish to prevent them from dispelling it, "ay, but these are mostly, if not all, ecclesiastical tracts, and consequently good for nothing." Well, and pray what else can they write about? It is pleasant enough to hear a Frank, particularly an Englishman, who may abuse the government of his own country; or a Frenchman, who may abuse every government except his own, and who may range at will over every philosophical, religious, scientific, sceptical, or moral subject, sneering at the Greek legends. A Greek must not write on politics, and cannot touch on science for want of instruction; if he doubts, he is excommunicated and damned; therefore his countrymen are not poisoned with modern philosophy; and as to morals, thanks to the Turks! there are no such things. What then, is left him, if he has a turn for scribbling? Religion and holy biography; and it is natural enough that those who have so little in this life should look to the next. It is no great wonder, then, that in a catalogue now before me of fifty-five Greek writers, many of whom were lately living, not above fifteen should have touched on any thing but religion. The catalogue alluded to is contained in the twenty-sixth chapter of the fourth volume of Meletius's Ecclesiastical History. From this I subjoin an extract of those who have written on general subjects; which will be followed by some specimens of the Romaic.

LIST OF ROMAIC AUTHORS.[2]

Neophitus, Diakonos (the deacon) of the Morea, has published an extensive grammar, and also some political regulations, which last were left unfinished at his death.

Prokopius, of Moscopolis (a town in Epirus), has written and published a catalogue of the learned Greeks.

Seraphin, of Pericles, is the author of many works in the Turkish language, but Greek character; for the Christians of Caramania, who do not speak Romaic, but read the character.

Eustathius Psalidas, of Bucharest, a physician, made the tour of England for the purpose of study (χάριν μαθήσεως): but though his name is enumerated, it is not stated that he has written any thing.

Kallinikus Torgerans, Patriarch of Constantinople; many poems of his are extant, and also prose tracts, and a catalogue of patriarchs since the last taking of Constantinople.

Anastasius Macedon, of Naxos, member of the royal academy of Warsaw, A church biographer.

Demetrius Pamperos, a Moscopolite, has written many works, particularly "A Commentary on Hesiod's Shield of Hercules," and two hundred tales (of what is not specified), and has published his correspondence with the celebrated George of Trebizond, his contemporary.

Meletius, a celebrated geographer; and author of the book from whence these notices are taken.

Dorotheus, of Mitylene, an Aristotelian philosopher; his Hellenic works are in great repute, and he is esteemed by the moderns (I quote the words of Meletius) μετὰ τὸν Θουκυδίδην καὶ Ξενοφῶντα ἄριστος Ἑλλήνων. I add further, on the authority of a well-informed Greek, that he was so famous amongst his countrymen, that they were accustomed to say, if Thucydides and Xenophon were wanting, he was capable of repairing the loss.

Marinus Count Tharboures, of Cephalonia, professor of chemistry in the academy of Padua, and member of that academy, and those of Stockholm and Upsal. He has published, at Venice, an account of some marine animal, and a treatise on the properties of iron.

Marcus, brother to the former, famous in mechanics. He removed to St. Petersburg the immense rock on which the statue of Peter the Great was fixed in 1769. See the dissertation which he published in Paris, 1777.

George Constantine has published a four-tongued lexicon.

George Ventote; a lexicon in French, Italian, and Romaic.

There exist several other dictionaries in Latin and Romaic, French, etc.; besides grammars, in every modern language, except English.

Amongst the living authors the following are most celebrated:[3]—

Athanasius Parios has written a treatise on rhetoric in Hellenic.

Christodoulos, an Acarnanian, has published, in Vienna, some physical treatises in Hellenic.

Panagiotes Kodrikas, an Athenian, the Romaic translator of Fontenelle's "Plurality of Worlds" (a favourite work amongst the Greeks), is stated to be a teacher of the Hellenic and Arabic languages in Paris; in both of which he is an adept.

Athanasius, the Parian, author of a treatise on rhetoric.

Vicenzo Damodos, of Cephalonia, has written "περὶ τοῦ μετοβάρου," on logic and physics.

John Kamarases, a Byzantine, has translated into French Ocellus on the Universe. He is said to be an excellent Hellenist and Latin scholar.

Gregorio Demetrius published, in Vienna, a geographical work; he has also translated several Italian authors, and printed his versions at Venice.

Of Coray and Psalida some account has been already given.

GREEK WAR SONG.[4]

ΔΕῦΤΕ, παῖδες τῶν Ἑλλήνων,
ἡ κλέος τῆς ἡλθεν,
ἃς φανῶμεν ἄξιοι ἐκείνων
ποὺ μᾶς ἔδωκαν τὴν ἀρχήν·
Ἃς κατασωμεν ἀνδρείως
τὸν ζυγὸν τῆς τυραννίδος
Ἐκδικήσωμεν παλαιόθεν
καθ' ὑβρεῖς αἰσχρόν.
Τὰ ὅπλα ἃς λάβωμεν·
παῖδες Ἑλλήνων, ὄρμεν.
ποταμηδὸν ἐχθρῶν τὸ αἷμα
ἃς τρέξῃ ὑπὸ ποδῶν.

Ὅθεν εἶσθε τῶν Ἑλλήνων
κόκκαλα ἀνδρειωμένα,
σταθῆτε ἐπιφερεσμένοι,
τώρα λάβετε ἀνταῖ·
ἡ τὴν φωνὴν τῆς σαλπιγγός μου
συνηχήσατε ὅλοι ὁμοῦ·
τὴν ἐπιτίμορον ζητεῖτε.

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[1] [These "Remarks" were written in the spring of 1811, while Lord Byron was in the Capuchin Convent at Athens. See *ante*, p. 172, note.—E.]

[2] It is to be observed that the names given are not in chronological order, but consist of some selected at a venture from amongst those who flourished from the taking of Constantinople to the time of Meletius.

[3] These names are not taken from any publication.

[4] A translation of this song is given at page 172.

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καὶ νικᾶτε πρὸ παντοῦ.
Τὰ δπλα ἂς λάβωμεν, etc.

Σπάρτα, Σπάρτα, τί κοιμᾶσθε
ὕπνον λήθαργον, βαθύν;
ξύπνησον, κράξε λθίνας,
συμμάχους παντοτεινάν.
Ἐνθυμεῖθτε Δεωνίδου
ἥρως τοῦ ἐκκουστου.
τοῦ ἀνδρὸς ἐκπινημένου
φαδεροῦ καὶ τρομεροῦ.
Τὰ δπλα ἂς λάβωμεν, etc.

Ὅ που εἰς τὰς Θερμοπύλας
πόλεμον αὐτὸς προτεῖ.
καὶ τους Πέρσας ἀφανίζει
καὶ αὐτῶν κατὰ κρατεῖ.
Μὲ τριακοσίους ἄνδρας,
εἰς τὸ κέντρον προχωρεῖ,
καὶ, ὡς λέων θυμώμενος,
εἰς τὸ πλῆθος τῶν βουτεῖ.
Τὰ δπλα ἂς λάβωμεν, etc.

ROMAIC EXTRACTS.

Ῥώσσος, Ἄγγλος, καὶ Γάλλος κάμνοντες τὴν περιήγησιν τῆς Ἑλλάδος, καὶ βλέποντες τὴν ἀθλίαν τὴν κατάστασιν, εἰρώτησαν καταρχὰς ἕνα Γραικὸν φιλέλληνα διὰ νὰ μάθουν τὴν αἰτίαν, μετ' αὐτὸν ἕνα μητροπολίτην, εἶτα ἕνα βλάχμπεγ, ἔπειτα ἕνα πραγματευτήν, καὶ ἕνα προεστῶτα.

Εἰπέ μας, ὦ φιλέλληνα, πῶς φέρεις τὴν σκλαβίαν
καὶ τὴν ἀκαρήρατον τῶν Τούρκων τυραννίαν;
πῶς τοῖς ξυλοῖς καὶ ὑβρισμοὺς καὶ σιδηροδεσμίον
παίδων, ἀκρωθίνων, γυναικῶν ἀνηκουστον φθορέαν!
Δὲν εἶσθαι ἐστὶς ἀπόγονοι ἐκείνων τῶν Ἑλλήνων
τῶν ἐλευθέρων καὶ σοφῶν καὶ τῶν φιλοκατρίθων.
καὶ πῶς ἐκείνοι ἀπέθνησκον διὰ τὴν ἐλευθερίαν
καὶ τώρα ἐστὶς ὑπομένεσθε εἰς τόσαν τυραννίαν,
καὶ κόσον γένος ὡς ἐστὶς ἐστάθη φωτισμένον
εἰς τὴν σοφίαν, δύναμιν, εἰς κ' ὅλα ξακουσμένον
πῶς νῦν ἐκατασταίκατε τὴν φωτεινὴν Ἑλλάδα
βαθιά! ὡς ἔνα κελλέθρον, ὡς σκοτεινὴν λαμπάδα!
Ὁμίλει, φιλτάτε Γραικέ, εἰπέ μας τὴν αἰτίαν:
μὴ κρύπτῃς τίποτης ἡμῶν, λυε τὴν ἀκορίαν.

Ὁ ΦΙΑΕΛΛΗΝΟΣ.

Ρωσσο-αγκλο-γάλλοι, Ἕλλας, καὶ ὄχι ἄλλοι,
ἤτον ὡς λέτε, τόσον μεγάλη,
νῦν δὲ ἄθλια, καὶ ἀνεξία
φρ' οὗ ἄρχισον ἡ ἀμαθία.
δστ' ἠκαρεῦσκν νὰ τὴν ξυνήτη
τοῦτ' εἰς τὸ χέρι τὴν ὀδηγοῦσι.
αὐτὴ στενάζει, τὰ τέκνα κράζει,
στὸ νὰ προσόπτουν ὅλα προστάζει,
καὶ τότε ἐλπίζει ὅτι καρδίζει.
εὑρεῖν, ὁποῦ χει νῦν τὴν φλογίζει.
Μα δστις τολμισπ νὰ τὴν ξυνήσῃ
πάγει στὸν ἅδην χωρὶς τινα κρίσιν.

The above is the commencement of a long dramatic satire on the Greek priesthood, princes, and gentry; it is contemptible as a composition, but perhaps curious as a specimen of their rhyme: I have the whole in MS., but this extract will be found sufficient. The Romaic in this composition is so easy as to render a version an insult to a scholar; but those who do not understand the original will excuse the following bad translation of what is in itself indifferent.

TRANSLATION.

A Russian, Englishman, and Frenchman, making the tour of Greece, and observing the miserable state of the country, interrogate, in turn, a Greek Patriot, to learn the cause; afterwards an Archbishop, then a Vlackbey,[1] a Merchant, and Cogia Bachi or Primate.

> Thou, friend of thy country! to strangers record,
> Why bear ye the yoke of the Ottoman Lord?
> Why bear ye those fetters thus tamely display'd,
> The wrongs of the matron, the stripling, and maid?
> The descendants of Hellas's race are not ye!
> The patriot sons of the sage and the free,
> Thus sprung from the blood of the noble and brave,
> To vilely exist as the Mussulman slave!
> Not such were the fathers your annals can boast,
> Who conquer'd and died for the freedom you lost!
> Not such was your land in her earlier hour,
> The daystar of nations in wisdom and power!
> And still will you thus unresisting increase,
> Oh shameful dishonour! the darkness of Greece?
> Then tell us, beloved Achaean! reveal
> The cause of the woes which you cannot conceal.

The reply of the Philellenist I have not translated, as it is no better than the question of the travelling triumvirate: and the above will sufficiently show with what kind of composition the Greeks are now satisfied. I trust I have not much injured the original in the few lines given as faithfully, and as near the "Oh, Miss Bailey! unfortunate Miss Bailey!" measure of the Romaic, as I could make them. Almost all their pieces, above a song, which aspire to the name of poetry, contain exactly the quantity of feet of

> "A captain bold of Halifax, who lived in country quarters,"

which is in fact the present heroic couplet of the Romaic.

SCENE FROM Ὁ ΚΑΦΕΝΕΣ.

TRANSLATED FROM THE ITALIAN OF GOLDONI, BY SPIRIDION VLASTI.

ΣΚΗΝΗ ΚΓ'.

ΠΑΑΤΖΙΔΑ *εἰς τὴν πόρταν τοῦ χανιοῦ, καὶ οἱ ἔνωθεν.*

ΠΑΑ. Ὦ Θεέ! ἀπὸ τὸ παραθύρι μοῦ ἠφάνη, νὰ ἀκούσω τὴν φωνὴν τοῦ ἀνδρός μου· ἂν αὐτὸς εἶναι ἐδῶ ἔρθασε σὲ καιρὸν νὰ τὸν ξεντροπιάσω. [*Εὐγαίνει ἕνας δοῦλος ἀπὸ τὸ ἐργαστήρι.*] Πελικάρι, πές μου, σὲ παρακαλῶ, ποῦς εἶναι ἐκεῖ εἰς ἐκείνους τοὺς ὀντάδες;

ΔΟΥΛ. Τρεῖς χρήσιμοι ἄνδρες. Ἕνας ὁ κὺρ Εὐγένιος, ὁ ἄλλος ὁ κὺρ Μάρτιος Νεαπολιτάνος, καὶ ὁ τρίτος ὁ Κὺρ Κόντε Ἀλέξανδρος Ἀρδέντης.

ΠΑΑ. (*Λυάμπεσε εἰς αὐτοὺς δὲν εἶναι ὁ Φλαμίνιος, ἂν ὄμως δὲν ἄλλαξεν ὄνομα.*)

ΑΕΛ. Νὰ ζῇ ἡ καλὴ τύχη τοῦ κὺρ Εὐγενίου. [*Πίνωντας.*]

ΌΛΟΙ. Νὰ ζῇ, νὰ ζῇ.

ΠΑΑ. (*Αὐτὸς εἶναι ὁ ἄνδρας μοῦ χωρὶς ἄλλο.*) *Καλὲ ἄνθρωπε, κάμε μοῦ τὴν χαρὰν νὰ με συντροφεύσῃς ἀπάνω εἰς αὐτοὺς τοὺς ἀφεντάδες, ὁποῦ θέλω νὰ τοὺς εἰπῶ μίαν.* [*Πρὸς τῶν δούλων.*]

ΔΟΥ. Ὀρισμός σας· (*συνθισμένον ἐφφίκτον τῶν δουλευτῶν.*) [*Τὸν ἐμπαίζει ἀπὸ τὸ ἐργαστήρι τοῦ καγκελλιοῦ.*]

ΡΙΔ. *Καρδιά, καρδιά, κάμετε καλὴν καρδίαν, δὲν εἶναι τίποτε.* [*Πρὸς τὴν Βεττόρικαν.*]

ΒΙΤ. *Ἐγὼ αἰσθάνομαι πῶς ἀκεθαίνω.* [*Ἐννέρχεται εἰς τὸν ἑαυτόν της.*]

[*Ἀπὸ τὰ παράθυρα τῶν ὀντάδων φαίνονται ὅλοι, ὁποῦ σκεφθνοῦνται ἀπὸ τὸ τρακάζι συγχισμένοι, διὰ τὸν ξαφνικὸν τοῦ Ἀλέξανδρου βλέποντας τὴν Πλάτζιδα, καὶ διατί αὐτὸς δείχνει πῶς θέλει νὰ τὴν φονεύσῃ.*]

ΕΥΓ. Ὄχι, σταθῆτε.

ΜΑΡ. Μὴν κάμνετε. . .

ΑΕΛ. *Χίρω, φύγε ἀπ' ἐδῶ.*

ΠΑΑ. *Βοήθεια, βοήθεια.* [*Φεύγει ἀπὸ τὴν σκάλαν, ὁ Ἀλέξανδρος θέλει νὰ τὴν ἀκολουθήσῃ με τὸ σπαθί. καὶ ὁ Εὐγένιος βαστᾶ.*]

[ΤΡΑ. *μὲ ἕνα σκάκατο μφφυγὶ εἰς μίαν κατζέτα κηφᾶ ἀπὸ τὸ παραθύρι, καὶ φεύγει εἰς τὸν κηφενέ.*]

[ΠΑΑ. *εὐγαίνει ἀπὸ τὸ ἐργαστῆρι τοῦ καγκελλιοῦ τρέχωντας, καὶ φεύγει εἰς τὸ χαν.*]

[ΕΥΓ. *μὲ ἅρμετα εἰς τὸ χέρι πρὸς διαφέντευσιν τῆς Πλάτζιδας, ἐναντίον τοῦ Ἀλέξανδρου, ὁπῶ τὴν κατατρέχει.*]

[1] Vlackbey, Prince of Wallachia.

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[ΜΑΡ. εὐγαίνει καὶ αὐτὸς σιγὰ σιγὰ ἀπὸ τὸ ἐργαστήρι, καὶ φεύγει λέγοντας· Rumores fuge.] [Ρουμόρες φεύγε.] [1]

[Οἱ Δούλοι ἀπὸ τὸ ἐργαστήρι ἀναρνοῦν εἰς τὸ χάνι, καὶ κλειοῦν τὴν πόρτην.]

[BIT. μένει εἰς τὸν καρουὲ βουθημένη ἀπὸ τὸν Ριεδόλφον.]

ΑΕΑ. Δόστε τόπον· θέλωρινὰ ἔμβω νὰ ἔμβω εἰς ἐκεῖνο τὸ χάνι. [Μὲ τὸ σπαθὶ εἰς τὸ χέρι ἐναντίον τοῦ Εὐγενίου.]

ΕΥΓ. Ὄχι, μὰ γένοιτο ποτέ εἶσαι ἕνας ἀλιτόκκορδος ἐναντίον τῆς γυναικός σου, καὶ ἐγὼ θέλει τὴν διαφεντεύσω ὡς εἰς τὸ ἴστερον αἷμα.

ΑΕΑ. Σοῦ κάμνω δρόμον πῶς θέλει τὸ μετανοιώσῃς. [Κινηγᾷ τὸν Εὐγένιον μὲ τὸ σπαθί.]

ΕΥΓ. Δὲν σὲ φοβοῦμαι. [Καταστρέχει τὸν Λέκνδρον, καὶ τὸν βιάζει νὰ συρθῇ ὀπίσω τόσον, ὁποῦ εὑρίσκοντας ἀνοικτὸν τὸ σκέπε τῆς χορεύτρικας, ἐμβαίνει εἰς αὐτό, καὶ σώνεται.]

TRANSLATION.

Platzida, from the Door of the Hotel, and the others.

Pla. Oh God! from the window it seemed that I heard my husband's voice. If he is here, I have arrived in time to make him ashamed. [*A servant enters from the Shop.*] Boy, tell me, pray, who are in those chambers.

Serv. Three gentlemen: one, Signor Eugenio; the other, Signor Martio, the Neapolitan; and the third, my Lord, the Count Leander Ardenti.

Pla. Fiaminio is not amongst these, unless he has changed his name.

Leander. [*Within drinking.*] Long live the good fortune of Signor Eugenio.

[*The whole company*, Long live, etc.] (Literally, Νὰ ζῇ, νὰ ζῇ, May he live.)

Pla. Without doubt that is my husband. [*To the Serv.*] My good man, do me the favour to accompany me above to those gentlemen: I have some business.

Serv. At your commands. [*Aside.*] The old office of us waiters. [*He goes out of the Gaming-House.*]

Ridolpho. [*To* Victoria *on another part of the stage.*] Courage, courage, be of good cheer, it is nothing.

Victoria. I feel as if about to die. [*Leaning on him as if fainting.*]

[*From the windows above all within are seen rising from table in confusion*: Lesoder *starts at the sight of* Platzida; *and appears by his gestures to threaten her life.*]

Eugenio. No, stop——

Martio. Don't attempt——

Leander. Away, fly from hence!

Pla. Help! Help! [*Flies down the stairs*, Leander *attempting to follow with his sword*, Eugenio *hinders him.*]

[Trapolo, *with a plate of meat, leaps over the balcony from the window, and runs into the Coffee-House.*]

[Platzida *runs out of the Gaming-House, and takes shelter in the Hotel.*]

[Martio *steals softly out of the Gaming-House, and goes off, exclaiming* "Rumores fuge." *The Servants from the Gaming-House enter the Hotel, and shut the door.*]

[Victoria *remains in the Coffee-House assisted by* Ridolpho.]

[Leander, *sword in hand, opposite* Eugenio, *exclaims*, Give way—I will enter that Hotel.]

Eugenio. No, that shall never be. You are a scoundrel to your wife, and I will defend her to the last drop of my blood.

Leander. I will give you cause to repent this. [*Menacing with his sword.*]

Eugenio. I fear you not. [*He attacks* Leander, *and makes him give back so much, that, finding the door of the dancing girl's house open,* Leander *escapes through, and so finishes.*] [2]

ΔΙΑΛΟΓΟΙ ΟΙΚΙΑΚΟΙ.	FAMILIAR DIALOGUES.
Διὰ νὰ ζητήσῃς ἕνα πρᾶγμα.	*To ask for any thing.*
Σᾶς παρακαλῶ, δόστετέ με ἂν ὁρίζετε.	I pray you, give me if you please.
Φέρετέ με.	Bring me.
Δανείστετέ με.	Lend me.
Πηγαίνετε νὰ ζητήσετε.	Go to seek.
Τώρα εὐθύς.	Now directly.
Ὦ ἀκριβέ-μου Κύριε, κάμετέ με αὐτὴν τὴν χάριν.	My dear Sir, do me this favour.
Ἐγὼ σᾶς παρακαλῶ.	I entreat you.
Ἐγὼ σᾶς ἐξορκίζω.	I conjure you.
Ἐγὼ σᾶς τὸ ζητῶ διὰ χάριν.	I ask it of you as a favour.
Ὑποχρεώσετέ με εἰς τόσον.	Oblige me so much.
Λόγια ἐρωτικά, ἢ ἀγάπης.	*Affectionate expressions.*
Ζωή μου.	My life.
Ἀκριβός μου ψυχή.	My dear soul.
Ἀγαπητέ μου, ἀκριβέ μου.	My dear.
Καρδίτζα μου.	My heart.
Ἀγάπη μου.	My love.
Διὰ νὰ εὐχαριστήσῃς, νὰ κάμῃς περιποίησις, καὶ φιλικεῖς ὁλίγωσις.	*To thank, pay compliments, and testify regard.*
Ἐγὼ σᾶς εὐχαριστῶ.	I thank you.
Σᾶς γνωρίζω χάριν.	I return you thanks.
Σᾶς εἶμαι ὑπόχρεος κατὰ πολλά.	I am much obliged to you.
Ἐγὼ θέλω τὸ κάμει μετὰ χαρᾶς.	I will do it with pleasure.
Μὲ ὅλην μου τὴν καρδίαν.	With all my heart.
Μὲ καλήν μου καρδίαν.	Most cordially.
Σᾶς εἶμαι ὑπόχρεος.	I am obliged to you.
Εἶμαι ὅλος ἐδικός σας.	I am wholly yours.
Εἶμαι δοῦλος σας.	I am your servant.
Ταπεινότατος δοῦλος.	Your most humble servant.
Εἶστε κατὰ πολλὰ εὐγενικός.	You are too obliging.
Πολλὰ κοπιάζεσθε.	You take too much trouble.
Τὸ ἔγω διὰ χαρὰν μου νὰ τὸς δουλεύσω.	I have a pleasure in serving you
Εἶστε εὐγενικὸς καὶ εὐκρεστικός.	You are obliging and kind.
Αὐτὸ εἶναι πρέπον.	That is right.
Τί θέλετε; τί ὁρίζετε;	What is your pleasure? What are your commands?
Σᾶς παρακαλῶ νὰ μὲ μετχειρίζεσθε ἐλεύθερα.	I beg you will treat me freely.
Χωρὶς κομπλιμέντα.	Without ceremony.
Σᾶς ἀγαπῶ ἐξ ὅλης μου καρδίας.	I love you with all my heart.
Καὶ ἐγὼ ὁμοίως.	And I the same.
Τιμήσετε μὲ ταῖς προσταγαῖς σας.	Honour me with your commands.
Ἔχετε τίποτες νὰ μὲ προστάξετε;	Have you any commands for me?
Προστάξετε τὸν δοῦλον σας.	Command your servant.
Ἐρχόμενος τὰς προσταγάς σας.	I wait your commands.
Μὲ κάμνετε μεγάλην τιμήν.	You do me great honour.
Φθάνουν ἢ κομπλιμέντα σᾶς παρακαλῶ.	Not so much ceremony, I beg.
Προσκυνήσατε ἐκείνους μου τὸν ἄρχοντα ἢ τὸν κύριον.	Present my respects to the gentleman, or his lordship.
Βεβαιώσετε τὸν πῶς τὸν ἐνθυμοῦμαι.	Assure him of my remembrance.
Βεβαιώσετε τὸν τῶς τὸν ἀγαπῶ.	Assure him of my friendship.
Δὲν θέλω λείψει νὰ τοῦ τὸ εἰπῶ.	I will not fail to tell him of it.
Προσκυνήματα εἰς τὴν ἀρχοντέσσαν.	My compliments to her ladyship.

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[1] Δόγος λατινικός, ὁποῦ θέλει νὰ εἰπῇ· φεύγε ταῖς συγχύσεις.

[2] Σώνεται—"finishes"—awkwardly enough, but it is the literal translation of the homotic. The original of this comedy of Goldoni's I never read, but it does not appear one of his best. "Il Bugiardo" is one of the most lively; but I do not think it has been translated into Romaic; it is much more amusing than our own "Liar," by Foote. The character of Lelio is better drawn than young Wilding. Goldoni's comedies amount to fifty; some perhaps the best in Europe, and others the worst. His life is also one of the best specimens of autobiography, and, as Gibbon has observed, "more dramatic than any of his plays." The above scene was selected as containing some of the most familiar homotic idioms; not for any wit which it displays, since there is more done than said, the greater part consisting of stage directions. The original is one of the few comedies by Goldoni which is without the buffoonery of the speaking Harlequin.

Πηγαίνετε ἐμπροσθᾶ καὶ σᾶς ἀκολουθῶ.	Go before, and I will follow you.
Ἠξεύρω καλὰ τὸ χρέος μου.	I well know my duty.
Ἠξεύρω τὸ εἶναί μου.	I know my situation.
Μὲ κάμνετε νὰ ἐντρέπωμαι μὲ τοῖς τόσους φιλοφροσύνας σας.	You confound me with so much civility.
Θέλετε λοιπὸν νὰ κάμω μίαν ἀρχαιότητα;	Would you have me then be guilty of an incivility?
Ὑπάγω ἐμπροσθᾶ διὰ νὰ σᾶς ὑπακούσω.	I go before to obey you.
Διὰ νὰ κάμω τὴν προσκυνίαν σας.	To comply with your command.
Δὲν ἀγαπῶ τόσους περιποιήσεις.	I do not like so much ceremony.
Δὲν εἶμαι στελέως περιποιητικός.	I am not at all ceremonious.
Αὐτὸ εἶναι· τὸ καλίτερον.	This is better.
Τόσον τὸ καλίτερον.	So much the better.
Ἔχετε λόγον. Ἔχετε δίκαιον.	You are in the right.
Διὰ νὰ βεβαιώσῃς, νὰ ἀρνηθῇς, νὰ συγκατανεύσῃς, καὶ τῷ.	*To affirm, deny, consent, etc.*
Εἶναι ἀληθινὸν, εἶναι ἀληθέστατον.	It is true, it is very true.
Διὰ νὰ σᾶς εἴπω τὴν ἀλήθειαν.	To tell you the truth.
Ὄντως, ἔτζι εἶναι.	Really, it is so.
Ποῖος ἀμφιβάλλει;	Who doubts it?
Δὲν εἶναι ποσῶς ἀμφιβολία.	There is no doubt.
Τὸ πιστεύω, δὲν τὸ πιστεύω.	I believe it, I do not believe it.
Λέγω τὸ ναί.	I say yes.
Λέγω τὸ ὄχι.	I say no.
Βάλλω στίχημα ὅτι εἶναι.	I wager it is.
Βάλλω στίχημα ὅτι δὲν εἶναι ἔτζι.	I wager it is not so.
Ναί, μὰ τὴν πίστιν μου.	Yes, by my faith.
Εἰς τὴν συνείδησίν μου.	In conscience.
Μὰ τὴν ζωήν μου.	By my life.
Ναί, σᾶς ὀμνύω.	Yes, I swear it to you.
Σᾶς ὀμνύω ὡσὰν τιμημένος ἄνθρωπος.	I swear to you as an honest man.
Σᾶς ὀμνύω ἐπάνω εἰς τὴν τιμήν μου.	I swear to you on my honour.
Πιστεύσετέ με.	Believe me.
Ἠμπορῶ νὰ σᾶς τὸ βεβαιώσω.	I can assure you of it.
Θέλω βάλῃ στίχημα, ὅτι θέλετε διὰ τοῦτο.	I would lay what bet you please on this.
Μὴ τύχῃ καὶ ἀστεΐζεσθε (χορατεύετε);	You jest by chance?
Ὁμιλεῖτε μὲ τὰ ὅλα σας;	Do you speak seriously?
Ἐγὼ σᾶς ὁμιλῶ μὲ τὰ ὅλα μου, καὶ σᾶς λέγω τὴν ἀλήθειαν.	I speak seriously to you, and tell you the truth.
Ἐγὼ σᾶς τὸ βεβαιώνω.	I assure you of it.
Τὸ ἐπροφητεύσετε.	You have guessed it.
Τὸ ἐπιτύχετε.	You have hit upon it.
Σᾶς πιστεύω.	I believe you.
Πρέπει νὰ σᾶς πιστεύω.	I must believe you.
Αὐτὸ δὲν εἶναι ἀδύνατον.	This is not impossible.
Τὸ λοιπὸν ὅς εἶναι μὲ καλὴν ὥραν.	Then it is very well.
Καλὰ, καλά.	Well, well.
Δὲν εἶναι ἀληθινόν.	It is not true.
Εἶναι ψεῦδος.	It is false.
Δὲν εἶναι τίποτες ἀπὸ αὐτό.	There is nothing of this.
Εἶναι ἕνα ψεῦδος μιὰ ἀπάτη.	It is a falsehood, an imposture.
Ἐγὼ ἀστεΐζομουν (ἐχοράτευα).	I was in joke.
Ἐγὼ τὸ εἶπα διὰ νὰ γελάσω.	I said it to laugh.
Τῇ ἀληθείᾳ.	Indeed.
Μὲ ἀρέσει πολὺ πολλά.	It pleases me much.
Συλλογίζομαι εἰς τοῦτο.	I agree with you.
Δίδω τὴν ψῆφον μου.	I give my assent.
Δὲν ἀντιστέκομαι εἰς τοῦτο.	I do not oppose this.
Εἶμαι σύμφωνος, ἐκ συμφώνου.	I agree.
Ἐγὼ δὲν θέλω.	I will not.
Ἐγὼ ἐνάντιώνομαι εἰς τοῦτο.	I object to this.
Διὰ νὰ συμβουλευθῇς, νὰ στοχασθῇς, ἢ νὰ ἀποφασίσῃς.	*To consult, consider, or resolve.*
Τί πρέπει νὰ κάμωμεν;	What ought we to do?
Τί θὰ κάμωμεν;	What shall we do?
Τί μὲ συμβουλεύετε νὰ κάμω;	What do you advise me to do?
Ποῖον τρόπον θέλομεν μετα-χειρισθῆ ἡμεῖς;	What part shall we take?
Ἂς κάμωμεν ἔτζι.	Let us do this.
Εἶναι καλίτερον ἐγὼ νὰ—	It is better that I—
Σταθῆτε ὀλίγον.	Wait a little.
Δὲν ἤθελεν εἶναι καλίτερον νὰ—	Would it not be better that—
Ἐγὼ ἐπιποθοῦσα καλίτερα.	I wish it were better.
Θέλετε κάμει καλίτερα ἂν—	You will do better if—
Ἀφεστέ με.	Let me go.
Ἂν ἤμουν εἰς τὸν τόπον σας ἐγὼ—	If I were in your place I—
Εἶναι τὸ ἴδιον.	It is the same.

The reader by the specimens below will be enabled to compare the modern with the ancient tongue.

PARALLEL PASSAGES FROM ST. JOHN'S GOSPEL.

Νέου.	Αὐθεντικοῦ.
Κεφάλ. α.	Κεφάλ. α.
1. Εἰς τὴν ἀρχὴν ἦτον ὁ λόγος· καὶ ὁ λόγος ἦτον μετὰ Θεοῦ καὶ Θεὸς ἦτον ὁ λόγος.	1. Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεὸν, καὶ Θεὸς ἦν ὁ λόγος.
2. Ἐτοῦτος ἦτον εἰς τὴν ἀρχὴν μετὰ Θεοῦ.	2. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.
3. Ὅλα [τὰ πράγματα] διὰ μέσου τοῦ [λόγου] ἐγίνηκαν, καὶ χωρὶς αὐτὸν δὲν ἔγινε κανένα εἴτε ἔγινε.	3. Πάντα δι' αὐτοῦ ἐγένετο· καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν, ὃ γέγονεν.
4. Εἰς αὐτὸν ἦτον ζωὴ· καὶ ἡ ζωὴ ἦτον τὸ φῶς τῶν ἀνθρώπων.	4. Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.
5. Καὶ τὸ φῶς εἰς τὴν σκοτείαν φέγγει, καὶ ἡ σκοτεία δὲν τὸ κατέλαβε.	5. Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.
6. Ἔγινεν ἕνας ἄνθρωπος ἀπεσταλμένος· ἀπὸ τὸν Θεὸν, τὸ ὄνομα τοῦ Ἰωάννης.	6. Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης.

THE INSCRIPTIONS AT ORCHOMENUS FROM MELETIUS.

ΟΡΧΟΜΕΝΟΣ, κοινῶς Χαρισιοῦ, Πόλις ποτὲ πλουσιωτάτη καὶ ἰσχυροτάτη, πρότερον καλουμένη Βοιωτικαὶ Ἀθῆναι, εἰς τὴν ὁποίαν ἦτον ὁ Ναὸς τῶν Χαρίτων, εἰς τὸν ὁποῖον ἐκληρώνου τέλη οἱ Θηβαῖοι, οὐτινος τὸ ἔδαφος ἀνεσκάφθη ποτὲ ὑπὸ τῶν Ἀσκαλόνων. Ἐπευχηρίζον εἰς αὐτὴν τὴν Πόλιν τὰ Χαριτήσια, τοῦ ὁποίου λίθινος εὗρον ἐπιγραφὰς ἐν στήλαις ὄντου τοῦ κτισθέντος Ναοῦ ἐπ' ὀνόματι τῆς Θεοτόκου, ὑπὸ τοῦ Πρωτοσπαθαρίου Λεόντος, ἐπὶ τῶν Βασιλέων Βασιλείου, Λεόντος, καὶ Κωνσταντίνου, ἐχούσας οὕτως, ἐν μὲν τῇ μιᾷ κοινῶς.

" Οἶδε ἀνίκων τὸν ἀγῶνα τῶν Χαριτησίων.
" Σαλπιστής.
" Μῆνις Ἀπολλωνίου Ἀντιοχεὺς ἀπὸ Μαιάνδρου.
" Κηρυξ.
" Ζώϊλος Ζωΐλου Πιερίος.
" Ῥαψῳδός.
" Νουμήνιος Νουμηνίου Ἀθηναῖος
" Ποιητὴς ἐπῶν
" Δημνίας Δημοκλέους Θηβαῖος.
" Αὐλητής.
" Ἀπολλόδοτος Ἀπολλοδότου Κρής.
" Αὐλωιδός.
" Ῥόδιππος Ῥοδίππου Ἄργος
" Κιθαριστής.
" Φανίας Ἀπολλοδότου τοῦ Φανίου Αἰολεὺς ἀπὸ Κύμης.
" Κιθαρῳδός.
" Δημήτριος Παρμενίσκου Καλχηδόνιος.
" Τραγῳδός.
" Ἱπποκράτης Ἀριστομένους Ῥόδιος.
" Κωμῳδός.
" Καλλίστρατος Ἐξακέστου Θηβαῖος.
" Ποιητὴς Σατυρῶν.
" Δημνίας Δημοκλέους Θηβαῖος.
" Ὑποκριτής.
" Δωρόθεος Δωροθέου Ταραντινός.
" Ποιητὴς Τραγῳδιῶν.

" Σοφοκλῆς Σοφοκλέους Ἀθηναῖος.
" Ὑποκριτής.
" Καθίστορος Θεοφώτου Θηβαῖος.
" Ποιητὴς Κωμῳδιῶν.
" Ἀλέξανδρος Ἀριστώνος Ἀθηναῖος.
" Ὑποκριτής.
" Ἀστυλος Ἀγτάλου Ἀθηναῖος.

" Οἶδε ἐνίκων τὸν νέμητον ἀγῶνα τῶν ἀμοιβίων.
" Παῖδες αὐλητάς.
" Διοκλῆς Καλλιμήδου Θηβαῖος.
" Παῖδες ἡγεμόνας.
" Στρατίνος Εὐνίκου Θηβαῖος.
" Ἄνδρας αὐλητάς.
" Διοκλῆς Καλλιμήδου Θηβαῖος.
" Ἄνδρας ἡγεμόνας.
" Ῥόδιππος Ῥοδίππου Ἀργεῖος.
" Τραγῳδός.
" Ἑκατοκράτης Ἀριστομένους Ῥόδιος.
" Κωμῳδός.
" Καλλίστρατος Ἐξηκέστου Θηβαῖος.
" Τὰ ἐκνίκια.
" Κωμῳδιῶν Ποιητής.
" Ἀλέξανδρος Ἀριστίωνος Ἀθηναῖος."

Ἐν δὲ τῇ ἑτέρᾳ ὁμοίως.

" Μνησίνου ἄρχοντος ἀγωνοθετέοντος τὸν
" Χαριτείσιον, εὐχαρίστου πάντων οἱ τυίδε ἐνικῶσαν τὰ
" χαριτείσια.
" Χαλκεγκτάς.
" Φίλινος Φιλίνω Ἀθήνειος.
" Κάρυξ.
" Εἰρώδης Σωκρατίου Θεῖβαιος.
" Ποιητής.
" Μίστωρ Μιστόρος Φωκαιεύς.
" Ῥαψῳδός.
" Κράτων Κλίωνος Θεῖβαιος.
" Αὐλητής.
" Περιγενεὶς Ἡρακλείδου Κυζικηνός.
" Αὐλαιωδός.
" Δαμαινέτος Γλαύκω Ἄργιος.
" Κιθαριστής.
" Γάμαστρος Ἀμαλίω Αἰολεὺς ἀπὸ Μουρίνας.
" Τραγῳδός.
" Ἀσκλαικιόδωρος Πουθέω Ταραντινός.
" Κωμῳδός.
" Νικόστρατος Φιλοστράτου Θεῖβαιος.
" Τὰ ἐκνίκεια Κωμῳδός.
" Ἔναρχος Ἡρεδότου Κορωνεύς."

Ἐν ἄλλῳ λίθῳ.

" Μύριχος Πολυκράτους Ἰκαρώνυμος διογίτων ἄνδρεσσι χορω-
" γείσαντες νικήσαντες διονυσου ἀνέθηκαν τίμωνος ἄρχοντος ἀν-
" λίοντος κλίος ἄφθιτος ἀλκισθένεος."

Ἐν ἑτέρῳ λίθῳ.

" Θυνάρχω ἄρχοντος, μαινὸς Θεσλουθίω, ἀρχι.... ὡς Εὐδωλε
" ἀρχεδάμω φωκεῖκ..... δε ἀτέλωκα ἀπὸ τᾶς συγγραφῶ κέδε
" τῶν κολεμάρχων, καὶ τῶν κατοστάων, ἀνελόμενος τᾶς συγ-
" γραφὰς τᾶς κιμένας κὰρ εὐρόνα, καὶ φιθίκν καὶ κωκελεῖν....
" καὶ τιμόμεισον φωκείας. καὶ δικοτελεῖν λυσιδάμω, καὶ διονυσον
" καφισοδῶν χαρωνεῖκ κὰτ τὸ ψαφισμὰ τῷ δάμω.

ΜΕΤΩΝΕΤΡΩΝ

" Θυνάρχω ἄρχοντος, μαινὸς Θεσλουθίω, ἀρχι.... ὡς Εὐδωλε
" ἀρχεδάμω φωκεῖκ..... δε ἀτέλωκα ἀπὸ τᾶς συγγραφῶ
" τῶν κολεμάρχων, καὶ τῶν κατοστάων, ἀνελόμενος τᾶς συγ-
" γραφὰς τᾶς κιμένας κὰρ εὐρόνα, καὶ φιθίκν καὶ κωκελεῖν....
" καὶ τιμόμεισον φωκείας. καὶ δικοτελεῖν λυσιδάμω, καὶ διονυσον
" καφισοδῶν χαρωνεῖκ κὰτ τὸ ψαφισμὰ τῷ δάμω.

ΔΙΠΕΝΕΛΕΡΔΙΩΝ

" Ἄρχοντος ἐν ἔρχομενῷ Θυνάρχω, μαινὸς Κλαλκομενίω, ἐν δὲ Γ
" ἐλατίῳ Μενοίτιο Ἀρχελέω μαινὸς κράτω. Ὁμόλογα Εὐδωλῶν Γ
" ἐλατίῳ, ὁ καὶ τῇ πόλει ἐρχομένοιω. Ἐπειδὴ καταμίστη Εὐδωλος
" κὰρ τᾶς πόλιος τὸ δάνειον ἄπαν κὰτ τὰς ὁμολογίας τὰς τεθίσας
" Θυνάρχω ἄρχοντος, μαινὸς Θεσλουθίω, καὶ οὐτ ὀφειλέτη κὰτὼ
" ἔτι οὐθὲν κὰρ τὰν πόλιν, ἀλλ' ἀπέχει πάντα περὶ παντός, καὶ
" ἀποδεδόκανθι τᾷ πόλι τὸ ἔχοντες τὰς ὁμολογίας, εἰ μὲν ποτε
" διδόμενον χρόνον Εὐδωλῶν ἐκ νομίας Γ ἔτι ἀπέτταρα βουνοσι σοῦν
" ἔκατος δὶκ κατίᾳς Γε κατὶ προβάτας σοῦν ἔγως χιλίας ἀρχὶ τῷ
" χρόνω ὁ ἐνικυτος ὁ μετὰ Θυνάρχον ἄρχοντα ἐρχομένοις ἀπο-
" γραφέσθω ὃ Εὐδωλον κατ' ἐνικυτὸν ἑ κατον κὰρ τὸν ταμίαν
" καὶ τὸν νόμων ἂν τάτε καύματα τῶν προβάτων, καὶ τῶν ἔγων,
" καὶ τῶν θουῶν, καὶ τῶν ἔκτων, καὶ κάτινα δεκαμαῶν θίκη τὸ
" κλεῖθος μαὶ ἀπογράφεσο ὥσὲ κλίονα τῶν γεγραμμένων ἐν τῇ
" συγγνωμείσι ἡ δίκαιτις.....ι τὸ ἐνόμιον Εὐδωλον ὀφειλε.....
" λις τῶν ἐρχομενῶν ἀγγυρίω..... τετταράκοντα Εὐδωλῶν καθ'
" ἕκαστον ἐνικυτὸν, καὶ τόκον φερέτω δραχμὰς.... τᾶς μνᾶς
" ἑκάστας κατὰ μεῖνα..... τὸν καὶ ἔμπρακτος ἔστω τὸν ἐρχομέ-
" νεον ... καὶ τὰ ἀξῆς."

Ἐν ἄλλοις λίθοις.

" Ἀνοδῶρα συνφορον χαῖρε." ΝΟΚΥΕΣ.: "Καλλίστου ἀμφάρεχος, καὶ ἄλλα." Ἐν οὐδεμίᾳ ἐπιγραφῇ ἴδον τόνον, ἢ κεῦμα, ἃ δὲ ἡμεῖς ὑπογράφομεν, οἱ παλαιοὶ προσέγραφον. Καὶ τὰ ἑξῆς.

The following is the prospectus of a translation of Anacharsis into Romaic, by my Romaic master, Marmarotouri, who wished to publish it in England.

ΕΙΔΗΣΙΣ ΤΥΠΟΓΡΑΦΙΚΗ

Πρὸς τοὺς ἐν φιλογενεῖς καὶ φιλέλληνας.

ΟΣΟΙ εἰς βιβλία πεντοδαπὰ ἐντυγχάνουν, ἐξεύρουν πόσον εἶναι τὸ χρήσιμον τῆς Ἱστορίας, ὅτ' αὐτῆς γὰρ ἐξευρίσκεται ἡ πλέον μεμακρυσμένη παλαιότης, καὶ θεωροῦνται ὡς ἐν κατόπτρῳ ἤθη, πράξεις καὶ διοικήσεις πολλῶν καὶ διαφόρων Ἐθνῶν καὶ Γενῶν ὧν τὴν μνήμην διεσώσατο καὶ διασώσει ἡ Ἱστορικὴ Διήγησις εἰς αἰῶνα τὸν ἄπαντα.

Μία τοιοῦτος Ἐκστήμη εἶναι εὐκόπεστος, καὶ ἐν ταύτῳ ὠφέλιμα, ἢ κρεῖττον εἰπεῖν ἀναγκαία· διατί λοιπὸν ἡμεῖς μόνοι νὰ τὴν ἀστερούμεθα, μὴ ἐξεύροντες οὔτε τὰς ἀρχὰς τῶν Προγόνων μας, πόθεν πότε καὶ πῶς εὑρέθησαν εἰς τὰς Πατρίδας μας, οὔτε τὰ ἤθη, τὰ κατορθώματα καὶ τὴν διοίκησίν των; Ἂν ἐρωτήσωμεν τοὺς ἀλλογενεῖς, ἐξεύρουν νὰ μᾶς δώσουν ὄχι μόνον ἱστορικῶς τὴν ἀρχὴν καὶ τὴν πρόοδον τῶν Προγόνων μας, ἀλλὰ καὶ τοπογραφικῶς μᾶς δείχνουν τὰς θέσεις τῶν Πατρίδων μας, καὶ οἱονεὶ χειραγωγοὶ γενόμενοι μὲ τοὺς γεωγραφικοὺς τῶν Πίνακας, μᾶς λέγουν, ἐδῶ εἶναι αἱ Ἀθῆναι, ἐδῶ ἡ Σπάρτη, ἐκεῖ αἱ Θῆβαι, τόπα στάδια ἢ μίλια ἀπέχει ἡ μία Ἐπαρχία ἀπὸ τὴν ἄλλην. Τοῦτος ὡποθέμενος τὴν μίαν πόλιν, ἀπέχει τὴν ἄλλην καὶ τλ. Προσέτι ἂν ἐρωτήσωμεν αὐτοὺς τοὺς μὴ Ἕλληνας χειραγωγοὺς μας, πόθεν ἐπαρακινήθησαν νὰ ἐξερευνήσουν ἀρχὰς τόσον παλαιάς, ἀνυποστόλως μᾶς ἀποκρίνονται μὲ αὐτοὺς τοὺς λόγους. "Καθὼς ὁ ἐκ Σκυθίας Ἀνάχαρσις, ἂν δὲν ἀπεσέρχετο τὰ σκευοφόρα ἀκείνα Κλίμακα τῆς Ἑλλάδος, ἂν δὲν ἐμφορεῖτο τὰ ἀξιώματα, τὰ ἤθη καὶ τοὺς νόμους τῶν Ἑλλήνων, ἤθελε μένῃ Σκυθὴς καὶ τὸ ὄνομα καὶ τὸ πρᾶγμα· οὕτω καὶ ὁ ἡμέτερος Ἱστορὸς, ἂν δὲν ἐμάθανε τὰ τοῦ Ἱπποκράτους, θὲ ἐδύνατο νὰ προχωρήσῃ εἰς τὴν τέχνην τοῦ· Ἂν ὁ ἐν ἡμῖν Νομοθέτης δὲν ἐξέταζε τὰ τοῦ Σόλωνος. Αὐκούργου, καὶ Πιττακοῦ, δὲν ἐδύνατο νὰ ῥυθμίσῃ καὶ νὰ καλιεργήσῃ τὰ ἤθη τῶν ὁμογενῶν τον ἂν ὁ Ρήτωρ δὲν ἀπεμθίζετο τὰς εὐφραδείας καὶ τοὺς χαριεντισμοὺς τοῦ Δημοσθένους, δὲν ἐνεργοῦσαν εἰς τὰς ψυχὰς τῶν ἀκροατῶν τοῦ. Ἂν ὁ Νέος Ἀνάχαρσις, ὁ Κύριος Ἀβᾶς Βαρθολομαῖος δὲν ἀνεγίνωσκε με μεγάλην ἀκριβείαν καὶ σκέψιν τοὺς κλέον ἐγκρίτους συγγραφεῖς τῶν Ἑλλήνων, ἐξερευνῶν αὐτοὺς κατὰ βάθος ἐκὶ τρίακοντα ἔνια ἔτη, δὲν ἤθελαν ἐξηράνῃ τοιαύτην τὴν περὶ Ἑλλήνων Ἱστορίαν τοῦ, ἤτις Περιεγήσεις τοῦ Νέου Ἀνάχαρσεως παρ' αὐτοῦ κροσωνοσμένοι, καὶ εἰς ὅλας τὰς Εὐρωπαϊκὰς Διαλέκτους μετεγλωττίσθη." Καὶ ἐν ἑνὶ λόγῳ, οἱ Νεώτεροι, ἂν δὲν ἐκρυναν διὰ ὀλίγους τοὺς προγόνους μας, ἤθελαν ἴσως περιφέρονται ματαίως μέχρι τοῦ νῦν. Αὐτὰ δὲν εἶναι Λόγια ἐνθουσιασμένον διὰ τὸ φιλογενὲς Γραικοῦ, εἶναι δὲ φιλαλήθους Γερμανοῦ, ὅστις ἐμετάφρασε τὸν Νέον Ἀνάχαρσιν ἀπὸ τοῦ Γαλλικοῦ εἰς τὸ Γερμανικόν.

Ἂν λοιπὸν καὶ ἡμεῖς θέλωμεν νὰ μεθέξωμεν τῆς γνώσεως τῶν λαμπρῶν κατορθωμάτων ἀπὸ ἔκαμαν οἱ Θαυμαστοὶ ἐκεῖνοι Προ-

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τάτορες ἡμῶν, ἂν ἐπιθυμῶμεν νὰ μάθωμεν τὴν ἀρετὴν καὶ κύξησιν τῶν εἰς τὰς Τέχνας καὶ Ἐπιστήμας καὶ εἰς παθε ἄλλο εἶδος μαθήσεως, ἂν ἔχωμεν περίεργειαν νὰ γνωρίσωμεν ἀσθεν κατεγόμεθα, καὶ ὁποίους θαυμαστοὺς καὶ μεγάλους ἄνδρας, εἰ καὶ προγόνους ἡμῶν, φεῦ, ἡμεῖς δὲν γνωρίζομεν, εἰς καιρὸν ὁποῦ οἱ Ἀλλογενεῖς θαυμάζουσιν αὐτοὺς, καὶ ὡς κατέχοντες πανταχοῦ μαθήσεως εἴδοντα, ἂς συνδράμωμεν ἀκαστεῖς προθύμως εἰς τὴν ἔκδοσιν τοῦ θαυμασίου τούτου συγγράμματος τοῦ Νέου Δικχάρσεως.

Ἡμεῖς οὖν οἱ ὑπογεγραμμένοι θέλομεν ἐκτελέσει προθύμως τὴν μετάφρασιν τοῦ Βιβλίου μὲ τὴν κατὰ τὸ δυνατὸν ἡμῖν καλὴν φράσιν τῆς νῦν καθ' ἡμᾶς ὁμιλίας, καὶ ἐκδόντες τοῦτο εἰς τυπον, θέλομεν τὸ πελλωσέσει μὲ τοὺς Γεωγραφικοὺς Πίνακας μὲ ἀπλᾶς Ῥωμαϊκὰς λέξεις ἐγχαραγμένους εἰς ἐλπάμας γράμματα, παρατιθέντες ὅτι ἄλλο χρήσιμον καὶ ἀρμόδιον εἰς τὴν ἱστορίαν.

Ὅλον τὸ σύγγραμμα θέλει γένει εἰς Τόμους δώδεκα κατὰ μίμησιν τῆς Ἰσαΐειτῆς ἐκδόσεως. Ἡ τιμὴ ὅλου τοῦ Συγγράμματος εἶναι φιορίνια δεκαέξη τῆς Βιέννης διὰ τὴν προσθήκην τῶν γεωγραφικῶν πινάκων. Ὁ φιλογενὴς οὖν Συνδραμητὴς πρέπει νὰ πληρώσῃ εἰς καθε Τόμον φιορίνι ἕνα καὶ Κρεκουτζίνι εἶναι τῆς Βιέννης, καὶ τοῦτο χωρὶς καμμίαν πρόσθεσιν, ἀλλ' εὐθὺς ὁποῦ θέλει τῷ παραδοθῇ ὁ Τόμος τυπωμένος καὶ δεμένος.

Ἐρθωμένοι καὶ ὠφέλιμοι θαυμαστοὶ Ἕλληνων Παῖδες.
Τῆς ὑμετέρας ἀγάπης ἐξηρτημένοι.

Ἰωάννης Μαρμαροτοῦρας, Δημήτριος Βενέρας, Σπυρίδων Πρεβέτος.

Ἐν Τριεστίῳ, τῇ πρώτῃ Ὀκτωβρίου, 1799.

THE LORD'S PRAYER IN ROMAIC.

Ὦ ΠΑΤΈΡΆ ΜΑΣ ὁποῦ εἶσαι εἰς τοὺς οὐρανοὺς, ἂς ἁγιασθῇ τὸ ὄνομά σου. Ἂς ἔλθῃ ἡ βασιλεία σου. Ἂς γένῃ τὸ θέλημα σου, καθὼς εἰς τὸν οὐρανὸν, ἔτζι καὶ εἰς τὴν γῆν. Τὸ ψωμί μας τὸ καθημερινὸν, δός μας τὸ σήμερον. Καὶ συγχώρησε μας τὰ χρέη μας, καθὼς καὶ ἡμεῖς συγχωροῦμεν τοὺς χρεοφειλέτας μας. Καὶ μὴν μᾶς φέρῃς εἰς πειρασμὸν, ἀλλὰ ἐλευθέρωσε μας ἀπὸ τὸν πονηρόν. Ὅτι δικό σου εἶναι ἡ βασιλεία, ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας. Ἀμὴν.

IN GREEK.

ΠΆΤΕΡ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου. Ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας. Ἀμήν.

HINTS FROM HORACE;[1]

BEING AN ALLUSION IN ENGLISH VERSE TO THE EPISTLE "AD PISONES, DE ARTE POETICA," AND INTENDED AS A SEQUEL TO "ENGLISH BARDS AND SCOTCH REVIEWERS."

——"Ergo fungar vice cotis, acutum
Reddere quæ ferrum valet, exsors ipse secandi."
Hor. *De Arte Poet.*

"Rhymes are difficult things—they are stubborn things, sir."
Pickwick's *Amelia.*

HINTS FROM HORACE.

Athens, Capuchin Convent, March 12, 1811.

Who would not laugh, if Lawrence, hired to grace
His costly canvass with each flatter'd face,
Abused his art, till Nature, with a blush,
Saw cits grow centaurs underneath his brush?
Or, should some limner join, for show or sale,
A maid of honour to a mermaid's tail?
Or low Dubost[2]—as once the world has seen—

Humano capiti cervicem pictor equinam
Jungere si velit, et varias inducere plumas,
Undique collatis membris, ut turpiter atrum
Desinat in piscem mulier formosa superne;

[1] [Authors are apt, it is said, to estimate their performances more according to the trouble they have cost themselves, than the pleasure they afford to the public; and it is only in this way that we can pretend to account for the extraordinary value which Lord Byron attached, even many long years after they were written, to these "Hints from Horace." The business of *translating* Horace has hitherto been a hopeless one;—and notwithstanding the brilliant cleverness of some passages, in both Pope's and Swift's *Imitations* of him, there had been, on the whole, very little to encourage any one to meddle seriously even with that less difficult department. It is, comparatively, an easy affair to transfer the effect, or something like the effect, of the majestic declamations of Juvenal; but the Horatian satire is cast in a mould of such exquisite delicacy—uniting perfect ease with perfect elegance throughout—as has hitherto defied all the skill of the moderns. Lord Byron, however, having composed this piece at Athens, in 1811, and brought it home in the same desk with the two first cantos of "Childe Harold," appears to have, on his arrival in London, contemplated its publication as far more likely to increase his reputation than that of his original poem. Perhaps Milton's preference of the "Paradise Regained" over the "Paradise Lost" is not a more decisive example of the extent to which a great author may mistake the source of his greatness.

Lord Byron was prevented from publishing these lines by a feeling which, considering his high notion of their merit, does him honour. By accident, or nearly so, the "Harold" came out before the "Hints;"—and the reception of the former was so flattering to Lord Byron, that it could scarcely fail to take off, for the time, the edge of his appetite for literary bitterness. In short, he found himself mixing constantly in society with persons who had—from good sense, or good-nature, or from both—overlooked the petulances of his "English Bards and Scotch Reviewers," and felt, as he said, that he should be "heaping coals of fire on his head" if he were to persist in bringing forth a continuation of his juvenile lampoon. Nine years had passed ere he is found writing thus to Mr. Murray:—"Get from Mr. Hobhouse, and send me, a proof of my 'Hints from Horace:' it has now the *nonum prematur in annum* complete for its production. I have a notion that, with some omissions of names and passages, it will do; and I could put my late observations *for* Pope amongst the notes. As far as versification goes, it is good; and, in looking back at what I wrote about that period, I am astonished to see how little I have trained on. I wrote better then than now; but that comes of my having fallen into the atrocious bad taste of the times." On hearing, however, that, in Mr. Hobhouse's opinion, the iambics would require "a good deal of slashing" to suit the times, the notion of printing them was once more abandoned. They were first published, therefore, in 1831, seven years after the poet's death.—E.]

[2] In an English newspaper, which finds its way abroad wherever there are Englishmen, I read an account of this dirty dauber's cari-

Degrade God's creatures in his graphic spleen?
Not all that forced politeness, which defends
Fools in their faults, could gag his grinning friends.
Believe me, Moschus,[2] like that picture seems
The book which, sillier than a sick man's dreams,
Displays a crowd of figures incomplete,
Poetic nightmares, without head or feet.

Poets and painters, as all artists[3] know,
May shoot a little with a lengthen'd bow;
We claim this mutual mercy for our task,
And grant in turn the pardon which we ask;
But make not monsters spring from gentle dams—
Birds breed not vipers, tigers nurse not lambs.

A labour'd, long exordium sometimes tends
(Like patriot speeches) but to paltry ends;
And nonsense in a lofty note goes down,
As pertness passes with a legal gown:
Thus many a bard describes in pompous strain
The clear brook babbling through the goodly plain:
Tha groves of Grants, and her gothic halls, [walls:
King's Coll., Cam's stream, stain'd windows, and old
Or, in advent'rous numbers, neatly aims
To paint a rainbow, or—the river Thames.'

You sketch a tree, and so perhaps may shine—
But daub a shipwreck like an alehouse sign;
You plan a *vase*—it dwindles to a *pot:*
Then glide down Grub-street—fasting and forgot;
Laugh'd into Lethe by some quaint Review,
Whose wit is never troublesome till—true.[4]

In fine, to whatsoever you aspire,
Let it at least be simple and entire.

The greater portion of the rhyming tribe
(Give ear, my friend, for thou hast been a scribe,)
Are led astray by some peculiar lure.
I labour to be brief—become obscure;
One falls while following elegance too fast;
Another soars, inflated with bombast;
Too low a third crawls on, afraid to fly,
He spins his subject to satiety;
Absurdly varying, he at last engraves
Fish in the woods, and boars beneath the waves!

Unless your care 's exact, your judgment nice,
The flight from folly leads but into vice;
None are complete, all wanting in some part,
Like certain tailors, limited in art.
For galligaskins Slowsbears is your man;
But coats must claim another artisan.[5]
Now this to me, I own, seems much the same
As Vulcan's feet to bear Apollo's frame;[6]
Or, with a fair complexion, to expose
Black eyes, black ringlets, but—a bottle nose!

Dear authors! suit your topics to your strength,
And ponder well your subject, and its length;
Nor lift your load, before you 're quite aware
What weight your shoulders will, or will not, bear.
But lucid Order, and Wit's siren voice,
Await the poet, skilful in his choice;
With native eloquence he soars along,
Grace in his thoughts, and music in his song.

Let judgment teach him wisely to combine
With future parts the now omitted line:
This shall the author choose, or that reject,
Precise in style, and cautious to select;
Nor slight applause will candid pens afford
To him who furnishes a wanting word.
Then fear not if 't is needful to produce

Spectatum admissi risum teneatis, amici?
Credite, Pisones, isti tabulæ fore librum
Persimilem, cujus, velut ægri somnia, vanæ
Fingentur species, ut nec pes, nec caput uni
Reddatur formæ. Pictoribus atque poetis
Quidlibet audendi semper fuit æqua potestas,
Scimus, et hanc veniam petimusque damusque vicissim:
Sed non ut placidis coëant immitia; non ut
Serpentes avibus geminentur, tigribus agni.
Incœptis gravibus plerumque et magna professis
Purpureus, late qui splendeat, unus et alter
Assuitur pannus: cum lucus et ara Dianæ,
Et properantis aquæ per amœnos ambitus agros,
Aut flumen Rhenum, aut pluvius describitur arcus.
Sed nunc non erat his locus: et fortasse cupressum
Scis simulare: quid hoc, si fractis enatat exspes
Navibus, ære dato qui pingitur? amphoram cœpit
Institui; currente rotâ cur urceus exit?
Denique sit quod vis, simplex dumtaxat et unum.
Maxima pars vatum, pater, et juvenes patre digni,
Decipimur specie recti. Brevis esse laboro,
Obscurus fio: sectantem levia, nervi
Deficiunt animique: professus grandia, turget:
Serpit humi, tutus nimium, timidusque procellæ:
Qui variare cupit rem prodigaliter unam,
Delphinum silvis appingit fluctibus aprum.
In vitium ducit culpæ fuga, si caret arte.
Æmilium circa ludum faber unus et ungues
Exprimet, et molles imitabitur æra capillos;
Infelix operis summa, quia ponere totum

cature of Mr. H—— as a "beast," and the consequent action, etc. The circumstance is, probably, too well known to require further comment.—[The gentleman here alluded to was Thomas Hope, the author of "Anastasius," and one of the most munificent patrons of art this country ever possessed. Having, somehow, offended an unprincipled French painter, by name Dubost, that adventurer revenged himself by a picture called "Beauty and the Beast," in which Mr. Hope and his lady were represented according to the well-known fairy story. The picture had too much malice not to succeed; and, to the disgrace of John Bull, the exhibition of it is said to have fetched thirty pounds in a day. A brother of Mrs. Hope thrust his sword through the canvass; and M. Dubost had the consolation to get five pounds damages. The affair made much noise at the time; though Mr. Hope had not then placed himself on that seat of literary eminence, which he afterwards attained. Probably, indeed, no man's reputation in the world was ever so suddenly and completely altered, as his was by the appearance of his magnificent romance.—E.]

[2] ["Moschus."—In the original MS. "Hobhouse."—E.]

[3] ["All artists."—Originally, "We scribblers."—E.]

[3] "Where pure description held the place of sense."—Pope.

[4] [This is pointed, and felicitously expressed.—Moore.]

[5] Mere common mortals were commonly content with one tailor and with one bill, but the more particular gentlemen found it impossible to confide their lower garments to the makers of their body clothes. I speak of the beginning of 1809: what reform may have since taken place I neither know, nor desire to know.

[6] [MS. "As one leg perfect, and the other lame."—E.]

Some term unknown, or obsolete in use,
(As Pitt [1] has furnish'd us a word or two,
Which lexicographers declined to do;)
So you indeed, with care—(but be content
To take this license rarely)—may invent.
New words find credit in these latter days,
If neatly grafted on a Gallic phrase.
What Chaucer, Spenser did, we scarce refuse
To Dryden's or to Pope's maturer muse.
If you can add a little, say why not,
As well as William Pitt, and Walter Scott?
Since they, by force of rhyme and force of lungs,
Enrich'd our island's ill-united tongues;
'T is then—and shall be—lawful to present
Reform in writing, as in parliament.

As forests shed their foliage by degrees,
So fade expressions which in season please;
And we and ours, alas! are due to fate,
And works and words but dwindle to a date.
Though as a monarch nods, and commerce calls,
Impetuous rivers stagnate in canals;
Though swamps subdued, and marshes drain'd sustain
The heavy ploughshare and the yellow grain,
And rising ports along the busy shore
Protect the vessel from old Ocean's roar,
All, all must perish; but, surviving last,
The love of letters half preserves the past.
True, some decay, yet not a few revive; [2]
Though those shall sink which now appear to thrive,
As custom arbitrates, whose shifting sway
Our life and language must alike obey.

The immortal wars which gods and angels wage,
Are they not shown in Milton's sacred page?
His strain will teach what numbers best belong
To themes celestial told in epic song.

The slow, sad stanza will correctly paint
The lover's anguish, or the friend's complaint.
But which deserves the laurel—rhyme or blank?
Which holds on Helicon the higher rank?
Let squabbling critics by themselves dispute
This point, as puzzling as a Chancery suit.

Satiric rhyme first sprung from selfish spleen.
You doubt—see Dryden, Pope, St. Patrick's dean. [3]

Blank verse [4] is now, with one consent, allied
To Tragedy, and rarely quits her side.
Though mad Almanzor rhymed in Dryden's days,
No sing-song hero rants in modern plays;
While modest Comedy her verse foregoes,
For jest and *pun* [5] in very middling prose:
Not that our Bens or Beaumonts show the worse,
Or lose one point, because they wrote in verse.
But so Thalia pleases to appear,
Poor Virgin! damn'd some twenty times a year!

Whate'er the scene, let this advice have weight:—
Adapt your language to your hero's state.
At times Melpomene forgets to groan,

Nesciet. Hunc ego me, si quid componere curem,
Non magis esse velim, quam pravo vivere naso,
Spectandum nigris oculis nigroque capillo.
Sumite materiem vestris, qui scribitis, equam
Viribus; et versate diu quid ferre recusent,
Quid valeant humeri. Cui lecta potenter erit res,
Nec facundia deseret hunc nec lucidus ordo.
Ordinis hæc virtus erit et venus, aut ego fallor,
Ut jam nunc dicat, jam nunc debentia dici
Plerique differat, et præsens in tempus omittat;
Hoc amet, hoc spernat promissi carminis auctor.
In verbis etiam tenuis cautusque serendis:
Dixeris egregie, notum si callida verbum
Reddiderit junctura novum. Si forte necesse est
Indicis monstrare recentibus abdita rerum,
Fingere cinctutis non exaudita Cethegis
Continget; dabiturque licentia sumpta pudenter;
Et nova factaque nuper habebunt verba fidem, si
Græco fonte cadant parce detorto. Quid autem
Cæcilio Plautoque dabit Romanus, ademptum
Virgilio Varioque? ego cur, acquirere pauca
Si possum, invideor; cum lingua Catonis et Enni
Sermonem patrium ditaverit, et nova rerum
Nomina protulerit? Licuit, semperque licebit,
Signatum præsente noto producere nomen.
Ut silvæ foliis pronos mutantur in annos;
Prima cadunt: ita verborum vetus interit ætas,
Et juvenum ritu florent modo nata, vigentque.
Debemur morti nos nostraque: sive receptus
Terra Neptunus classes aquilonibus arcet,

[1] Mr. Pitt was liberal in his additions to our parliamentary tongue; as may be seen in many publications, particularly the Edinburgh Review.

[2] Old ballads, old plays, and old women's stories, are at present in as much request as old wine or new speeches. In fact, this is the millennium of black letter: thanks to our Hebers, Webers, and Scotts!—[There was considerable malice in thus putting *Weber*, a poor German hack, a mere amanuensis of Sir Walter Scott, between the two other names.—E.]

[3] "Mac Flecknoe," the "Dunciad," and all Swift's lampooning ballads. Whatever their other works may be, these originated in personal feeling, and angry retort on unworthy rivals; and though the ability of these satires elevates the poetical, their poignancy detracts from the personal character of the writers.—[For particulars of Dryden's feud with his successor in the laureatship, Shadwell, whom he has immortalised under the name of Mac Flecknoe, and also as Og, in the second part of "Absalom and Achitophel;" and for the literary squabbles in which Swift and Pope were engaged, the reader must turn to the lives and works of these three great writers. See also Mr. D'Israeli's painfully interesting book on "The Quarrels of Authors."—E.]

[4] [Like Dr. Johnson, Lord Byron maintained the excellence of rhyme over blank verse in English poetry. "Blank verse," he says, in his long-lost letter to the editor of Blackwood's Magazine, "unless in the drama, no one except Milton ever wrote who could rhyme. I am aware that Johnson has said, after some hesitation, that he could not 'prevail upon himself to wish that Milton had been a rhymer.' The opinions of that truly great man, whom, like Pope, it is the present fashion to decry, will ever be received by me with that deference which time will restore to him from all; but, with all humility, I am not persuaded that the 'Paradise Lost' would not have been more nobly conveyed to posterity, not perhaps in heroic couplets,—although even they could sustain the subject, if well balanced,—but in the stanza of Spenser, or of Tasso, or in the terza rima of Dante, which the powers of Milton could easily have grafted on our language. The 'Seasons' of Thomson would have been better in rhyme, although still inferior to his 'Castle of Indolence; and Mr. Southey's 'Joan of Arc' no worse."—E.]

[5] With all the vulgar applause and critical abhorrence of *puns*, they have Aristotle on their side; who permits them to orators, and gives them consequence by a grave disquisition. ["Cicero also,"

And brisk Thalia takes a serious tone;
Nor unregarded will the act pass by
Where angry Townly[1] lifts his voice on high.
Again, our Shakspeare limits verse to kings,
When common prose will serve for common things;
And lively Hal resigns heroic ire,
To "hollowing Hotspur"[2] and the sceptred sire.

'T is not enough, ye bards, with all your art,
To polish poems;—they must touch the heart:
Where'er the scene be laid, whate'er the song,
Still let it bear the hearer's soul along;
Command your audience or to smile or weep,
Whiche'er may please you—any thing but sleep
The poet claims our tears; but, by his leave,
Before I shed them, let me see him grieve.

If banish'd Romeo feign'd nor sigh nor tear,
Lull'd by his languor, I should sleep or sneer.
Sad words, no doubt, become a serious face,
And men look angry in the proper place.
At double meanings folks seem wondrous sly,
And sentiment prescribes a pensive eye;
For Nature form'd at first the inward man,
And actors copy Nature—when they can.
She bids the beating heart with rapture bound,
Raised to the stars, or levell'd with the ground;
And for expression's aid, 't is said, or sung,
She gave our mind's interpreter—the tongue,
Who, worn with use, of late would fain dispense
(At least in theatres) with common sense;
O'erwhelm with sound the boxes, gallery, pit,
And raise a laugh with any thing—but wit.
To skilful writers it will much import, [court,
Whence spring their scenes, from common life or

Whether they seek applause by smile or tear,
To draw a "Lying Valet," or a "Lear,"
A sage, or rakish youngster wild from school,
A wandering "Peregrine," or plain "John Bull;"
All persons please when Nature's voice prevails,
Scottish or Irish, born in Wilts or Wales.

Or follow common fame, or forge a plot,
Who cares if mimic heroes lived or not?
One precept serves to regulate the scene:—
Make it appear as if it *might* have *been*.

If some Drawcansir[3] you aspire to draw,
Present him raving, and above all law:
If female furies in your scheme are plann'd,
Macbeth's fierce dame is ready to your hand;
For tears and treachery, for good or evil,
Constance, King Richard, Hamlet, and the Devil!
But if a new design you dare essay,
And freely wander from the beaten way,
True to your characters, till all be past,
Preserve consistency from first to last.

'T is hard to venture where our betters fail,
Or lend fresh interest to a twice-told tale;
And yet, perchance, 't is wiser to prefer
A hackney'd plot, than choose a new, and err;
Yet copy not too closely, but record,
More justly, thought for thought than word for word;
Nor trace your prototype through narrow ways,
But only follow where he merits praise.

For you, young bard! whom luckless fate may lead
To tremble on the nod of all who read,
Ere your first score of cantos time unrolls,
Beware—for God's sake, don't begin like Bowles![4]

Regis opus; sterilisve diu palus, aptaque remis
Vicinas urbes alit, et grave sentit aratrum:
Seu cursum mutavit iniquum frugibus amnis,
Doctus iter melius; mortalia facta peribunt:
Nedum sermonum stet honos, et gratia vivax.
Multa renascentur, quæ jam cecidere; cadentque,
Quæ nunc sunt in honore vocabula, si volet usus;
Quem penes arbitrium est, et jus, et norma loquendi.
Res gestæ regumque ducumque et tristia bella,
Quo scribi possent numero monstravit Homerus.
Versibus impariter junctis querimonia primum;
Post etiam inclusa est voti sententia compos.
Quis tamen exiguos elegos emiserit auctor,
Grammatici certant, et adhuc sub judice lis est.
Archilocum proprio rabies armavit iambo;

Hunc socci cepere pedem grandesque cothurni,
Alternis aptum sermonibus, et populares
Vincentem strepitus, et natum rebus agendis.
Musa dedit fidibus divos, puerosque deorum,
Et pugilem victorem, et equum certamine primum,
Et juvenum curas et libera vina referre.
Descriptas servare vices operumque colores,
Cur ego, si nequeo ignoroque, poeta salutor?
Cur nescire pudens prave, quam discere malo?
Versibus exponi tragicis res comica non vult;
Indignatur item privatis, ac prope socco
Dignis carminibus narrari cœna Thyestæ.
Singula quæque locum teneant sortita decenter.
Interdum tamen et vocem comœdia tollit,
Iratusque Chremes tumido delitigat ore:

says Addison, "has sprinkled several of his works with them; and, in his book on Oratory, quotes abundance of sayings as pieces of wit, which, upon examination, prove arrant puns. But the age in which the pun chiefly flourished was in the reign of James the First, who was himself a tolerable punster, and made very few bishops or privy counsellors that had not some time or other signalised themselves by a clinch, or a conundrum. The sermons of Bishop Andrews, and the tragedies of Shakspeare, are full of them. The sinner was punned into repentance by the former; as in the latter, nothing is more usual than to see a hero weeping and quibbling for a dozen lines together."—E.]

[1] [In Vanbrugh's comedy of the "Provoked Husband."—E.]

[2] "And in his ear I'll hollow, Mortimer!"—*1 Henry IV.*

[3] [See the "Rehearsal."—

"*Johnson.* Pray, Mr. Bayes, who is that Drawcansir?

"*Bayes.* Why, Sir, a great hero, that frights his mistress, snubs up kings, baffles armies, and does what he will, without regard to numbers, good sense, or justice."—E.]

[4] About two years ago a young man, named Townsend, was announced by Mr. Cumberland * (in a review since deceased) as

* [In the original MS. we find,—"This note was written" [at Athens] "before the author was apprised of Mr. Cumberland's death." The old literateur died in May 1811, and had the honour to be buried in Westminster Abbey, and to be eulogised, while the company stood round the grave, in the following manly style by the then dean, Dr. Vincent, his schoolfellow, and through life his friend:—"Good people! the person you see now deposited is Richard Cumberland, an author of no small merit; his writings were chiefly for the stage, but of strict moral tendency: they were not without faults, but they were not gross, abounding with oaths and libidinous expressions, as, I am shocked to observe, is the case of many of the present day. He wrote as much as any one: few wrote better; and his

"Awake a louder and a loftier strain,"—
And pray, what follows from his boiling brain?—
He sinks to Southey's level in a trice,
Whose epic mountains never fail in mice!
Not so of yore awoke your mighty sire
The temper'd warblings of his master-lyre;
Soft as the gentler breathing of the lute,
"Of man's first disobedience and the fruit"
He speaks, but, as his subject swells along,
Earth, Heaven, and Hades echo with the song.*
Still to the midst of things he hastens on,
As if we witness'd all already done;
Leaves on his path whatever seems too mean
To raise the subject, or adorn the scene;
Gives, as each page improves upon the sight,
Not smoke from brightness, but from darkness—light;
And truth and fiction with such art compounds,
We know not where to fix their several bounds.
If you would please the public, deign to hear
What soothes the many-headed monster's ear;
If your heart triumph when the hands of all
Applaud in thunder at the curtain's fall,
Deserve those plaudits—study Nature's page,
And sketch the striking traits of every age;
While varying man and varying years unfold
Life's little tale, so oft, so vainly told.
Observe his simple childhood's dawning days,
His pranks, his prate, his playmates, and his plays;
Till time at length the mannish tyro weans,
And prurient vice outstrips his tardy teens!

Behold him Freshman! forced no more to groan
O'er Virgil's† devilish verses and—his own;
Prayers are too tedious, lectures too abstruse,

Et tragicus plerumque dolet sermone pedestri.
Telephus et Peleus, cum pauper et exul, uterque
Projecit ampollas, et sesquipedalia verba;
Si curat cor spectantis tetigisse querela.
Non satis est pulchra esse poemata; dulcia sunto,
Et quocunque volent, animum auditoris agunto.
Ut ridentibus arrident, ita flentibus adflent
Humani vultus; si vis me flere dolendum est
Primum ipsi tibi; tunc tua me infortunia lædent.
Telephe, vel Peleu, male si mandata loqueris,
Aut dormitabo, aut ridebo: tristia mœstum
Vultum verba decent; iratum, plena minarum;
Ludentem, lasciva; severum, seria dictu.
Format enim natura pelus nos intus ad omnem
Fortunarum habitum; juvat, aut impellit ad iram;
Aut ad humum mœrore gravi deducit, et angit;
Post effert animi motus interprete lingua.
Si dicentis erunt fortunis absona dicta,
Romani tollent equites, peditesque cachinnum.
Interest multum, Davusne loquatur an heros;
Maturusne senex, an adhuc florente juventa
Fervidus; an matrona potens, an sedula nutrix;
Mercatorne vagus, cultorne virentis agelli;
Colchus an Assyrius; Thebis nutritus, an Argis.
Aut famam sequere, aut sibi convenientia finge.
Scriptor honoratum si forte reponis Achillem;
Impiger, iracundus, inexorabilis, acer,
Jura negel sibi nata, nihil non arrogel armis.
Sit Medea ferox invictaque; flebilis Ino;
Perfidus Ixion; Io vaga; tristis Orestes;

being engaged in an epic poem to be entitled "Armageddon."* The plan and specimen promise much; but I hope neither to offend Mr. Townsend, nor his friends, by recommending to his attention the lines of Horace to which these rhymes allude. If Mr. Townsend succeeds in his undertaking, as there is reason to hope, how much will the world be indebted to Mr. Cumberland for bringing him before the public! But, till that eventful day arrives, it may be doubted whether the premature display of his plan (sublime as the ideas confessedly are) has not,—by raising expectation too high, or diminishing curiosity, by developing his argument,—rather incurred the hazard of injuring Mr. Townsend's future prospects. Mr. Cumberland (whose talents I shall not depreciate by the humble tribute of my praise) and Mr. Townsend must not suppose me actuated by unworthy motives in this suggestion. I wish the author all the success he can wish himself, and shall be truly happy to see epic poetry weighed up from the bathos where it lies sunken with Southey, Cottle, Cowley (Mrs. or Abraham), Ogilvy, Wilkie, Pye, and all the‡ dull of past and present days."— Even if he is not a *Milton*, he may be better than *Blackmore*; if not a *Homer*, an *Antimachus*. I should deem myself presumptuous, as a young man, in offering advice, were it not addressed to one still younger. Mr. Townsend has the greatest difficulties to encounter: but in conquering them he will find employment; in having conquered them, his reward. "I know too well "the scribbler's scoff, the critic's contumely;" and I am afraid time will teach Mr. Townsend to know them better. Those who succeed, and those who do not, must bear this alike, and it is hard to say which have most of it. I trust that Mr. Townsend's share will be from *envy*;—he will soon know mankind well enough not to attribute this expression to malice.—[This was penned at Athens. On his return to England Lord B. wrote to a friend:—"There is a sucking epic poet at Granta, a Mr. Townsend, protégé of the late Cumberland. Did you ever hear of him and his 'Armageddon?' I think his plan (the man I don't know) borders on the sublime; though, perhaps, the anticipation of the 'Last Day' is a little too daring; at least, it looks like telling the Almighty what he is to do; and might remind an ill-natured person of the line—

'And fools rush in, where angels fear to tread.'

But I don't mean to cavil—only other folks will; and he may bring all the lambs of Jacob Behmen about his ears. However, I hope he will bring it to a conclusion, though Milton is in his way."—All Lord Byron's anticipations with regard to this poem were realised to the very letter. To gratify the curiosity which had been excited, Mr. Townsend, in 1813, was induced to publish eight out of the twelve books of which it was to consist. "In the benevolence of his heart, Mr. Cumberland," he says, "bestowed praise on me, certainly too abundantly and prematurely; but I hope that any deficiency on my part may be imputed to the true cause—my own inability to support a subject, under which the greatest mental powers must inevitably sink. My talents were neither equal to my own ambition, nor his zeal to serve me."—E.]

* [The "London Review," set up in 1809, under Mr. Cumberland's editorial care, did not outlive many numbers. He spoke great things in the prospectus, about the distinguishing feature of the journal, viz. its having the writer's name affixed to the articles. This plan has succeeded pretty well both in France and Germany, but has failed utterly as often as it has been tried in this country. It is needless, however, to go into any speculation on the principle *here*: for the "London Review," whether sent into the world with or without names, must soon have died of the original disease of dulness.—E.]

† [There is more of poetry in these verses upon Milton than in any other passage throughout the paraphrase.—Moore.]

‡ Harvey, the *circulator* of the *circulation* of the blood, used to fling away Virgil in his ecstasy of admiration, and say, "the book had a devil." Now, such a character as I am copying would probably fling it away also, but rather wish that the devil had the book; not from dislike to the poet, but a well founded horror of

works will be held in the highest estimation, as long as the English language will be understood. He considered the theatre a school for moral improvement, and his remains are truly worthy of mingling with the illustrious dead which surround us. Read his prose subjects on divinity! there you will find the true Christian spirit of the man who trusted in our Lord and Saviour Jesus Christ. May God forgive him his sins, and, at the resurrection of the just, receive him into everlasting glory!"—E.]

He flies from Tavell's frown to "Fordham's Mews;"
(Unlucky Tavell! doom'd to daily cares
By pugilistic pupils, and by bears.)[2]
Fines, tutors, tasks, conventions threat in vain,
Before hounds, hunters, and Newmarket plain.
Rough with his elders, with his equals rash,
Civil to sharpers, prodigal of cash;
Constant to nought—save hazard and a whore,
Yet cursing both—for both have made him sore;
Unread (unless, since books beguile disease,
The p—x becomes his passage to degrees);
Fool'd, pillaged, dunn'd, he wastes his term away,
And, unexpell'd perhaps, retires M. A.;
Master of arts! as *hells* and *clubs*[3] proclaim,
Where scarce a blackleg bears a brighter name!

Launch'd into life, extinct his early fire,
He apes the selfish prudence of his sire;
Marries for money, chooses friends for rank,
Buys land, and shrewdly trusts not to the Bank;
Sits in the Senate; gets a son and heir;
Sends him to Harrow, for himself was there.

Mute, though he votes, unless when call'd to cheer,
His son 's so sharp—he 'll see the dog a peer!

Manhood declines—age palsies every limb;
He quits the scene—or else the scene quits him;
Scrapes wealth, o'er each departing penny grieves,
And avarice seizes all ambition leaves;
Counts cent per cent, and smiles, or vainly frets,
O'er hoards diminish'd by young Hopeful's debts;
Weighs well and wisely what to sell or buy,
Complete in all life's lessons—but to die;
Peevish and spiteful, doting, hard to please,
Commending every time, save times like these;
Crazed, querulous, forsaken, half forgot,
Expires unwept—is buried—let him rot!

But from the Drama let me not digress,
Nor spare my precepts, though they please you less.
Though woman weep, and hardest hearts are stirr'd,
When what is done is rather seen than heard,
Yet many deeds preserved in history's page
Are better told than acted on the stage;

Si quid inexpertum scenæ committis, et audes
Personam formare novam; servetur ad imum
Qualis ab incepto processerit, et sibi constet.
Difficile est proprie communia dicere;* tuque
Rectius Iliacum carmen deducis in actus,
Quam si proferes ignota indictaque primus.
Publicâ materies privati juris erit, si
Nec circa vilem patulumque moraberis orbem;
Nec verbum verbo curabis reddere fidus
Interpres, nec desilies imitator in arctum
Unde pedem proferre pudor vetet, aut operis lex.
Nec sic incipies, ut scriptor Cyclicus olim:
"Fortunam Priami cantabo, et nobile bellum."
Quid dignum tanto feret hic promissor hiatu?
Parturient montes; nascetur ridiculus mus.

Quanto rectius hic, qui nil molitur inepte!
"Dic mihi, Musa, virum captæ post tempora Trojæ,
Qui mores hominum multorum vidit, et urbes."
Non fumum ex fulgore, sed ex fumo dare lucem
Cogitat, ut speciosa dehinc miracula promat.
Antiphaten, Scyllamque, et cum Cyclope Charybdim.
Nec reditum Diomedis ab interitu Meleagri,
Nec gemino bellum Trojanum orditur ab ovo.
Semper ad eventum festinat; et in medias res,
Non secus ac notas, auditorem rapit, et quæ
Desperat tractata nitescere posse, relinquit;
Atque ita mentitur, sic veris falsa remiscet,
Primo ne medium, medio ne discrepet imum.
Tu, quid ego et populus mecum desideret, audi.
Si plausoris eges aulæa manentis, et usque

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hexameters. Indeed, the public school penance of "Long and Short" is enough to beget an antipathy to poetry for the residue of a man's life, and, perhaps, so far may be an advantage.

* "*Difficile est proprie communia dicere.*"—Mde. Dacier, Mde. de Sévigné, Boileau, and others, have left their dispute on the meaning of this passage in a tract considerably longer than the poem of Horace. It is printed at the close of the eleventh volume of Madame de Sévigné's Letters, edited by Grouvelle, Paris, 1808. Presuming that all who can construe may venture an opinion on such subjects, particularly as so many who can *not* have taken the same liberty, I should have hold my "farthing candle" as awkwardly as another, had not my respect for the wits of Louis the Fourteenth's Augustan siècle induced me to subjoin these illustrious authorities. 1st, Boileau: "Il est difficile de traiter des sujets qui sont à la portée de tout le monde d'une manière qui vous les rende propres, ce qui s'appelle s'approprier un sujet par le tour qu'on y donne." 2dly, Batteux: "Mais il est bien difficile de donner des traits propres et individuels aux êtres purement possibles." 3dly, Dacier: "Il est difficile de traiter convenablement ces caractères que tout le monde peut inventer." Mde. de Sévigné's opinion and translation, consisting of some thirty pages, I omit, particularly as M. Grouvelle observes, "La chose est bien remarquable; aucune de ces diverses interprétations ne paraît être la véritable." But, by way of comfort, it seems, fifty years afterwards, "Le lumineux Dumarsais" made his appearance, to set Horace on his legs again, "dissiper tous les nuages et concilier tous les dissentimens;" and some fifty years hence, somebody, still more luminous, will doubtless start up and demolish Dumarsais and his system on this weighty affair, as if he were no better than Ptolemy and Tycho, or his comments of no more consequence than astronomical calculations on the present comet. I am happy to say, "la longueur de la dissertation" of M. D. prevents M. G. from saying any more on the matter. A better poet than Boileau, and at least as good a scholar as Sévigné, has said,

"A little learning is a dangerous thing."

And, by this comparison of comments, it may be perceived how a good deal may be rendered as perilous to the proprietors.—[Dr. Johnson gave the interpretation thus—"He means that it is difficult to appropriate to particular persons qualities which are common to all mankind, as Homer has done."—"It seems to result from the whole discussion," says Mr. Croker, "that, in the ordinary meaning of the words, the passage is obscure, and that, to make sense, we must either alter the words, or assign to them an unusual interpretation. All commentators are agreed, by the help of the context, what the general meaning must be; but no one seems able 'verbum verbo reddere fidus interpres.'" (*Boswell*, vol. iii. p. 458.)—But, in our humble opinion, Boileau's translation is precisely that of this "fidus interpres."—E.]

[2] "Infandum, regina, jubes renovare dolorem." I dare say Mr. Tavell (to whom I mean no affront) will understand me; and it is no matter whether any one else does or no.—To the above events, "quæque ipse miserrima vidi, et quorum pars magna fui," all *lines* and *terms* bear testimony.

[3] [The Rev. G. F. Tavell was a fellow and tutor of Trinity College, Cambridge, during Lord Byron's residence, and owed this notice to the zeal with which he had protested against some juvenile vagaries, sufficiently explained in Mr. Moore's Notices.—E.]

[3] "Hell," a gaming-house so called, where you risk little, and are cheated a good deal. "Club," a pleasant purgatory, where you lose more, and are not supposed to be cheated at all.

The ear sustains what shocks the timid eye,
And horror thus subsides to sympathy.
True Briton all beside, I here am French—
Bloodshed 't is surely better to retrench;
The gladiatorial gore we teach to flow
In tragic scene disgusts, though but in show;
We hate the carnage while we see the trick,
And find small sympathy in being sick.
Not on the stage the regicide Macbeth
Appals an audience with a monarch's death;
To gaze when sable Hubert threats to sear
Young Arthur's eyes, can *ours* or *nature* bear?
A haltered heroine[1] Johnson sought to slay—
We saved Irene, but half damn'd the play;
And (Heaven be praised!) our tolerating times
Stint metamorphoses to pantomimes;
And Lewis' self, with all his sprites, would quake
To change Earl Osmond's negro to a snake!
Because, in scenes exciting joy or grief,
We loathe the action which exceeds belief:
And yet, God knows! what may not authors do,
Whose postscripts prate of dyeing "heroines blue?"[2]

Above all things, *Dan* Poet, if you can,
Eke out your acts, I pray, with mortal man;
Nor call a ghost, unless some cursed scrape
Must open ten trap-doors for your escape.

Of all the monstrous things I 'd fain forbid,
I loathe an opera worse than Dennis did;[3]
Where good and evil persons, right or wrong,
Rage, love, and aught but moralise, in song.
Hail, last memorial of our foreign friends
Which Gaul allows, and still Hesperia lends!
Napoleon's edicts no embargo lay
On whores, spies, singers, wisely shipp'd away.
Our giant capital, whose squares are spread
Where rustics earn'd, and now may beg, their bread,
In all iniquity is grown so nice,
It scorns amusements which are not of price.
Hence the pert shopkeeper, whose throbbing ear
Aches with orchestras which he pays to hear,
Whom shame, not sympathy, forbids to snore,
His anguish doubling by his own "encore;"
Squeezed in "Fop's Alley," jostled by the beaux,
Teased with his hat, and trembling for his toes;
Scarce wrestles through the night, nor tastes of ease
Till the dropp'd curtain gives a glad release:
Why this, and more, he suffers—can ye guess?—
Because it costs him dear, and makes him dress!

So prosper eunuchs from Etruscan schools;
Give us but fiddlers, and they 're sure of fools!
Ere scenes were play'd by many a reverend clerk[4]

Semuri, donec cantor, Vos plaudite, dicat:
Ætatis cujusque notandi sunt tibi mores,
Mobilibusque decor naturis dandus et annis.
Reddere qui voces jam scit puer, et pede certo
Signat humum; gestit paribus colludere, et iram
Colligit ac ponit temere, et mutatur in horas.
Imberbis juvenis, tandem custode remoto,
Gaudet equis canibusque, et aprici gramine campi;
Cereus in vitium flecti, monitoribus asper,
Utilium tardus provisor, prodigus æris,
Sublimis, cupidusque, et amata relinquere pernix.
Conversis studiis, ætas animusque virilis
Quærit opes, et amicitias inservit honori;
Commisisse cavet quod mox mutare laboret.
Multa senem conveniunt incommoda; vel quod
Quærit, et inventis miser abstinet, ac timet uti;
Vel quod res omnes timide gelideque ministrat,
Dilator, spe longus, iners, avidusque futuri;
Difficilis, querulus, laudator temporis acti
Se puero, castigator censorque minorum.
Multa ferunt anni venientes commoda secum,
Multa recedentes adimunt. Ne forte senilis
Mandentur juveni partes, pueroque viriles,
Semper in adjunctis, ævoque morabimur aptis.
Aut agitur res in scenis, aut acta refertur.
Segnius irritant animos demissa per aurem
Quam quæ sunt oculis subjecta fidelibus, et quæ
Ipse sibi tradit spectator. Non tamen intus
Digna geri, promes in scenam; multaque tolles
Ex oculis, quæ mox narret facundia præsens.
Ne pueros coram populo Medea trucidet;
Aut humana palam coquat exta nefarius Atreus;
Aut in avem Progne vertatur, Cadmus in anguem.
Quodcunque ostendis mihi sic, incredulus odi.
Neve minor, neu sit quinto productior actu
Fabula, quæ posci vult, et spectata reponi.
Nec Deus intersit, nisi dignus vindice nodus
Inciderit. * * * * * * * * * *

[1] "Irene had to speak two lines with the bowstring round her neck; but the audience cried out 'Murder!' and she was obliged to go off the stage alive."—*Boswell's Johnson.* [These two lines were afterwards struck out, and Irene was carried off, to be put to death behind the scenes. "This shows," says Mr. Malone, "how ready modern audiences are to condemn, in a new play, what they have frequently endured very quietly in an old one. Rowe has made Moneses, in Tamerlane, die by the bowstring without offence." Davies assures us, in his Life of Garrick, that the strangling Irene, contrary to Horace's rule, *coram populo*, was suggested by Garrick. See *Croker's Boswell*, vol. i. p. 472. —E.]

[2] In the postscript to the "Castle Spectre," Mr. Lewis tells us, that though blacks were unknown in England at the period of his action, yet he has made the anachronism to set off the scene: and if he could have produced the effect "by making his heroine blue,"—I quote him—"blue he would have made her!"

[3] [In 1706, Dennis, the critic, wrote an "Essay on the Operas after the Italian manner, which are about to be established on the English Stage;" in which he endeavours to show, that it is a diversion of more pernicious consequence than the most licentious play that ever appeared upon the stage.—E.]

[4] "The first theatrical representations, entitled 'Mysteries and Moralities,' were generally enacted at Christmas, by monks (as the only persons who could read), and latterly by the clergy and students of the universities. The dramatis personæ were usually Adam, Pater Cœlestis, Faith, Vice," etc. etc.—See *Warton's History of English Poetry.* [These, to modern eyes, wild, uncouth, and generally profane performances, were thought to contribute so much to the information and instruction of the people, that one of the popes granted a pardon of one thousand days to every person who resorted peaceably to the plays acted in the Whitsun week at Chester, beginning with the "Creation," and ending with the "General Judgment." These were performed at the expense of the different trading companies of that city. The "Creation" was performed by the drapers; the "Deluge" by the dyers; "Abraham, Melchisedec, and Lot" by the barbers; the "Purification" by the blacksmiths; the "Last Supper" by the bakers; the "Resurrection" by the skinners; and the "Ascension" by the tailors. In Mr. Payne Collier's recent work on Eng-

(What harm, if David danced before the ark?)[1]
In Christmas revels, simple country folks
Were pleased with morrice-mumm'ry and coarse jokes.
Improving years, with things no longer known,
Produced blithe Punch and merry Madame Joan,
Who still frisk on with feats so lewdly low,
'T is strange Benvolio[2] suffers such a show;[3]
Suppressing peer! to whom each vice gives place,
Oaths, boxing, begging,—all, save rout and race.

Farce follow'd Comedy, and reach'd her prime
In ever-laughing Foote's fantastic time:
Mad wag! who pardon'd none, nor spared the best,
And turn'd some very serious things to jest.
Nor church nor state escaped his public sneers,
Arms nor the gown, priests, lawyers, volunteers:
"Alas, poor Yorick!" now for ever mute!
Whoever loves a laugh must sigh for Foote.

We smile, perforce, when histrionic scenes
Ape the swoln dialogue of kings and queens,
When "Chrononhotonthologos must die,"
And Arthur struts in mimic majesty.

Moschus! with whom once more I hope to sit
And smile at folly, if we can't at wit;
Yes, friend! for thee I 'll quit my cynic cell,
And bear Swift's motto, "Vive la bagatelle!"
Which charm'd our days in each Ægean clime,
As oft at home, with revelry and rhyme.[4]
Then may Euphrosyne, who sped the past,
Soothe thy life's scenes, nor leave thee in the last;
But find in thine, like pagan Plato's bed,[5]
Some merry manuscript of mimes, when dead.

Now to the Drama let us bend our eyes,
Where fetter'd by whig Walpole low she lies;[6]
Corruption foil'd her, for she fear'd her glance;
Decorum left her for an opera dance!
Yet Chesterfield,[7] whose polish'd pen inveighs
'Gainst laughter, fought for freedom to our plays;
Unchecked by megrims of patrician brains,

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lish Dramatic Poetry, the reader will find an abstract of the several collections of these mystery-plays, which is not only interesting for the light it throws on the early days of our drama, but instructive and valuable for the curious information it preserves with respect to the strangely debased notions of Scripture history that prevailed, almost universally, before translations of the Bible were in common use. See also the Quarterly Review, vol. xlvi. p. 477.—E.]

[1] [Here follows, in the original MS.—

"Who did what Vestris—yet, at least, cannot,
And cut his kingly capers sans-culotte."—E.]

[2] Benvolio does not bet; but every man who maintains race-horses is a promoter of all the concomitant evils of the turf. Avoiding to bet is a little pharisaical. Is it an exculpation? I think not. I never yet heard a bawd praised for chastity because *she herself* did not commit fornication.

[3] [For Benvolio we have, in the original MS., "Earl Grosvenor;" and for the next couplet—

"Suppressing peer! to whom each vice gives place,
Save gambling—for his Lordship loves a race."

But we cannot trace the exact propriety of the allusions. Lord Grosvenor, now Marquis of Westminster, no doubt distinguished himself by some attack on the Sunday Newspapers, or the like, at the same time that he was known to keep a stud at Newmarket—but why a long note on a subject certainly insignificant, and perhaps mistaken?—E.]

[4] In dedicating the fourth canto of "Childe Harold" to his fellow-traveller, Lord Byron describes him as "one to whom he was indebted for the social advantages of an enlightened friendship; one whom he had long known, and accompanied far, whom he had found wakeful over his sickness and kind in his sorrow, glad in his prosperity and firm in his adversity, true in counsel and trusty in peril;"—while Mr. Hobhouse, in describing a short tour to Negroponte, in which his noble friend was unable to accompany him, regrets the absence of a companion, "who, in quickness of observation and ingenuity of remark, united that gay good humour which keeps alive the attention under the pressure of fatigue, and softens the aspect of every difficulty and danger."—E.]

[5] Under Plato's pillow a volume of the *Mimes* of Sophron was found the day he died.—*Vide* Barthélemi, De Pauw, or Diogenes Laertius, if agreeable. De Pauw calls it a jest-book. Cumberland, in his Observer, terms it moral, like the sayings of Publius Syrus.

[6] [The following is a brief sketch of the origin of the Playhouse Bill:—In 1735, Sir John Barnard brought in a bill "to restrain the number of houses for playing of interludes, and for the better regulating of common players." The minister, Sir Robert Walpole, conceiving this to be a favourable opportunity of checking the abuse of theatrical representation, proposed to insert a clause to ratify and confirm, if not enlarge, the power of the Lord Chamberlain in licensing plays; and at the same time insinuated, that unless this addition was made the king would not pass it. But Sir John Barnard strongly objected to this clause; contending that the power of that officer was already too great, and had been often wantonly exercised. He therefore withdrew his bill, rather than establish by law a power in a single officer so much under the direction of the Crown. In the course, however, of the session of 1737, an opportunity offered, which Sir Robert did not fail to seize. The manager of Goodman's Fields Theatre having brought to him a farce called "The Golden Rump," which had been proffered for exhibition, the minister paid the profits which might have accrued from the performance, and detained the copy. He then made extracts of the most exceptionable passages, abounding in profaneness, sedition, and blasphemy, read them to the house, and obtained leave to bring in a bill to limit the number of playhouses; to subject all dramatic writings to the inspection of the Lord Chamberlain; and to compel the proprietors to take out a license for every production before it could appear on the stage.—E.]

[7] His speech on the Licensing Act is one of his most eloquent efforts.—[Though the Playhouse Bill is generally said to have been warmly opposed in both Houses, this speech of the Earl of Chesterfield is the only trace of that opposition to be found in the periodical publications of the times. The following passage, which relates to the powers of the Lord Chamberlain will show the style of the orator:—"The bill is not only an encroachment upon liberty, but it is likewise an encroachment on property. Wit, my Lords, is a sort of property: it is the property of those who have it, and too often the only property they have to depend on. Thank God! my Lords, we have a dependence of another kind; we have a much less precarious support, and, therefore, cannot feel the inconveniences of the bill now before us: but it is our duty to encourage and protect wit, whosesoever property it may be. Those gentlemen who have any such property are all, I hope, our friends; do not let us subject them to any unnecessary or arbitrary restraint. I must own I cannot easily agree to the laying of any tax upon wit; but by this bill it is to be heavily taxed, it is to be excised: for, if this bill passes, it cannot be retailed in a proper way without a permit; and the Lord Chamberlain is to have the honour of being chief gauger, supervisor, commissioner, judge, and jury. But, what is still more hard, though the poor author,—the proprietor, I should say,—cannot, perhaps, dine till he has found out and agreed with a purchaser, yet, before he can propose to seek for a purchaser, he must patiently submit to have his goods rummaged at this new excise-office; where they may be detained for fourteen days, and even then he may find them returned as

And damning dulness of lord chamberlains.
Repeal that act![1] again let Humour roam
Wild o'er the stage—we 've time for tears at home;
Let "Archer" plant the horns on "Sullen's" brows,
And "Estifania" gull her "Copper"[2] spouse;
The moral's scant—but that may be excused,
Men go not to be lectured, but amused.
He whom our plays dispose to good or ill
Must wear a head in want of Willis' skill;[3]
Ay, but Macheath's example—psha!—no more!
It form'd no thieves—the thief was form'd before;[4]
And, spite of puritans and Collier's curse,[5]
Plays make mankind no better, and no worse.
Then spare our stage, ye methodistic men!
Nor burn damn'd Drury if it rise again.[6]
But why to brain-scorch'd bigots thus appeal!
Can heavenly mercy dwell with earthly zeal!
For times of fire and faggot let them hope!
Times dear alike to puritan or pope.
As pious Calvin saw Servetus blaze,
So would new sects on newer victims gaze.
Even now the songs of Solyma begin;
Faith cants, perplex'd apologist of sin!
While the Lord's servant chastens whom he loves,
And Simeon[7] kicks, where Baxter only "shoves."[8]

Whom Nature guides, so writes, that every dunce,
Enraptured, thinks to do the same at once;
But after inky thumbs and bitten nails,
And twenty scatter'd quires, the coxcomb fails.

Let Pastoral be dumb; for who can hope
To match the youthful eclogues of our Pope?

Ex noto fictum carmen sequar, ut sibi quivis
Speret idem: sudet multum, frustraque laboret
Ausus idem: tantum series juncturaque pollet;
Tantum de medio sumtis accedit honoris.
Silvis deducti caveant, me judice, Fauni,
Ne velut innati triviis, ac pene forenses,
Aut nimium teneris juvenentur versibus unquam,
Aut immunda crepent, ignominiosaque dicta.
Offendunt enim, quibus est equus, et pater, et res:
Nec, si quid fricti ciceris probat et nucis emtor,
Æquis accipiunt animis, donantve corona.

Syllaba longa brevi subjecta, vocatur iambus,
Pes citus: unde etiam trimetris accrescere jussit
Nomen iambeis, cum senos redderet ictus,
Primus ad extremum similis sibi: non ita pridem,
Tardior ut paulo graviorque veniret ad aures,
Spondeos stabiles in jura paterna recepit
Commodus et patiens; non ut de sede secundâ
Cederet aut quarta socialiter. Hic et in Acci
Nobilibus trimetris apparet rarus, et Enni,
In scenam missos magno cum pondere versus,
Aut operæ celeris nimium, curaque carentis,

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prohibited goods, by which his chief and best market will be for ever shut against him, without the least shadow of reason, either from the laws of his country or the laws of the stage. These hardships, this hazard, which every gentleman will be exposed to who writes any thing for the stage, must certainly prevent every man of a generous and free spirit from attempting any thing in that way; and as the stage has always been the proper channel for wit and humour, therefore, my Lords, when I speak against this bill, I must think I plead the cause of wit, I plead the cause of humour. I plead the cause of the British stage, and of every gentleman of taste in the Kingdom. The stage and the press, my Lords, are two of our out sentries: if we remove them, if we hoodwink them, if we throw them in fetters, the enemy may surprise us. Therefore, I must look upon the bill now before us as a step for introducing arbitrary power into this kingdom."—E.]

[1] ["*Repeal that Act!*"—After a lapse of nearly a century, the state of the laws affecting dramatic literature, and the performance of the drama, has again become the subject of parliamentary enquiry and report.—E.]

[2] Michael Perez, the "Copper Captain," in "Rule a Wife and have a Wife."

[3] [Of this "skill," Reynolds, in his "Life and Times," records a remarkable instance. The doctor had, it seems, an "*eye* like Mars, to threaten and command." *Threoten*, in every sense of the word; for his numerous patients stood as much in awe of this formidable weapon as of bars, chains, or strait waistcoats. After a few weeks' attendance on the King, he allowed his Majesty a razor to shave himself, and a penknife to cut his nails. For this he was one evening charged by the other physicians, before a committee of the House of Commons, with rashness and imprudence. Mr. Burke was very severe on this point, and authoritatively demanded to know, "If the royal patient had become outrageous at the moment, what power the doctor possessed of instantaneously terrifying him into obedience?" "Place the candles between us, Mr. Burke," replied the doctor, in an equally authoritative tone, "and I'll give you an answer. There, Sir! by the *eye*. I should have looked at him *thus*; Sir—*thus!*" Mr. Burke instantaneously averted his head; and, making no reply, evidently acknowledged this *basilisk* authority. This story was often related by the doctor himself.—E.]

[4] [Dr. Johnson was of the like opinion. Of the "Beggar's Opera" he says, in his Life of Gay:—"The play, like many others, was plainly written only to divert, without any moral purpose, and is, therefore, not likely to do good; nor can it be conceived, without more speculation than life requires or admits, to be productive of much evil. Highwaymen and housebreakers seldom frequent the playhouse, or mingle in any elegant diversion; nor is it possible for any one to imagine that he may rob with safety, because he sees Macheath reprieved upon the stage." On another occasion, the common question with regard to this opera having been introduced, he said:—"As to this matter, which has been very much contested, I myself am of opinion, that more influence has been ascribed to it than in reality it ever had; for I do not believe that any man was ever made a rogue by being present at that representation."—See *Croker's Boswell*, vol. iii. p. 242.—E.]

[5] Jerry Collier's controversy with Congreve, etc. on the subject of the drama, is too well known to require further comment.

[6] ["*If it rise again.*"—When Lord Byron penned this couplet at Athens, he little imagined that he should so soon be called on to write an address to be spoken on the opening of New Drury, and become one of the committee for managing its concerns. See *ante*, p. 479.—E.]

[7] Mr. Simeon is the very bully of beliefs, and castigator of "good works." He is ably supported by John Stickles, a labourer in the same vineyard:—but I say no more, for, according to Johnny in full congregation, "*No hopes for them as toughs.*"—[The Rev. Charles Simeon, fellow of King's College, Cambridge,—a zealous Calvinist, who, in consequence of his zeal, has been engaged in sundry warm disputations with other divines of the university. Besides many single sermons, he has published "Helps to composition, or 500 Skeleton Sermons," in five volumes; and "Horæ Homiliticæ, or Discourses (in the form of skeletons) upon the whole Scripture," in eleven volumes.—E.]

[8] "Baxter's shove to heavy-a—d Christians"—the veritable title of a book once in good repute, and likely enough to be so again. [Richard Baxter is described by Granger as "a man famous for weakness of body and strength of mind; for having the strongest sense of religion himself, and exciting a sense of it in the thoughtless and profligate; for preaching more sermons, engaging in more controversies, and writing more books, than any other non-conformist of his age." Dr. Barrow says that "his practical writings were never mended, his controversial seldom confuted." On Boswell's asking Johnson which of them he should read, the Doctor replied, "Any of them; they are all good."—E.]

Yet his and Phillips' faults, of different kind,
For art too rude, for nature too refined,
Instruct how hard the medium 't is to hit
'Twixt too much polish and too coarse a wit.

A vulgar scribbler, certes, stands disgraced
In this nice age when all aspire to taste;
The dirty language, and the noisome jest,
Which pleased in Swift of yore, we now detest;
Proscribed not only in the world polite,
But even too nasty for a city knight!

Peace to Swift's faults! his wit hath made them pass,
Unmatch'd by all, save matchless Hudibras!
Whose author is perhaps the first we meet,
Who from our couplet lopp'd two final feet;
Nor less in merit than the longer line,
This measure moves a favourite of the Nine.
Though at first view eight feet may seem in vain
Form'd, save in ode, to bear a serious strain,
Yet Scott has shown our wondering isle of late
This measure shrinks not from a theme of weight,
And, varied skilfully, surpasses far
Heroic rhyme, but most in love and war,
Whose fluctuations, tender or sublime,
Are curb'd too much by long-recurring rhyme.

But many a skilful judge abhors to see,
What few admire—irregularity.
This some vouchsafe to pardon; but 't is hard
When such a word contents a British bard.

And must the bard his glowing thoughts confine,
Lest censure hover o'er some faulty line?
Remove whate'er a critic may suspect,
To gain the paltry suffrage of "*correct?*"
Or prune the spirit of each daring phrase,
To fly from error, not to merit praise?

Ye, who seek finish'd models, never cease,
By day and night, to read the works of Greece.
But our good fathers never bent their brains
To heathen Greek, content with native strains.

The few who read a page, or used a pen,
Were satisfied with Chaucer and old Ben;
The jokes and numbers suited to their taste
Were quaint and careless, any thing but chaste;
Yet, whether right or wrong the ancient rules,
It will not do to call our fathers fools!
Though you and I, who eruditely know
To separate the elegant and low,
Can also, when a hobbling line appears
Detect with fingers, in default of ears.

In sooth I do not know, or greatly care
To learn, who our first English strollers were;
Or if, till roofs received the vagrant art,
Our Muse, like that of Thespis, kept a cart;
But this is certain, since our Shakspeare's days,
There 's pomp enough, if little else, in plays;
Nor will Melpomene ascend her throne
Without high heels, white plume, and Bristol stone.

Old comedies still meet with much applause,
Though too licentious for dramatic laws:
At least, we moderns, wisely, 't is confest,
Curtail, or silence, the lascivious jest.

Whate'er their follies, and their faults beside,
Our enterprising bards pass nought untried;
Nor do they merit slight applause who choose
An English subject for an English muse,
And leave to minds which never dare invent
French flippancy and German sentiment.
Where is that living language which could claim
Poetic more, as philosophic, fame,
If all our bards, more patient of delay,
Would stop, like Pope,[1] to polish by the way?

Lords of the quill, whose critical assaults
O'erthrow whole quartos with their quires of faults,
Who soon detect, and mark where'er we fail,
And prove our marble with too nice a nail!
Democritus himself was not so bad;
He only *thought*, but you would make, us mad!

Ant ignoratæ premit artis crimine turpi.
Non quivis videt immodulata poemata judex
Et data Romanis venia est indigna poetis.
Idcircone vager, scribamque licenter? an omnes
Visuros peccata putem mea; tutus, et intra
Spem veniæ cautus? vitavi denique culpam,
Non laudem merui. Vos exemplaria Græca
Nocturna versate manu, versate diurna.
At vestri proavi Plautinos et numeros et
Laudavere sales; nimium patienter utrumque,
Ne dicam stulte, mirati; si modo ego et vos
Scimus inurbanum lepido seponere dicto,
Legitimumque sonum digitis callemus et aure.
Ignotum tragicæ genus invenisse Camœnæ
Dicitur, et plaustris vexisse poemata Thespis,
Quæ canerent agerentque peruncti fæcibus ora.
Post hunc personæ pallæque repertor honestæ
Æschylus, et modicis instravit pulpita tignis,
Et docuit magnumque loqui, nitique cothurno.
Successit vetus his comœdia, non sine multa
Laude; sed in vitium libertas excidit, et vim
Dignam lege regi: lex est accepta; chorusque

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1 ["They support Pope, I see, in the Quarterly,"—wrote Lord Byron in 1820, from Ravenna—"it is a sin, and a shame, and a *damnation*, that Pope!! should require it: but he does. Those miserable mountebanks of the day, the poets, disgrace themselves, and deny God, in running down Pope, the most faultless of poets." Again, in 1821;—"Neither time, nor distance, nor grief, nor age, can ever diminish my veneration for him who is the great moral poet of all times, of all climes, of all feelings, and of all stages of existence. The delight of my boyhood, the study of my manhood, perhaps (if allowed to me to attain it) he may be the consolation of my age. His poetry is the book of life. Without canting, and yet without neglecting religion, he has assembled all that a good and great man can gather together of moral wisdom clothed in consummate beauty. Sir William Temple observes, 'that of all the members of mankind that live within the compass of a thousand years, for one man that is born capable of making a *great poet*, there may be a *thousand* born capable of making as great generals and ministers of state as any in story.' Here is a statesman's opinion of poetry; it is honourable to him and to the art. Such a 'poet of a thousand years' was Pope. A thousand years will roll away before such another can be hoped for in our literature. But it can want them: he is himself a literature."—E.]

But, truth to say, most rhymers rarely guard
Against that ridicule they deem so hard;
In person negligent, they wear, from sloth,
Beards of a week, and nails of annual growth;
Reside in garrets, fly from those they meet,
And walk in alleys, rather than the street.

With little rhyme, less reason, if you please,
The name of poet may be got with ease,
So that not tuns of belleboric juice
Shall ever turn your head to any use;
Write but like Wordsworth, live beside a Lake,[1]
And keep your bushy locks a year from Blake;[2]
Then print your book, once more return to town,
And boys shall hunt your hardship up and down.

Am I not wise, if such some poets' plight,
To purge in spring—like Bayes[3]—before I write?
If this precaution soften'd not my bile,
I know no scribbler with a madder style;
But since (perhaps my feelings are too nice)
I cannot purchase fame at such a price,
I'll labour gratis as a grinder's wheel,
And, blunt myself, give edge to others' steel,
Nor write at all, unless to teach the art
To those rehearsing for the poet's part;
From Horace show the pleasing paths of song,
And from my own example—what is wrong.

Though modern practice sometimes differs quite,
'T is just as well to think before you write;
Let every book that suits your theme be read,
So shall you trace it to the fountain-head.

He who has learn'd the duty which he owes
To friends and country, and to pardon foes;
Who models his deportment as may best
Accord with brother, sire, or stranger guest;
Who takes our laws and worship as they are,
Nor roars reform for senate, church, and bar;
In practice, rather than loud precept, wise,
Bids not his tongue, but heart, philosophise:
Such is the man the poet should rehearse,
As joint exemplar of his life and verse.

Sometimes a sprightly wit, and tale well told,
Without much grace, or weight, or art, will hold
A longer empire o'er the public mind
Than sounding trifles, empty, though refined.

Unhappy Greece! thy sons of ancient days
The muse may celebrate with perfect praise,
Whose generous children narrow'd not their hearts
With commerce, given alone to arms and arts.
Our boys (save those whom public schools compel
To "long and short" before they're taught to spell)
From frugal fathers soon imbibe by rote,
"A penny saved, my lad, 's a penny got."
Babe of a city birth! from sixpence take
The third, how much will the remainder make?—
"A groat."—"Ah, bravo! Dick hath done the sum!
He 'll swell my fifty thousand to a plum."

Torpiter obleuit, sublato jure nocendi.
Nil intentatum nostri liquere poetæ;
Nec minimum meruere decus, vestigia Græca
Ausi deserere, et celebrare domestica facta;
Vel qui prætextas, vel qui docuere togatas.
Nec virtute foret clarisve potentius armis,
Quam lingua, Latium, si non offenderet unum-
quemque poetarum limæ labor, et mora. Vos, ô
Pompilius sanguis, carmeo reprehendite, quod non
Multa dies et multa litura coercuit, atque
Præsectum decies non castigavit ad unguem.

Ingenium misera quia fortunatius arte
Credit, et excludit sanos Helicone poetas
Democritus; bona pars non ungues ponere curat,
Non barbam; secreta petit loca, balnea vitat.
Nanciscetur enim pretium nomenque poetæ,
Si tribus Anticyris caput insanabile nunquam
Tonsori Licino commiserit. O ego lævus,
Qui purgor bilem sub verni temporis horam!
Non alius faceret meliora poemata: verum
Nil tanti est; ergo fungar vice cotis, acutum
Reddere quæ ferrum valet exsors ipsa secandi:

[1] ["That this is the age of the decline of English poetry, will be doubted by few who have calmly considered the subject. That there are men of genius among the present poets, makes little against the fact; because it has been well said, that, 'next to him who forms the taste of his country, the greatest genius is he who corrupts it.' No one has ever denied genius to Marini, who corrupted, not merely the taste of Italy, but that of all Europe, for nearly a century. The great cause of the present deplorable state of English poetry is to be attributed to that absurd and systematic depreciation of Pope, in which, for the last few years, there has been a kind of epidemic concurrence. The Lakers and their school, and every body else with their school, and even Moore without a school, and dilettanti lecturers at Institutions, and elderly gentlemen who translate and imitate, and young ladies who listen and repeat, and baronets who draw indifferent frontispieces for bad poets, and noblemen who let them dine with them in the country, the small body of the wits and the great body of the blues, have latterly united in a depreciation, of which their forefathers would have been as much ashamed as their children will be. In the mean time, what have we got instead? The Lake School, which began with an epic poem 'written in six weeks,' (so 'Joan of Arc' proclaimed herself;) and finished with a ballad composed in twenty years, as 'Peter Bell' a' creator takes care to inform the few who will enquire. What have we got instead? A deluge of flimsy and unintelligible romances, imitated from Scott and myself, who have both made the best of our bad materials and erroneous system. What have we got instead? Madoc, which is neither an epic nor any thing else, Thalaba, Kehama, Gebir, and such gibberish, written in all metres, and in no language." *B. Letters*, 1819.—See also the two pamphlets against Mr. Bowles, written at Ravenna in 1821, in which Lord Byron's enthusiastic reverence for Pope is the principal feature.—E.]

[2] As famous a tonsor as Licinus himself, and better paid, and may, like him, be one day a senator, having a better qualification than one half of the heads he crops, viz.—independence.

[3] [See the "Rehearsal:"—

"*Bayes.* Pray, Sir, how do you do when you write?

"*Smith.* Faith, Sir, for the most part I'm in pretty good health.

"*Bayes.* I mean, what do you do when you write?

"*Smith.* I take pen, ink, and paper, and sit down.

"*Bayes.* Now I write standing—that 's one thing; and then another thing is, with what do you prepare yourself?

"*Smith.* Prepare myself? what the devil does the fool mean?

"*Bayes.* Why, I 'll tell you what I do. If I am to write familiar things, as sonnets to Armida, and the like, I make use of stewed prunes only; but when I have a grand design in hand, I ever take physic and let blood: for when you would have pure swiftness of thought, and fiery flights of fancy, you must have a care of the pensive part. In fine, you must purge."—E.]

They whose young souls receive this rust betimes,
'T is clear, are fit for any thing but rhymes;
And Locke will tell you, that the father 's right
Who hides all verses from his children's sight;
For poets (says this sage,[1] and many more,)
Make sad mechanics with their lyric lore;
And Delphi now, however rich of old,
Discovers little silver, and less gold,
Because Parnassus, though a mount divine,
Is poor as Irus,[2] or an Irish mine.[3]

Two objects always should the poet move,
Or one or both,—to please or to improve.
Whate'er you teach, be brief, if you design
For our remembrance your didactic line;
Redundance places memory on the rack,
For brains may be o'erloaded, like the back.

Fiction does best when taught to look like truth,
And fairy fables bubble none but youth:
Expect no credit for too wondrous tales,
Since Jonas only springs alive from whales!

Young men with aught but elegance dispense:
Maturer years require a little sense.
To end at once:—that bard for all is fit
Who mingles well instruction with his wit;
For him reviews shall smile, for him o'erflow
The patronage of Paternoster-row;
His book, with Longman's liberal aid, shall pass
(Who ne'er despises books that bring him brass);
Through three long weeks the taste of London lead,
And cross St. George's Channel and the Tweed.

But every thing has faults, nor is 't unknown
That harps and fiddles often lose their tone,
And wayward voices, at their owner's call,
With all his best endeavours, only squall;
Dogs blink their covey, flints withhold the spark,[4]
And double-barrels (damn them!) miss their mark.[5]

Where frequent beauties strike the reader's view,
We must not quarrel for a blot or two;
But pardon equally to books or men,
The slips of human nature, and the pen.

Yet if an author, spite of foe or friend,
Despises all advice too much to mend,
But ever twangs the same discordant string,
Give him no quarter, howsoe'er he sing.
Let Havard's[6] fate o'ertake him, who, for once,
Produced a play too dashing for a dunce:
At first none deem'd it his: but when his name
Announced the fact—what then?—it lost its fame.
Though all deplore when Milton deigns to doze,
In a long work 't is fair to steal repose.

As pictures, so shall poems be; some stand
The critic eye, and please when near at hand;
But others at a distance strike the sight;
This seeks the shade, but that demands the light,
Nor dreads the connoisseur's fastidious view,
But, ten times scrutinised, is ten times new.

Parnassian pilgrims! ye whom chance, or choice,
Hath led to listen to the Muse's voice,
Receive this counsel, and be timely wise;

Munus et officium, nil scribens ipse, docebo:
Unde parentur opes; quid alat formetque poetam;
Quid deceat, quid non: quo virtus, quo ferat error.
Scribendi recte, sapere est et principium et fons.
Rem tibi Socraticæ poterunt ostendere chartæ:
Verbaque provisam rem non invita sequentur.
Qui didicit patriæ quid debeat, et quid amicis;
Quo sit amore parens, quo frater amandus, et hospes;
Quod sit conscripti, quod judicis officium; quæ
Partes in bellum missi ducis; ille profecto
Reddere personæ scit convenientia cuique.

Respicere exemplar vitæ morumque jubebo
Doctum imitatorem, et vivas hinc ducere voces.
Interdum speciosa locis, morataque recte
Fabula, nullius veneris, sine pondere et arte,
Valdius oblectat populum, meliusque moratur,
Quam versus inopes rerum nugæque canoræ.
Gratis ingenium, Gratis dedit ore rotundo
Musa loqui, præter laudem nullius avaris.
Romani pueri longis rationibus assem
Discunt in partes centum diducere: dicat
Filius Albini, si de quincunce remota est

[1] I have not the original by me, but the Italian translation runs as follows:—"È una cosa a mio credere molto stravagante, che un padre desideri, o permetta, che suo figliuolo coltivi e perfezioni questo talento." A little further on: "Si trovano di rado nel Parnaso le miniere d' oro e d' argento."—*Educazione dei Fanciulli del Signor Locke.* ["If the child have a poetic vein, it is to me the strangest thing in the world, that the father should desire or suffer it to be cherished or improved."—"It is very seldom seen that any one discovers mines of gold or silver on Parnassus."—E.]

[2] "Iro pauperior:" this is the same beggar who boxed with Ulysses for a pound of kid's fry, which he lost, and half a dozen teeth besides.—See *Odyssey*, b. 18.

[3] The Irish gold mine of Wicklow, which yields just ore enough to swear by, or gild a bad guinea.

[4] [This couplet is amusingly characteristic of that mixture of fun and bitterness with which their author sometimes spoke in conversation: so much so, that those who knew him might almost fancy they hear him utter the words.—MOORE.]

[5] As Mr. Pope took the liberty of damning Homer, to whom he was under great obligations—"*And Homer (damn him!) calls*"—it may be presumed that any body or any thing may be damned in verse by poetical license; and, in case of accident, I beg leave to plead so illustrious a precedent.

[6] For the story of Billy Havard's tragedy, see "Davies's Life of Garrick." I believe it is "Regulus," or "Charles the First." The moment it was known to be his the theatre thinned, and the bookseller refused to give the customary sum for the copyright.—["Havard," says Davies, "was reduced to great straits, and in order to retrieve his affairs, the story of Charles the First was proposed to him as a proper subject to engage the public attention. Havard's desire of ease was known to be superior to his thirst for fame or money; and Giffard, the manager, insisted upon the power of locking him up till the work was finished. To this he consented; and Giffard actually turned the key upon him, and let him out at his pleasure, till the play was completed. It was acted with great emolument to the manager, and some degree of reputation, as well as gain, to the author. It drew large crowds to the theatre; curiosity was excited with respect to the author; that was a secret to be kept from the people; but Havard's love of fame would not suffer it to be concealed longer than the tenth or twelfth night of acting the play. The moment Havard put on the sword and flowing, the genteel dress of the times, and professed himself to be the writer of 'Charles the First,' the audiences were thinned, and the bookseller refused to give the usual sum of a hundred pounds for the copyright."—E.]

Few reach the summit which before you lies.
Our church and state, our courts and camps, concede
Reward to very moderate heads indeed!
In these, plain common sense will travel far;
All are not Erskines who mislead the bar:
But poesy between the best and worst
No medium knows; you must be last or first;
For middling poets' miserable volumes
Are damn'd alike by gods, and men, and columns.[1]

Again, my Jeffrey!—as that sound inspires,
How wakes my bosom to its wonted fires!
Fires, such as gentle Caledonians feel
When Southrons writhe upon their critic wheel,
Or mild Eclectics,[2] when some, worse than Turks,
Would rob poor Faith to decorate "good works."
Such are the genial feelings thou canst claim—

My falcon flies not at ignoble game.
Mightiest of all Dunedin's beasts of chase!
For thee my Pegasus would mend his pace.
Arise, my Jeffrey! or my inkless pen
Shall never bluot its edge on meaner men;
Till thee or thine mine evil eye discerns,
Alas! I cannot "strike at wretched kernes."[3]
Inhuman Saxon! wilt thou then resign
A muse and heart by choice so wholly thine?
Dear, d—d contemner of my schoolboy songs,
Hast thou no vengeance for my manhood's wrongs?
If unprovoked thou once could bid me bleed,
Hast thou no weapon for my daring deed?
What! not a word!—and am I then so low?
Wilt thou forbear, who never spared a foe?
Hast thou no wrath, or wish to give it vent?
No wit for nobles, dunces by descent?

Uncia, quid superat? poterat dixisse—Triens. Eu!
Rem poteris servare tuam. Redi uncia; quid fi?
Semis. An hoc animos arrugo et cura peculi
Cum semel imbuerit, speramus carmina fingi
Posse linenda cedro, et levi servanda cupresso?
Aut prodesse volunt, aut delectare poetæ;
Aut simul et jucunda et idonea dicere vitæ.
Quidquid præcipies, esto brevis: ut cito dicta
Percipiant animi dociles, teneantque fideles.
Omne supervacuum pleno de pectore manat.
Ficta voluptatis causa, sint proxima veris:

Nec quodcunque volet, poscat sibi fabula credi:
Neu pranso Lamiæ vivum puerum extrahat alvo.
Centuriæ seniorum agitant expertia frugis:
Celsi præterevunt austera poemata Rhamnes.
Hunc fulit punctum, qui miscuit utile dulci,
Lectorem delectando, pariterque monendo.
Hic meret æra liber Sosiis: hic et mare transit.
Et longum noto scriptori prorogat ævum.
Suai delicia tamen, quibus ignoviscerelimus:
Nam neque chorda sonum reddit quem vult manus et mens,
Poscentique gravem persæpe remittit acutum.

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[1] [Here, in the original MS., we find the following couplet and note:—

"Though what 'Gods, men, and columns' interdict,
The Devil and Jeffrey pardon—in a Pict."

* "The Devil and Jeffrey are here placed antithetically to gods and men, such being their usual position, and their due one—according to the lacedæmonian saying, 'If God won't take you, the Devil must;' and I am sure no one durst object to his taking the poetry which, rejected by Horace, is accepted by Jeffrey. That these gentlemen are in some cases kinder,—the one to countrymen, and the other from his odd propensity to prefer evil to good,—than the 'gods, men, and columns' of Horace, may be seen by a reference to the review of Campbell's Gertrude of Wyoming; and to No. 34 of the Edinburgh Review (given to me the other day by the captain of an English frigate off Salamis), there is a similar concession to the mediocrity of Jamie Graham's 'British Georgics.' It is fortunate for Campbell, that his fame neither depends on his last poem, nor the puff of the Edinburgh Review. The catalogues of our English are also less fastidious than the pillars of the Roman librarians.—A word more with the author of 'Gertrude of Wyoming.' At the end of a poem, and even of a couplet, we have generally 'that pumpkining thing we call a thought;' so Mr. Campbell concludes with a thought in such a manner as to fulfil the whole of Pope's prescription, and be as 'unmeaning' as the best of his brethren:

'Because I may not *stain* with grief
The death-song of an Indian chief.'

When I was in the fifth form, I carried to my master the translation of a chorus in Prometheus, wherein was a pestilent expression about 'staining a voice,' which met with no quarter. Little did I think that Mr. Campbell would have adopted my fifth form 'sublime'—at least in so conspicuous a situation. 'Sorrow' has been 'dry' (in proverbs), and 'wet' (in sonnets), this many a day; and now it '*stains*,' and stains a sound, of all feasible things! To be sure, death-songs might have been stained with that same grief to very good purpose, if Outalissi had clapped down his stanzas on a holesome paper for the Edinburgh Evening Post, or any other given hyperborean gazette; or if the said Outalissi had been troubled with the slightest second sight of his own notes embodied on the last proof of an overcharged quarto: but as he is supposed to have been an improvisatore on this occasion, and probably to the last time he ever chanted in this world, it would have done him no discredit to have made his exit with a mouthful of common sense. Talking of '*staining*' (as Caleb Quotem says) puts me in mind of a certain couplet, which Mr. Campbell will find in a writer for whom he, and his school, have no small contempt:—

"'Even copious Dryden wanted, or forgot,
The last and greatest art—the art to *blot*.'"—E.]

* To the Eclectic or Christian Reviewers I have to return thanks for the fervour of that charity which in 1809, induced them to express a hope that a thing then published by me might lead to certain consequences, which, although natural enough, surely came but rashly from reverend lips. I refer them to their own pages, where they congratulated themselves on the prospect of a tilt between Mr. Jeffrey and myself, from which some great good was to accrue, provided one or both were knocked on the head. Having survived two years and a half those "Elegies" which they were kindly preparing to review, I have no peculiar gusto to give them "so joyful a trouble," except, indeed, "upon compulsion, Hal;" but if, as David says in the "Rivals," it should come to "bloody sword and gun fighting," we "won't run, will we, Sir Lucius?" I do not know what I had done to these Eclectic gentlemen: my works are their lawful perquisite, to be hewn in pieces like Agag, if it seem meet unto them: but why they should be in such a hurry to kill off their author, I am ignorant. "The race is not always to the swift, nor the battle to the strong;" and now, as these Christians have "smote me on one cheek," I hold them up the other; and, in return for their good wishes, give them an opportunity of repeating them. Had any other set of men expressed such sentiments, I should have smiled, and left them to the "recording angels" but from the pharisees of Christianity decency might be expected. I can assure these brethren, that, publican and sinner as I am, I would not have treated "mine enemy's dog thus." To show them the superiority of my brotherly love, if ever the Reverend Messrs. Simeon or Ramsden should be engaged in such a conflict as that in which they requested me to fall, I hope they may escape with being "winged" only, and that Heaviside may be at hand to extract the ball.—[The following is the charitable passage in the Eclectic Review of which Lord Byron speaks:—"If the noble lord and the learned advocate have the courage requisite to sustain their mutual insults, we shall probably soon hear the explosions of another kind of *paper*-war, after the fashion of the ever memorable duel which the latter is said to have fought, or seemed to fight, with 'Little Moore.' We confess there is sufficient provocation, if not in the critique, at least in the satire, to urge a 'man of honour' to defy his assailant to mortal combat. Of this we shall no doubt hear more in due time."—E.]

[3] ["Alas! I cannot strike at wretched kernes." *Macbeth*.—E.]

No jest on "minors,"[1] quibbles on a name,
Nor one facetious paragraph of blame?
Is it for this on Ilion I have stood,
And thought of Homer less than Holyrood?
On shore of Euxine or Ægean sea,
My hate, untravell'd, fondly turn'd to thee.
Ah! let me cease; in vain my bosom burns,
From Corydon unkind Alexis turns:[2]
Thy rhymes are vain; thy Jeffrey then forego,
Nor woo that anger which he will not show.
What then?—Edina starves some lanker son,
To write an article thou canst not shun;
Some less fastidious Scotchman shall be found,
As bold in Billingsgate, though less renown'd.

As if at table some discordant dish
Should shock our optics, such as frogs for fish;
As oil in lieu of butter men decry,
And poppies please not in a modern pie;
If all such mixtures then be half a crime,
We must have excellence to relish rhyme.
Mere roast and boil'd no epicure invites;
Thus poetry disgusts, or else delights.

Who shoot not flying rarely touch a gun:
Will he who swims not to the river run?
And then unpractised in exchanging knocks
Must go to Jackson[3] ere they dare to box.
Whate'er the weapon, cudgel, fist, or foil,
None reach expertness without years of toil;
But fifty dunces can, with perfect ease,
Tag twenty thousand couplets, when they please.
Why not?—shall I, thus qualified to sit
For rotten boroughs, never show my wit?
Shall I, whose fathers with the quorum sate,
And lived in freedom on a fair estate;
Who left me heir, with stables, kennels, packs,
To *all* their income, and to—*twice* its tax;
Whose form and pedigree have scarce a fault,
Shall I, I say, suppress my attic salt?

Thus think "the mob of gentlemen;" but you,
Besides all this, must have some genius too.
Be this your sober judgment, and a rule,
And print not piping hot from Southey's school,
Who (ere another Thalaba appears),
I trust, will spare us for at least nine years.
And hark ye, Southey![4] pray—but don't be vex'd—
Burn all your last three works—and half the next.

Nec semper feriet quodcunque minabitur arcus.
Verum ubi plura nitent in carmine, non ego paucis
Offendar maculis, quas aut incuria fudit,
Aut humana parum cavit natura. Quid ergo?
Ut scriptor si peccat idem librarius usque,
Quamvis est monitus, venia caret; ut citharœdus
Ridetur, chordæ qui semper oberrat eadem:
Sic mihi, qui multum cessat, fit Chœrilus ille,
Quem bis terve bonum cum risu miror; et idem
Indignor, quando bonus dormitat Homerus.
Verum operi longo fas est obrepere somnum.

Ut pictura, poesis: erit quæ, si propius stes,
Te capiet magis; et quædam, si longius abstes:
Hæc amat obscurum; volet hæc sub luce videri,
Judicis argutum quæ non formidat acumen:
Hæc placuit semel; hæc decies repetita placebit.
O major juvenum, quamvis et voce paterna
Fingeris ad rectum, et per te sapis; hoc tibi dictum
Tolle memor: certis medium et tolerabile rebus
Recte concedi: consulus juris, et auctor
Censorum mediocris abest virtute diserti
Messalæ, nec scit quantum Cascellius Aulus:

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[1] [See the memorable critique of the Edinburgh Review on "Hours of Idleness," p. 47.—E.]

[2] Invenies alium, si te hic fastidit, Alexin.

[3] [Lord Byron's taste for boxing brought him acquainted, at an early period, with this distinguished, and, it is not too much to say, *respected*, professor of the art; for whom, throughout life he continued to entertain a sincere regard. In a note to the eleventh canto of Don Juan, he calls him "his old friend, and corporeal pastor and master."—E.]

[4] Mr. Southey has lately tied another canister to his tail in the "Curse of Kehama," maugre the neglect of Madoc, etc., and has in one instance had a wonderful effect. A literary friend of mine, walking out one lovely evening last summer, on the eleventh bridge of the Paddington canal, was alarmed by the cry of "one in jeopardy:" he rushed along, collected a body of Irish haymakers (supping on butter-milk in an adjacent paddock), procured three rakes, one eel-spear, and a landing-net, and at last (horresco referens) pulled out—his own publisher. The unfortunate man was gone for ever, and so was a large quarto wherewith he had taken the leap, which proved, on enquiry, to have been Mr. Southey's last work. Its "alacrity of sinking" was so great, that it has never since been heard of; though some maintain that it is at this moment concealed at Alderman Birch's pastry premises, Cornhill. But this as it may, the coroner's inquest brought in a verdict of "Felo de bibliopolâ" against a "quarto unknown;" and circumstantial evidence being since strong against the "Curse of Kehama" (of which the above words are an exact description), it will be tried by its peers next session, in Grub-street.—Arthur, Alfred, Davideis, Richard Cœur de Lion, Exodus, Exodus, Epigoniad, Calvary, Fall of Cambria, Siege of Acre, Don Roderick, and Tom Thumb the Great, are the names of the twelve jurors. The judges are Pye, Bowles, and the bellman of St. Sepulchre's. The same advocates, pro and con, will be employed as are now engaged in Sir F. Burdett's celebrated cause in the Scotch courts. The public anxiously await the result, and all *live* publishers will be subpœnaed as witnesses.—But Mr. Southey has published the "Curse of Kehama,"—an inviting title to quibblers. By the bye, it is a good deal beneath Scott and Campbell, and not much above Southey, to allow the booby Ballantyne to entitle them, in the Edinburgh Annual Register (of which, by the bye, Southey is editor) "the grand poetical triumvirate of the day." But, on second thoughts, it can be no great degree of praise to be the one-eyed leaders of the blind, though they might as well keep to themselves "Scott's thirty thousand copies sold," which must sadly discomfit poor Southey's unsaleables. Poor Southey, it should seem, is the "Lepidus" of this poetical triumvirate. I am only surprised to see him in such good company.

"Such things, we know, are neither rich nor rare,
But wonder how the devil he came there."

The trio are well defined in the sixth proposition of Euclid: "Because, in the triangles D B C, A C B, D B is equal to A C, and B C common to both; the two sides D B, B C, are equal to the two A C, C B, each to each, and the angle D B C is equal to the angle A C B: therefore, the base D C is equal to the base A B, and the triangle D B C (Mr. Southey) is equal to the triangle A C B, the *less* to the *greater*, which is *absurd*," etc.—The editor of the Edinburgh Register will find the rest of the theorem hard by his stabling; he has only to cross the river; 't is the first turnpike t'other side "Pons Asinorum."*

* This Latin has sorely puzzled the University of Edinburgh. Ballantyne said it meant the "Bridge of Berwick;" but Southey claimed it as half English; Scott swore it was the "Brig o' Stirling;" he had just passed two King James's and a dozen Doughmans over it. At last it was decided by Jeffrey, that it meant nothing more nor less than the "counter of Archy Constable's shop."

But why this vain advice? once published, books
Can never be recall'd—from pastry-cooks!
Though "Madoc," with "Pucelle,"[1] instead of punk,
May travel back to Quito—on a trunk![2]

Orpheus, we learn from Ovid and Lempriere,
Led all wild beasts but women by the ear;
And had he fiddled at the present hour,
We 'd seen the lions waltzing in the Tower;
And old Amphion, such were minstrels then,
Had built St. Paul's without the aid of Wren.
Verse too was justice, and the bards of Greece
Did more than constables to keep the peace;
Abolished cuckoldom with much applause,
Call'd county meetings, and enforced the laws,
Cut down crown influence with reforming scythes,
And served the church—without demanding tithes;
And hence, throughout all Hellas and the East,
Each poet was a prophet and a priest,
Whose old-establish'd board of joint controls
Included kingdoms in the cure of souls.

Next rose the martial Homer, Epic's prince,
And fighting 'a been in fashion ever since;
And old Tyrtæus, when the Spartans warr'd,
(A limping leader, but a lofty bard,)[3]
Though wall'd Ithome had resisted long,
Reduced the fortress by the force of song.

When oracles prevail'd, in times of old,
In song alone Apollo's will was told.
Then if your verse is what all verse should be,
And gods were not ashamed on 't why should we?

The Muse, like mortal females, may be woo'd;
In turns she 'll seem a Paphian, or a prude;
Fierce as a bride when first she feels affright,
Mild as the same upon the second night;
Wild as the wife of alderman or peer,
Now for his grace, and now a grenadier!

Her eyes beseem, her heart belies, her zone,
Ice in a crowd, and lava when alone.

If verse be studied with some show of art,
Kind Nature always will perform her part;
Though without genius, and a native vein
Of wit, we loathe an artificial strain—
Yet art and nature join'd will win the prize,
Unless they act like us and our allies.

The youth who trains to ride, or run a race,
Must bear privations with unruffled face,
Be call'd to labour when he thinks to dine,
And, harder still, leave wenching and his wine.
Ladies who sing, at least who sing at sight,
Have followed music through her farthest flight;
But rhymers tell you neither more nor less,
"If 've got a pretty poem for the press;"
And that 'a enough; then write and print so fast;—
If Satan take the hindmost, who 'd be last?
They storm the types, they publish, one and all,
They leap the counter, and they leave the stall.
Provincial maidens, men of high command,
Yea, baronets have ink'd the bloody hand![4]
Cash cannot quell them; Pollio[5] play'd this prank;
(Then Phœbus first found credit in a bank!)
Not all the living only, but the dead,
Cool on, as fluent as an Orpheus' head;[6]
Damn'd all their days, they posthumously thrive—
Dug up from dust, though buried when alive!
Reviews record this epidemic crime,
Those Books of Martyrs to the rage for rhyme.
Alas! woe worth the scribbler! often seen
In Morning Post, or Monthly Magazine.
There lurk his earlier lays; but soon, hot-press'd,
Behold a quarto!—Tarts must tell the rest.
Then leave, ye wise, the lyre's precarious chords
To muse-mad baronets, or madder lords,
Or country Crispins, now grown somewhat stale,
Twin Doric minstrels, drunk with Doric ale!
Hark to those notes, narcotically soft!

Sed tamen in pretio est: mediocribus esse poetis
Non homines, non di, non concessere columnæ.
Ut gratas inter mensas symphonia discors,
Et crassum unguentum, et Sardo cum melle papaver
Offendunt, poterat duci quia cœna sine istis;
Sic animis natum inventumque poema juvandis,
Si paulum a summo decessit, vergit ad imum.
Ludere qui nescit, campestribus abstinet armis,
Indoctusque pilæ, discive, trochive, quiescit,
Ne spissæ risum tollant impune coronæ:
Qui nescit, versus tamen audet fingere:—Quid ni?
Liber et ingenuus præsertim census equestrem
Summam nummorum, vitioque remotus ab omni.
Tu nihil invita dices faciesve Minerva:
Id tibi judicium est, ea mens: si quid tamen olim
Scripseris, in Metii descendat judicis aures,
Et patris, et nostras, nonumque prematur in annum.
Membranis intus positis, delere licebit
Quod non edideris; nescit vox missa reverti.
Sylvestres homines sacer interpresque deorum
Cædibus et victu fœdo deterruit Orpheus:
Dictus ob hoc lenire tigres, rabidosque leones:

[1] Voltaire's "Pucelle" is not quite so immaculate as Mr. Southey's "Joan of Arc," and yet I am afraid the Frenchman has both more truth and poetry too on his side—(they rarely go together)—than our patriotic minstrel, whose first essay was in praise of a fanatical French strumpet, whose title of witch would be correct with the change of the first letter.

[2] Like Sir Bland Burgess's "Richard," the tenth book of which I read at Malta, on a trunk of Eyres, 19, Cockspur-street. If this be doubted, I shall buy a portmanteau to quote from.

[3] [Lord Byron had originally written—

"As lame as I am, but a better bard."

The reader of Mr. Moore's *Notices* will appreciate the feeling which, no doubt influenced Lord Byron's alteration of the manuscript line.—E.]

[4] [The Red Hand of Ulster, introduced generally in a canton, marks the shield of a baronet of the United Kingdom.—E.]

[5] [*"Pollio."*—In the original MS. *"Rogers."*—E.]

[6]

"Tum quoque marmoreo caput a cervice revulsum,
Gurgite cum medio portans Œagrius Hebrus,
Volveret Eurydicen vox ipsa, et frigida lingua;
Ah, miseram Eurydicen! anima fugiente vocabat.
Eurydicen toto referebant flumina ripæ."—*Georgic.* iv. 522.

The cobbler-laureats [1] sing to Capel Lofft! [2]
Till, lo! that modern Midas, as he hears,
Adds an ell growth to his egregious ears!

There lives one druid, who prepares in time
'Gainst future feuds his poor revenge of rhyme;
Racks his dull memory, and his duller muse,
To publish faults which friendship should excuse.
If friendship 's nothing, self-regard might teach
More polish'd usage of his parts of speech.
But what is shame, or what is aught to him?
He vents his spleen, or gratifies his whim.
Some fancied slight has roused his lurking hate,
Some folly cross'd; some jest, or some debate;
Up to his den Sir Scribbler hies, and soon
The gather'd gall is voided in lampoon.
Perhaps at some pert speech you 've dared to frown,
Perhaps your poem may have pleased the town:
If so, alas! 't is nature in the man—
May Heaven forgive you, for he never can!
Then be it so; and may his withering bays
Bloom fresh in satire, though they fade in praise!
While his lost songs no more shall steep and stink,
The dullest, fattest weeds on Lethe's brink,
But springing upwards from the sluggish mould,
Be (what they never were before) be—sold!
Should some rich bard (but such a monster now,
In modern physics, we can scarce allow),
Should some pretending scribbler of the court,
Some rhyming peer [3]—there 's plenty of the sort [4]—

Dictus et Amphion, Thebanæ conditor arcis,
Saxa movere sono testudinis, et prece blanda
Ducere quo vellet: fuit hæc sapientia quondam,
Publica privatis secernere; sacra profanis;
Concubitu prohibere vago; dare jura maritis;
Oppida moliri; leges incidere ligno.
Sic honor et nomen divinis vatibus atque
Carmina divos venit. Post hos insignis Homerus
Tyrtæusque mares animos in Martia bella
Versibus exacuit; dictæ per carmina sortes;
Et vitæ monstrata via est: et gratia regum
Pieriis tentata modis: inditique repertus,
Et longorum operum finis: ne forte pudori
Sit tibi Musa lyræ solers, et cantor Apollo.
Natura fieret laudabile carmen, an arte,
Quæsitum est: ego nec studium sine divite vena,
Nec rude quid prosit video ingenium: alterius sic
Altera poscit opem res, et conjurat amicè.
Qui studet optatam cursu contingere metam,
Multa tulit fecitque puer; sudavit, et alsit;
Abstinuit Venere et vino: qui Pythia cantat
Tibicen, didicit prius, extimuitque magistrum.
Nunc satis est dixisse: ego mira poemata pango:
Occupet extremum scabies: mihi turpe relinqui est,
Et, quod nau didici, sane nescire fateri.
. . . . . .

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[1] I beg Nathaniel's pardon: he is not a cobbler; *it* is a *tailor*, but begged Capel Lofft to sink the profession in his preface to two pair of pants——psha!—of caulos, which he wished the public to try on; but the sieve of a patron let it out, and so far saved the expense of an advertisement to his country customers.—Merry's "Moorfields whine" was nothing to all this. The "Della Cruscans" were people of some education, and no profession; but these Arcadians ("Arcades ambo"—bumpkins both) send out their native nonsense without the smallest alloy, and leave all the shoes and smallclothes in the parish unrepaired, to patch up Elegies on Enclosures and Pæans to Gunpowder. Sitting on a shopboard, they describe fields of battle, when the only blood they ever saw was shed from the finger; and an "Essay on War" is produced by the ninth part of a "poet."

"And own that nine such poets made a Tate."

Did Nathan ever read that line of Pope? and if he did, why not take it as his motto?—See *ante*, p. 69, note.—E.]

[2] This well-meaning gentleman has spoiled some excellent shoemakers, and been accessary to the poetical nodoing of many of the industrious poor. Nathaniel Bloomfield and his brother Bobby have set all Somersetshire singing; nor has the malady confined itself to one county. Pratt too (who once was wiser) has caught the contagion of patronage, and decoyed a poor fellow named Blackett into poetry; but he died during the operation, leaving one child and two volumes of "Remains" utterly destitute. The girl, if she don't take a poetical twist and come forth as a shoemaking Sappho, may do well; but the "tragedies" are as rickety as if they had been the offspring of an Earl or a Seatonian prize poet. The patrons of this poor lad are certainly answerable for his end; and it ought to be an indictable offence. But this is the least they have done; for, by a refinement of barbarity, they have made the (late) man posthumously ridiculous, by printing what he would have had sense enough never to print himself. Certes these rakers of "Remains" come under the statute against "resurrection men." What does it signify whether a poor dead dunce is to be stuck up in Surgeons' or in Stationers' Hall? Is it so bad to unearth his bones as his blunders? Is it not better to gibbet his body on a heath, than his soul in an octavo? "We know what we are, but we know not what we may be;" and it is to be hoped we never shall know, if a man who has passed through life with a sort of eclat, is to find himself a mountebank on the other side of Styx, and made, like poor Joe Blackett, the laughing-stock of purgatory. The plea of publication is to provide for the child; now, might not some of this "Sutor ultra Crepidam's" friends and seducers have done a decent action without inveigling Pratt into biography? And then his inscription split into so many modicums!—"To the Duchess of Somuch, the Right Hon. So-and-So, and Mrs. and Miss Somebody, these volumes are, etc. etc."—why, this is doling out the "soft milk of dedication" in gills,—there is but a quart, and he divides it among a dozen. Why, Pratt, hadst thou not a puff left? Dost thou think six families of distinction can share this in quiet? There is a child, a book, and a dedication: send the girl to her grace, the volumes to the grocer, and the dedication to the devil.—[See *ante*, p. 68.—E.]

[3] In the original MS.—

"Some rhyming peer—Carlisle or Carysfort."

To which is subjoined this note:—"Of 'John Joshua, Earl of Carysfort' I know nothing at present, but from an advertisement in an old newspaper of certain Poems and Tragedies by his Lordship, which I saw by accident in the Morea. Being a rhymer himself, he will forgive the liberty I take with his name, seeing, as he must, how very commodious it is at the close of that couplet; and as for what follows and goes before, let him place it to the account of the other Thane; since I cannot, under these circumstances, augur pro or con the contents of his 'foolscap crown octavos.'"—[John Joshua Proby, first Earl of Carysfort, was joint postmaster-general in 1805, envoy to Berlin in 1806, and ambassador to Petersburgh in 1807. Besides his poems, he published two pamphlets, to show the necessity of universal suffrage and short parliaments. He died in 1828.—E.]

[4] Here will Mr. Gifford allow me to introduce once more to his notice the sole survivor, the "ultimus Romanorum," the last of the Cruscanti,—"Edwin" the "profound," by our Lady of Punishment! here he is, as lively as in the days of "well said Bavius the Correct." I thought Fitzgerald had been the tail of poesy; but, alas! he is only the penultimate.

A FAMILIAR EPISTLE TO THE EDITOR OF THE MORNING CHRONICLE.

"What reams of paper, floods of ink,"
Do some men spoil, who never think!
And so perhaps you 'll say of me,
In which your readers may agree.
Still I write on, and tell you 'why.

All but one poor dependent priest withdrawn,
(Ah! too regardless of his chaplain's yawn!),
Condemn the unlucky curate to recite
Their last dramatic work by candle-light,
How would the preacher turn each rueful leaf,
Dull as his sermons, but not half so brief!
Yet, since 't is promised at the rector's death,
He 'll risk no living for a little breath.
Then spouts and foams, and cries at every line,
(The Lord forgive him!) "Bravo! grand! divine!"
Hoarse with those praises (which, by flattery fed,
Dependence barters for her bitter bread),
He strides and stamps along with creaking boot,
Till the floor echoes his emphatic foot;
Then sits again, then rolls his pious eye,
As when the dying vicar will not die!
Nor feels, forsooth, emotion at his heart;—
But all dissemblers overact their part.

Ye, who aspire to "build the lofty rhyme,"[2]
Believe not all who lend your false "sublime;"
But if some friend shall hear your work, and say,
"Expunge that stanza, lop that line away,"
And, after fruitless efforts, you return
Without amendment, and he answers, "Burn!"
That instant throw your paper in the fire,
Ask not his thoughts, or follow his desire;
But if (true bard!) you scorn to condescend,
And will not alter what you can't defend,
If you will breed this bastard of your brains,[3]—
We 'll have no words—I 've only lost my pains.

Yet, if you only prize your favourite thought,
As critics kindly do, and authors ought;
If your cool friend annoy you now and then,
And cross whole pages with his plaguy pen;

No matter, throw your ornaments aside,—
Better let him than all the world deride.
Give light to passages too much in shade,
Nor let a doubt obscure one verse you 've made;
Your friend 's "a Johnson," not to leave one word,
However trifling, which may seem absurd;
Such erring trifles lead to serious ills,
And furnish food for critics,[5] or their quills.

As the Scotch fiddle, with its touching tune,
Or the sad influence of the angry moon,
All men avoid bad writers' ready tongues,
As yawning waiters fly[4] Fitzscribble's[5] lungs;
Yet on he mouths—ten minutes—tedious each
As prelate's homily, or placeman's speech:
Long as the last years of a lingering lease,
When riot pauses until rents increase.
While such a minstrel, muttering fustian, strays
O'er hedge and ditch, through unfrequented ways,
If by some chance he walks into a well,
And shouts for succour with stentorian yell,
"A rope! help, Christians, as ye hope for grace!"
Nor woman, man, nor child will stir a pace;
For there his carcass he might freely fling,
From frenzy, or the humour of the thing.
Though this has happen'd to more bards than one,
I 'll tell you Budgell's story,—and have done.

Budgell, a rogue and rhymester, for no good,
(Unless his case be much misunderstood)
When teased with creditors' continual claims,
"To die like Cato,"[6] leapt into the Thames!
And therefore be it lawful through the town
For any bard to poison, hang, or drown.[7]
Who saves the intended suicide receives
Small thanks from him who loathes the life he leaves;

———Si carmina condes,
Nunquam te fallant animi sub vulpe latentes.
Quintilio si quid recitares, Corrige, sodes,
Hoc (aiebat) et hoc: melius te posse negares,
Bis terque expertum frustra, delere jubebat,
Et male tornatos incudi reddere versus.
Si defendere delictum quam vertere malles,
Nullum ultra verbum, aut operam insumebat inanem,
Quin sine rivali teque et tua solus amares.
Vir bonus et prudens versus reprehendet inertes:
Culpabit duros; incomptis allinet atrum
Transverso calamo signum; ambitiosa recidet
Ornamenta; parum claris lucem dare coget;
Arguet ambigue dictum, mutanda notabit;
Fiet Aristarchus: nec dicet, Cur ego amicum
Offendam in nugis? hæ nugæ seria ducent
In mala derisum semel excepturque sinistre.
Ut mala quem scabies aut morbus regius urget,
Aut fanaticus error et iracunda Diana,
Vesanum tetigisse timent fugiuntque poetam,
Qui sapiunt; agitant pueri, incautique sequuntur.
Hic dum sublimes versus ructatur, et errat

Nothing 's so bad, you can't deny,
But may instruct or entertain
Without the risk of giving pain, etc. etc.
ON SOME MODERN QUACKS AND REFORMERS.
In tracing of the human mind
Through all its various courses,
Though strange, 't is true, we often find
It knows not its resources:
And men through life assume a part
For which no talents they possess,
Yet wonder that, with all their art,
They meet no better with success, etc. etc.

[2] [See Milton's Lycidas.—E.]

[3] "*Bastard of your brains.*"—Minerva being the first by Jupiter's headpiece, and a variety of equally unaccountable parturitions upon earth, such as Madoc, etc. etc. etc.

[4] "A crust for the critics."—*Bayes, in the "Rehearsal."*

[4] And the "waiters" are the only fortunate people who can "fly" from them; all the rest, viz. the sad subscriber to the "Literary Fund," being compelled, by courtesy, to sit out the recitation without a hope of exclaiming, "Sic" (that is, by choking Fitz. with bad wine, or worse poetry) "me servavit Apollo!"

[5] ["Fitzscribble," originally "Fitzgerald." See p. 56.—E.]

[6] On his table were found these words: "*What Cato did, and Addison approved, cannot be wrong.*" But Addison did not "approve;" and if he had, it would not have mended the matter. He had invited his daughter on the same water-party; but Miss Budgell, by some accident, escaped this last paternal attention. Thus fell the sycophant of "Atticus," and the enemy of Pope!—[Eustace Budgell, a friend and relative of Addison's, "leapt into the Thames" to escape a prosecution, on account of forging the will of Dr. Tindal; in which Eustace had provided himself with a legacy of two thousand pounds. To this Pope alludes—

"Let Budgell charge low Grub-street on my quill,
And write whate'er he please—except my will."

[7] ["We talked (says Boswell) of a man's drowning himself.—Johnson. 'I should never think it time to make away with myself.'

And, sooth to say, mad poets must not lose
The glory of that death they freely choose.

Nor is it certain that some sorts of verse
Prick not the poet's conscience as a curse;
Dosed with vile drams on Sunday he was found,
Or got a child on consecrated ground!
And hence is haunted with a rhyming rage—
Fear'd like a bear just bursting from his cage.
If free, all fly his versifying fit,
Fatal at once to simpleton or wit.
But *him*, unhappy! whom he seizes,—*him*
He flays with recitation limb by limb;
Probes to the quick where'er he makes his breach,
And gorges like a lawyer—or a leech.

Si velut merulis intentus decidit anceps
In puteum, foveamve; licet, Succurrite, longum
Clamet, Io cives! non sit qui tollere curet.
Si quis curet opem ferre, et demittere funem,
Qui scis an prudens huc se dejecerit, atque
Servari nolit? Dicam: Siculique poetæ
Narrabo interitum. Deus immortalis haberi
Dum cupit Empedocles, ardentem frigidus Ætnam
Insiluit: sic jus liceatque perire poetis:
Invitum qui servat, idem facit occidenti.

Nec semel hoc fecit; nec, si retractus erit, jam
Fiet homo, et ponet famosæ mortis amorem.
Nec satis apparet cur versus factitet: utrum
Minxerit in patrios cineres, an triste bidental
Moverit incestus: certe furit, ac velut ursus,
Objectos caveæ valuit si frangere clathros,
Indoctum doctumque fugat recitator acerbus.
Quem vero arripuit, tenet, occiditque legendo,
Non missura cutem, nisi plena cruoris, hirudo.

THE CURSE OF MINERVA;

—"Pallas te hoc vulnere, Pallas
Immolat, et pœnam scelerato ex sanguine sumit."
Æneid, lib. xii.

THE CURSE OF MINERVA.

Athens, Capuchin Convent, March 17, 1811.

Slow sinks, more lovely ere his race be run,[3]
Along Morea's hills, the setting sun;
Not, as in northern climes, obscurely bright,
But one unclouded blaze of living light;
O'er the hush'd deep the yellow beam he throws,
Gilds the green wave that trembles as it glows;
On old Ægina's rock and Hydra's isle
The god of gladness sheds his parting smile;
O'er his own regions lingering loves to shine,
Though there his altars are no more divine.
Descending fast, the mountain shadows kiss
Thy glorious gulf, unconquer'd Salamis!
Their azure arches through the long expanse,
More deeply purpled, meet his mellowing glance,
And tenderest tints, along their summits driven,
Mark his gay course, and own the hues of heaven;
Till, darkly shaded from the land and deep,
Behind his Delphian rock he sinks to sleep.

On such an eve his palest beam he cast
When, Athens! here thy wisest look'd his last.
How watch'd thy better sons his farewell ray,
That closed their murder'd sage's[4] latest day!
Not yet—not yet—Sol pauses on the hill,
The precious hour of parting lingers still;
But sad his light to agonising eyes,
And dark the mountain's once delightful dyes;
Gloom o'er the lovely land he seem'd to pour,
The land where Phœbus never frown'd before;
But ere he sunk below Citheron's head,
The cup of woe was quaff'd—the spirit fled;

I put the case of Eustace Budgell, who was accused of forging a will, and sunk himself in the Thames, before the trial of its authenticity came on. 'Suppose, Sir,' said I, 'that a man is absolutely sure that, if he lives a few days longer, he shall be detected in a fraud, the consequence of which will be utter disgrace, and expulsion from society.' JOHNSON. 'Then, Sir, let him go abroad to a distant country; let him go to some place where he is *not* known. Don't let him go to the devil, where he *is* known.'" See *Croker's Boswell*, vol. ii. pp. 229, 230.—E.]

[2] If "closed with," etc. be censured as low, I beg leave to refer to the original for something still lower; and if any reader will translate "Minxerit in patrios cineres," etc. into a decent couplet, I will insert said couplet in lieu of the present.

[3] [This fierce philippic on Lord Elgin, whose collection of Athenian marbles was ultimately purchased for the nation, in 1816, at the cost of thirty-five thousand pounds, was written at Athens, in March, 1811, and prepared for publication along with the "Hints from Horace;" but, like that satire, suppressed by Lord Byron, from motives which the reader will easily understand. It was first given to the world in 1838. Few can wonder that Lord Byron's feelings should have been powerfully excited by the spectacle of the despoiled Parthenon; but it is only due to Lord Elgin to keep in mind, that, had those precious marbles remained, they must, in all likelihood, have perished for ever amidst the miserable scenes of violence which Athens has since witnessed; and that their presence in England has already, by universal admission, been of the most essential advantage to the fine arts of our own country. The political allusions in this poem are not such as require much explanation. It contains many lines, which it is hoped the author, on mature reflection, disapproved of—but is too vigorous a specimen of his iambics to be omitted in any collective edition of his works.—E.]

[4] [The splendid lines with which this satire opens, down to "As thus, within the walls of Pallas' fane," first appeared at the commencement of the third canto of the Corsair, the author having, at that time, abandoned all notion of publishing the piece of which they originally made part.—E.]

[4] Socrates drank the hemlock a short time before sunset (the hour of execution), notwithstanding the entreaties of his disciples to wait till the sun went down.

The soul of him that scorn'd to fear or fly,
Who lived and died as none can live or die.

But, lo! from high Hymettus to the plain
The queen of night asserts her silent reign:[1]
No murky vapour, herald of the storm,
Hides her fair face, or girds her glowing form.
With cornice glimmering as the moonbeams play,
There the white column greets her grateful ray,
And bright around, with quivering beams beset,
Her emblem sparkles o'er the minaret:
The groves of olive scatter'd dark and wide
Where meek Cephisus sheds his scanty tide,
The cypress saddening by the sacred mosque,
The gleaming turret of the gay kiosk,[2]
And, sad and sombre mid the holy calm,
Near Theseus' fane, yon solitary palm;
All, tinged with varied hues, arrest the eye;
And dull were his that pass'd them heedless by.[3]

Again the Ægean, heard no more afar,
Lulls his chafed breast from elemental war;
Again his waves in milder tints unfold
Their long expanse of sapphire and of gold,
Mix'd with the shade of many a distant isle,
That frown, where gentler ocean deigns to smile.

As thus, within the walls of Pallas' fane,
I mark'd the beauties of the land and main,
Alone, and friendless, on the magic shore,
Whose arts and arms but live in poets' lore;
Oft as the matchless dome I turn'd to scan,
Sacred to gods, but not secure from man,
The past return'd, the present seem'd to cease,
And Glory knew no clime beyond her Greece!

Hours roll'd along, and Dian's orb on high
Had gain'd the centre of her softest sky;
And yet unwearied still my footsteps trod
O'er the vain shrine of many a vanish'd god:
But chiefly, Pallas! thine; when Hecate's glare,
Check'd by thy columns, fell more sadly fair
O'er the chill marble, where the startling tread
Thrills the lone heart like echoes from the dead.
Long had I mused, and treasured every trace
The wreck of Greece recorded of her race,
When, lo! a giant form before me strode,
And Pallas hail'd me in her own abode!

Yes, 't was Minerva's self; but, ah! how changed
Since o'er the Dardan field in arms she ranged!
Not such as erst, by her divine command,
Her form appear'd from Phidias' plastic hand:
Gone were the terrors of her awful brow,
Her idle ægis bore no Gorgon now;
Her helm was dinted, and the broken lance
Seem'd weak and shaftless e'en to mortal glance;
The olive branch, which still she deign'd to clasp,
Shrunk from her touch, and wither'd in her grasp;
And, ah! though still the brightest of the sky,
Celestial tears bedimm'd her large blue eye;
Round the rent casque her owlet circled slow,
And mourn'd his mistress with a shriek of woe!

"Mortal!"—'t was thus she spake—"that blush of shame
Proclaims thee Briton, once a noble name;
First of the mighty, foremost of the free,
Now honour'd *less* by all, and *least* by me:
Chief of thy foes shall Pallas still be found.
Seek'st thou the cause of loathing?—look around.
Lo! here, despite of war and wasting fire,
I saw successive tyrannies expire.
'Scaped from the ravage of the Turk and Goth,[4]
Thy country sends a spoiler worse than both.[5]
Survey this vacant, violated fane;
Recount the relics torn that yet remain:
These Cecrops placed, *this* Pericles adorn'd,[6]
That Adrian rear'd when drooping Science mourn'd.
What more I owe let gratitude attest—
Know, Alaric and Elgin did the rest.
That all may learn from whence the plunderer came,
The insulted wall sustains his hated name:[7]

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[1] The twilight in Greece is much shorter than in our own country; the days in winter are longer, but in summer of less duration.

[2] The kiosk is a Turkish summer-house; the palm is without the present walls of Athens, not far from the temple of Theseus, between which and the tree the wall intervenes. Cephisus' stream is indeed scanty, and Ilissus has no stream at all.

[3] [During our residence of ten weeks at Athens, there was not, I believe, a day of which we did not devote a part to the contemplation of the noble monuments of Grecian genius, that have outlived the ravages of time, and the outrage of barbarous and antiquarian despoilers. The Temple of Theseus, which was within five minutes' walk of our lodgings, is the most perfect ancient edifice in the world. In this fabric, the most enduring stability, and a simplicity of design peculiarly striking, are united with the highest elegance and accuracy of workmanship; the characteristic of the Doric style, whose chaste beauty is not, in the opinion of the first artists, to be equalled by the graces of any of the other orders. A gentleman of Athens, of great taste and skill, assured us that after a continued contemplation of this temple, and the remains of the Parthenon, he could never again look with his accustomed satisfaction upon the Ionic and Corinthian ruins of Athens, much less upon the specimens of the more modern species of architecture to be seen in Italy.—Hobhouse.]

[4] [On the plaster wall, on the west side of the chapel, these words have been very deeply cut:—

Quod non fecerunt Goti,
Hoc fecerunt Scoti.

The mortar wall, yet fresh when we saw it, supplying the place of the statue now in Lord Elgin's collection, serves as a comment on this text. This eulogy of the Goths alludes to an unfounded story of a Greek historian, who relates that Alaric, either terrified by two phantoms, one of Minerva herself, the other of Achilles, terrible as when he strode towards the walls of Troy to his friends, or struck with a reverential respect, had spared the treasures, ornaments, and people of the venerable city.—Hobhouse.]

[5] [In the original MS. is written—

"Ah, Athens! scarce escaped from Turk and Goth,
Hell sends a paltry Scotchman worse than both."—E.]

[6] This is spoken of the city in general, and not of the Acropolis in particular. The temple of Jupiter Olympius, by some supposed the Pantheon, was finished by Adrian; sixteen columns are standing, of the most beautiful marble and architecture.

[7] [On the original MS. is written—

"Aspice quos Pallas Scoto concedit honores:
Infra stat nomen—facta supraque vide."—E.]

For Elgin's fame thus grateful Pallas pleads,—
Below, his name—above, behold his deeds![1]
Be ever hail'd with equal honour here
The Gothic monarch and the Pictish peer:
Arms gave the first his right, the last had none,
But basely stole what less barbarians won.
So when the lion quits his fell repast,
Next prowls the wolf, the filthy jackal last:
Flesh, limbs, and blood the former make their own,
The last poor brute securely gnaws the bone.
Yet still the gods are just, and crimes are cross'd:
See here what Elgin won, and what he lost!
Another name with *his* pollutes my shrine:
Behold where Dian's beams disdain to shine!
Some retribution still might Pallas claim,
When Venus half avenged Minerva's shame."[2]

She ceased a while, and thus I dared reply,
To soothe the vengeance kindling in her eye:
"Daughter of Jove! in Britain's injured name,
A true-born Briton may the deed disclaim.
Frown not on England; England owns him not:
Athena, no! thy plunderer was a Scot.
Ask'st thou the difference? From fair Phyle's towers
Survey Bœotia;—Caledonia's ours.
And well I know within that bastard land[3]
Hath Wisdom's goddess never held command;
A barren soil, where Nature's germs, confined
To stern sterility, can stint the mind;
Whose thistle well betrays the niggard earth,
Emblem of all to whom the land gives birth;
Each genial influence nurtured to resist;
A land of meanness, sophistry, and mist,
Each breeze from foggy mount and marshy plain
Dilutes with drivel every drizzly brain,
Till, burst at length, each watery head o'erflows,
Foul as their soil, and frigid as their snows.
Ten thousand schemes of petulance and pride
Despatch her scheming children far and wide:
Some east, some west, some every where but north,
In quest of lawless gain, they issue forth.
And thus—accursed be the day and year!—
She sent a Pict to play the felon here.
Yet Caledonia claims some native worth,
As dull Bœotia gave a Pindar birth;
So may her few, the letter'd and the brave,
Bound to no clime, and victors of the grave,
Shake off the sordid dust of such a land,
And shine like children of a happier strand;
As once, of yore, in some obnoxious place,
Ten names (if found) had saved a wretched race."

"Mortal!" the blue-eyed maid resumed, "once more
Bear back my mandate to thy native shore.
Though fallen, alas! this vengeance yet is mine,
To turn my counsels far from lands like thine.
Hear then in silence Pallas' stern behest;
Hear and believe, for Time will tell the rest.

"First on the head of him who did this deed
My curse shall light,—on him and all his seed:
Without one spark of intellectual fire,
Be all the sons as senseless as the sire;
If one with wit the parent brood disgrace,
Believe him bastard of a brighter race:
Still with his hireling artists let him prate,
And folly's praise repay for Wisdom's hate;
Long of their patron's gusto let them tell,
Whose noblest, *native* gusto is—to sell:
To sell, and make—may Shame record the day!—
The state receiver of his pilfer'd prey.[4]
Meantime, the flattering, feeble dotard, West,
Europe's worst dauber, and poor Britain's best,
With palsied hand shall turn each model o'er,
And own himself an infant of fourscore.[5]
Be all the bruisers cull'd from all St. Giles',
That art and nature may compare their styles;
While brawny brutes in stupid wonder stare,
And marvel at his lordship's 'stone shop'[6] there.
Round the throng'd gate shall sauntering coxcombs creep,
To lounge and lucubrate, to prate and peep;
While many a languid maid, with longing sigh,
On giant statues casts the curious eye;
The room with transient glance appears to skim,
Yet marks the mighty back and length of limb;
Mourns o'er the difference of *now* and *then*;
Exclaims, 'These Greeks indeed were proper men!'
Draws sly comparisons of *these* with *those*,
And envies Laïs all her Attic beaux.
When shall a modern maid have swains like these!
Alas! Sir Harry is no Hercules!
And last of all, amidst the gaping crew,
Some calm spectator, as he takes his view,
In silent indignation mix'd with grief,
Admires the plunder, but abhors the thief.[7]
Oh, loath'd in life, nor pardon'd in the dust,

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[1] [For Lord Byron's detailed remarks on Lord Elgin's dealing with the Parthenon, see note A in the second canto of Childe Harold, *note*, p. 110.—E.]

[2] His lordship's name, and that of one who no longer bears it, are carved conspicuously on the Parthenon; above, in a part not far distant, are the torn remnants of the basso-relievos, destroyed in a vain attempt to remove them.

[3] "Irish bastards," according to Sir Callaghan O'Brallaghan.

[4] [In 1816, thirty-five thousand pounds were voted by Parliament for the purchase of the Elgin marbles.—E.]

[5] Mr. West, on seeing the "Elgin Collection" (I suppose we shall hear of the "Abershaw" and "Jack Shephard" collection), declared himself "a mere tyro" in art.

[6] Poor Crib was sadly puzzled when the marbles were first exhibited at Elgin House: he asked if it was not "a stone shop?"—He was right; it *is* a shop.

[7] [That the Elgin marbles will contribute to the improvement of art in England, cannot be doubted. They must certainly open the eyes of the British artists, and prove that the true and only road to simplicity and Beauty is the study of nature. But had we a right to diminish the interest of Athens for selfish motives, and prevent successive generations of other nations from seeing those admirable sculptures? The Temple of Minerva was spared as a beacon to the world, to direct it to the knowledge of purity of taste. What can we say to the disappointed traveller, who is now deprived of the rich gratification which would have compensated his travel and his toil? It will be little consolation to him to say, he may find the sculpture of the Parthenon in England.—H. W. Williams.]

May hate pursue his sacrilegious lust!
Link'd with the fool that fired the Ephesian dome,
Shall vengeance follow far beyond the tomb,
And Eratostratus and Elgin shine
In many a branding page and burning line;
Alike reserved for aye to stand accursed,
Perchance the second blacker than the first.

"So let him stand, through ages yet unborn,
Fix'd statue on the pedestal of Scorn;
Though not for him alone revenge shall wait,
But fits thy country for her coming fate:
Hers were the deeds that taught her lawless son
To do what oft Britannia's self had done.
Look to the Baltic—blazing from afar,
Your old ally yet mourns perfidious war.[1]
Not to such deeds did Pallas lend her aid,
Or break the compact which herself had made;
Far from such councils, from the faithless field
She fled—but left behind her Gorgon shield:
A fatal gift that turn'd your friends to stone,
And left lost Albion hated and alone.

"Look to the East, where Ganges' swarthy race
Shall shake your tyrant empire to its base;
Lo! there Rebellion rears her ghastly head,
And glares the Nemesis of native dead;
Till Indus rolls a deep purpureal flood,
And claims his long arrear of northern blood.
So may ye perish!—Pallas, when she gave
Your free-born rights, forbade ye to enslave:

"Look on your Spain!—she clasps the hand she hates,
But boldly clasps, and thrusts you from her gates.
Bear witness, bright Barossa! thou canst tell
Whose were the sons that bravely fought and fell.
But Lusitania, kind and dear ally,
Can spare a few to fight, and sometimes fly.
Oh glorious field! by Famine fiercely won,
The Gaul retires for once, and all is done!
But when did Pallas teach, that one retreat
Retrieved three long olympiads of defeat?

"Look last at home—ye love not to look there;
On the grim smile of comfortless despair:
Your city saddens: loud though Revel howls,
Here Famine faints, and yonder Rapine prowls.
See all alike of more or less hereft;
No misers tremble when there's nothing left.
'Blest paper credit'[2] who shall dare to sing?
It clogs like lead Corruption's weary wing:
Yet Pallas pluck'd each Premier by the ear,
Who gods and men alike disdain'd to hear;
But one, repentant o'er a bankrupt state,
On Pallas calls,—but calls, alas! too late:
Then raves for * *; to that Mentor bends,
Though he and Pallas never yet were friends.
Him senates hear, whom never yet they heard,
Contemptuous once, and now no less absurd.
So, once of yore, each reasonable frog
Swore faith and fealty to his sovereign 'log;'
Thus hail'd your rulers their patrician elod,
As Egypt chose an onion for a god.

"Now fare ye well! enjoy your little hour;
Go, grasp the shadow of your vanish'd power;
Gloss o'er the failure of each fondest scheme;
Your strength a name, your bloated wealth a dream.
Gone is that gold, the marvel of mankind,
And pirates barter all that 's left behind.[3]
No more the hirelings, purchased near and far,
Crowd to the ranks of mercenary war.
The idle merchant on the useless quay
Droops o'er the bales no bark may bear away,
Or, back returning, sees rejected stores
Rot piecemeal on his own encumber'd shores:
The starved mechanic breaks his rusting loom,
And, desperate, mans him 'gainst the coming doom.
Then in the senate of your sinking state,
Show me the man whose counsels may have weight.
Vain is each voice where tones could once command;
E'en factions cease to charm a factious land:
Yet jarring sects convulse a sister isle,
And light with maddening hands the mutual pile.

"'T is done, 't is past, since Pallas warns in vain;
The Furies seize her abdicated reign:
Wide o'er the realm they wave their kindling brands,
And wring her vitals with their fiery hands.
But one convulsive struggle still remains,
And Gaul shall weep ere Albion wear her chains.
The banner'd pomp of war, the glittering files,
O'er whose gay trappings stern Bellona smiles;
The brazen trump, the spirit-stirring drum,
That bid the foe defiance ere they come;
The hero bounding at his country's call,
The glorious death that consecrates his fall,
Swell the young heart with visionary charms,
And bid it antedate the joys of arms.
But know, a lesson you may yet be taught,
With death alone are laurels cheaply bought:
Not in the conflict Havoc seeks delight,
His day of mercy is the day of fight.
But when the field is fought, the battle won,
Though drench'd with gore, his woes are but begun:
His deeper deeds as yet ye know by name;
The slaughter'd peasant and the ravish'd dame,
The rifled mansion and the foe-reap'd field,
Ill suit with souls at home, untaught to yield.
Say with what eye along the distant down
Would flying burghers mark the blazing town?
How view the column of ascending flames
Shake his red shadow o'er the startled Thames?

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[1] [The affair of Copenhagen.—E.]

[2] "Blest paper credit! last and best supply,
That lends Corruption lighter wings to fly!"—Pope

[3] The Deal and Dover traffickers in specie.

Nay, frown not, Albion! for the torch was thine
That lit such pyres from Tagus to the Rhine:
Now should they burst on thy devoted coast,
Go, ask thy bosom who deserves them most.
The law of heaven and earth is life for life,
And she who raised, in vain regrets, the strife."[1]

THE WALTZ;[2]

AN APOSTROPHIC HYMN.

"Qualis in Eurotæ ripis, aut per juga Cynthi,
Exercet Diana choros." VIRGIL.

"Such on Eurota's banks, or Cynthia's height,
Diana seems; and so she charms the sight,
When in the dance the graceful goddess leads
The quire of nymphs, and overtops their heads."
DRYDEN'S VIRGIL.

TO THE PUBLISHER.

SIR,

I am a country gentleman of a midland county. I might have been a parliament-man for a certain borough; having had the offer of as many votes as General T. at the general election in 1812.[3] But I was all for domestic happiness; as, fifteen years ago, on a visit to London, I married a middle-aged maid of honour. We lived happily at Hornem Hall till last season, when my wife and I were invited by the Countess of Waltzaway (a distant relation of my spouse) to pass the winter in town. Thinking no harm, and our girls being come to a marriageable (or, as they call it, *marketable*) age, and having besides a Chancery suit inveterately entailed upon the family estate, we came up in our old chariot,—of which, by the bye, my wife grew so much ashamed in less than a week, that I was obliged to buy a second-hand barouche, of which I might mount the box, Mrs. H. says, if I could drive, but never see the inside—that place being reserved for the Honourable Augustus Tiptoe, her partner-general and opera-knight. Hearing great praises of Mrs. H.'s dancing (she was famous for birthnight minuets in the latter end of the last century), I unbooted, and went to a ball at the Countess's, expecting to see a country dance, or, at most, cotillions, reels, and all the old paces to the newest tunes. But, judge of my surprise, on arriving, to see poor dear Mrs. Hornem with her arms half round the loins of a huge hussar-looking gentleman I never set eyes on before; and his, to say truth, rather more than half round her waist, turning round, and round, and round, to a d——d see-saw up-and-down sort of tune, that reminded me of the "Black joke," only more "*affettuoso*," till it made me quite giddy with wondering they were not so. By-and-by they stopped a bit, and I thought they would sit or fall down;—but no; with Mrs. H.'s hand on his shoulder, "*quam familiariter*"[4] (as Terence said, when I was at school), they walked about a minute, and then at it again, like two cockchafers spitted on the same bodkin. I asked what all this meant, when, with a loud laugh, a child no older than our Wilhelmina (a name I never heard but in the Vicar of Wakefield, though her mother would call her after the Princess of Swappenbach,) said, "Lord! Mrs. Hornem, can't you see they are waltzing?" or waltzing (I forget which); and then up she got, and her mother and sister, and away they went, and round-abouted it till supper-time. Now, that I know what it is, I like it of all things, and so does Mrs. H. (though I have broken my shins, and four times over-turned Mrs. Hornem's maid, in practising the preliminary steps in a morning). Indeed, so much do I like it, that having a turn for rhyme, lastily displayed in some election ballads, and songs in honour of all the victories (but till lately I have had little practice in that way), I sat down, and, with the aid of William Fitzgerald, Esq.,[5] and a few hints from Dr. Busby,[6] (whose recitations I attend, and am monstrous fond of Master Busby's manner of delivering his father's late suc-

[1] ["The beautiful but barren Hymettus, the whole coast of Attica, her hills and mountains, Pentelicus, Anchesmus, Philopappus, etc. etc., are in themselves poetical; and would be so if the name of Athens, of Athenians, and her very ruins, were swept from the earth. But, am I to be told that the "nature" of Attica would be *more* poetical without the "art" of the Acropolis? of the Temple of Theseus? and of the still all Greek and glorious monuments of her exquisitely artificial genius? Ask the traveller what strikes him as most poetical, the Parthenon, or the rock on which it stands? The COLUMNS of Cape Colonna, or the Cape itself? The rocks at the foot of it, or the recollection that Falconer's ship was bulged upon them? There are a thousand rocks and capes far more picturesque than those of the Acropolis and Cape Sunium in themselves. But it is the "*art*," the columns, the temples, the wrecked vessel, which give them their antique and their modern poetry, and not the spots themselves. I opposed, and will ever oppose, the robbery of ruins from Athens, to instruct the English in sculpture; but why did I do so? The *ruins* are as poetical in Piccadilly as they were in the Parthenon; but the Parthenon and its rock are less so without them. Such is the poetry of art."—*B. Letters*, 1821.—E.]

[2] [This trifle was written at Cheltenham in the autumn of 1812, and published anonymously in the spring of the following year. It was not very well received at the time by the public; and the author was by no means anxious that it should be considered as his handiwork. "I hear," he says, in a letter to a friend, "that a certain malicious publication on waltzing is attributed to me. This report, I suppose, you will take care to contradict; as the author, I am sure, will not like that I should wear his cap and bells."—E.]

[3] State of the poll (last day), 5.

[4] My Latin is all forgotten. If a man can be said to have forgotten what he never remembered; but I bought my title-page motto of a Catholic priest for a three-shilling bank token, after much haggling for the *even* sixpence. I grudged the money to a papist, being all for the memory of Percival and "No popery," and quite regretting the downfall of the pope, because we can't burn him any more.

[5] [See *ante*, p. 56.—E.]

[6] [See "Rejected Addresses."—E.]

cessful "Drury Lane Address"), I composed the following hymn, wherewithal to make my sentiments known to the public; whom, nevertheless, I heartily despise, as well as the critics.

I am, Sir, yours, etc. etc.

HORACE HORNEM.

THE WALTZ.

Muse of the many-twinkling feet![1] whose charms
Are now extended up from legs to arms;
Terpsichore!—too long misdeem'd a maid—
Reproachful term—bestow'd but to upbraid—
Henceforth in all the bronze of brightness shine,
The least a vestal of the virgin Nine.
Far be from thee and thine the name of prude;
Mock'd, yet triumphant; sneer'd at, unsubdued,
Thy legs must move to conquer as they fly,
If but thy coats are reasonably high;
Thy breast—if bare enough—requires no shield;
Dance forth—*sans armour* thou shalt take the field,
And owe—impregnable to *most* assaults,
Thy not too lawfully begotten "Waltz."

Hail, nimble nymph! to whom the young hussar,
The whisker'd votary of waltz and war,
His night devotes, despite of spur and boots;
A sight unmatch'd since Orpheus and his brutes:
Hail, spirit-stirring Waltz!—beneath whose banners
A modern hero fought for modish manners;
On Hounslow's heath to rival Wellesley's[2] fame, [aim;
Cock'd—fired—and miss'd his man—but gain'd his
Hail, moving Muse! to whom the fair one's breast
Gives all it can, and bids us take the rest.
Oh! for the flow of Busby, or of Fitz,
The latter's loyalty, the former's wits,
To "energise the object I pursue,"[3]
And give both Belial and his dance their due!

Imperial Waltz! imported from the Rhine,
(Famed for the growth of pedigrees and wine),
Long be thine import from all duty free,
And hock itself be less esteem'd than thee;
In some few qualities alike—for hock
Improves our cellar—*thou* our living stock.
The head to hock belongs—thy subtler art
Intoxicates alone the heedless heart:
Through the full veins thy gentler poison swims,
And wakes to wantonness the willing limbs.

Oh, Germany! how much to thee we owe,
As heaven-born Pitt can testify below,
Ere cursed confederation made thee France's,
And only left us thy d—d debts and dances!
Of subsidies and Hanover bereft,
We bless thee still—for George the Third is left!
Of kings the best—and last, not least in worth,
For graciously begetting George the Fourth.
To Germany, and highnesses serene,
Who owe us millions—don't we owe the queen?
To Germany what owe we not besides?
So oft bestowing Brunswickers and brides;
Who paid for vulgar, with her royal blood,
Drawn from the stem of each Teutonic stud:
Who sent us—so be pardon'd all her faults—
A dozen dukes, some kings, a queen—and Waltz.

But peace to her—her emperor and diet,
Though now transferr'd to Buonaparte's "fiat!"
Back to my theme—O Muse of motion! say,
How first to Albion found thy Waltz her way?

Borne on the breath of hyperborean gales,
From Hamburg's sport (while Hamburg yet had *mails*),
Ere yet unlucky Fame—compell'd to creep
To snowy Gottenburg—was chill'd to sleep;
Or, starting from her slumbers, deign'd arise
Heligoland! to stock thy mart with lies;
While unburnt Moscow[4] yet had news to send,
Nor owed her fiery exit to a friend,

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[1] "Glance their many-twinkling feet."—GRAY.

[2] To rival Lord Wellesley's, or his nephew's, as the reader pleases:—the one gained a pretty woman, whom he deserved, by fighting for; and the other has been fighting in the Peninsula many a long day, "by Shrewsbury clock," without gaining any thing in *that* country but the title of "the Great Lord," and "the Lord;" which savours of profanation, having been hitherto applied only to that Being to whom "*Te Deums*" for carnage are the rankest blasphemy.—It is to be presumed the general will one day return to his Sabine farm; there

"To tame the genius of the stubborn plain,
Almost as quickly as he conquer'd Spain!"

The Lord Peterborough conquered continents in a summer; we do more—we contrive both to conquer and lose them in a shorter season. If the "great Lord's *Cincinnatian* progress in agriculture be no speedier than the proportional average of time in Pope's couplet, it will, according to the farmers' proverb, be "ploughing with dogs."

By the bye—one of this illustrious person's new titles is forgotten—it is, however, worth remembering—"*Salvador del mundo!*" *credite, posteri!* If this be the appellation annexed by the inhabitants of the Peninsula to the name of a *man* who has not yet saved them—query—are they worth saving, even in this world? for, according to the mildest modifications of any Christian creed, those three words make the odds much against them in the next.—"Saviour of the world," quotha!—it were to be wished that he, or any one else, could save a corner of *it*—his country. Yet this stupid misnomer, although it shows the near connexion between superstition and impiety, so far has its use, that it proves there can be little to dread from those Catholics (inquisitorial Catholics too) who can confer such an appellation on a *Protestant*. I suppose next year he will be entitled the "Virgin Mary!" If so, Lord George Gordon himself would have nothing to object to such liberal bastards of our Lady of Babylon.

[3] [Among the addresses sent in to the Drury Lane Committee (see *ante*, p. 180) was one by Dr. Busby, which began by asking—

"When energising objects men pursue,
What are the prodigies they cannot do?"—E.]

[4] The patriotic arson of our amiable allies cannot be sufficiently commended—nor subscribed for. Amongst other details omitted in the various despatches of our eloquent ambassador, he did not state (being too much occupied with the exploits of Colonel G—, in swimming rivers frozen, and galloping over roads impassable,) that one entire province perished by famine in the most melancholy manner, as follows:—In General Rostopchin's consummate conflagration, the consumption of tallow and train oil was so great, that the market was inadequate to the demand: and thus one hundred and thirty-three thousand persons were starved to death, by being

She came—Waltz came—and with her certain sets
Of true despatches, and as true gazettes;
Then flamed of Austerlitz the hlest despatch,
Which Moniteur nor Morning Post can mateh;
And—almost crush'd beneath the glorioua news—
Ten plays, and forty tales of Kotzebue's;
One envoy'a letters, aix composers' airs,
And loads from Frankfort and from Leipsie fairs;
Meiner's four volumes upon womankind,
Like Lapland witches to ensure a wind;
Brunck's heaviest tome for hallast, and, to hack it,
Of Heyné, such as should not sink the packet.

Fraught with this cargo—and her fairest freight,
Delightful Waltz, on tiptoe for a mate,
The welcome vessel reach'd the genial strand,
And round her flock'd the daughters of the land.
Not decent David, when, before the ark,
His grand pas-seul excited some remark;
Not love-lorn Quixote, when his Sancho thought
The knight's fandango friskier than it ought;
Not soft Herodias, when, with winning tread,
Her nimble feet danced off another's head;
Not Cleopatra on her galley's deck,
Diaplay'd so much of *leg*, or more of *neck*.
Than thou, ambrosial Waltz, when first the moon
Beheld thee twirling to a Saxon tune!

To you, ye husbands of ten years! whose brows
Ache with the annual tributes of a spouse;
To you of nine years less, who only bear
The budding sprouts of those that you *shall* wear,
With added ornaments around them roll'd
Of native brass, or law-awarded gold;
To you, ye matrons, ever on the watch
To mar a son's, or make a daughter's mateh;
To you, ye children of—whom chance accords—
Always the ladies, and *sometimes* their lords;
To you, ye single gentlemen, who seek
Torments for life, or pleasures for a week,
As Love or Hymen your endeavours guide,
To gain your own, or snatch another's bride;—
To one and all the lovely stranger came,
And every ball-room echoes with her name.

Endearing Waltz!—to thy more melting tune
Bow Irish jig, and ancient rigadoon.
Scotch reels, avaunt! and country-dance, forego
Your future claims to each fantastic toe!
Waltz—Waltz alone—both legs and arms demands,
Liberal of feet, and lavish of her hands;
Hands which may freely range in public sight
Where ne'er before—but—pray "put out the light."
Methinks the glare of yonder chandelier
Shines much too far—or I am much too near; [mark,
And true, though strange—Waltz whispers this re-
"My slippery steps are safest in the dark!"
But here the Muse with due decorum halts,
And lends her longest petticoat to Waltz.

Observant travellers of every time!
Ye quarto published upon every clime!
O say, shall dull Romaika's heavy round,
Fandango's wriggle, or Bolero's bound;
Can Egypt's Almas[1]—tantalising group—
Columbia's caperers to the warlike whoop—
Can aught from cold Kamschatka to Cape Horn
With Waltz compare, or after Waltz be borne?
Ah, no! from Morier's pages down to Galt's,
Each tourist pens a paragraph for "Waltz."

Shades of those belles whose reign began of yore,
With George the Third's—and ended long before!—
Though in your daughters' daughters yet you thrive,
Burst from your lead, and be yourselves alive!
Back to the ball-room speed your spectred host:
Fool's Paradise is dull to that you lost.
No treacherous powder bids conjecture quake;
No stiff-starch'd stays make meddling fingers ache;
(Transferr'd to those ambiguous things that spe
Goats in their visage,[2] women in their shape;)
No damsel faints when rather closely press'd,
But more caressing seems when most caress'd;
Superfluous hartshorn, and reviving salts,
Both banish'd by the sovereign cordial "Waltz."

Seductive Waltz!—though on thy native shore
Even Werter's self proclaim'd thee half a whore;
Werter—to decent vice though much inclined,
Yet warm, not wanton; dazzled, but not blind—
Though gentle Genlis, in her strife with Stael,
Would even proscribe thee from a Paris ball;

---

reduced to wholesome diet! The lamplighters of London have since subscribed a pint (of oil) a piece, and the tallow-chandlers have unanimously voted a quantity of best moulds (four to the pound), to the relief of the surviving Scythians:—the scarcity will soon, by such exertions, and a proper attention to the *quality* rather than the quantity of provision, be totally alleviated. It is said, in return, that the untouched Ukraine has subscribed sixty thousand beeves for a day's meal to our suffering manufacturers.

[1] Dancing girls—who do for hire what Waltz doth gratis.

[2] It cannot be complained now, as in the Lady Bansière's time, of the "Sieur de la Croix," that there be "no whiskers," but how far these are indications of valour in the field, or elsewhere, may *still* be questionable. Much may be, and hath been, avouched on both sides. In the olden time philosophers had whiskers, and soldiers none—Scipio himself was shaven—Hannibal thought his one eye handsome enough without a beard: but Adrian, the emperor, wore a beard (having warts on his chin, which neither the Empress Sabina nor even the courtiers could abide)—Turenne had whiskers, Marlborough none—Buonaparte is unwhiskered, the Regent whiskered; "*ergal*," greatness of mind and whiskers may or may not go together: but certainly the different occurrences, since the growth of the last mentioned, go further in behalf of whiskers than the anathema of Anselm did *against* long hair in the reign of Henry I.—Formerly, *red* was a favourite colour. See Lodowick Barrey's comedy of Ram Alley, 1661; Act I. Scene 1.

"*Taffeta.* Now for a wager—What coloured beard comes next by the window?

"*Adriana.* A black man's, I think.

"*Taffeta.* I think not so: I think a *red*, for that is most in fashion."

There is "nothing new under the sun;" but *red*, then a *favourite*, has now subsided into a *favourite's* colour.

Thee fashion hails—from countesses to queens,
And maids and valets waltz behind the scenes;
Wide and more wide thy witching circle spreads,
And turns—if nothing else—at least our *heads:*
With thee even clumsy cits attempt to bounce,
And cockneys practise what they can't pronounce.
Gods! how the glorious theme my strain exalts,
And rhyme finds partner rhyme in praise of "Waltz!"

Blest was the time Waltz chose for her *début:*
The court, the Regent, like herself were new;[1]
New face for friends, for foes some new rewards;
New ornaments for black and royal guards;
New laws to hang the rogues that roar'd for bread;
New coins (most new)[2] to follow those that fled;
New victories—nor can we prize them less,
Though Jenky wonders at his own success;
New wars, because the old succeed so well,
That most survivors envy those who fell;
New mistresses—no, old—and yet 't is true,
Though they be *old*, the *thing* is something new;
(Each new, quite new—except some ancient tricks),[3]
New white-sticks, gold-sticks, broom-sticks, all new sticks!
With vests or ribands—deck'd alike in hue,
New troopers strut, new turncoats blush in blue:
So saith the muse: my ——,[4] what say you?
Such was the time when Waltz might best maintain
Her new preferments in this novel reign;
Such was the time, nor ever yet was such;
Hoops are *no more*, and petticoats *not much;*
Morals and minuets, virtue and her stays,
And tell-tale powder—all have had their days.
The ball begins—the honours of the house
First duly done by daughter or by spouse,
Some potentate—or royal or serene—
With Kent's gay grace, or sapient Gloster's mien,
Leads forth the ready dame, whose rising flush
Might once have been mistaken for a blush.

From where the garb just leaves the bosom free,
That spot where hearts[5] were once supposed to be;
Round all the confines of the yielded waist,
The strangest hand may wander undisplaced;
The lady's in return may grasp as much
As princely paunches offer to her touch.
Pleased round the chalky floor how well they trip,
One hand reposing on the royal hip;
The other to the shoulder no less loyal!
Ascending with affection truly royal
Thus front to front the partners move or stand,
The foot may rest, but none withdraw the hand;
And all in turn may follow in their rank,
The Earl of Asterisk—and Lady Blank;
Sir Such-a-one—with those of fashion's host,
For whose blest surnames—vide "Morning Post"
(Or if for that impartial print too late,
Search Doctors' Commons six months from my date)—
Thus all and each, in movement swift or slow,
The genial contact gently undergo;
Till some might marvel, with the modest Turk,
If "nothing follows all this palming work!"[6]
True, honest Mirza!—you may trust my rhyme—
Something does follow at a fitter time;
The breast thus publicly resign'd to man,
In private may resist him——if it can.

O ye who loved our grandmothers of yore,
Fitzpatrick, Sheridan,[7] and many more!
And thou, my prince! whose sovereign taste and will
It is to love the lovely beldames still!
Thou ghost of Queensbury! whose judging sprite
Satan may spare to peep a single night,
Pronounce—if ever in your days of bliss
Asmodeus struck so bright a stroke as this,
To teach the young ideas how to rise,
Flush in the cheek, and languish in the eyes;
Rush to the heart, and lighten through the frame,
With half-told wish and ill-dissembled flame,

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[1] An anachronism—Waltz and the battle of Austerlitz are before said to have opened the ball together: the bard means (if he means any thing), Waltz was not so much in vogue till the Regent attained the acme of his popularity. Waltz, the comet, whiskers, and the new government, illuminated heaven and earth, in all their glory, much about the same time: of these the comet only has disappeared; the other three continue to astonish us still. *Printer's Devil.*

[2] Amongst others a new ninepence—a creditable coin now forthcoming, worth a pound, in paper, at the fairest calculation.

[3] "Oh that *right* should thus overcome *might!*" Who does not remember the "delicate investigation" in the "Merry Wives of Windsor?"—

"*Ford.* Pray you, come near: if t suspect without cause, why then make sport at me: then let me be your jest; I deserve it. How now? whither bear you this?

"*Mrs. Ford.* What have you to do whither they bear it?—you were best meddle with buck-washing."

[4] The gentle, or ferocious, reader may fill up the blank as he pleases—there are several dissyllabic names at *his* service (being already in the Regent's): it would not be fair to back any peculiar initial against the alphabet, as every month will add to the list now entered for the sweepstakes:—a distinguished consonant is said to be the favourite, much against the wishes of the *knowing ones.*

[5] "We have changed all that," says the Mock Doctor—'t is all gone—Asmodeus knows where. After all, it is of no great importance how women's hearts are disposed of; they have nature's privilege to distribute them as absurdly as possible. But there are also some men with hearts so thoroughly bad, as to remind us of those phenomena often mentioned in natural history; viz. a mass of solid stone—only to be opened by force—and when divided, you discover a *toad* in the centre, lively, and with the reputation of being venomous.

[6] In Turkey a pertinent, here an impertinent and superfluous, question—literally put, as in the text, by a Persian to Morier, on seeing a waltz in Pera.—*Vide Morier's Travels.*

[7] [I once heard Sheridan repeat, in a ball-room, some verses, which he had lately written on waltzing; and of which I remember the following—

"With tranquill step, and timid, downcast glance,
Behold the well-pair'd couple now advance.
In such sweet posture our first parents moved,
While, hand in hand, through Eden's bowers they roved,
Ere yet the Devil, with promise fine and false,
Turn'd their poor heads, and taught them how to waltz.
One hand grasps hers, the other holds her hip:
* * * * * *
For so the law 's laid down by Baron Trip."

This gentleman, whose name suits so aptly as a legal authority on the subject of waltzing, was, at the time these verses were written, well known in the dancing circles.—Moore.]

For prurient nature still will storm the breast—
Who, tempted thus, can answer for the rest?

But ye—who never felt a single thought
For what our morals are to be, or ought;
Who wisely wish the charms you view to reap,
Say—would you make those beauties quite so cheap?
Hot from the hands promiscuously applied
Round the slight waist, or down the glowing side;
Where were the rapture then to clasp the form
From this lewd grasp and lawless contact warm?
At once love's most endearing thought resign,
To press the hand so press'd by none but thine;
To gaze upon that eye which never met
Another's ardent look without regret;
Approach the lip which all, without restraint,
Come near enough—if not to touch—to taint;
If such thou lovest—love her then no more,
Or give—like her—caresses to a score;
Her mind with these is gone, and with it go
The little left behind it to bestow.

Voluptuous Waltz! and dare I thus blaspheme?
Thy bard forgot thy praises were his theme.
Terpsichore, forgive!—at every ball
My wife *now* waltzes—and my daughters *shall*:
My son—(or stop—'t is needless to enquire—
These little accidents should ne'er transpire;
Some ages hence our genealogic tree
Will wear as green a bough for him as me)—
Waltzing shall rear, to make our name amends,
Grandsons for me—in heirs to all his friends.

THE GIAOUR;[1]

A FRAGMENT OF A TURKISH TALE

"One fatal remembrance—one sorrow that throws
Its black shade alike o'er our joys and our woes—
To which Life nothing darker nor brighter can bring,
For which Joy hath no balm—and affliction no sting."

Moore.

TO SAMUEL ROGERS, ESQ.

AS A SLIGHT BUT MOST SINCERE TOKEN OF ADMIRATION OF HIS GENIUS, RESPECT FOR HIS CHARACTER, AND GRATITUDE FOR HIS FRIENDSHIP, THIS PRODUCTION IS INSCRIBED,

By his obliged and affectionate servant,

London, May, 1813. BYRON.

ADVERTISEMENT.

The tale which these disjointed fragments present is founded upon circumstances now less common in the East than formerly; either because the ladies are more circumspect than in the "olden time," or because the Christians have better fortune, or less enterprise. The story, when entire, contained the adventures of a female slave, who was thrown, in the Mussulman manner, into the sea for infidelity, and avenged by a young Venetian, her lover, at the time the Seven Islands were possessed by the Republic of Venice, and soon after the Arnauts were beaten back from the Morea, which they had ravaged for some time subsequent to the Russian invasion. The desertion of the Maïnotes, on being refused the plunder of Mistra, led to the abandonment of that enterprise, and to the desolation of the Morea, during which the cruelty exercised on all sides was unparalleled even in the annals of the faithful.[2]

THE GIAOUR.

No breath of air to break the wave
That rolls below the Athenian's grave,

[1] ["The "Giaour" was published in May, 1813, and abundantly sustained the impression created by the two first cantos of Childe Harold. It is obvious that in this, the first of his romantic narratives, Lord Byron's versification reflects the admiration he always avowed for Mr. Coleridge's "Christabel,"—the irregular rhythm of which had already been adopted in the "Lay of the Last Minstrel." The fragmentary style of the composition was suggested by the then new and popular "Columbus" of Mr. Rogers. As to the subject, it was not merely by recent travel that the author had familiarized himself with Turkish history. "Old Knolles," he said at Missolonghi, a few weeks before his death, "was one of the first books that gave me pleasure when a child; and I believe it had much influence on my future wishes to visit the Levant, and give, perhaps, the oriental colouring which is observed in my poetry." In the margin of his copy of Mr. D'Israeli's essay on "The Literary Character," we find the following note:—"Knolles, Cantemir, De Tott, Lady M. W. Montague, Hawkins's translation from Mignot's History of the Turks, the Arabian Nights—all travels or histories, or books upon the East, I could meet with, I had read, as well as Ricaut, before I was *ten years old*."—E.]

[2] [An event, in which Lord Byron was personally concerned, undoubtedly supplied the groundwork of this tale; but for the story, so circumstantially put forth, of his having himself been the lover of this female slave, there is no foundation. The girl whose life the poet saved at Athens was not, we are assured by Sir John Hobhouse, an object of his Lordship's attachment, but of that of his Turkish servant. For the Marquis of Sligo's account of the affair, see Moore's Notices.—E.]

That tomb[1] which, gleaming o'er the cliff,
First greets the homeward-veering skiff,
High o'er the land he saved in vain:
When shall such hero live again?

* * * * * * *

Fair clime![2] where every season smiles
Benignant o'er those blessed isles,
Which, seen from far Colonna's height,
Make glad the heart that hails the sight,
And lend to loneliness delight.
There, mildly dimpling, Ocean's cheek
Reflects the tints of many a peak
Caught by the laughing tides that lave
These Edens of the eastern wave:
And if at times a transient breeze
Break the blue crystal of the seas,
Or sweep one blossom from the trees,
How welcome is each gentle air
That wakes and wafts the odours there!
For there the Rose o'er crag or vale,
Sultana of the Nightingale,[3]
The maid for whom his melody,
His thousand songs are heard on high,
Blooms blushing to her lover's tale:
His queen, the garden queen, his Rose,
Unhent by winds, unchill'd by snows,
Far from the winters of the west,
By every breeze and season blest,
Returns the sweets by nature given
In softest incense back to heaven;
And grateful yields that smiling sky
Her fairest hue and fragrant sigh.
And many a summer flower is there,
And many a shade that love might share,
And many a grotto, meant for rest,
That holds the pirate for a guest,
Whose bark in sheltering cove below
Lurks for the passing peaceful prow,
Till the gay mariner's guitar[4]
Is heard, and see the evening star:
Then, stealing with the muffled oar,
Far shaded by the rocky shore,
Rush the night-prowlers on the prey,
And turn to groans his roundelay.
Strange—that where Nature loved to trace,
As if for Gods, a dwelling place,
And every charm and grace hath mix'd
Within the paradise she fix'd,
There man, enamour'd of distress,
Should mar it into wilderness,
And trample, brute-like, o'er each flower
That tasks not one laborious hour:
Nor claims the culture of his hand
To bloom along the fairy land,
But springs as to preclude his care,
And sweetly woos him—but to spare!
Strange—that where all is peace beside,
There passion riots in her pride,
And lust and rapine wildly reign
To darken o'er the fair domain.
It is as though the fiends prevail'd
Against the seraphs they assail'd,
And, fix'd on heavenly thrones, should dwell
The freed inheritors of hell;
So soft the scene, so form'd for joy,
So curst the tyrants that destroy!

He who hath bent him o'er the dead[5]
Ere the first day of death is fled,
The first dark day of nothingness,
The last of danger and distress,

---

[1] A tomb above the rocks on the promontory, by some supposed the sepulchre of Themistocles.—["There are," says Cumberland, in his Observer, "a few lines by Plain, upon the tomb of Themistocles, which have a turn of elegant and pathetic simplicity in them, that deserves a better translation than I can give:—

"By the sea's margin, on the watery strand,
Thy monument, Themistocles, shall stand:
By this directed in thy native shore,
The merchant shall convey his freighted store;
And when our fleets are summoned to the fight,
Athens shall conquer with thy tomb in sight.'"—E.]

[2] ["Of the beautiful flow of Byron's fancy," says Moore, "when its sources were once opened on any subject, the Giaour affords one of the most remarkable instances: this poem having accumulated under his hand, both in printing and through successive editions, till from four hundred lines, of which it consisted in its first copy, it at present amounts to fourteen hundred. The plan, indeed, which he had adopted, of a series of fragments,—a set of orient pearls at random strung'—left him free to introduce, without reference to more than the general complexion of his story, whatever sentiments or images his fancy, in its excursions, could collect; and, how little fettered he was by any regard to connexion in these additions, appears from a note which accompanied his own copy of this paragraph, in which he says—'I have not yet fixed the place of insertion for the following lines, but will, when I see you—as I have no copy.' Even into this new passage, rich as it was at first, his fancy afterwards poured a fresh infusion."—The value of these after-touches of the master may be appreciated by comparing the following verses, from his original draft of this paragraph, with the form which they now wear:—

"Fair clime! where *ever* summer smiles,
Benignant o'er those blessed isles,
Which, seen from far Colonna's height,
Make glad the heart that hails the sight,
And *give* to loneliness delight.
There *shine the bright abodes we seek,*
Like dimples upon Ocean's cheek,
So smiling round the waters lave
These Edens of the eastern wave.
Or if, at times, the transient breeze
Break the *smooth* crystal of the seas,
Or *brush* one blossom from the trees,
How *grateful* is the gentle air
That warms and wafts the *fragrance* there!"

The whole of this passage, from line 7 down to line 187, "Who heard it first had cause to grieve," was not in the first edition.—E.]

[3] The attachment of the nightingale to the rose is a well-known Persian fable. If I mistake not, the "Bulbul of a thousand tales" is one of his appellations. [Thus, Mesihi, as translated by Sir William Jones:—

"Come, charming maid! and hear thy poet sing,
Thyself the rose, and he the bird of spring:
Love bids him sing, and Love will be obey'd,
Be gay: too soon the flowers of spring will fade."—E.]

[4] The guitar is the constant amusement of the Greek sailor by night: with a steady fair wind, and during a calm, it is accompanied always by the voice, and often by dancing.

[5] [If once the public notice is drawn to a poet, the talents he exhibits on a nearer view, the weight his mind carries with it in his every-day intercourse, somehow or other, are reflected around on his compositions, and co-operate in giving a collateral force to

(Before Decay's effacing fingers
Have swept the lines where beauty lingers,)
And mark'd the mild angelic air,
The rapture of repose that 's there,
The fix'd yet tender traits that streak
The languor of the placid cheek,
And—but for that sad shrouded eye,
That fires not, wins not, weeps not, now,
And but for that chill, changeless brow,
Where cold Obstruction's apathy[1]
Appals the gazing mourner's heart,
As if to him it could impart
The doom he dreads, yet dwells upon;
Yes, but for these, and these alone,
Some moments, ay, one treacherous hour,
He still might doubt the tyrant's power;
So fair, so calm, so softly seal'd,
The first, last look by death reveal'd![2]
Such is the aspect of this shore;
'T is Greece, but living Greece no more![3]
So coldly sweet, so deadly fair,
We start, for soul is wanting there.
Hers is the loveliness in death,
That parts not quite with parting breath;
But beauty with that fearful bloom,
That hue which bounts it to the tomb,
Expression's last receding ray,
A gilded halo hovering round decay,
The farewell beam of Feeling past away!
Spark of that flame, perchance of heavenly birth,
Which gleams, but warms no more its cherish'd earth![4]

Clime of the unforgotten brave!
Whose land, from plain to mountain-cave,
Was Freedom's home or Glory's grave!
Shrine of the mighty! can it be
That this is all remains of thée?
Approach, thou craven crouching slave:
Say, is not this Thermopylæ?
These waters blue that round you lave,
Oh! servile offspring of the free,—
Pronounce what sea, what shore is this?
The gulf, the rock of Salamis!
These scenes, their story not unknown,
Arise, and make again your own:
Snatch from the ashes of your sires
The embers of their former fires;
And he who in the strife expires
Will add to theirs a name of fear
That Tyranny shall quake to hear,
And leave his sons a hope, a fame,
They too will rather die than shame
For Freedom's battle once begun,
Bequeath'd by bleeding sire to son,
Though baffled oft, is ever won.
Bear witness, Greece, thy living page,
Attest it many a deathless age!
While kings, in dusty darkness hid,
Have left a nameless pyramid,
Thy heroes, though the general doom
Hath swept the column from their tomb,
A mightier monument command,
The mountains of their native land!
There points thy Muse to stranger's eye
The graves of those that cannot die!
'T were long to tell, and sad to trace,
Each step from splendour to disgrace;
Enough—no foreign foe could quell
Thy soul, till from itself it fell;
Yes! Self-abasement paved the way
To villain-bonds and despot sway.

What can be tell who treads thy shore?
No legend of thine olden time,
No theme on which the muse might soar
High as thine own in days of yore,
When man was worthy of thy clime.
The hearts within thy valleys bred,
The fiery souls that might have led
Thy sons to deeds sublime,
Now crawl from cradle to the grave,
Slaves—nay, the bondsmen of a slave,[5]
And callous, save to crime;
Stain'd with each evil that pollutes
Mankind, where least above the brutes;
Without even savage virtue blest,
Without one free or valiant breast,
Still to the neighbouring ports they waft

---

their impression on the public. To this we must assign some part of the impression made by the 'Giaour.' The thirty-five lines beginning "He who hath bent him o'er the dead" are so beautiful, so original, and so utterly beyond the reach of any one whose poetical genius was not very decided, and very rich, that they alone, under the circumstances explained, were sufficient to secure celebrity to this poem.—Sir E. Brydges.]

[1] "Ay, but to die and go we know not where,
To lye in cold obstruction?"
Measure for Measure.

[2] I trust that few of my readers have ever had an opportunity of witnessing what is here attempted to description, but those who have will probably retain a painful remembrance of that singular beauty which pervades, with few exceptions, the features of the dead, a few hours, and but for a few hours, after "the spirit is not there." It is to be remarked in cases of violent death by gun-shot wounds, the expression is always that of languor, whatever the natural energy of the sufferer's character: but in death from a stab the countenance preserves its traits of feeling or ferocity, and the minds its bias, to the last.

[3] [In Dallaway's Constantinople, a book which Lord Byron is not unlikely to have consulted, I find a passage quoted from Gillies's History of Greece, which contains, perhaps, the first seed of the thought thus expanded into full perfection by genius:—"The present state of Greece, compared to the ancient, is the silent obscurity of the grave contrasted with the vivid lustre of active life."—Moore.]

[4] [There is infinite beauty and effect, though of a painful and almost oppressive character, in this extraordinary passage; in which the author has illustrated the beautiful, but still and melancholy aspect of the once busy and glorious shores of Greece, by an image more true, more mournful, and more exquisitely finished than any that we can recollect in the whole compass of poetry.—Jeffrey.]

[5] Athens is the property of the Kislar Aga (the slave of the seraglio and guardian of the women), who appoints the Way-wode. A pander and eunuch—these are not polite, yet true appellations—now *governs* the *governor* of Athens!

Proverbial wiles, and ancient craft;
In this the subtle Greek is found,
For this, and this alone, renown'd.
In vain might Liberty invoke
The spirit to its bondage broke,
Or raise the neck that courts the yoke:
No more her sorrows I bewail,
Yet this will be a mournful tale,
And they who listen may believe,
Who heard it first had cause to grieve.

* * * * *

Far, dark, along the blue sea glancing,
The shadows of the rocks advancing
Start on the fisher's eye like boat
Of island-pirate or Mainote;
And, fearful for his light caique,
He shuns the near but doubtful creek:
Though worn and weary with his toil,
And cumber'd with his scaly spoil,
Slowly, yet strongly, plies the oar,
Till Port Leone's safer shore
Receives him by the lovely light
That best becomes an Eastern night.

* * * * *

Who thundering comes on blackest steed,
With slacken'd bit and hoof of speed?
Beneath the clattering iron's sound
The cavern'd echoes wake around
In lash for lash, and bound for bound;
The foam that streaks the courser's side
Seems gather'd from the ocean-tide:
Though weary waves are sunk to rest,
There 's none within his rider's breast;
And though to-morrow's tempest lower,
'T is calmer than thy heart, young Giaour!
I know thee not, I loathe thy race,
But in thy lineaments I trace
What time shall strengthen, not efface:
Though young and pale, that sallow front
Is scathed by fiery passion's brunt;
Though bent on earth thine evil eye,
As meteor-like thou glidest by,
Right well I view and deem thee one
Whom Othman's sons should slay or shun.

On—on he hasten'd, and he drew
My gaze of wonder as he flew:
Though like a demon of the night
He pass'd, and vanish'd from my sight,
His aspect and his air impress'd
A troubled memory on my breast,
And long upon my startled ear
Rung his dark courser's hoofs of fear.
He spurs his steed; he nears the steep,
That, jutting, shadows o'er the deep;
He winds around; he hurries by;
The rock relieves him from mine eye;
For well I ween unwelcome he
Whose glance is fix'd on those that flee;
And not a star but shines too bright
On him who takes such timeless flight.
He wound along; but ere he pass'd
One glance he snatch'd, as if his last,
A moment check'd his wheeling steed,
A moment breathed him from his speed,
A moment on his stirrup stood—
Why looks he o'er the olive wood?
The crescent glimmers on the hill,
The Mosque's high lamps are quivering still:
Though too remote for sound to wake
In echoes of the far tophaike,[1]
The flashes of each joyous peal
Are seen to prove the Moslem's zeal.
To-night, set Rhamazani's sun;
To-night, the Bairam feast 's begun;
To-night—but who and what art thou,
Of foreign garb and fearful brow?
And what are these to thine or thee,
That thou should'st either pause or flee?

He stood—some dread was on his face,
Soon Hatred settled in its place:
It rose not with the reddening flush
Of transient anger's hasty blush,[4]
But pale as marble o'er the tomb,
Whose ghastly whiteness aids its gloom.
His brow was bent; his eye was glazed;
He raised his arm, and fiercely raised,
And sternly shook his hand on high,
As doubting to return or fly:
Impatient of his flight delay'd,
Here loud his raven charger neigh'd—
Down glanced that hand, and grasp'd his blade;
That sound had burst his waking dream,
As Slumber starts at owlet's scream.
The spur hath lanced his courser's sides;
Away, away, for life he rides:
Swift as the hurl'd on high jerreed,[5]
Springs to the touch his startled steed,

---

[1] [The reciter of the tale is a Turkish fisherman, who has been employed during the day in the gulf of Ægina, and in the evening, apprehensive of the Mainote pirates who infest the coast of Attica, lands with his boat on the harbour of Port Leone, the ancient Piræus. He becomes the eye-witness of nearly all the incidents in the story, and in one of them is a principal agent. It is to his feelings, and particularly to his religious prejudices, that we are indebted for some of the most forcible and splendid parts of the poem.—George Ellis.]

[2] [In Dr. Clarke's Travels, this word, which means *Infidel*, is always written according to its English pronunciation, *Djour*. Lord Byron adopted the Italian spelling usual among the Franks of the Desert.—E.]

[3] "Tophaike," musket.—The Bairam is announced by the cannon at sunset; the illumination of the Mosques, and the firing of all kinds of small arms, loaded with *ball*, proclaim it during the night.

[4] ["*Hasty* blush."—For *hasty*, all the editions till the twelfth read "*darkening* blush."—E.]

[5] Jerreed, or Djerrid, a blunted Turkish javelin, which is darted from horseback with great force and precision. It is a favourite exercise of the Mussulmans; but I know not if it can be called a

The rock is doubled, and the shore
Shakes with the clattering tramp no more;
The crag is won, no more is seen
His Christian crest and haughty mien.
'T was but an instant he restrain'd
That fiery barb so sternly rein'd;
'T was but a moment that he stood,
Then sped as if by death pursued:
But in that instant o'er his soul
Winters of Memory seem'd to roll,
And gather in that drop of time
A life of pain, an age of crime.
O'er him who loves, or hates, or fears,
Such moment pours the grief of years:
What felt *he* then, at once opprest
By all that most distracts the breast?
That pause, which ponder'd o'er his fate,
Oh, who its dreary length shall date!
Though in Time's record nearly nought,
It was Eternity to Thought!
For infinite as boundless space
The thought that Conscience most embrace,
Which in itself can comprehend
Woe without name, or hope, or end.

The hour is past, the Giaour is gone;
And did he fly or fall alone?
Woe to that hour he came or went!
The curse for Hassan's sin was sent
To turn a palace to a tomb;
He came, he went, like the Simoom,[1]
That harbinger of fate and gloom,
Beneath whose widely-wasting breath
The very cypress droops to death—
Dark tree, still sad when others' grief is fled,
The only constant mourner o'er the dead!

The steed is vanish'd from the stall;
No serf is seen in Hassan's hall;
The lonely Spider's thin gray pall
Waves slowly widening o'er the wall;
The Bat builds in his Haram bower;
And in the fortress of his power
The Owl usurps the beacon-tower;
The wild-dog howls o'er the fountain's brim,
With baffled thirst, and famine, grim;
For the stream has shrunk from its marble bed,
Where the weeds and the desolate dust are spread.
'T was sweet of yore to see it play
And chase the sultriness of day,
As springing high the silver dew
In whirls fantastically flew,
And flung luxurious coolness round
The air, and verdure o'er the ground.
'T was sweet, when cloudless stars were bright,
To view the wave of watery light,
And hear its melody by night.
And oft had Hassan's Childhood play'd
Around the verge of that cascade;
And oft upon his mother's breast
That sound had harmonized his rest;
And oft had Hassan's Youth along
Its bank been soothed by Beauty's song;
And softer seem'd each melting tone
Of Music mingled with its own.
But ne'er shall Hassan's Age repose
Along the brink at Twilight's close:
The stream that fill'd that font is fled—
The blood that warm'd his heart is shed!
And here no more shall human voice
Be heard to rage, regret, rejoice.
The last sad note that swell'd the gale
Was woman's wildest funeral wail:
That quench'd in silence, all is still,
But the lattice that flaps when the wind is shrill:
Though raves the gust, and floods the rain,
No hand shall close its clasp again.
On desert sands 't were joy to scan
The rudest steps of fellow man,
So here the very voice of Grief
Might wake an Echo like relief—
At least 't would say, "All are not gone;

manly one, since the most expert in the art are the Black Eunuchs of Constantinople. I think, next to these, a Mamlouk at Smyrna was the most skilful that came within my observation.

[1] [Every gesture of the impetuous horseman is full of anxiety and passion. In the midst of his career, whilst in full view of the astonished spectator, he suddenly checks his steed, and rising on his stirrup, surveys, with a look of agonizing impatience, the distant city illuminated for the feast of Bairam; then pale with anger, raises his arm as if in menace of an invisible enemy; but awakened from his trance of passion by the neighing of his charger, again hurries forward, and disappears.—GEORGE ELLIS.]

[2] The blast of the desert, fatal to every thing living, and often alluded to in eastern poetry.—[Abyssinian Bruce gives, perhaps, the liveliest account of the appearance and effects of the suffocating blast of the Desert:—"At eleven o'clock," he says, "while we contemplated with great pleasure the rugged top of Chiggre, to which we were fast approaching, and where we were to solace ourselves with plenty of good water, Idris, our guide, cried out with a loud voice, 'Fall upon your faces, for here is the simoom.' I saw from the south-east a haze come, in colour like the purple part of the rainbow, but not so compressed or thick. It did not occupy twenty yards in breadth, and was about twelve feet high from the ground. It was a kind of blush upon the air, and it moved very rapidly; for I scarce could turn to fall upon the ground, with my head to the northward, when I felt the heat of its current plainly upon my face. We all lay flat on the ground as if dead, till Idris told us it was blown over. The meteor, or purple haze, which I saw was, indeed, passed, but the light air, which still blew, was of a heat to threaten suffocation. For my part, I found distinctly in my breast that I had imbibed a part of it; nor was I free of an asthmatic sensation till I had been some months in Italy, at the baths of Poretta, near two years afterwards."—See *Bruce's Life and Travels*, p. 470, edit. 1830.—E.]

[3] [This part of the narrative not only contains much brilliant and just description, but is managed with unusual taste. The fisherman has, hitherto, related nothing more than the extraordinary phenomenon which had excited his curiosity, and of which it is his immediate object to explain the cause to his hearers; but instead of proceeding to do so, he stops to vent his execrations on the Giaour, to describe the solitude of Hassan's once luxurious haram, and to lament the untimely death of the owner, and of Leila, together with the cessation of that hospitality which they had uniformly experienced. He reveals, as if unintentionally and unconsciously, the catastrophe of his story; but he thus prepares his appeal to the sympathy of his audience, without much diminishing their suspense.—GEORGE ELLIS.]

There lingers Life, though but in one"—
For many a gilded chamber 's there,
Which Solitude might well forbear;[1]
Within that dome as yet Decay
Hath slowly work'd her cankering way—
But gloom is gather'd o'er the gate,
Nor there the Fakir's self will wait;
Nor there will wandering Dervise stay,
For bounty cheers not his delay;
Nor there will weary stranger haft
To bless the sacred "bread and salt."[2]
Alike must a Welth and Poverty
Pass heedless and unheeded by,
For Courtesy and Pity died
With Hassan on the mountain side.
His roof, that refuge unto men,
Is Desolation's hungry den.
The guest flies the hall, and the vassal from labour,
Since his turban was cleft by the infidel's sabre![3]

* * * * *

I hear the sound of coming feet,
But not a voice mine ear to greet;
More near—each turban I can scan,
And silver-sheathed ataghan;[4]
The foremost of the band is seen
An Emir by his garb of green:[5]
"Ho! who art thou?"—"This low salam[6]
Replies of Moslem faith I am.—
The burthen ye so gently bear
Seems one that claims your utmost care,
And, doubtless, holds some precious freight,
My humble bark would gladly wait."

"Thou speakest sooth: thy skiff unmoor,
And waft us from the silent shore;
Nay, leave the sail still furl'd, and ply
The nearest oar that 's scatter'd by,
And midway to those rocks where sleep
The channel'd waters dark and deep.
Rest from your task—so—bravely done,
Our course has been right swiftly run;
Yet 't is the longest voyage, I trow,
That one of— * * *
* * * * *"

Sullen it plunged, and slowly sank,
The calm wave rippled to the bank;
I watch'd it as it sank, methought
Some motion from the current caught
Bestirr'd it more,—'t was but the beam
That checker'd o'er the living stream:
I gazed, till vanishing from view,
Like lessening pebble it withdrew;
Still less and less, a speck of white
That gemm'd the tide, then mock'd the sight;
And all its hidden secrets sleep,
Known but to Genii of the deep,
Which, trembling in their coral caves,
They dare not whisper to the waves.

* * * * *

As rising on its purple wing
The insect-queen[7] of eastern spring,
O'er emerald meadows of Kashmeer
Invites the young pursuer near,
And leads him on from flower to flower
A weary chase and wasted hour,
Then leaves him, as it soars on high,
With panting heart and tearful eye:
So Beauty lures the full-grown child,
With hue as bright, and wing as wild;
A chase of idle hopes and fears,
Begun in folly, closed in tears.
If won, to equal ills betray'd,
Woe waits the insect and the maid;
A life of pain, the loss of peace,
From infant's play, and man's caprice:
The lovely toy so fiercely sought
Hath lost its charm by being caught,
For every touch that woo'd its stay
Hath brush'd its brightest hues away,
Till charm, and hue, and beauty gone,
'T is left to fly or fall alone.
With wounded wing, or bleeding breast,
Ah! where shall either victim rest?
Can this with faded pinion, soar
From rose to tulip as before?
Or Beauty, blighted in an hour,
Find joy within her broken bower?
No: gayer insects fluttering by

---

[1] "I have just recollected an alteration you may make in the proof. Among the lines on Hassan's Seral, is this—

'Unmeet for solitude to share'

Now, to share implies more than one, and Solitude is a single gentleman; it must be thus—

'For many a gilded chamber's there
Which solitude might well forbear;'

and so on. Will you adopt this correction? and pray accept a Stilton cheese from me for your trouble.—P.S. I leave this to your discretion: if any body thinks the old line a good one, or the cheese a bad one, don't accept of either. *B. Letters*, Stilton, Oct. 3, 1813.—E.

[2] To partake of food, to break bread and salt with your host, ensures the safety of the guest: even though an enemy, his person from that moment is sacred.

[3] I need hardly observe, that Charity and Hospitality are the first duties enjoined by Mahomet; and to say truth, very generally practised by his disciples. The first praise that can be bestowed on a chief, is a panegyric on his bounty; the next, on his valour.

[4] The ataghan, a long dagger worn with pistols in the belt, in a metal scabbard, generally of silver; and, among the wealthier, gilt, or of gold.

[5] Green is the privileged colour of the prophet's numerous pretended descendants; with them, as here, faith (the family inheritance) is supposed to supersede the necessity of good works: they are the worst of a very indifferent brood.

[6] "Salam aleikoum! aleikoum salam!" peace be with you; be with you peace—the salutation reserved for the faithful:—to a Christian, "Urfarula," a good journey; or "sabao hiresem, saban serula;" good morn, good even: and sometimes, "may your end be happy;" are the usual salutes.

[7] The blue-winged butterfly of Kashmeer, the most rare and beautiful of the species.

Ne'er droop the wing o'er those that die,
And lovelier things have mercy shown
To every failing but their own,
And every woe a tear can claim
Except an erring sister's shame.

* * * * *

The Mind, that broods o'er guilty woes,
Is like the Scorpion girt by fire;[1]
In circle narrowing as it glows,
The flames around their captive close,
Till inly search'd by thousand throes,
And maddening in her ire,
One sad and sole relief she knows:
The sting she nourish'd for her foes,
Whose venom never yet was vain,
Gives but one pang, and cures all pain,
And darts into her desperate brain.
So do the dark in soul expire,
Or live like Scorpion girt by fire:[2]
So writhes the mind Remorse hath riven,
Unfit for earth, undoom'd for heaven,
Darkness above, despair beneath,
Around it flame, within it death!

* * * * *

Black Hassan from the Haram flies,
Nor bends on woman's form his eyes:
The unwonted chase each hour employs,
Yet shares he not the hunter's joys.
Not thus was Hassan won't to fly
When Leila dwelt in his Serai.
Doth Leila there no longer dwell?
That tale can only Hassan tell:
Strange rumours in our city say
Upon that eve she fled away
When Rhamazan's[3] last sun was set,
And, flashing from each minaret,
Millions of lamps proclaim'd the feast
Of Bairam through the boundless East.
'T was then she went as to the bath,
Which Hassan vainly search'd in wrath;
For she was flown her master's rage
In likeness of a Georgian page,
And far beyond the Moslem's power
Had wrong'd him with the faithless Giaour.
Somewhat of this had Hassan deem'd;
But still so fond, so fair she seem'd,
Too well he trusted to the slave
Whose treachery deserved a grave:
And on that eve had gone to mosque,
And thence to feast in his kiosk.
Such is the tale his Nubians tell,
Who did not watch their charge too well;
But others say, that on that night,
By pale Phingari'a[4] trembling light,
The Giaour upon his jet black steed
Was seen, but seen alone to speed
With bloody spur along the shore,
Nor maid nor page behind him bore.

* * * * *

Her eye's dark charm 't were vain to tell,
But gaze on that of the Gazelle,
It will assist thy fancy well;
As large, as languishingly dark,
But Soul beam'd forth in every spark
That darted from beneath the lid,
Bright as the jewel of Giamschid.[5]
Yea, *Soul*, and should our prophet say
That form was nought but breathing clay,
By Alla! I would answer nay;
Though on Al-Sirat's[6] arch I stood,
Which totters o'er the fiery flood,
With Paradise within my view,
And all his Houris[7] beckoning through.

---

[1] [Mr. Dallas says, that Lord Byron assured him that the paragraph containing the simile of the scorpion was imagined in his sleep. It forms, therefore, a *pendant* to the "psychological curiosity," beginning with those exquisitely musical lines:—

"A damsel with a dulcimer
In a vision once I saw;
It was an Abyssinian maid," etc.

The whole of which, Mr. Coleridge says, was composed by him during a siesta.—E.]

[2] Alluding to the dubious suicide of the scorpion, so placed for experiment by gentle philosophers. Some maintain that the position of the sting, when turned towards the head, is merely a convulsive movement; but others have actually brought in the verdict "Felo de se." The scorpions are surely interested in a speedy decision of the question; as, if once fairly established as insect Catos, they will probably be allowed to live as long as they think proper, without being martyred for the sake of an hypothesis.

[3] The cannon at sunset close the Rhamazan. See *ante*, p. 217 note.

[4] Phingari, the moon.

[5] The celebrated fabulous ruby of Sultan Giamschid, the embellisher of Istakhar; from its splendour, named Schebgerag, "the torch of night;" also "the cup of the sun," etc. In the first edition, "Giamschid" was written as a word of three syllables, as D'Herbelot has it; but I am told Richardson reduces it to a dissyllable, and writes "Jamshid." I have left in the text the orthography of the one with the pronunciation of the other.—[In the first edition, Lord Byron had used this word as a trisyllable,—"Bright as the gem of Giamschid,"—but, on my remarking to him, upon the authority of Richardson's Persian Dictionary, that this was incorrect, he altered it to "Bright as the ruby of Giamschid." On seeing this, however, I wrote to him, "that, as the comparison of his heroine's eye to a ruby might unluckily call up the idea of its being bloodshot, he had better change the line to "Bright as the jewel of Giamschid;" which he accordingly did, in the following edition.—Moore.]

[6] Al-Sirat, the bridge of breadth, narrower than the thread of a famished spider, and sharper than the edge of a sword, over which the Mussulmans must *skate* into Paradise, to which it is the only entrance; but this is not the worst, the river beneath being hell itself, into which, as may be expected, the unskilful and tender of foot contrive to tumble with a "facilis descensus Averni," not very pleasing in prospect to the next passenger. There is a shorter cut downwards for the Jews and Christians.

[7] [The virgins of Paradise, called from their large black eyes, *Hur al oyun*. An intercourse with these, according to the institution of Mahomet, is to constitute the principal felicity of the faithful. Not formed of clay, like mortal women, they are adorned with unfading charms, and deemed to possess the celestial privilege of an eternal youth. See D'Herbelot, and Sale's Koran.—E.]

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Oh! who young Leila's glance could read
And keep that portion of his creed,
Which saith that woman is but dust,
A soulless toy for tyrant's lust?[1]
On her might Muftis gaze, and own
That through her eye the Immortal shone;
On her fair cheek's unfading hue
The young pomegranate's[2] blossoms strew
Their bloom in blushes ever new;
Her hair in hyacinthine[3] flow,
When left to roll its folds below,
As midst her handmaids in the hall
She stood superior to them all,
Hath swept the marble where her feet
Gleam'd whiter than the mountain sleet,
Ere from the cloud that gave it birth
It fell, and caught one stain of earth.
The cygnet nobly walks the water;
So mov'd on earth Circassia's daughter,
The loveliest bird of Franguestan![4]
As rears her crest the ruffled Swan,
And spurns the wave with wings of pride,
When pass the steps of stranger man
Along the banks that bound her tide;
Thus rose fair Leila's whiter neck:—
Thus arm'd with beauty would she check
Intrusion's glance, till Folly's gaze
Shrunk from the charms it meant to praise.
Thus high and graceful was her gait;
Her heart as tender to her mate;
Her mate—stern Hassan, who was he?
Alas! that name was not for thee!

* * * * * *

Stern Hassan hath a journey ta'en
With twenty vassals in his train,
Each arm'd, as best becomes a man,
With arquebuss and ataghan;
The chief before, as deck'd for war,
Bears in his belt the scimitar
Stain'd with the best of Arnaut blood,
When in the pass the rebels stood,
And few return'd to tell the tale
Of what befell in Parne's vale.
The pistols which his girdle bore
Were those that once a pasha wore;
Which still, though gemm'd and boss'd with gold,
Even robbers tremble to behold.
'Tis said he goes to woo a bride
More true than her who left his side;
The faithless slave that broke her bower,
And, worse than faithless, for a Giaour!

* * * * * *

The sun's last rays are on the hill,
And sparkle in the fountain rill,
Whose welcome waters, cool and clear,
Draw blessings from the mountaineer:
Here may the loitering merchant Greek
Find that repose 't were vain to seek
In cities lodged too near his lord,
And trembling for his secret hoard—
Here may he rest where none can see,
In crowds a slave, in deserts free;
And with forbidden wine may stain
The bowl a Moslem must not drain.

* * * * * *

The foremost Tartar's in the gap,
Conspicuous by his yellow cap;
The rest in lengthening line the while
Wind slowly through the long defile:
Above, the mountain rears a peak,
Where vultures whet the thirsty beak,
And theirs may be a feast to-night,
Shall tempt them down ere morrow's light;
Beneath, a river's wintry stream
Has shrunk before the summer beam,
And left a channel bleak and bare,
Save shrubs that spring to perish there:
Each side the midway path there lay
Small broken crags of granite gray,
By time, or mountain lightning, riven
From summits clad in mists of heaven;
For where is he that hath beheld
The peak of Liakura unveil'd?

* * * * * *

They reach the grove of pine at last:
"Bismillah![5] now the peril's past;
For yonder view the opening plain,
And there we'll prick our steeds amain:"
The Chiaus spake, and as he said,
A bullet whistled o'er his head;
The foremost Tartar bites the ground!
Scarce had they time to check the rein,
Swift from their steeds the riders bound;
But three shall never mount again:
Unseen the foes that gave the wound,
The dying ask revenge in vain.
With steel unsheath'd, and carbine bent,
Some o'er their coursers' harness leant,
Half shelter'd by the steed;
Some fly behind the nearest rock,
And there await the coming shock,
Nor tamely stand to bleed
Beneath the shaft of foes unseen,
Who dare not quit their craggy screen.
Stern Hassan only from his horse
Disdains to light, and keeps his course,

[1] A vulgar error: the Koran allots at least a third of Paradise to well behaved women; but by far the greater number of Mussulmans interpret the text their own way, and exclude their moieties from heaven. Being enemies to Platonics, they cannot discern "any fitness of things" in the souls of the other sex, conceiving them to be superseded by the Houris.

[2] An oriental simile, which may, perhaps, though fairly stolen, be deemed "plus Arabe qu'en Arabie."

[3] Hyacinthine, in Arabic "Sunbul;" as common a thought in the eastern poets as it was among the Greeks.

[4] "Franguestan," Circassia.

[5] Bismillah—"In the name of God;" the commencement of

Till fiery flashes in the van
Proclaim too sure the robber-clan
Have well secured the only way
Could now avail the promised prey;
Then curl'd his very beard[1] with ire,
And glared his eye with fiercer fire:
"Though far and near the bullets hiss,
I've scaped a bloodier hour than this."
And now the foe their covert quit,
And call his vassals to submit;
But Hassan's frown and furious word
Are dreaded more than hostile sword,
Nor of his little band a man
Resign'd carbine or atagban,
Nor raised the craven cry, Amaun![2]
In fuller sight, more near and near,
The lately ambush'd foes appear,
And, issuing from the grove, advance,
Some who on battle-charger prance.
Who leads them on with foreign brand,
Far flashing in his red right hand?
"'T is he! 't is he! I know him now;
I know him by his pallid brow;
I know him by the evil eye[3]
That aids his envious treachery;
I know him by his jet-black barb:
Though now array'd in Arnaut garb,
Apostate from his own vile faith,
It shall not save him from the death:
'T is he! well met in any hour,
Lost Leila's love, accursed Giaour!"

As rolls the river into ocean,
In sable torrent wildly streaming;
As the sea-tide's opposing motion,
In azure column proudly gleaming,
Beats back the current many a rood,
In curling foam and mingling flood,
While eddying whirl, and breaking wave,
Roused by the blast of winter, rave;
Through sparkling spray, in thundering clash,
The lightnings of the waters flash
In awful whiteness o'er the shore,
That shines and shakes beneath the roar;
Thus—as the stream and ocean greet,
With waves that madden as they meet—
Thus join the bands, whom mutual wrong,
And fate, and fury, drive along.
The bickering sabres' shivering jar;
And pealing wide or ringing near
Its echoes on the throbbing ear,
The deathshot hissing from afar;
The shock, the shout, the groan of war,
Reverberate along that vale,
More suited to the shepherd's tale:
Though few the numbers—theirs the strife,
That neither spares nor speaks for life!
Ah! fondly youthful hearts can press,
To seize and share the dear caress:
But Love itself could never pant
For all that Beauty sighs to grant
With half the fervour Hate bestows
Upon the last embrace of foes,
When grappling in the fight they fold
Those arms that ne'er shall lose their hold:
Friends meet to part; Love laughs at faith;
True foes, once met, are join'd till death!

* * * * * *

With sabre shiver'd to the hilt,
Yet dripping with the blood he spilt;
Yet strain'd within the sever'd hand
Which quivers round that faithless brand;
His turban far behind him roll'd,
And cleft in twain its firmest fold;
His flowing robe by falchion torn,
And crimson as those clouds of morn
That, streak'd with dusky red, portend
The day shall have a stormy end;
A stain on every bush that bore
A fragment of his palampore,[4]
His breast with wounds unnumber'd riven,
His back to earth, his face to heaven,
Fall'n Hassan lies—his unclosed eye
Yet lowering on his enemy,
As if the hour that seal'd his fate
Surviving left his quenchless hate;
And o'er him bends that foe with brow
As dark as him that bled below.—

* * * * * *

"Yes, Leila sleeps beneath the wave,
But his shall be a redder grave;
Her spirit pointed well the steel
Which taught that felon heart to feel.
He call'd the Prophet, but his power
Was vain against the vengeful Giaour:
He call'd on Alla—but the word
Arose unheeded or unheard.
Thou Paynim fool! could Leila's prayer
Be pass'd, and thine accorded there?
I watch'd my time, I leagued with these,
The traitor in his turn to seize;
My wrath is wreak'd, the deed is done,
And now I go—but go alone."

* * * * * *

* * * * * *

all the chapters of the Koran but one, and of prayer and thanksgiving.

[1] A phenomenon not uncommon with an angry Mussulman. In 1809, the Captain Pacha's whiskers at a diplomatic audience were no less lively with indignation than a tiger cat's, to the horror of all the dragomans; the portentous mustachios twisted, they stood erect of their own accord, and were expected every moment to change their colour, but at last condescended to subside, which, probably, saved more heads than they contained hairs.

[2] "Amaun," quarter, pardon.

[3] The "evil eye," a common superstition in the Levant, and of which the imaginary effects are yet very singular on those who conceive themselves affected.

[4] The flowered shawls generally worn by persons of rank.

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LORD BYRON

BIBLIOTECA NAZIONALE VITTORIO EMANUELE III NAPOLI

My wrath is wreak'd, the deed is done,
And now I go — but go alone.

The Giaour

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The browsing camels' bells are tinkling.[1]
His Mother look'd from her lattice high,
She saw the dews of eve besprinkling
The pasture green beneath her eye,
She saw the planets faintly twinkling;
"'T is twilight—sure his train is nigh."
She could not rest in the garden-bower,
But gazed through the grate of his steepest tower:
"Why comes he not? his steeds are fleet,
Nor shrink they from the summer heat;
Why sends not the Bridegroom his promised gift:
Is his heart more cold, or his barb less swift?
Oh, false reproach! yon Tartar now
Has gain'd our nearest mountain's brow,
And warily the steep descends,
And now within the valley bends;
And he bears the gift at his saddle bow—
How could I deem his courser slow?
Right well my largess shall repay
His welcome speed, and weary way."

The Tartar lighted at the gate,
But scarce upheld his fainting weight:
His swarthy visage spake distress,
But this might be from weariness;
His garb with sanguine spots was dyed,
But these might be from his courser's side;
He drew the token from his vest—
Angel of Death! 't is Hassan's cloven crest!
His calpac[2] rent—his caftan red—
"Lady, a fearful bride thy son hath wed:
Me, not from mercy, did they spare,
But this empurpled pledge to bear.
Peace to the brave! whose blood is spilt;
Woe to the Giaour! for his the guilt."

* * * * * *

A turban[3] carved in coarsest stone,
A pillar with rank weeds o'ergrown,
Whereon can now be scarcely read
The Koran verse that mourns the dead,
Point out the spot where Hassan fell
A victim in that lonely dell.
There sleeps as true an Osmanlie
As e'er at Mecca bent the knee;
As ever scorn'd forbidden wine,
Or pray'd with face towards the shrine,
In orisons resumed anew
At solemn sound of "Alla Hu!"[4]
Yet died he by a stranger's hand,
And stranger in his native land;
Yet died he as in arms he stood,
And unavenged, at least in blood.
But him the maids of Paradise
Impatient to their halls invite,
And the dark Heaven of Houris' eyes
On him shall glance for ever bright;
They come—their kerchiefs green they wave,[5]
And welcome with a kiss the brave!
Who falls in battle 'gainst a Giaour
Is worthiest an immortal bower.

* * * * *

But thou, false Infidel! shalt writhe
Beneath avenging Monkir's[6] scythe;
And from its torment 'scape alone
To wander round lost Eblis'[7] throne;
And fire unquench'd, unquenchable,
Around, within, thy heart shall dwell;
Nor ear can hear nor tongue can tell
The tortures of that inward hell!
But first, on earth as vampire[8] sent,
Thy corse shall from its tomb be rent:
Then ghastly haunt thy native place,
And suck the blood of all thy race;
There from thy daughter, sister, wife,
At midnight drain the stream of life;
Yet loathe the banquet which perforce
Must feed thy livid living corse:

---

[1] [This beautiful passage first appeared in the third edition. "If you send more proofs," writes Lord Byron to Mr. Murray (August 10th, 1813), "I shall never finish this infernal story. *Ecce signum*—thirty-three more lines enclosed!—to the utter discomfiture of the printer, and, I fear, not to your advantage."—E.]

[2] The "Calpac" is the solid cap or centre part of the head-dress; the shawl is wound round it, and forms the turban.

[3] The turban, pillar, and inscriptive verse, decorate the tombs of the Osmanlies, whether in the cemetery or the wilderness. In the mountains you frequently pass similar mementos: and on enquiry you are informed that they record some victim of rebellion, plunder, or revenge.

[4] "Alla Ho!" the concluding words of the Muezzin's call to prayer from the highest gallery on the exterior of the Minaret. On a still evening, when the Muezzin has a fine voice, which is frequently the case, the effect is solemn and beautiful beyond all the bells in Christendom.—[Valid, the son of Abdalmalek, was the first who erected a minaret or *turret*; and this he placed on the grand mosque at Damascus, for the muezzin, or crier, to announce from it the hour of prayer. This practice has constantly been kept to this day. See *D'Herbelot*.—E.]

[5] The following is part of a battle song of the Turks:—"I see—I see a dark-eyed girl of Paradise, and she waves a handkerchief, a kerchief of green, and cries aloud, 'Come kiss me, for I love thee,'" etc.

[6] Monkir and Nekir are the inquisitors of the dead, before whom the corpse undergoes a slight noviciate and preparatory training for damnation. If the answers are none of the clearest, he is hauled up with a scythe and thumped down with a red hot mace till properly seasoned, with a variety of subsidiary probations. The office of these angels is no sinecure; there are but two, and the number of orthodox deceased being in a small proportion to the remainder, their hands are always full. See *Relig. Ceremon.* and Sale's *Koran*.

[7] Eblis, the Oriental Prince of Darkness.—[D'Herbelot supposes this title to have been a corruption of the Greek Διάβολος. It was the appellation conferred by the Arabians upon the prince of the apostate angels. According to Arabian mythology, Eblis had suffered a degradation from his primeval rank for having refused to worship Adam, in conformity to the supreme command; alleging, in justification of his refusal, that himself had been formed of ethereal fire, whilst Adam was only a creature of clay. See *Koran*.—E.]

[8] The Vampire superstition is still general in the Levant. Honest Tournefort tells a long story, which Mr. Southey, in the notes on Thalaba, quotes, about these "Vroucolochas," as he calls them. The Romaic term is "Vardoulacha." I recollect a whole family being terrified by the scream of a child, which they imagined must proceed from such a visitation. The Greeks never

Thy victims ere they yet expire
Shall know the demon for their sire,
As cursing thee, thou cursing them,
Thy flowers are wither'd on the stem.
But one that for thy crime must fall,
The youngest, most beloved of all,
Shall bless thee with a *father's* name—
That word shall wrap thy heart in flame!
Yet must thou end thy task, and mark
Her cheek's last tinge, her eye's last spark,
And the last glassy glance must view
Which freezes o'er its lifeless blue;
Then with unhallow'd hand shall tear
The tresses of her yellow hair,
Of which in life a lock when shorn
Affection's fondest pledge was worn;
But now is borne away by thee,
Memorial of thine agony!
Wet with thine own best blood shall drip
Thy gnashing tooth and haggard lip;
Then stalking to thy sullen grave,
Go—and with Ghouls and Afrits rave;
Till these in horror shrink away
From spectre more accursed than they!

* * * * *

"How name ye yon lone Caloyer?
His features I have scann'd before
In mine own land: 't is many a year,
Since, dashing by the lonely shore,
I saw him urge as fleet a steed
As ever served a horseman's need.
But once I saw that face, yet then
It was so mark'd with inward pain,
I could not pass it by again;
It breathes the same dark spirit now,
As death were stamp'd upon his brow."

"'T is twice three years at summer tide
Since first among our freres he came;
And here it soothes him to abide
For some dark deed he will not name.
But never at our vesper prayer,
Nor e'er before confession chair
Kneels he, nor recks he when arise
Incense or anthem to the skies;
But broods within his cell alone,
His faith and race alike unknown.
The sea from Paynim land he crost,
And here ascended from the coast;
Yet seems he not of Othman race,
But only Christian in his face:
I 'd judge him some stray renegade,
Repentant of the change he made,
Save that he shuns our holy shrine,
Nor tastes the sacred bread and wine.
Great largess to these walls he brought,
And thus our abbot's favour bought;
But were I Prior, not a day
Should brook such stranger's further stay,
Or, pent within our penance cell,
Should doom him there for aye to dwell.
Much in his visions mutters he
Of maiden whelm'd beneath the sea;
Of sabres clashing, foemen flying,
Wrongs avenged, and Moslem dying.
On cliff he hath been known to stand,
And rave as to some bloody hand
Fresh sever'd from its parent limb,
Invisible to all but him,
Which beckons onward to his grave,
And lures to leap into the wave."

* * * * *

Dark and unearthly is the scowl
That glares beneath his dusky cowl:
The flash of that dilating eye
Reveals too much of times gone by;
Though varying, indistinct its hue,
Oft will his glance the gazer rue,
For in it lurks that nameless spell,
Which speaks, itself unspeakable,
A spirit yet unquell'd and high,
That claims and keeps ascendency;
And like the bird whose pinions quake,
But cannot fly the gazing snake,
Will others quail beneath his look,
Nor 'scape the glance they scarce can brook.
From him the half-affrighted Friar
When met alone would fain retire,
As if that eye and bitter smile
Transferr'd to others fear and guile:
Not oft to smile descendeth he,
And when he doth 't is sad to see
That he but mocks at Misery.

---

mention the word without horror. I find that "Broucolokas" is an old legitimate Hellenic appellation—at least is so applied to Arsenius, who, according to the Greeks, was after his death animated by the Devil.—The moderns, however, use the word I mention.

[2] The freshness of the face, and the wetness of the lip with blood, are the never-failing signs of a Vampire. The stories told in Hungary and Greece of these foul feeders are singular, and some of them most *incredibly* attested.

[3] [With the death of Hassan, or with his interment on the place where he fell, or with some moral reflections on his fate, we may presume that the original author concluded the tale of which Lord Byron has professed to give us a fragment. But every reader, we are sure, will agree with us in thinking, that the interest excited by the catastrophe is greatly heightened in the modern poem; and that the imprecations of the Turk, against the "accursed Giaour," are introduced with great judgment, and contribute much to the dramatic effect of the narrative. The remainder of the poem, we think, would have been more properly printed as a second canto; because a total change of scene, and a chasm of no less than six years in the series of events, can scarcely fail to occasion some little confusion in the mind of the reader.—GEORGE ELLIS.]

[4] [The remaining lines, about five hundred in number, were, with the exception of the last sixteen, all added to the poem, either during its first progress through the press, or in subsequent editions.—E.]

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LORD BYRON.

BIBLIOTECA NAZIONALE VITTORIO EMANUELE NAPOLI

His floating robe around him folding,
Slow sweeps he through the column'd aisle,
With dread beheld, with gloom beholding
The rites that sanctify the pile.

The Giaour

How that pale lip will curl and quiver!
Then fix once more as if for ever;
As if his sorrow or disdain
Forbade him e'er to smile again.
Well were it so—such ghastly mirth
From joyance ne'er derived its birth.
But sadder still it were to trace
What once were feelings in that face:
Time hath not yet the features fix'd,
But brighter traits with evil mix'd;
And there are hues not always faded,
Which speak a mind not all degraded
Even by the crimes through which it waded:
The common crowd but see the gloom
Of wayward deeds, and fitting doom:
The close observer can espy
A noble soul, and lineage high:
Alas! though both bestow'd in vain,
Which Grief could change, and Guilt could stain,
It was no vulgar tenement
To which such lofty gifts were lent,
And still with little less than dread
On such the sight is riveted.
The roofless cot, decay'd and rent,
Will scarce delay the passer by;
The tower by war or tempest bent,
While yet may frown one battlement,
Demands and daunts the stranger's eye;
Each ivied arch, and pillar lone,
Pleads haughtily for glories gone!

"His floating robe around him folding,
Slow sweeps he through the column'd aisle,
With dread beheld, with gloom beholding
The rites that sanctify the pile.
But when the anthem shakes the choir,
And kneel the monks, his steps retire;
By yonder lone and wavering torch
His aspect glares within the porch;
There will he pause till all is done—
And hear the prayer, but utter none.
See—by the half-illumined wall
His hood fly back, his dark hair fall,
That pale brow wildly wreathing round,
As if the Gorgon there had bound
The sablest of the serpent-braid
That o'er her fearful forehead stray'd:
For he declines the convent oath,
And leaves those locks unhallow'd growth,
But wears our garb in all beside;
And, not from piety but pride,
Gives wealth to walls that never heard
Of his one holy vow nor word.
Lo!—mark ye, as the harmony
Peals louder praises to the sky,
That livid cheek, that stony air
Of mix'd defiance and despair!
Saint Francis, keep him from the shrine!
Else may we dread the wrath divine
Made manifest by awful sign.
If ever evil angel bore
The form of mortal, such he wore:
By all my hope of sins forgiven,
Such looks are not of earth nor heaven!"

To love the softest hearts are prone,
But such can ne'er be all his own;
Too timid in his woes to share,
Too meek to meet, or brave despair;
And sterner hearts alone may feel
The wound that time can never heal.
The rugged metal of the mine
Must burn before its surface shine,
But plunged within the furnace-flame,
It bends and melts—though still the same;[1]
Then temper'd to thy want, or will,
'T will serve thee to defend or kill;
A breast-plate for thine hour of need,
Or blade to bid thy foeman bleed;
But if a dagger's form it bear,
Let those who shape its edge, beware!
Thus passion's fire, and woman's art,
Can turn and tame the sterner heart;
From these its form and tone are ta'en,
And what they make it, must remain,
But break—before it bend again.

* * * * * *
* * * * * *

If solitude succeed to grief,
Release from pain is slight relief;
The vacant bosom's wilderness
Might thank the pang that made it less.
We loathe what none are left to share:
Even bliss—'t were woe alone to bear;
The heart once left thus desolate
Must fly at last for ease—to hate.
It is as if the dead could feel
The icy worm around them steal,
And shudder, as the reptiles creep
To revel o'er their rotting sleep,
Without the power to scare away
The cold consumers of their clay!
It is as if the desert-bird,[2]
Whose beak unlocks her bosom's stream
To still her famish'd nestlings' scream,
Nor mourns a life to them transferr'd,
Should rend her rash devoted breast,

[1] [Seeing himself accused of having, in this passage, too closely imitated Crabbe, Lord Byron wrote to a friend—"I have read the British Review, and really think the writer in most points very right. The only mortifying thing is, the accusation of imitation. Crabbe's passage I never saw; and Scott I no further meant to follow than in his *lyric* measure, which is Gray's, Milton's, and any one's who likes it. The Giaour is certainly a bad character, but not dangerous; and I think his fate and his feelings will meet with few proselytes."—E.]

[2] The pelican is, I believe, the bird so libelled, by the imputation of feeding her chickens with her blood.

And find them flown her empty nest.
The keenest pangs the wretched find
  Are rapture to the dreary void,
The leafless desert of the mind,
  The waste of feelings unemploy'd.
Who would be doom'd to gaze upon
A sky without a cloud or sun?
Less hideous far the tempest's roar
Than ne'er to brave the billows more—
Thrown, when the war of winds is o'er,
A lonely wreck on fortune's shore,
'Mid sullen calm, and silent bay,
Unseen to drop by dull decay;—
Better to sink beneath the shock
Than moulder piecemeal on the rock!

* * * * * * *

"Esther! thy days have pass'd in peace,
  'Mid counted beads, and countless prayer;
To bid the sins of others cease,
  Thyself without a crime or care,
Save transient ills that all must bear,
Has been thy lot from youth to age;
And thou wilt bless thee from the rage
Of passions fierce and uncontroll'd,
Such as thy penitents unfold,
Whose secret sins and sorrows rest
Within thy pure and pitying breast.
My days, though few, have pass'd below
In much of joy, but more of woe:
Yet still in hours of love or strife,
I've 'scaped the weariness of life:
Now leagued with friends, now girt by foes,
I loathed the languor of repose.
Now nothing left to love or hate,
No more with hope or pride elate,
I'd rather be the thing that crawls
Most noxious o'er a dungeon's walls,
Than pass my dull, unvarying days,
Condemn'd to meditate and gaze.
Yet, lurks a wish within my breast
For rest—but not to feel 't is rest.
Soon shall my fate that wish fulfil;
  And I shall sleep without the dream
Of what I was, and would be still,
  Dark as to thee my deeds may seem;
My memory now is but the tomb
Of joys long dead; my hope, their doom:
Though better to have died with those
Than bear a life of lingering woes.
My spirit shrunk not to sustain
The searching throes of ceaseless pain;
Nor sought the self-accorded grave
Of ancient fool and modern knave:
Yet death I have not fear'd to meet;
And in the field it had been sweet,
Had danger woo'd me on to move
The slave of glory, not of love.
I've braved it—not for honour's boast;
I smile at laurels won or lost;
To such let others carve their way,
For high renown or hireling pay;
But place again before my eyes
Aught that I deem a worthy prize,
The maid I love, the man I hate;
And I will hunt the steps of fate,
To save or slay, as these require,
Through rending steel and rolling fire:
Nor needst thou doubt this speech from one
Who would but do—what he *hath* done.
Death is but what the haughty brave,
The weak must bear, the wretch must crave;
Then let Life go to him who gave:
I have not quail'd to danger's brow
When high and happy—need I now?

* * * * * * *

"I loved her, Friar! nay, adored—
  But these are words that all can use—
I proved it more in deed than word;
There's blood upon that dinted sword,
  A stain its steel can never lose:
'T was shed for her, who died for me,
  It warm'd the heart of one abhorr'd:
Nay, start not—no—nor bend thy knee,
  Nor midst my sins such acts record;
Thou wilt absolve me from the deed,
For he was hostile to thy creed!
The very name of Nazarene
Was wormwood to his Paynim spleen.
Ungrateful fool! since but for brands
Well wielded in some hardy hands,
And wounds by Galileans given,
The surest pass to Turkish heaven,
For him his Houries still might wait
Impatient at the Prophet's gate.
I loved her—love will find its way
Through paths where wolves would fear to prey;
And if it dares enough, 't were hard
If passion met not some reward—
No matter how, or where, or why,
I did not vainly seek, nor sigh:
Yet sometimes, with remorse, in vain
I wish she had not loved again.
She died, I dare not tell thee how;
But look—'t is written on my brow!
There read of Cain the curse and crime,
In characters unworn by time:
Still, ere thou dost condemn me, pause;
Not mine the act, though I the cause.
Yet did he but what I had done
Had she been false to more than one.
Faithless to him, he gave the blow;
But true to me, I laid him low:
Howe'er deserved her doom might be,
Her treachery was truth to me;
To me she gave her heart, that all
Which tyranny can ne'er enthrall;
And I, alas! too late to save!
Yet all I then could give, I gave,—
'T was some relief,—our foe a grave.
His death sits lightly; but her fate

Has made me—what thou well may'st hate.
His doom was seal'd—he knew it well,
Warn'd by the voice of stern Taheer,
Deep in whose darkly boding ear[1]
The deathshot peal'd of murder near,
As filed the troop to where they fell!
He died too in the battle broil,
A time that heeds not pain nor toil;
One cry to Mahomet for aid,
One prayer to Alla all he made:
He knew and cross'd me in the fray—
I gazed upon him where he lay,
And watch'd his spirit ebb away:
Though pierced like pard by hunters' steel,
He felt not half that now I feel.
I search'd, but vainly search'd, to find
The workings of a wounded mind;
Each feature of that sullen corse
Betray'd his rage, but no remorse.
Oh, what had Vengeance given to trace
Despair upon his dying face!
The late repentance of that hour,
When Penitence hath lost her power
To tear one terror from the grave,
And will not soothe, and cannot save.

* * * * * *

"The cold in clime are cold in blood,
Their love can scarce deserve the name;
But mine was like the lava flood
That boils in Ætna's breast of flame.
I cannot prate in puling strain
Of ladye-love, and beauty's chain:
If changing cheek, and scorching vein,
Lips taught to writhe, but not complain,
If bursting heart, and madd'ning brain,
And daring deed, and vengeful steel,
And all that I have felt, and feel,
Betoken love—that love was mine,
And shown by many a bitter sign.
'T is true, I could not whine nor sigh,
I knew but to obtain or die.
I die—but first I have possess'd,
And come what may, I *have been* blest.
Shall I the doom I sought upbraid?
No—reft of all, yet undismay'd
But for the thought of Leila slain,
Give me the pleasure with the pain,
So would I live and love again.
I grieve, but not, my holy guide!
For him who dies, but her who died:
She sleeps beneath the wandering wave—
Ah! had she but an earthly grave,
This breaking heart and throbbing head
Should seek and share her narrow bed.[2]
She was a form of life and light,
That, seen, became a part of sight;
And rose, where'er I turn'd mine eye,
The Morning-star of Memory!

"Yes, Love indeed is light from heaven;[3]
A spark of that immortal fire
With angels shared, by Alla given,
To lift from earth our low desire.
Devotion wafts the mind above,
But Heaven itself descends in love;

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[1] This superstition of a second hearing (for I never met with downright second-sight in the East) fell once under my own observation. On my third journey to Cape Colonna, early in 1811, as we passed through the defile that leads from the hamlet between Keratia and Colonna, I observed Dervish Tahiri riding rather out of the path, and leaning his head upon his hand, as if in pain. I rode up and enquired. "We are in peril," he answered. "What peril? we are not now in Albania, nor in the passes to Ephesus, Messalunghi, or Lepanto; there are plenty of us, well armed, and the Choriates have not courage to be thieves."—"True, Affendi, but nevertheless the shot is ringing in my ears." "The shot! not a tophaike has been fired this morning."—"I hear it notwithstanding—Bom—Bom—as plainly as I hear your voice."—"Psha!"—"As you please, Affendi; if it is written, so will it be."—I left this quick-eared predestinarian, and rode up to Basili, his Christian compatriot, whose ears, though not at all prophetic, by no means relished the intelligence. We all arrived at Colonna, remained some hours, and returned leisurely, saying a variety of brilliant things, in more languages than spoiled the building of Babel, upon the mistaken seer. Romaic, Arnaout, Turkish, Italian, and English were all exercised, in various conceits, upon the unfortunate Mussulman. While we were contemplating the beautiful prospect, Dervish was occupied about the columns. I thought he was deranged into an antiquarian, and asked him if he had become a "*Palao-Castro*" man? "No," said he, "but these pillars will be useful in making a stand;" and added other remarks, which at least evinced his own belief in his troublesome faculty of *forehearing*. On our return to Athens we heard from Leoné (a prisoner set ashore some days after) of the intended attack of the Mainotes, mentioned, with the cause of its not taking place, in the notes to Childe Harold, Canto 2d. I was at some pains to question the man, and he described the dresses, arms, and marks of the horses of our party so accurately, that, with other circumstances, we could not doubt of *his* having been in "villanous company," and ourselves in a bad neighbourhood. Dervish became a soothsayer for life, and I dare say is now hearing more musketry than ever will be fired, to the great refreshment of the Arnaouts of Berat, and his native mountains.—I shall mention one trait more of this singular race. In March, 1811, a remarkably stout and active Arnaout came (I believe the fiftieth on the same errand) to offer himself as an attendant, which was declined: "Well, Affendi," quoth he, "may you live!—you would have found me useful. I shall leave the town for the hills tomorrow, in the winter I return, perhaps you will then receive me."—Dervish, who was present, remarked as a thing of course, and of no consequence, "In the mean time he will join the Klephtes" (robbers), which was true to the letter. If not cut off, they come down in the winter, and pass it unmolested in some town, where they are often as well known as their exploits.

[2] [These, in our opinion, are the most beautiful passages of the poem; and some of them of a beauty which it would not be easy to eclipse by many citations in the language.—JEFFREY.]

[3] [The hundred and twenty-six lines which follow, down to "Tell me no more of fancy's gleam," first appeared in the fifth edition. In returning the proof, Lord Byron says:—"I have, but with some difficulty, *not* added any more to this snake of a poem, which has been lengthening its rattles every month. It is now fearfully long, being more than a canto and a half of 'Childe Harold.' The last lines Hodgson likes. It is not often he does; and when he don't, he tells me with great energy, and I fret, and alter. I have thrown them in to soften the ferocity of our infidel; and, for a dying man, have given him a good deal to say for himself. Do you know any body who can stop—I mean, *point*—commas, and so forth? for I am, I hear, a sad hand at your pune-

A feeling from the Godhead caught,
To wean from self each sordid thought;
A Ray of him who form'd the whole;
A Glory circling round the soul!
I grant *my* love imperfect, all
That mortals by the name miscall;
Then deem it evil, what thou wilt;
But say, oh say, *hers* was not guilt!
She was my life's unerring light:
That quench'd, what beam shall break my night?
Oh! would it shone to lead me still,
Although to death or deadliest ill!
Why marvel ye, if they who lose
This present joy, this future hope,
No more with sorrow meekly cope?
In phrensy then their fate accuse:
In madness do those fearful deeds
That seem to add but guilt to woe?
Alas! the breast that inly bleeds
Hath nought to dread from outward blow:
Who falls from all he knows of bliss,
Cares little into what abyss.
Fierce as the gloomy vulture's now
To thee, old man, my deeds appear:
I read abhorrence on thy brow,
And this too was I born to bear!
'T is true, that, like that bird of prey,
With havock have I mark'd my way:
But this was taught me by the dove,
To die—and know no second love.
This lesson yet hath man to learn,
Taught by the thing he dares to spurn:
The bird that sings within the brake,
The swan that swims upon the lake,
One mate, and one alone, will take.
And let the fool, still prone to range,
And sneer on all who cannot change,
Partake his jest with boasting boys;
I envy not his varied joys,
But deem such feeble, heartless man,
Less than yon solitary swan;
Far, far beneath the shallow maid
He left believing and betray'd.
Such shame at least was never mine—
Leila! each thought was only thine!
My good, my guilt, my weal, my woe,
My hope on high—my sin below.

Earth holds no other like to thee,
Or, if it doth, in vain for me:
For worlds I dare not view the dame
Resembling thee, yet not the same.
The very crimes that mar my youth,
This bed of death—attest my truth!
'T is all too late—thou wert, thou art
The cherish'd madness of my heart!

"And she was lost—and yet I breathed,
But not the breath of human life:
A serpent round my heart was wreathed,
And stung my every thought to strife.
Alike all time, abhorr'd all place,
Shuddering I shrunk from Nature's face,
Where every hue that charm'd before
The blackness of my bosom wore.
The rest thou dost already know,
And all my sins, and half my woe.
But talk no more of penitence;
Thou see'st I soon shall part from hence:
And if thy holy tale were true,
The deed that 's done canst *thou* undo?
Think me not thankless—but this grief
Looks not to priesthood for relief.[1]
My soul's estate in secret guess:
But wouldst thou pity more, say less.
When thou canst bid my Leila live,
Then will I sue thee to forgive;
Then plead my cause in that high place
Where purchased masses proffer grace.
Go, when the hunter's hand hath wrung
From forest-cave her shrieking young,
And calm the lonely lioness:
But soothe not—mock not *my* distress!

"In earlier days, and calmer hours,
When heart with heart delights to blend,
Where bloom my native valley's bowers,
I had—Ah! have I now?—a friend!
To him this pledge I charge thee send,
Memorial of a youthful vow;
I would remind him of my end:
Though souls absorb'd like mine allow
Brief thought to distant friendship's claim,
Yet dear to him my blighted name.
'T is strange—he prophesied my doom,
And I have smiled—I then could smile—

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tuation." Among the Giaour MSS. is the first draught of this passage, which we subjoin:—

"Yes / If } Love indeed { doth spring / descend / be born } from heaven;
A spark of that { immortal / eternal / celestial } fire,
To human hearts in mercy given.
To lift from earth our low desire,
A feeling from the Godhead caught,
To wean from self { our / each } sordid thought;
Devotion sends the soul above,
But Heaven itself descends to love
Yet marvel not, if they who lose
This present joy, this future hope,
Which taught them with all ill to cope,
In madness, then, their fate accuse—
In madness do those fearful deeds
That seem { to add but guilt / but to augment their } woe.
Alas! the { breast / heart } that inly bleeds,
Has nought to dread from outward foe," etc.—E.]

[1] The monk's sermon is omitted. It seems to have had so little effect upon the patient, that it could have no hopes from the reader. It may be sufficient to say, that it was of a customary length (as may be perceived from the interruptions and uneasiness of the patient), and was delivered in the usual tone of all orthodox preachers.

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When Prudence would his voice assume,
And warn—I reck'd not what—the while:
But now remembrance whispers o'er
Those accents scarcely mark'd before.
Say—that his bodings came to pass,
And he will start to hear their truth,
And wish his words had not been sooth:
Tell him, unheeding as I was,
Through many a busy bitter scene,
Of all our golden youth had been,
In pain, my faltering tongue had tried
To bless his memory ere I died;
But Heaven in wrath would turn away,
If Guilt should for the guiltless pray.
I do not ask him not to blame,
Too gentle he to wound my name;
And what have I to do with fame?
I do not ask him not to mourn,
Such cold request might sound like scorn;
And what than friendship's manly tear
May better grace a brother's bier?
But bear this ring, his own of old,
And tell him—what thou dost behold!
The wither'd frame, the ruin'd mind,
The wrack by passion left behind,
A shrivell'd scroll, a scatter'd leaf,
Sear'd by the autumn blast of grief!

* * * * *

Tell me no more of fancy's gleam,
No, father, no, 't was not a dream;
Alas! the dreamer first must sleep,
I only watch'd, and wish'd to weep;
But could not, for my burning brow
Throbb'd to the very brain as now:
I wish'd but for a single tear,
As something welcome, new, and dear:
I wish'd it then, I wish it still;
Despair is stronger than my will.
Waste not thine orison, despair
Is mightier than thy pious prayer:
I would not, if I might, be blest;
I want no paradise, but rest.
'T was then, I tell thee, father! then
I saw her; yes, she lived again;
And shining in her white symar,[1]
As through yon pale gray cloud the star
Which now I gaze on, as on her,
Who look'd and looks far lovelier;
Dimly I view its trembling spark;
To-morrow's night shall be more dark;
And I, before its rays appear,
That lifeless thing the living fear.
I wander, father! for my soul
Is fleeting towards the final goal.
I saw her, friar! and I rose
Forgetful of our former woes;
And rushing from my couch, I dart,
And clasp her to my desperate heart;
I clasp—what is it that I clasp?
No breathing form within my grasp,
No heart that beats reply to mine,
Yet, Leila! yet the form is thine!
And art thou, dearest, changed so much,
As meet my eye, yet mock my touch?
Ah! were thy beauties e'er so cold,
I care not; so my arms enfold
The all they ever wish'd to hold.
Alas! around a shadow prest
They shrink upon my lonely breast:
Yet still 't is there! In silence stands,
And beckons with beseeching hands!
With braided hair, and bright-black eye—
I knew 't was false—she could not die!
But he is dead! within the dell
I saw him buried where he fell;
He comes not, for he cannot break
From earth; why then art thou awake?
They told me wild waves roll'd above
The face I view, the form I love;
They told me—'t was a hideous tale!
I 'd tell it, but my tongue would fail:
If true, and from thine ocean-cave
Thou com'st to claim a calmer grave,
Oh! pass thy dewy fingers o'er
This brow that then will burn no more;
Or place them on my hopeless heart:
But, shape or shade! whate'er thou art,
In mercy ne'er again depart!
Or farther with thee bear my soul
Than winds can waft or waters roll!

* * * * *

"Such is my name, and such my tale.
Confessor! to thy secret ear
I breathe the sorrows I bewail,
And thank thee for the generous tear
This glazing eye could never shed.
Then lay me with the humblest dead,
And, save the cross above my head,
Be neither name nor emblem spread,
By prying stranger to be read,
Or stay the passing pilgrim's tread."[*]

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[1] "Symar," a shroud.

[*] The circumstance to which the above story relates was not very uncommon in Turkey. A few years ago the wife of Muchtar Pacha complained to his father of his son's supposed infidelity; he asked with whom, and she had the barbarity to give in a list of the twelve handsomest women in Yanina. They were seized, fastened up in sacks, and drowned in the lake the same night! One of the guards who was present informed me, that not one of the victims uttered a cry, or showed a symptom of terror at so sudden a "wrench from all we know, from all we love." The fate of Phrosine, the fairest of this sacrifice, is the subject of many a Romaic and Arnaout ditty. The story in the text is one told of a young Venetian many years ago, and now nearly forgotten. I heard it by accident recited by one of the coffee-house story-tellers who abound in the Levant, and sing or recite their narratives. The additions and interpolations by the translator will be easily distinguished from the rest, by the want of Eastern imagery; and I regret that my memory has retained so few fragments of the

He pass'd—nor of his name and race
Hath left a token or a trace,
Save what the father must not say
Who shrived him on his dying day:
This broken tale was all we knew
Of her he loved, or him he slew.[1]

THE BRIDE OF ABYDOS;[2]

A TURKISH TALE.

"Had we never loved so kindly,
Had we never loved so blindly,
Never met or never parted,
We had ne'er been broken-hearted."
Burns.

TO THE RIGHT HONOURABLE LORD HOLLAND,

THIS TALE IS INSCRIBED, WITH EVERY SENTIMENT OF REGARD AND RESPECT, BY HIS GRATEFULLY OBLIGED AND SINCERE FRIEND,

BYRON.

THE BRIDE OF ABYDOS.[3]

CANTO THE FIRST.

I.

Know ye the land where the cypress and myrtle[4]
Are emblems of deeds that are done in their clime,
Where the rage of the vulture, the love of the turtle,
Now melt into sorrow, now madden to crime?
Know ye the land of the cedar and vine,
Where the flowers ever blossom, the beams ever shine;
Where the light wings of Zephyr, oppressed with perfume,
Wax faint o'er the gardens of Gul[5] in her bloom;
Where the citron and olive are fairest of fruit,
And the voice of the nightingale never is mute;
Where the tints of the earth, and the hues of the sky,
In colour though varied, in beauty may vie,
And the purple of Ocean is deepest in dye;
Where the virgins are soft as the roses they twine,
And all, save the spirit of man, is divine?
'T is the clime of the East; 't is the land of the Sun—
Can he smile on such deeds as his children have done?[6]

original. For the contents of some of the notes I am indebted partly to D'Herbelot, and partly to that most Eastern, and, as Mr. Weber justly entitles it, "sublime tale," the "Caliph Vathek." I do not know from what source the author of that singular volume may have drawn his materials; some of his incidents are to be found in the "Bibliothèque Orientale:" but for correctness of costume, beauty of description, and power of imagination, it far surpasses all European imitations; and bears such marks of originality, that those who have visited the East will find some difficulty in believing it to be more than a translation. As an Eastern tale, even Rasselas must bow before it; his "Happy Valley" will not bear a comparison with the "Hall of Eblis."

[1] [In this poem, which was published after the two first cantos of "Childe Harold," Lord Byron began to show his powers. Its had now received encouragement which set free his daring hands, and gave his strokes their natural force. Here, then, we first find passages of a tone peculiar to Lord Byron; but still this appearance was not uniform: he often returned to his trammels, and reminds us of the manner of some favourite predecessors; among these, I think we sometimes catch the notes of Sir Walter Scott. But the internal tempest—the deep passion sometimes buried, and sometimes blazing from some incidental touch—the intensity of agonising reflection, which will always distinguish Lord Byron from other writers—now began to display themselves.—Sir Egerton Brydges.]

[2] [The "Bride of Abydos" was published in the beginning of December, 1813. The mood of mind in which it was struck off is thus stated by Lord Byron, in a letter to Mr. Gifford:—"You have been good enough to look at a thing of mine in MS.—a Turkish story—and I should feel gratified if you would do it the same favour in its probationary state of printing. It was written, I cannot say for amusement, nor 'obliged by hunger and request of friends,' but in a state of mind, from circumstances which occasionally occur to 'us youth,' that rendered it necessary for me to apply my mind to something, any thing, but reality; and under this not very brilliant inspiration it was composed. Send it either to the flames, or

——'A hundred hawkers' load,
On wings of winds to fly or fall abroad.'

It deserves no better than the first, as the work of a week, and scribbled 'stans pede in uno' (by the bye, the only foot I have to stand on); and I promise never to trouble you again under forty cantos, and a voyage between each."—E.]

[3] ["Murray tells me that Croker asked him why the thing is called the *Bride* of Abydos? It is an awkward question, being unanswerable: she is not a bride; only about to be one. I don't wonder at his finding out the *Bull*; but the detection is too late to do any good. I was a great fool to have made it, and am ashamed of not being an Irishman."—*B. Diary*, Dec. 6. 1813.—E.]

[4] [To the Bride of Abydos, Lord Byron made many additions during its progress through the press, amounting to about two hundred lines; and, as in the case of the Giaour, the passages so added will be seen to be some of the most splendid in the whole poem. These opening lines, which are among the new insertions, are supposed to have been suggested by a song of Goethe's—

"Kennst du das Land wo die citronen bluhn."—E.]

[5] "Gul," the rose.

[6] "Souls made of fire, and children of the Sun,
With whom revenge is virtue."
Yacko's Revenge.

NAPOLI

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Oh! wild as the accents of lovers' farewell
Are the hearts which they bear, and the tales which they tell.

II.

Begirt with many a gallant slave,
Apparell'd as becomes the brave,
Awaiting each his lord's behest
To guide his steps, or guard his rest,
Old Giaffir sate in his Divan:
Deep thought was in his aged eye;
And though the face of Mussulman
Not oft betrays to standers by
The mind within, well skill'd to hide
All but unconquerable pride,
His pensive cheek and pondering brow
Did more than he was wont avow.

III.

"Let the chamber be clear'd."—The train disappear'd—
"Now call me the chief of the Haram guard."
With Giaffir is none but his only son,
And the Nubian awaiting the sire's award.
"Haroun—when all the crowd that wait
Are pass'd beyond the outer gate,
(Woe to the head whose eye beheld
My child Zuleika's face unveil'd!)
Hence, lead my daughter from her tower;
Her fate is fix'd this very hour:
Yet not to her repeat my thought;
By me alone be duty taught!"
"Pacha! to hear is to obey."
No more must slave to despot say—
Then to the tower had ta'en his way,
But here young Selim silence brake,
First lowly rendering reverence meet;
And downcast look'd and gently spake,
Still standing at the Pacha's feet:
For son of Moslem must expire,
Ere dare to sit before his sire!

"Father! for fear that thou shouldst chide
My sister, or her sable guide,
Know—for the fault, if fault there be,
Was mine, then fall thy frowns on me—
So lovelily the morning shone,
That—let the old and weary sleep—
I could not; and to view alone
The fairest scenes of land and deep,
With none to listen and reply
To thoughts with which my heart beat high
Were irksome—for whate'er my mood,
In sooth I love not solitude;
I on Zuleika's slumber broke,
And, as thou knowest that for me
Soon turns the Haram's grating key,
Before the guardian slaves awoke
We to the cypress groves had flown,
And made earth, main, and heaven our own!
There linger'd we, beguiled too long
With Mejnoun's tale, or Sadi's song;[1]
Till I, who heard the deep tambour[2]
Beat thy Divan's approaching hour,
To thee, and to my duty true,
Warn'd by the sound, to greet thee flew:
But there Zuleika wanders yet—
Nay, Father, rage not—nor forget
That none can pierce that secret bower
But those who watch the women's tower."

IV.

"Son of a slave!"—the Pacha said—
"From unbelieving mother bred,
Vain were a father's hope to see
Aught that beseems a man in thee.
Thou, when thine arm should bend the bow,
And hurl the dart, and curb the steed,
Thou, Greek in soul if not in creed,
Must pore where babbling waters flow,
And watch unfolding roses blow.
Would that yon orb, whose matin glow
Thy listless eyes so much admire,
Would lend thee something of his fire!
Thou, who wouldst see this battlement
By Christian cannon piecemeal rent;
Nay, tamely view old Stambol's wall
Before the dogs of Moscow fall,
Nor strike one stroke for life and death
Against the curs of Nazareth!
Go—let thy less than woman's hand
Assume the distaff—not the brand.
But, Haroun!—to my daughter speed:
And hark—of thine own head take heed—
If thus Zuleika oft takes wing—
Thou see'st yon bow—it has a string!"

V.

No sound from Selim's lip was heard,
At least that met old Giaffir's ear,
But every frown and every word
Pierced keener than a Christian's sword.
"Son of a slave!—reproach'd with fear!
Those gibes had cost another dear.
Son of a slave—and *who* my sire?"
Thus held his thoughts their dark career;
And glances even of more than ire
Flash forth, then faintly disappear.
Old Giaffir gazed upon his son
And started; for within his eye
He read how much his wrath had done;
He saw rebellion there begun:
"Come hither, boy—what, no reply?
I mark thee—and I know thee too;
But there be deeds thou darest not do:

[1] Mejnoun and Leila, the Romeo and Juliet of the East. Sadi, the moral poet of Persia.

[2] Tambour, Turkish drum, which sounds at sunrise, noon, and twilight.

But if thy beard had manlier length,
And if thy hand had skill and strength,
I 'd joy to see thee break a lance,
Albeit against my own perchance."

As sneeringly these accents fell,
On Selim's eye he fiercely gazed:
That eye return'd him glance for glance,
And proudly to his sire's was raised,
Till Giaffir's quail'd and shrunk askance—
And why—he felt, but durst not tell.
"Much I misdoubt this wayward boy
Will one day work me more annoy:
I never loved him from his birth,
And—but his arm is little worth,
And scarcely in the chase could cope
With timid fawn or antelope,
Far less would venture into strife
Where man contends for fame and life—
I would not trust that look or tone:
No—nor the blood so near my own.
That blood—he hath not heard—no more—
I 'll watch him closer than before.
He is an Arab[1] to my sight,
Or Christian crouching in the fight—
But hark!—I hear Zuleika's voice;
Like Houris' hymn it meets mine ear:
She is the offspring of my choice;
Oh! more than even her mother dear,
With all to hope, and nought to fear—
My Peri! ever welcome here!
Sweet as the desert fountain's wave
To lips just cool'd in time to save—
Such to my longing sight art thou;
Nor can they waft to Mecca's shrine
More thanks for life, than I for thine,
Who blest thy birth, and bless thee now."

VI.

Fair as the first that fell of womankind,
When on that dread yet lovely serpent smiling,
Whose image then was stamp'd upon her mind—
But once beguiled—and ever more beguiling;
Dazzling, as that, oh! too transcendent vision
To Sorrow's phantom-peopled slumber given,
When heart meets heart again in dreams Elysian,
And paints the lost on Earth revived in Heaven;
Soft, as the memory of buried love;
Pure, as the prayer which Childhood wafts above;
Was she—the daughter of that rude old Chief,
Who met the maid with tears—but not of grief.

Who hath not proved how feebly words essay
To fix one spark of Beauty's heavenly ray?
Who doth not feel, until his failing sight
Faints into dimness with its own delight,
His changing cheek, his sinking heart confess
The might—the majesty of Loveliness?[3]
Such was Zuleika—such around her shone
The nameless charms unmark'd by her alone;
The light of love, the purity of grace,
The mind, the music[4] breathing from her face,
The heart whose softness harmonized the whole—
And, oh! that eye was in itself a Soul!

Her graceful arms in meekness bending
Across her gently-budding breast;
At one kind word those arms extending
To clasp the neck of him who blest
His child caressing and caressed,
Zuleika came—and Giaffir felt
His purpose half within him melt:
Not that against her fancied weal
His heart, though stern, could ever feel:
Affection chain'd her to that heart;
Ambition tore the links apart.

VII.

"Zuleika! child of gentleness!
How dear this very day must tell,

[1] The Turks abhor the Arabs (who return the compliment a hundred fold) even more than they hate the Christians.

[2] [These twelve fine lines were added in the course of printing.—E.]

[3] This expression has met with objections. I will not refer to "Him who hath not Music in his soul," but merely request the reader to recollect, for ten seconds, the features of the woman whom he believes to be the most beautiful; and, if he then does not comprehend fully what is feebly expressed in the above line, I shall be sorry for us both. For an eloquent passage in the latest work of the first female writer of this, perhaps of any, age, on the analogy (and the immediate comparison excited by that analogy) between "painting and music," see vol. iii. cap. 10. DE L'ALLEMAGNE. And is not this connexion still stronger with the original than the copy? With the colouring of Nature than of Art? After all, this is rather to be felt than described; still I think there are some who will understand it, at least they would have done had they beheld the countenance whose speaking harmony suggested the idea; for this passage is not drawn from imagination but memory, that mirror which Affliction dashes to the earth, and looking down upon the fragments, only beholds the reflection multiplied!—["This morning, a very pretty billet from the Stael. She has been pleased to be pleased with my slight eulogy in the note annexed to the 'Bride.' This is to be accounted for in several ways:—firstly, all women like all, or any praise; secondly, this was unexpected, because I have never courted her; and, thirdly, as Scrub says, those who have been all their lives regularly praised, by regular critics, like a little variety, and are glad when any one goes out of his way to say a civil thing; and, fourthly, she is a very good-natured creature, which is the best reason, after all, and perhaps the only one."—*B. Diary*, Dec. 7, 1813.—E.]

[4] [Among the imputed plagiarisms so industriously hunted out in his writings, this line has been, with somewhat more plausibility than is frequent in such charges, included; the lyric poet Lovelace having, it seems, written "The melody and music of her face." Sir Thomas Browne, too, in his Religin Medici, says, "There is music even in beauty." The coincidence, no doubt, is worth observing, and the task of "tracking thus a favourite writer in the snow (as Dryden expresses it) of others," is sometimes not unamusing: but to those who found upon such resemblances a general charge of plagiarism, we may apply what Sir Walter Scott says:—"It is a favourite theme of laborious dulness to trace such coincidences, because they appear to reduce genius of the higher order to the usual standard of humanity, and of course to bring the author nearer to a level with his critics."—MOORE.]

When I forget my own distress,
In losing what I love so well,
To bid thee with another dwell:
Another! and a braver man
Was never seen in battle's van.
We Moslem reck not much of blood;
But yet the line of Carasman [1]
Unchanged, unchangeable hath stood
First of the bold Timariot bands
That won and well can keep their lands.
Enough that he who comes to woo
Is kinsman of the Bey Oglou:
His years need scarce a thought employ;
I would not have thee wed a boy.
And thou shalt have a noble dower:
And his and my united power
Will laugh to scorn the death-firman,
Which others tremble but to scan,
And teach the messenger [2] what fate
The bearer of such boon may wait.
And now thou know'st thy father's will—
All that thy sex hath need to know:
'T was mine to teach obedience still—
The way to love, thy lord may show."

VIII.

In silence bow'd the virgin's head;
And if her eye was fill'd with tears
That stifled feeling dare not shed,
And changed her cheek from pale to red,
And red to pale, as through her ears
Those winged words like arrows sped,
What could such be but maiden fears?
So bright the tear in Beauty's eye,
Love half regrets to kiss it dry;
So sweet the blush of Bashfulness,
Even Pity scarce can wish it less!
Whate'er it was, the sire forgot;
Or if remember'd, mark'd it not;
Thrice clapp'd his hands, and call'd his steed,[3]
Resign'd his gem-adorn'd chibouque,[4]
And mounting featly for the mead,
With Maugrabee [5] and Mamluke,
His way, amid his Delis took,[6]
To witness many an active deed
With sabre keen, or blunt jerreed.[7]
The Kislar only and his Moors
Watch well the Haram's massy doors.

IX.

His head was leant upon his hand,
His eye look'd o'er the dark blue water
That swiftly glides and gently swells
Between the winding Dardanelles;
But yet he saw nor sea nor strand,
Nor even his Pacha's turban'd band
Mix in the game of mimic slaughter,
Careering cleave the folded felt [7]
With sabre stroke right sharply dealt;
Nor mark'd the javelin-darting crowd,
Nor heard their Ollahs [8] wild and loud—
He thought but of old Giaffir's daughter!

X.

No word from Selim's bosom broke;
One sigh Zuleika's thought bespoke:
Still gazed he through the lattice grate,
Pale, mute, and mournfully sedate.
To him Zuleika's eye was turn'd,
But little from his aspect learn'd:
Equal her grief, yet not the same;
Her heart confess'd a gentler flame:
But yet that heart, alarm'd or weak,
She knew not why, forbade to speak,
Yet speak she must—but when essay?
"How strange he thus should turn away!
Not thus we e'er before have met;
Not thus shall be our parting yet."
Thrice paced she slowly through the room,
And watch'd his eye—it still was fix'd:
She snatch'd the urn wherein was mix'd
The Persian Atar-gul's [9] perfume,
And sprinkled all its odours o'er
The pictured roof [10] and marble floor;

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[1] Carasman Oglou, or Kara Osman Oglou, is the principal landholder in Turkey; he governs Magnesia: those who, by a kind of feudal tenure, possess land on condition of service, are called Timariots: they serve as Spahis, according to the extent of territory, and bring a certain number into the field, generally cavalry.

[2] When a Pacha is sufficiently strong to resist, the single messenger, who is always the first bearer of the order for his death, is strangled instead, and sometimes five or six, one after the other on the same errand, by command of the refractory pacha; if, on the contrary, he is weak or loyal, he bows, kisses the Sultan's respectable signature, and is bowstrung with great complacency. In 1810, several of these presents were exhibited in the niche of the Seraglio gate; among others, the head of the Pacha of Bagdat, a brave young man, cut off by treachery, after a desperate resistance.

[3] Clapping of the hands calls the servants. The Turks have a superfluous expenditure of voice, and they have no bells.

[4] "Chibouque," the Turkish pipe, of which the amber mouthpiece, and sometimes the bowl which contains the leaf, is adorned with precious stones, if in possession of the wealthier orders.

[5] "Maugrabee," Moorish mercenaries.

[6] "Delis," bravos who form the forlorn hope of the cavalry, and always begin the action.

[7] A twisted fold of *felt* is used for scimitar practice by the Turks, and few but Mussulman arms can cut through it at a single stroke; sometimes a tough turban is used for the same purpose. The jerreed is a game of blunt javelins, animated and graceful.

[8] "Ollahs," Allah il Alleh, the "Lelies," as the Spanish poets call them; the sound is Ollah; a cry of which the Turks, for a silent people, are somewhat profuse, particularly during the jerreed, or in the chase, but mostly in battle. Their animation in the field, and gravity in the chamber, with their pipes and combolois, form an amusing contrast.

[9] "Atar-gul," otter of roses. The Persian is the finest.

[10] The ceiling and wainscots, or rather walls, of the Mussulman apartments are generally painted, in great houses, with one eternal and highly coloured view of Constantinople, wherein the principal feature is a noble contempt of perspective; below, arms, scimitars, etc., are in general fantastically and not inelegantly disposed.

The drops, that through his glittering vest
The playful girl's appeal address'd,
Unheeded o'er his bosom flew,
As if that breast were marble too.
"What, sullen yet? it must not be—
Oh! gentle Selim, this from thee!"
She saw in curious order set
The fairest flowers of eastern land—
"He loved them once; may touch them yet,
If offer'd by Zuleika's hand."
The childish thought was hardly breathed
Before the rose was pluck'd and wreathed;
The next fond moment saw her seat
Her fairy form at Selim's feet:
"This rose to calm my brother's cares
A message from the Bulbul[1] bears;
It says to-night he will prolong
For Selim's ear his sweetest song;
And though his note is somewhat sad,
He 'll try for once a strain more glad,
With some faint hope his alter'd lay
May sing these gloomy thoughts away.

XI.

"What! not receive my foolish flower?
Nay, then I am indeed unblest:
On me can thus thy forehead lower?
And know'st thou not who loves thee best?
Oh, Selim dear! oh more than dearest!
Say, is it me thou hat'st or fearest?
Come, lay thy head upon my breast,
And I will kiss thee into rest,
Since words of mine, and songs must fail,
Even from my fabled nightingale.
I knew our sire at times was stern,
But this from thee had yet to learn:
Too well I know he loves thee not;
But is Zuleika's love forgot?
Ah! deem I right? the Pacha's plan—
This kinsman Bey of Carasman
Perhaps may prove some foe of thine.
If so, I swear by Mecca's shrine,
If shrines that ne'er approach allow
To woman's step admit her vow,
Without thy free consent, command,
The Sultan should not have my hand!
Think'st thou that I could bear to part
With thee, and learn to halve my heart?
Ah! were I sever'd from thy side,
Where were thy friend—and who my guide?
Years have not seen, Time shall not see
The hour that tears my soul from thee:
Even Azrael,[2] from his deadly quiver
When flies that shaft, and fly it must,
That parts all else, shall doom for ever
Our hearts to undivided dust!"

XII.

He lived—he breathed—he moved—he felt;
He raised the maid from where she knelt;
His trance was gone—his keen eye shone
With thoughts that long in darkness dwelt;
With thoughts that burn—in rays that melt.
As the stream late concealed
By the fringe of its willows,
When it rushes revealed
In the light of its billows;
As the bolt bursts on high
From the black cloud that bound it,
Flash'd the soul of that eye
Through the long lashes round it.
A war-horse at the trumpet's sound,
A lion roused by heedless hound,
A tyrant waked to sudden strife
By graze of ill-directed knife,
Starts not to more convulsive life
Than he, who heard that vow, display'd,
And all, before repress'd, betray'd:
"Now thou art mine, for ever mine,
With life to keep, and scarce with life resign;
Now thou art mine, that sacred oath,
Though sworn by one, hath bound us both.
Yes, fondly, wisely hast thou done;
That vow hath saved more heads than one;
But blench not thou—thy simplest tress
Claims more from me than tenderness;
I would not wrong the slenderest hair
That clusters round thy forehead fair,
For all the treasures buried far
Within the caves of Istakar.[3]
This morning, clouds upon me lower'd
Reproaches on my head were shower'd
And Giaffir almost call'd me coward!
Now I have motive to be brave;
The son of his neglected slave—
Nay, start not, 't was the term he gave—
May show, though little apt to vaunt,
A heart his words nor deeds can daunt,
His son, indeed!—yet, thanks to thee,
Perchance I am, at least shall be;
But let our plighted secret vow
Be only known to us as now.
I know the wretch who dares demand
From Giaffir thy reluctant hand;
More ill-got wealth, a meaner soul
Holds not a Musselim's[4] control:
Was he not bred in Egripo?[5]

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[1] It has been much doubted whether the notes of this "Lover of the rose" are sad or merry; and Mr. Fox's remarks on the subject have provoked some learned controversy as to the opinions of the ancients on the subject. I dare not venture a conjecture on the point, though a little inclined to the "errare malleem," etc., if Mr. Fox *was* mistaken.

[2] "Azrael," the angel of death.

[3] The treasures of the Pre-Adamite Sultans. See D'Herbelot, article *Istakar*.

[4] "Musselim," a governor, the next in rank after a Pacha; a Waywode is the third; and then come the Agas.

[5] "Egripo," the Negropont. According to the proverb, the Turks of Egripo, the Jews of Salonica, and the Greeks of Athens, are the worst of their respective races.

He lived — he breathed — he moved — he felt.
He raised the maid from where she knelt
His trance was gone —

The Bride of Abydos Canto

NAPOLI

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A viler race let Israel show;
But let that pass—to none be told
Our oath; the rest shall time unfold.
To me and mine leave Osman Bey;
I 've partisans for peril's day:
Think not I am what I appear;
I 've arms, and friends, and vengeance near."

XIII.

"Think not thou art what thou appearest!
My Selim, thou art sadly changed:
This morn I saw thee gentlest, dearest;
But now thou 'rt from thyself estranged.
My love thou surely knew'st before,
It ne'er was less, nor can be more.
To see thee, hear thee, near thee stay,
And hate the night I know not why,
Save that we meet not but by day;
With thee to live, with thee to die,
I dare not to my hope deny;
Thy cheek, thine eyes, thy lips to kiss,
Like this—and this—no more than this:
For, Alla! sure thy lips are flame:
What fever in thy veins is flushing?
My own have nearly caught the same,
At least I feel my cheek too blushing.
To soothe thy sickness, watch thy health,
Partake but never waste thy wealth,
Or stand with smiles unmurmuring by,
And lighten half thy poverty;
Do all but close thy dying eye,
For that I could not live to try;
To these alone my thoughts aspire:
More can I do? or thou require?
But, Selim, thou must answer why
We need so much of mystery?
The cause I cannot dream nor tell,
But be it, since thou say'st 't is well;
Yet what thou mean'st by "arms" and "friends,"
Beyond my weaker sense extends.
I meant that Giaffir should have heard
The very vow I plighted thee;
His wrath would not revoke my word:
But surely he would leave me free.
Can this fond wish seem strange in me,
To be what I have ever been?
What other hath Zuleika seen
From simple childhood's earliest hour?
What other can she seek to see
Than thee, companion of her bower,
The partner of her infancy?
These cherish'd thoughts, with life begun,
Say, why must I no more avow?
What change is wrought to make me shun
The truth—my pride, and thine till now?
To meet the gaze of stranger's eyes
Our law, our creed, our God denies;
Nor shall one wandering thought of mine
At such, our Prophet's will, repine:
No! happier made by that decree,
He left me all in leaving thee.
Deep were my anguish, thus compell'd
To wed with one I ne'er beheld:
This wherefore should I not reveal?
Why wilt thou urge me to conceal?
I know the Pacha's haughty mood
To thee hath never boded good;
And he so often storms at nought,
Alla! forbid that e'er he ought!
And why, I know not, but within
My heart concealment weighs like sin.
If then such secrecy be crime,
And such it feels while lurking here;
Oh, Selim! tell me yet in time,
Nor leave me thus to thoughts of fear.
Ah! yonder see the Tchocadar,*
My father leaves the mimic war;
I tremble now to meet his eye—
Say, Selim, canst thou tell me why?"

XIV.

"Zuleika—to thy tower's retreat
Betake thee—Giaffir I can greet:
And now with him I fain must prate
Of firmans, impost, levies, state.
There 's fearful news from Danube's banks,
Our Vizier nobly thins his ranks,
For which the Giaour may give him thanks!
Our Sultan hath a shorter way
Such costly triumph to repay.
But, mark me, when the twilight drum
Hath warn'd the troops to food and sleep,
Unto thy cell will Selim come:
Then softly from the Haram creep
Where we may wander by the deep.
Our garden-battlements are steep;
Nor these will rash intruder climb
To list our words, or stint our time;
And if he doth, I want not steel,
Which some have felt, and more may feel.
Then shalt thou learn of Selim more
Than thou hast heard or thought before:
Trust me, Zuleika—fear not me!
Thou know'st I hold a Haram key."

"Fear thee, my Selim! ne'er till now
Did word like this—"

"Delay not thou;
I keep the key—and Haroun's guard
Have *some*, and hope of *more* reward.
To-night, Zuleika, thou shalt hear
My tale, my purpose, and my fear:
I am not, love! what I appear."

* "Tchocadar"—one of the attendants who precedes a man of authority.

THE BRIDE OF ABYDOS.

CANTO THE SECOND.

I.

The winds are high on Helle's wave,
As on that night of stormy water
When Love, who sent, forgot to save
The young, the beautiful, the brave,
The lonely hope of Sestos' daughter.
Oh! when alone along the sky
Her turret-torch was blazing high,
Though rising gale, and breaking foam,
And shrieking sea-birds, warn'd him home;
And clouds aloft and tides below,
With signs and sounds, forbade to go,
He could not see, he would not hear,
Or sound or sign foreboding fear;
His eye but saw that light of love,
The only star it hail'd above;
His ear but rang with Hero's song,
"Ye waves, divide not lovers long!"—
That tale is old, but love anew
May nerve young hearts to prove as true.

II.

The winds are high, and Helle's tide
Rolls darkly heaving to the main;
And Night's descending shadows hide
That field with blood bedew'd in vain,
The desert of old Priam's pride;
The tombs, sole relics of his reign,
All—save immortal dreams that could beguile
The blind old man of Scio's rocky isle!

III.

Oh! yet—for there my steps have been;
These feet have press'd the sacred shore,
These limbs that buoyant wave hath borne—
Minstrel! with thee to muse, to mourn,
To trace again those fields of yore,
Believing every hillock green
Contains no fabled hero's ashes,
And that around the undoubted scene
Thine own "broad Hellespont"[1] still dashes,
Be long my lot! and cold were he
Who there could gaze denying thee!

IV.

The night hath closed on Helle's stream,
Nor yet hath risen on Ida's hill
That moon, which shone on his high theme:
No warrior chides her peaceful beam,
But conscious shepherds bless it still.
Their flocks are grazing on the mound
Of him who felt the Dardan's arrow:
That mighty heap of gather'd ground
Which Ammon's son ran proudly round,[2]
By nations raised, by monarchs crown'd,
Is now a lone and nameless barrow!
Within—thy dwelling-place how narrow!
Without—can only strangers breathe
The name of him that *was* beneath:
Dust long outlasts the storied stone;
But Thou—thy very dust is gone!

V.

Late, late to-night will Dian cheer
The swain, and chase the boatman's fear;
Till then—no beacon on the cliff
May shape the course of struggling skiff;
The scatter'd lights that skirt the bay,
All, one by one, have died away;
The only lamp of this lone hour
Is glimmering in Zulcika's tower.
Yes! there is light in that lone chamber,
And o'er her silken Ottoman
Are thrown the fragrant beads of amber,
O'er which her fairy fingers ran;[3]
Near these, with emerald rays beset,
(How could she thus that gem forget?)
Her mother's sainted amulet,[4]
Whereon engraved the Koorsee text,
Could smooth this life, and win the next;
And by her combololo[5] lies

---

[1] The wrangling about this epithet, "the broad Hellespont" or the "boundless Hellespont," whether it means one or the other, or what it means at all, has been beyond all possibility of detail. I have even heard it disputed on the spot; and not foreseeing a speedy conclusion to the controversy, amused myself with swimming across it in the mean time; and probably may again, before the point is settled. Indeed, the question as to the truth of "the tale of Troy divine" still continues, much of it resting upon the talismanic word "ἀνείρος:" probably Homer had the same notion of distance that a coquette has of time; and when he talks of boundless, means half a mile; as the latter, by a like figure, when she says *eternal* attachment, simply specifies three weeks. [See *ante*, p. 80.—E.]

[2] Before his Persian invasion, and crowned the altar with laurel, etc. He was afterwards imitated by Caracalla in his race. It is believed that the last also poisoned a friend, named Festus, for the sake of new Patroclus games. I have seen the sheep feeding on the tombs of Æsietes and Antilochus: the first is in the centre of the plain.

[3] When rubbed, the amber is susceptible of a perfume, which is slight but *not* disagreeable. [On discovering that, in some of the early copies, the all-important monosyllable "*not*" had been omitted, Lord Byron wrote to Mr. Murray,—"There is a diabolical mistake which must be corrected; it is the omission of '*not*' before disagreeable, in the note on the amber rosary. This is really horrible, and nearly as bad as the stumble of mine at the threshold—I mean the *misnomer* of Bride. Pray do not let a copy go without the '*not*:' it is nonsense, and worse than nonsense. I wish the printer was saddled with a vampire."—E.

[4] The belief in amulets engraved on gems, or enclosed in gold boxes, containing scraps from the Koran, worn round the neck, wrist, or arm, is still universal in the East. The Koorsee (throne) verse in the second cap. of the Koran describes the attributes of the Most High, and is engraved in this manner, and worn by the pious, as the most esteemed and sublime of all sentences.

[5] "Combololo"—a Turkish rosary. The MSS., particularly those of the Persians, are richly adorned and illuminated. The Greek females are kept in utter ignorance; but many of the Turkish girls are highly accomplished, though not actually qualified for a Christian coterie. Perhaps some of our own "*blues*" might not be the worse for *bleaching*.

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[illegible]

[illegible] ere her lip or even her eye
[illegible] d to speak, or look reply
Beneath the garden's wicket porch
Far flash'd on high a blazing torch
Another — and another — and another —
Oh, ily — no more — yet now my more than brother

[illegible] Bride of Abydos [illegible]

BIBLIOTECA NAZIONALE VITTORIO EMANUELE III NAPOLI

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A Koran of illumined dyes;
And many a bright emblazon'd rhyme
By Persian scribes redeem'd from time;
And o'er those scrolls, not oft so mute,
Reclines her now neglected lute;
And round her lamp of fretted gold
Bloom flowers in urns of China's mould;
The richest work of Iran's loom,
And Sheeraz' tribute of perfume;
All that can eye or sense delight
Are gather'd in that gorgeous room:
But yet it hath an air of gloom.
She, of this Peri cell the sprite,
What doth she hence, and on so rude a night?

VI.

Wrapt in the darkest sable vest,
Which none save noblest Moslem wear,
To guard from winds of heaven the breast
As heaven itself to Selim dear,
With cautious steps the thicket threading,
And starting oft, as through the glade
The gust its hollow moanings made,
Till on the smoother pathway treading,
More free her timid bosom beat,
The maid pursued her silent guide;
And though her terror urged retreat,
How could she quit her Selim's side?
How teach her tender lips to chide?

VII.

They reach'd at length a grotto, hewn
By nature, but enlarged by art,
Where oft her lute she wont to tune,
And oft her Koran conn'd apart;
And oft in youthful reverie
She dream'd what Paradise might be:
Where woman's parted soul shall go
Her Prophet had disdain'd to show;
But Selim's mansion was secure,
Nor deem'd she, could he long endure
His bower in other worlds of bliss,
Without *her*, most beloved in this!
Oh! who so dear with him could dwell?
What Houri soothe him half so well?

VIII.

Since last she visited the spot
Some change seem'd wrought within the grot;
It might be only that the night
Disguised things seen by better light:
That brazen lamp but dimly threw
A ray of no celestial hue;
But in a nook within the cell
Her eye on stranger objects fell.
There arms were piled, not such as wield
The turban'd Delis in the field;
But brands of foreign blade and hilt,
And one was red—perchance with guilt!
Ah! how without can blood be spilt?
A cup too on the board was set
That did not seem to hold sherbet.
What may this mean? she turn'd to see
Her Selim—"Oh! can this be he?"

IX.

His robe of pride was thrown aside,
His brow no high-crown'd turban bore,
But in its stead a shawl of red,
Wreathed lightly round, his temples wore:
That dagger, on whose hilt the gem
Were worthy of a diadem,
No longer glitter'd at his waist,
Where pistols unadorn'd were braced;
And from his belt a sabre swung,
And from his shoulder loosely hung
The cloak of white, the thin capote
That decks the wandering Candiote;
Beneath—his golden plated vest
Clung like a cuirass to his breast;
The greaves below his knee that wound
With silvery scales were sheathed and bound.
But were it not that high command
Spake in his eye, and tone, and hand,
All that a careless eye could see
In him was some young Galiongée.[1]

X.

"I said I was not what I seem'd;
And now thou see'st my words were true:
I have a tale thou hast not dream'd,
If sooth—its truth must others rue.
My story now 't were vain to hide,
I must not see thee Osman's bride:
But had not thine own lips declared
How much of that young heart I shared,
I could not, must not, yet have shown
The darker secret of my own.
In this I speak not now of love;
That, let time, truth, and peril prove:
But first—Oh! never wed another—
Zuleika! I am not thy brother!"

XI.

"Oh! not my brother!—yet unsay—
God! am I left alone on earth,
To mourn—I dare not curse—the day
That saw my solitary birth?
Oh! thou wilt love me now no more!
My sinking heart foreboded ill;

[1] "Galiongée"—or Galiongi, a sailor, that is, a Turkish sailor; the Greeks navigate, the Turks work the guns. Their dress is picturesque; and I have seen the Capitan Pacha more than once wearing it as a kind of *incog.* Their legs, however, are generally naked. The buskins described in the text as sheathed behind with silver are those of an Arnaut robber, who was my host (he had quitted the profession) at his Pyrgo, near Gastouni in the Morea; they were plated in scales one over the other, like the back of an armadillo.

But know *me* all I was before,
Thy sister—friend—Zuleika still.
Thou led'st me here perchance to kill;
If thou hast cause for vengeance, see!
My breast is offer'd—take thy fill!
Far better with the dead to be
Than live thus nothing now to thee:
Perhaps far worse, for now I know
Why Giaffir always seem'd thy foe;
And I, alas! am Giaffir's child,
For whom thou wert contemn'd, reviled.
If not thy sister—wouldst thou save
My life, oh! bid me be thy slave!"

XII.

"My slave, Zuleika!—nay, I 'm thine:
But, gentle love, this transport calm,
Thy lot shall yet be link'd with mine;
I swear it by our Prophet's shrine,
And be that thought thy sorrow's balm.
So may the Koran[1] verse display'd
Upon its steel direct my blade,
In danger's hour to guard us both,
As I preserve that awful oath!
The name in which thy heart hath prided
Must change; but, my Zuleika, know,
That tie is widen'd, not divided,
Although thy Sire's my deadliest foe.
My father was to Giaffir all
That Selim late was deem'd to thee;
That brother wrought a brother's fall,
But spared, at least, my infancy;
And lull'd me with a vain deceit
That yet a like return may meet.
He rear'd me, not with tender help,
But like the nephew of a Cain;[2]
He watch'd me like a lion's whelp,
That gnaws and yet may break his chain.
My father's blood in every vein
Is boiling; but for thy dear sake
No present vengeance will I take;
Though here I must no more remain.
But first, beloved Zuleika! hear
How Giaffir wrought this deed of fear.

XIII.

"How first their strife to rancour grew,
If love or envy made them foes,
It matters little if I knew;
In fiery spirits, slights, though few
And thoughtless, will disturb repose.
In war Abdallah's arm was strong,
Remember'd yet in Bosnian song,
And Paswan's[3] rebel hordes attest
How little love they bore such guest:
His death is all I need relate,
The stern effect of Giaffir's hate;
And how my birth disclosed to me,
Whate'er beside it makes, hath made me free.

XIV.

"When Paswan, after years of strife,
At last for power, but first for life,
In Widin's walls too proudly sate,
Our Pachas rallied round the state;
Nor last nor least in high command,
Each brother led a separate band;
They gave their horsetails[4] to the wind,
And mustering in Sophia's plain,
Their tents were pitch'd, their post assign'd;
To one, alas! assign'd in vain!
What need of words? the deadly bowl,
By Giaffir's order drugg'd and given,
With venom subtle as his soul,
Dismiss'd Abdallah's hence to heaven.
Reclined and feverish in the bath,
He, when the hunter's sport was up,
But little deem'd a brother's wrath
To quench his thirst had such a cup:
The bowl a bribed attendant bore;
He drank one draught,[5] nor needed more!
If thou my tale, Zuleika, doubt,
Call Haroun—he can tell it out.

XV.

"The deed once done, and Paswan's feud
In part suppress'd, though ne'er subdued,
Abdallah's Pachalick was gain'd:—

[1] The characters on all Turkish scimitars contain sometimes the name of the place of their manufacture, but more generally a text from the Koran, in letters of gold. Amongst those in my possession is one with a blade of singular construction; it is very broad, and the edge notched into serpentine curves like the ripple of water, or the wavering of flame. I asked the Armenian who sold it, what possible use such a figure could add: he said, in Italian, that he did not know; but the Mussulmans had an idea that those of this form gave a severer wound, and liked it because it was "più feroce." I did not much admire the reason, but bought it for its peculiarity.

[2] It is to be observed, that every allusion to any thing or personage in the Old Testament, such as the Ark, or Cain, is equally the privilege of Mussulman and Jew: indeed, the former profess to be much better acquainted with the lives, true and fabulous, of the patriarchs, than is warranted by our own sacred writ; and not content with Adam, they have a biography of Pre-Adamites. Solomon is the monarch of all necromancy, and Moses a prophet inferior only to Christ and Mahomet. [3] Zuleika is the Persian name of Potiphar's wife; and her amour with Joseph constitutes one of the finest poems in their language. It is, therefore, no violation of costume to put the names of Cain, or Noah, into the mouth of a Moslem.—[Some doubt having been expressed by Mr. Murray, as to the propriety of putting the name of Cain into the mouth of a Mussulman, Lord Byron sent him the preceding note—"For the benefit of the ignorant." "I don't care one lump of sugar," he says, "for my poetry; but for my costume, and my correctness on those points, I will combat lustily."—E.]

[3] Paswan Oglou, the rebel of Widin; who, for the last years of his life, set the whole power of the Porte at defiance.

[4] "Horsetail," the standard of a Pacha.

[5] Giaffir, Pacha of Argyro Castro, or Scutari. I am not sure which, was actually taken off by the Albanian Ali, in the manner described in the text. Ali Pachà, while I was in the country, married the daughter of his victim, some years after the event had taken place at a bath in Sophia, or Adrianople. The poison was mixed in the cup of coffee, which is presented before the sherbet by the bath-keeper, after dressing.

Thou know'st not what in our Divan
Can wealth procure for worse than man—
Abdallah's honours were obtain'd
By him a brother's murder stain'd;
'T is true, the purchase nearly drain'd
His ill got treasure, soon replaced.
Wouldst question whence? Survey the waste,
And ask the squalid peasant how
His gains repay his broiling brow!—
Why me the stern usurper spared
Why thus with me his palace shared,
I know not. Shame, regret, remorse,
And little fear from infant's force;
Besides, adoption as a son
By him whom Heaven accorded none,
Or some unknown cabal, caprice,
Preserved me thus;—but not in peace:
He cannot curb his haughty mood,
Nor I forgive a father's blood.

XVI.

"Within thy father's house are foes;
Not all who break his bread are true:
To these should I my birth disclose,
His days, his very hours were few:
They only want a heart to lead,
A hand to point them to the deed.
But Haroun only knows or knew
This tale, whose close is almost nigh:
He in Abdallah's palace grew,
And held that post in his Serai
Which holds he here—he saw him die:
But what could single slavery do?
Avenge his lord? alas! too late;
Or save his son from such a fate?
He chose the last, and when elate
With foes subdued, or friends betray'd,
Proud Giaffir in high triumph sate,
He led me helpless to his gate,
And not in vain it seems essay'd
To save the life for which he pray'd.
The knowledge of my birth secured
From all and each; but most from me:
Thus Giaffir's safety was ensured.
Removed he too from Roumelie
To this our Asiatic side,
Far from our seats by Danube's tide,
With none but Haroun, who retains
Such knowledge—and that Nubian feels
A tyrant's secrets are but chains,
From which the captive gladly steals,
And this and more to me reveals:
Such still to guilt just Alla sends—
Slaves, tools, accomplices—no friends!

XVII.

"All this, Zuleika, harshly sounds;
But harsher still my tale must be.
Howe'er my tongue thy softness wounds,
Yet I must prove all truth to thee.
I saw thee start this garb to see,
Yet is it one I oft have worn,
And long must wear: this Galiongee,
To whom thy plighted vow is sworn,
Is leader of those pirate hordes,
Whose laws and lives are on their swords:
To hear whose desolating tale
Would make thy waning cheek more pale:
Those arms thou see'st my hand have brought,
The hands that wield are not remote;
This cup too for the rugged knaves
Is fill'd—once quaff'd, they ne'er repine:
Our prophet might forgive the slaves;
They 're only infidels in wine.

XVIII.

"What could I be? Proscribed at home,
And taunted to a wish to roam;
And listless left—for Giaffir's fear
Denied the courser and the spear—
Though oft—Oh, Mahomet! how oft!—
In full Divan the despot scoff'd,
As if my weak unwilling hand
Refused the bridle or the brand:
He ever went to war alone,
And pent me here, untried—unknown;
To Haroun's care with women left,
By hope unblest, of fame bereft;
While thou—whose softness long endear'd,
Though it unmann'd me, still had cheer'd—
To Brusa's walls for safety sent,
Awaited'st there the field's event.
Haroun, who saw my spirit pining
Beneath inaction's sluggish yoke,
His captive, though with dread resigning,
My thraldom for a season broke,
On promise to return before
The day when Giaffir's charge was o'er.
'T is vain—my tongue cannot impart
My almost drunkenness of heart,
When first this liberated eye
Survey'd Earth, Ocean, Sun, and Sky,
As if my spirit pierced them through,
And all their inmost wonders knew!
One word alone can paint to thee
That more than feeling—I was Free!
E'en for thy presence ceased to pine;
The World—nay, Heaven itself was mine!

XIX.

"The shallop of a trusty Moor
Convey'd me from this idle shore;
I long'd to see the isles that gem
Old Ocean's purple diadem:
I sought by turns, and saw them all;*
But when and where I join'd the crew,

* The Turkish notions of almost all islands are confined to the Archipelago, the sea alluded to.

With whom I 'm pledged to rise or fall,
When all that we design to do
Is done, 't will then be time more meet
To tell thee, when the tale 's complete.

XX.

'T is true, they are a lawless brood,
But rough in form, nor mild in mood;
And every creed, and every race,
With them hath found—may find a place:
But open speech, and ready hand,
Obedience to their chief's command;
A soul for every enterprise,
That never sees with Terror's eyes;
Friendship for each, and faith to all;
And vengeance vow'd for those who fall,
Have made them fitting instruments
For more than even my own intents.
And some—and I have studied all
Distinguish'd from the vulgar rank,
But chiefly to my council call,
The wisdom of the cautious Frank—
And some to higher thoughts aspire,
The last of Lambro's[1] patriots there
Anticipated freedom share;
And oft around the cavern fire
On visionary schemes debate,
To snatch the Rayahs[2] from their fate.
So let them ease their hearts with prate
Of equal rights, which man ne'er knew;
I have a love for freedom too.
Ay! let me like the ocean-Patriarch[3] roam,
Or only know on land the Tartar's home![4]
My tent on shore, my galley on the sea,
Are more than cities and Serais to me:
Borne by my steed, or wafted by my sail,
Across the desert, or before the gale,
Bound where thou wilt, my barb! or glide, my prow!
But be the star that guides the wanderer, Thou!
Thou, my Zuleika, share and bless my bark;
The Dove of peace and promise to mine ark![5]
Or, since that hope denied in worlds of strife,
Be thou the rainbow to the storms of life!
The evening beam that smiles the clouds away,
And tints to-morrow with prophetic ray![6]
Blest—as the Muezzin's strain from Mecca's wall
To pilgrims pure and prostrate at his call;
Soft—as the melody of youthful days,
That steals the trembling tear of speechless praise;
Dear—as his native song to Exile's ears,
Shall sound each tone thy long-loved voice endears.
For thee in those bright isles is built a bower
Blooming as Aden[7] in its earliest hour.
A thousand swords, with Selim's heart and hand,
Wait—wave—defend—destroy—at thy command!
Girt by my band, Zuleika at my side,
The spoil of nations shall bedeck my bride.
The Haram's languid years of listless ease
Are well resign'd for cares—for joys like these:
Not blind to fate, I see, where'er I rove,
Unnumber'd perils,—but one only love!
Yet well my toils shall that fond breast repay,
Though fortune frown or falser friends betray.
How dear the dream in darkest hours of ill,
Should all be changed, to find thee faithful still!
Be but thy soul, like Selim's, firmly shown;
To thee be Selim's tender as thine own;
To soothe each sorrow, share in each delight,
Blend every thought, do all—but disunite!
Once free, 't is mine our horde again to guide;
Friends to each other, foes to aught beside:[8]
Yet there we follow but the bent assign'd
By fatal Nature to man's warring kind:
Mark! where his carnage and his conquests cease!
He makes a solitude, and calls it—peace!

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[1] Lambro Canzani, a Greek, famous for his efforts, in 1789-90, for the independence of his country. Abandoned by the Russians, he became a pirate, and the Archipelago was the scene of his enterprises. He is said to be still alive at Petersburg. He and Riga are the two most celebrated of the Greek revolutionists.

[2] "Rayahs,"—all who pay the capitation tax, called the "Haratch."

[3] The first of voyages is one of the few with which the Mussulmans profess much acquaintance.

[4] The wandering life of the Arabs, Tartars, and Turkomans, will be found well detailed in any book of Eastern travels. That it possesses a charm peculiar to itself, cannot be denied. A young French renegado confessed to Chateaubriand, that he never found himself alone, galloping in the desert, without a sensation approaching to rapture which was indescribable.

[5] [The longest, as well as most splendid, of those passages, with which the perusal of his own strains, during revision, inspired him, was that rich flow of eloquent feeling which follows the couplet,—"Thou, my Zuleika, share and bless thy bark," etc.—a strain of poetry, which, for energy and tenderness of thought, for music of versification, and selectness of diction, has, throughout the greater portion of it, but few rivals to either ancient or modern song.—Moore.]

[6] Originally written thus—

"And tints to-morrow with { an airy / a fancied } ray."

The following note being annexed:—"Mr. Murray, choose which of the two epithets, 'fancied' or 'airy' may be best; or if neither will do, tell me, and I will dream another." In a subsequent letter, he says:—"Instead of—

"And tints to-morrow with a *fancied* ray,

Print—

"And tints to-morrow with *prophetic* ray;

Or—

"And { glide / tints } the hope of morning with its ray;

Or—

"And glide to-morrow's hope with heavenly ray.

I wish you would ask Mr. Gifford which of them is best; or, rather, *not worst*."—E.]

[7] "Jannat al Aden," the perpetual abode, the Mussulman paradise.

[8] [You wanted some reflections; and I send you, *per Selim*, eighteen lines in decent couplets, of a pensive, if not an *ethical*, tendency. One more revise—positively the last, if decently done—at any rate, the *penultimate*. Mr. Canning's approbation, I need not say, makes me proud. To make you some amends for eternally pestering you with alterations, I send you Cobbett,—to confirm your orthodoxy."—*Lord B. to Mr. M.*—E.]

[9] [Mr. Canning's note was as follows:—"I received the books, and among them, the 'Bride of Abydos.' It is very, very beautiful. Lord Byron (when I met him, one day, at a dinner at Mr. Ward's) was so kind as to promise to give me a copy of it. I mention this, not to save my purchase, but because I should be really flattered by the present."—E.]

LORD BYRON

BIBLIOTECA NAZIONALE NAPOLI

The sea-birds shriek above the prey
O'er which their hungry beaks delay,
As shaken on his restless pillow
His head heaves with the heaving billow

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I, like the rest, must use my skill or strength,
But ask no land beyond my sabre's length:
Power sways but by division—her resource
The blest alternative of fraud or force!
Ours be the last; in time deceit may come,
When cities cage us in a social home:
There even thy soul might err—how oft the heart
Corruption shakes which peril could not part!
And woman, more than man, when death or woe,
Or even Disgrace, would lay her lover low,
Sunk in the lap of Luxury will shame—
Away suspicion!—*not* Zuleika's name!
But life is hazard at the best; and here
No more remains to win, and much to fear:
Yes, fear!—the doubt, the dread of losing thee,
By Osman's power, and Giaffir's stern decree.
That dread shall vanish with the favouring gale,
Which love to-night hath promised to my sail:
No danger daunts the pair his smile hath blest,
Their steps still roving, but their hearts at rest.
With thee all toils are sweet, each clime hath charms;
Earth—sea alike—our world within our arms!
Ay—let the loud winds whistle o'er the deck,
So that those arms cling closer round my neck:
The deepest murmur of this lip shall be
No sigh for safety, but a prayer for thee!
The war of elements no fears impart
To Love, whose deadliest bane is human Art:
There lie the only rocks our course can check;
Here moments menace—*there* are years of wreck!
But hence, ye thoughts that rise in Horror's shape!
This hour bestows, or ever bars escape.
Few words remain of mine my tale to close;
Of thine but *one* to waft us from our foes;
Yea—foes—to me will Giaffir's hate decline?
And is not Osman, who would part us, thine?

XXI.

"His head and faith from doubt and death
Return'd in time my guard to save;
Few heard, none told, that o'er the wave
From isle to isle I roved the while:
And since, though parted from my band
Too seldom now I leave the land,
No deed they've done, nor deed shall do,
Ere I have heard and doom'd it too:
I form the plan, decree the spoil,
'T is fit I oftener share the toil.
But now too long I've held thine ear;
Time presses, floats my bark, and here
We leave behind but hate and fear.
To-morrow Osman with his train
Arrives—to-night must break thy chain:
And wouldst thou save that haughty Bey,
Perchance *his* life who gave thee thine,
With me this hour away—away!
But yet, though thou art plighted mine,
Wouldst thou recall thy willing vow,
Appall'd by truths imparted now,
Here rest I—not to see thee wed:
But be that peril on *my* head!"

XXII.

Zuleika, mute and motionless,
Stood like that statue of distress,
When, her last hope for ever gone,
The mother harden'd into stone;
All in the maid that eye could see
Was but a younger Niobé.
But ere her lip, or even her eye,
Essay'd to speak, or look reply,
Beneath the garden's wicket porch
Far flesh'd on high a blazing torch!
Another—and another—and another—
"Oh! fly—no more—yet now my more than brother!"
Far, wide, through every thicket spread,
The fearful lights are gleaming red;
Nor these alone—for each right hand
Is ready with a sheathless brand.
They part, pursue, return, and wheel
With searching flambeau, shining steel;
And last of all, his sabre waving,
Stern Giaffir in his fury raving:
And now almost they touch the cave—
Oh! must that grot be Selim's grave?

XXIII.

Dauntless he stood—"'T is come—soon past—
One kiss, Zuleika—'t is my last:
But yet my band not far from shore
May hear this signal, see the flash;
Yet now too few—the attempt were rash:
No matter—yet one effort more."
Forth to the cavern mouth he stept;
His pistol's echo rang on high,
Zuleika started not, nor wept,
Despair benumb'd her breast and eye!—
"They hear me not, or if they ply
Their oars, 't is but to see me die;
That sound hath drawn my foes more nigh.
Then forth, my father's scimitar,
Thou ne'er hast seen less equal war!
Farewell, Zuleika!—Sweet! retire:
Yet stay within—here linger safe,
At thee his rage will only chafe.
Stir not—lest even to thee perchance
Some erring blade or ball should glance.
Fear'st thou for him?—may I expire
If in this strife I seek thy sire!
No—though by him that poison pour'd:
No—though again he call'd me coward!
But tamely shall I meet their steel?
No—as each crest save *his* may feel!"

XXIV.

One bound he made, and gain'd the sand:
Already at his feet hath sunk
The foremost of the prying band,
A gasping head, a quivering trunk:
Another falls—but round him close
A swarming circle of his foes;

From right to left his path he cleft,
And almost met the meeting wave:
His boat appears—not five oars' length—
His comrades strain with desperate strength—
Oh! are they yet in time to save?
His feet the foremost breakers lave;
His band are plunging in the bay,
Their sabres glitter through the spray;
Wet—wild—unwearied to the strand
They struggle—now they touch the land!
They come—'t is but to add to slaughter—
His heart's best blood is on the water.

XXV.

Escaped from shot, unharm'd by steel,
Or scarcely grazed its force to feel,
Had Selim won, betray'd, beset,
To where the strand and billows met;
There as his last step left the land,
And the last death-blow dealt his hand—
Ah! wherefore did he turn to look
For her his eye but sought in vain?
That pause, that fatal gaze he took,
Hath doom'd his death, or fix'd his chain.
Sad proof, in peril and in pain,
How late will Lover's hope remain!
His back was to the dashing spray;
Behind, but close, his comrades lay,
When, at the instant, hiss'd the ball—
"So may the foes of Giaffir fall!"
Whose voice is heard? whose carbine rang?
Whose bullet through the night-air sang,
Too nearly, deadly aim'd to err?
'T is thine—Abdallah's Murderer!
The father slowly rued thy hate,
The son hath found a quicker fate:
Fast from his breast the blood is bubbling,
The whiteness of the sea-foam troubling—
If aught his lips essay'd to groan,
The rushing billows choked the tone!

XXVI.

Morn slowly rolls the clouds away;
Few trophies of the fight are there:
The shouts that shook the midnight-bay
Are silent; but some signs of fray
That strand of strife may bear,
And fragments of each shiver'd brand;
Steps stamp'd; and, dash'd into the sand,
The print of many a struggling hand
May there be mark'd; nor far remote
A broken torch, an oarless boat;
And tangled on the weeds that heap
The beach where shelving to the deep,
There lies a white capote!
'T is rent in twain—one dark-red stain
The wave yet ripples o'er in vain:
But where is he who wore?
Ye! who would o'er his relics weep,
Go, seek them where the surges sweep
Their burthen round Sigæum's steep
And cast on Lemnos' shore:
The sea-birds shriek above the prey,
O'er which their hungry beaks delay,
As shaken on his restless pillow,
His head heaves with the heaving billow;
That hand, whose motion is not life,
Yet feebly seems to menace strife,
Flung by the tossing tide on high,
Then levell'd with the wave—
What recks it, though that corse shall lie
Within a living grave?
The bird that tears that prostrate form
Hath only robb'd the meaner worm;
The only heart, the only eye
Had bled or wept to see him die,
Had seen those scatter'd limbs composed,
And mourn'd above his turban-stone,[1]
That heart hath burst—that eye was closed—
Yea—closed before his own!

XXVII.

By Helle's stream there is a voice of wail!
And woman's eye is wet—man's cheek is pale:
Zuleika! last of Giaffir's race,
Thy destined lord is come too late:
He sees not—nor shall see thy face!
Can he not hear
The loud Wul-wulleh[2] warn his distant ear?
Thy handmaids weeping at the gate,
The Koran-chanters of the hymn of fate,
The silent slaves with folded arms that wait,
Sighs in the hall, and shrieks upon the gale,
Tell him thy tale!
Thou didst not view thy Selim fall!
That fearful moment when he left the cave
Thy heart grew chill:
He was thy hope—thy joy—thy love—thine all—
And that last thought on him thou couldst not save
Sufficed to kill;
Burst forth in one wild cry—and all was still.
Peace to thy broken heart, and virgin grave!
Ah! happy! but of life to lose the worst! [first!
That grief—though deep—though fatal—was thy
Thrice happy! ne'er to feel nor fear the force
Of absence, shame, pride, hate, revenge, remorse!
And, oh! that pang where more than Madness lies!
The worm that will not sleep—and never dies;
Thought of the gloomy day and ghastly night,
That dreads the darkness, and yet loathes the light,
That winds around and tears the quivering heart!
Ah! wherefore not consume it—and depart!
Woe to thee, rash and unrelenting chief!
Vainly thou heap'st the dust upon thy head,
Vainly the sackcloth o'er thy limbs dost spread:

[1] A turban is carved in stone above the grave of *men* only.
[2] The death-song of the Turkish women. The "silent slaves" are the men; whose notions of decorum forbid complaint in *public*.

By that same hand Abdallah—Selim bled.
Now let it tear thy beard in idle grief:
Thy pride of heart, thy bride for Osman's bed,
She, whom thy sultan had but seen to wed,
Thy Daughter 's dead!
Hope of thine age, thy twilight's lonely beam,
The Star hath set that shone on Helle's stream.
What quench'd its ray?—the blood that thou hast shed!
Hark! to the hurried question of Despair:
"Where is my child?"—an Echo answers—
"Where?"[2]

XXVIII.

Within the place of thousand tombs
That shine beneath, while dark above
The sad but living cypress glooms,
And withers not, though branch and leaf
Are stamp'd with an eternal grief,
Like early unrequited Love,
One spot exists, which ever blooms,
Even in that deadly grove—
A single rose is shedding there
Its only lustre, meek and pale:
It looks as planted by Despair—
So white—so faint—the slightest gale
Might whirl the leaves on high;
And yet, though storms and blight assail,
And hands more rude than wintry sky
May wring it from the stem—in vain—
To-morrow sees it bloom again!
The stalk some spirit gently rears,
And waters with celestial tears;
For well may maids of Helle deem
That this can be no earthly flower,
Which mocks the tempest's withering hour,
And buds unsheltered by a bower;
Nor droops, though spring refuse her shower,
Nor woos the summer beam:
To it the livelong night there sings
A bird unseen—but not remote:
Invisible his airy wings,
But soft as harp that Houri strings
His long entrancing note!
It were the Bulbul; but his throat,
Though mournful, pours not such a strain;
For they who listen cannot leave
The spot, but linger there and grieve,
As if they loved in vain!
And yet so sweet the tears they shed,
'T is sorrow so unmix'd with dread,
They scarce can bear the morn to break
That melancholy spell,
And longer yet would weep and wake,
He sings so wild and well!
But when the day-blush bursts from high
Expires that magic melody.
And some have been who could believe,
(So fondly youthful dreams deceive,
Yet harsh be they that blame,)
That note so piercing and profound
Will shape and syllable[3] its sound
Into Zuleika's name.[3]
'T is from her cypress summit heard,
That melts in air the liquid word:
'T is from her lowly virgin earth
That white rose takes its tender birth.
There late was laid a marble stone;
Eve saw it placed—the Morrow gone!
It was no mortal arm that bore
That deep fix'd pillar to the shore;
For there, as Helle's legends tell,
Next morn 't was found where Selim fell;
Lash'd by the tumbling tide, whose wave
Denied his bones a holier grave:
And there by night, reclined, 't is said,
Is seen a ghastly turban'd head:
And hence, extended by the billow,
'T is named the "Pirate-phantom's pillow!"
Where first it lay that mourning flower
Hath flourished; flourisheth this hour,
Alone and dewy, coldly pure and pale;
As weeping Beauty's cheek at Sorrow's tale![4]

---

[2] "I came to the place of my birth, and cried, 'The friends of my youth, where are they?' and an Echo answered, 'Where are they?'"—*From an Arabic MS.* The above quotation (from which the idea in the text is taken) must be already familiar to every reader: it is given in the first annotation, p. 67, of "The Pleasures of Memory;" a poem so well known as to render a reference almost superfluous; but to whose pages all will be delighted to recur.

[3] "And airy tongues that *syllable* men's names."—MILTON.

For a belief that the souls of the dead inhabit the form of birds, we need not travel to the East. Lord Lyttleton's ghost story, the belief of the Duchess of Kendal, that George I. flew into her window in the shape of a raven (see Orford's Reminiscences), and many other instances, bring this superstition nearer home. The most singular was the whim of a Worcester lady, who believing her daughter to exist in the shape of a singing bird, literally furnished her pew in the cathedral with cages full of the kind; and as she was rich, and a benefactress in beautifying the church, no objection was made to her harmless folly. For this anecdote, see Orford's Letters.

[3] [The heroine of this poem, the blooming Zuleika, is all purity and loveliness. Never was a faultless character more delicately or more justly delineated. Her piety, her intelligence, her strict sense of duty, and her undeviating love of truth, appear to have been originally blended in her mind, rather than inculcated by education. She is always natural, always attractive, always affectionate; and it must be admitted that the affections are not unworthily bestowed. Selim, while an orphan and dependant, is never degraded by calamity; when better hopes are presented to him, his buoyant spirit rises with his expectations: he is enterprising, with no more rashness than becomes his youth; and when disappointed in the success of a well-concerted project, he meets, with intrepidity, the fate to which he is exposed through his own generous forbearance. To us "The Bride of Abydos" appears to be, in every respect, superior to "The Giaour," though, in point of diction, it has been, perhaps, less warmly admired. We will not argue this point, but will simply observe, that what is read with ease is generally read with rapidity; and that many beauties of style which escape observation in a simple and connected narrative, would be forced on the reader's attention by abrupt and perplexing transitions. It is only when a traveller is obliged to stop on his journey, that he is disposed to examine and admire the prospect.—GEORGE ELLIS.]

[4] ["The 'Bride,' such as it is, is my first *entire* composition of

THE CORSAIR;[1]

A TALE.

"——I suoi pensieri in lui dormir non ponno."
TASSO, *Gerusalemme Liberata*, canto x.

TO THOMAS MOORE, ESQ.

MY DEAR MOORE,

I dedicate to you the last production with which I shall trespass on public patience, and your indulgence, for some years; and I own that I feel anxious to avail myself of this latest and only opportunity of adorning my pages with a name, consecrated by unshaken public principle, and the most undoubted and various talents. While Ireland ranks you among the firmest of her patriots; while you stand alone the first of her bards in her estimation, and Britain repeats and ratifies the decree, permit one, whose only regret, since our first acquaintance, has been the years he had lost before it commenced, to add the humble but sincere suffrage of friendship, to the voice of more than one nation. It will at least prove to you, that I have neither forgotten the gratification derived from your society, nor abandoned the prospect of its renewal, whenever your leisure or inclination allows you to atone to your friends for too long an absence. It is said among those friends, I trust truly, that you are engaged in the composition of a poem whose scene will be laid in the East; none can do those scenes so much justice. The wrongs of your own country,[2] the magnificent and fiery spirit of her sons, the beauty and feeling of her daughters, may there be found; and Collins, when he denominated his Oriental his Irish Eclogues, was not aware how true, at least, was a part of his parallel. Your imagination will create a warmer sun, and less clouded sky; but wildness, tenderness, and originality, are part of your national claim of oriental descent, to which you have already thus far proved your title more clearly than the most zealous of your country's antiquarians.

May I add a few words on a subject on which all men are supposed to be fluent, and none agreeable,—Self? I have written much, and published more than enough to demand a longer silence than I now meditate; but, for some years to come, it is my intention to tempt no further the award of "Gods, men, nor columns." In the present composition I have attempted not the most difficult, but, perhaps, the best adapted measure to our language, the good old and now neglected heroic couplet. The stanza of Spenser is perhaps too slow and dignified for narrative; though, I confess, it is the measure most after my own heart: Scott alone,[3] of the present generation, has hitherto completely triumphed over the fatal facility of the octo-syllabic verse; and this is not the least victory of his fertile and mighty genius: in blank verse, Milton, Thomson, and our dramatists, are the beacons that shine along the deep, but warn us from the rough and barren rock on which they are kindled. The heroic couplet is not the most popular measure, certainly; but as I did not deviate into the other from a wish to flatter what is called public opinion, I shall quit it without further apology, and take my chance once more with that versification, in which I have hitherto published nothing but compositions whose former circulation is part of my present, and will be of my future regret.

With regard to my story, and stories in general, I should have been glad to have rendered my personages more perfect and amiable, if possible, inasmuch as I have been sometimes criticised, and considered no less responsible for their deeds and qualities than if all had been personal. Be it so—if I have deviated into the gloomy vanity of "drawing from self," the pictures are probably like, since they are unfavourable; and if not, those who know me are undeceived, and those who do not, I have little interest in undeceiving. I have no particular desire that any but my acquaintance should think the author better than the beings of his imagining; but I cannot help a little surprise, and perhaps amusement, at some odd critical exceptions in the present instance, when I see several bards (far more deserving, I al-

any length (except the Satire, and be d—d to it), for the 'Giaour' is but a string of passages, and 'Childe Harold' is, and t rather think always will be, unconcluded. It was published on Thursday, the 2d of December; but how it is liked, I know not. Whether it succeeds or not, is no fault of the public, against whom I can have no complaint. But I am much more indebted to the tale than I can ever be to the most important reader; as it wrung my thoughts from reality to imagination; from selfish regrets to vivid recollections; and recalled me to a country replete with the brightest and darkest, but always most lively colours of my memory."—*B. Diary*, Dec. 1815.—E.]

[1] ["The Corsair" was begun on the 18th, and finished on the 31st, of December, 1815; a rapidity of composition which, taking into consideration the extraordinary beauty of the poem, is, perhaps, unparalleled in the literary history of the country. Lord Byron states it to have been written "*con amore*, and very much from *existence*." In the original MS. the chief female character was called *Francesca*, to whose person the author meant to delineate one of his acquaintance; but, while the work was at press, he changed the name to *Medora*.—E.]

[2] [This political allusion having been objected to by a friend, Lord Byron sent a second dedication to Mr. Moore, with a request that he would "take his choice." It ran as follows:—

"MY DEAR MOORE, January 7th, 1814.

"I had written to you a long letter of dedication, which I suppress, because, though it contained something relating to you which every one had been glad to hear, yet there was too much about politics, and poesy, and all things whatsoever, ending with that topic on which most men are fluent, and none very amusing, *one's self*. It might have been re-written; but to what purpose? My praise could add nothing to your well-earned and firmly established fame; and with my most hearty admiration of your talents, and delight in your conversation, you are already acquainted. In availing myself of your friendly permission to inscribe this poem to you, I can only wish the offering were as worthy your acceptance, as your regard is dear to

"Yours, most affectionately and faithfully,

"BYRON."—E.]

[3] [After the words "Scott alone," Lord Byron had inserted, in a parenthesis—"He will excuse the '*Mr.*'—we do not say *Mr. Cæsar*.—E.]

low) in very reputable plight, and quite exempted from all participation in the faults of those heroes, who, nevertheless, might be found with little more morality than "The Giaour," and perhaps—but no—I must admit Childe Harold to be a very repulsive personage; and as to his identity, those who like it must give him whatever "alias" they please.

If, however, it were worth while to remove the impression, it might be of some service to me, that the man who is alike the delight of his readers and his friends, the poet of all circles, and the idol of his own, permits me here and elsewhere to subscribe myself,

Most truly,

And affectionately,

His obedient servant,

January 2, 1814. BYRON.

THE CORSAIR.*

CANTO THE FIRST.

"——nessun maggior dolore,
Che ricordarsi del tempo felice
Nella miseria——"

DANTE.

I.

"O'er the glad waters of the dark blue sea,
Our thoughts as boundless, and our souls as free,
Far as the breeze can bear, the billows foam,
Survey our empire, and behold our home!
These are our realms, no limits to their sway—
Our flag the sceptre all who meet obey.
Ours the wild life in tumult still to range
From toil to rest, and joy in every change.
Oh, who can tell? not thou, luxurious slave!
Whose soul would sicken o'er the heaving wave;
Not thou, vain lord of wantonness and ease!
Whom slumber soothes not—pleasure cannot please—
Oh, who can tell, save he whose heart hath tried,
And danced in triumph o'er the waters wide,
The exulting sense—the pulse's maddening play,
That thrills the wanderer of that trackless way?
That for itself can woo the approaching fight,
And turn what some deem danger to delight;
That seeks what cravens shun with more than zeal,
And where the feebler faint—can only feel—
Feel—to the rising bosom's inmost core,
Its hope awaken and its spirit soar?
No dread of death—if with us die our foes—
Save that it seems even duller than repose:
Come when it will—we snatch the life of life—
When lost—what recks it—by disease or strife?
Let him who crawls enamour'd of decay
Cling to his couch, and sicken years away;
Heave his thick breath, and shake his palsied head:
Ours—the fresh turf, and not the feverish bed.
While gasp by gasp he falters forth his soul,
Ours with one pang—one bound—escapes control.
His corse may boast its urn and narrow cave,
And they who loath'd his life may gild his grave:
Ours are the tears, though few, sincerely shed,
When Ocean shrouds and sepulchres our dead.
For us, even banquets fond regrets supply
In the red cup that crowns our memory;
And the brief epitaph in danger's day,
When those who win at length divide the prey,
And cry, Remembrance saddening o'er each brow,
How had the brave who fell exulted *now*!"

II.

Such were the notes that from the Pirate's isle
Around the kindling watch-fire rang the while:
Such were the sounds that thrill'd the rocks along,
And unto ears as rugged seem'd a song!
In scatter'd groups upon the golden sand,
They game—carouse—converse—or whet the brand;
Select the arms—to each his blade assign,
And careless eye the blood that dims its shine;
Repair the boat, replace the helm or oar,
While others straggling muse along the shore;
For the wild bird the busy springes set,
Or spread beneath the sun the dripping net;
Gaze where some distant sail a speck supplies,
With all the thirsting eye of Enterprise;
Tell o'er the tales of many a night of toil,
And marvel where they next shall seize a spoil:
No matter where—their chief's allotment this;
Theirs, to believe no prey nor plan amiss.
But who that CHIEF? his name on every shore
Is famed and fear'd—they ask and know no more.
With these he mingles not but to command;
Few are his words, but keen his eye and hand.
Ne'er seasons he with mirth their jovial mess,
But they forgive his silence for success.
Ne'er for his lip the purpling cup they fill,
That goblet passes him untasted still—
And for his fare—the rudest of his crew
Would that, in turn, have pass'd untasted too;
Earth's coarsest bread, the garden's homeliest roots,
And scarce the summer luxury of fruits,
His short repast in humbleness supply
With all a hermit's board would scarce deny.
But while he shuns the grosser joys of sense,
His mind seems nourished by that abstinence.
"Steer to that shore!"—they sail. "Do this!"—'t is done:
"Now form and follow me!"—the spoil is won.

* [It is difficult to say whether we are to receive this passage as an admission or a denial of the opinion to which it refers; but Lord Byron certainly did the public injustice, if he supposed it imputed to him the criminal actions with which many of his heroes were stained. Men no more expected to meet in Lord Byron the Corsair, who "knew himself a villain," than they looked for the hypocrisy of Kehama on the shores of the Derwent Water, or the profligacy of Marmion on the banks of the Tweed.—SIR WALTER SCOTT.]

* The time in this poem may seem too short for the occurrences, but the whole of the Ægean isles are within a few hours' sail of the continent, and the reader must be kind enough to take the *wind* as I have often found it.

Thus prompt his accents and his actions still,
And all obey and few enquire his will;
To such, brief answer and contemptuous eye
Convey reproof, nor further deign reply.

III.

"A sail!—a sail!"—a promised prize to Hope!
Her nation—flag—how speaks the telescope?
No prize, alas!—but yet a welcome sail:
The blood-red signal glitters in the gale.
Yes—she is ours—a home returning bark—
Blow fair, thou breeze!—she anchors ere the dark.
Already doubled is the cape—our bay
Receives that prow which proudly spurns the spray.
How gloriously her gallant course she goes!
Her white wings flying—never from her foes—
She walks the waters like a thing of life,
And seems to dare the elements to strife.
Who would not brave the battle-fire—the wreck—
To move the monarch of her peopled deck?

IV.

Hoarse o'er her side the rustling cable rings;
The sails are furl'd; and anchoring round she swings:
And gathering loiterers on the land discern
Her boat descending from the latticed stern.
'T is manned—the oars keep concert to the strand,
Till grates her keel upon the shallow sand.
Hail to the welcome shout!—the friendly speech!
When hand grasps hand uniting on the beach;
The smile, the question, and the quick reply,
And the heart's promise of festivity!

V.

The tidings spread, and gathering grows the crowd:
The hum of voices, and the laughter loud,
And woman's gentler anxious tone is heard—[word:
Friends'—husbands'—lovers' names in each dear
"Oh! are they safe? we ask not of success—
But shall we see them? will their accents bless?
From where the battle roars—the billows chafe—
They doubtless boldly did—but who are safe?
Here let them haste to gladden and surprise,
And kiss the doubt from these delighted eyes!"

VI.

"Where is our chief? for him we hear report—
And doubt that joy—which hails our coming—short;
Yet thus sincere—'t is cheering, though so brief;
But, Juan! instant guide us to our chief:
Our greeting paid, we 'll feast on our return,
And all shall hear what each may wish to learn."
Ascending slowly by the rock-hewn way,
To where his watch-tower beetles o'er the bay,
By bushy brake, and wild flowers blossoming,
And freshness breathing from each silver-spring,
Whose scatter'd streams from granite basins burst,
Leap into life, and sparkling woo your thirst;
From crag to cliff they mount.—Near yonder cave,
What lonely straggler looks along the wave?
In pensive posture leaning on the brand,
Not oft a resting-staff to that red hand.
"'T is he—'t is Conrad—here—as wont—alone;
On—Juan!—on—and make our purpose known.
The bark he views—and tell him we would greet
His ear with tidings he must quickly meet:
We dare not yet approach—thou know'st his mood,
When strange or uninvited steps intrude."

VII.

Him Juan sought, and told of their intent;—
He spake not—but a sign expressed assent.
These Juan calls—they come—to their salute
He bends him slightly, but his lips are mute.
"These letters, Chief, are from the Greek—the spy,
Who still proclaims our spoil or peril nigh.
Whate'er his tidings, we can well report, [short.
Much that"—"Peace, peace!"—he cuts their prating
Wondering they turn, abash'd, while each to each
Conjecture whispers in his muttering speech:
They watch his glance with many a stealing look,
To gather how that eye the tidings took;
But, this as if he guess'd, with head aside,
Perchance from some emotion, doubt, or pride,
He read the scroll—"My tablets, Juan, hark—
Where is Gonsalvo?"
"In the anchor'd bark."
"There let him stay—to him this order bear.—
Back to your duty—for my course prepare:
Myself this enterprise to-night will share."
"To-night, Lord Conrad?"
"Ay! at set of sun
The breeze will freshen when the day is done.
My corslet—cloak—one hour, and we are gone.
Sling on thy bugle—see that free from rust
My carbine-lock springs worthy of my trust;
Be the edge sharpen'd of my boarding-brand,
And give its guard more room to fit my hand.
This let the Armourer with speed dispose;
Last time, it more fatigued my arm than foes:
Mark that the signal-gun he duly fired,
To tell us when the hour of stay 's expired.

VIII.

They make obeisance, and retire in haste,
Too soon to seek again the watery waste:
Yet they repine not—so that Conrad guides;
And who dare question aught that he decides?
That man of loneliness and mystery,
Scarce seen to smile, and seldom heard to sigh;
Whose name appals the fiercest of his crew,
And tints each swarthy cheek with sallower hue;
Still sways their souls with that commanding art
That dazzles, leads, yet chills the vulgar heart.
What is that spell, that thus his lawless train
Confess and envy, yet oppose in vain?
What should it be, that thus their faith can bind?
The power of Thought—the magic of the Mind!
Link'd with success, assumed and kept with skill,
That moulds another's weakness to its will;
Wields with their hands, but, still to these unknown,
Makes even their mightiest deeds appear his own.

Such hath it been—shall be—beneath the sun
The many still must labour for the one!
'T is Nature's doom—but let the wretch who toils,
Accuse not, hate not *him* who wears the spoils.
Oh! if he knew the weight of splendid chains,
How light the balance of his humbler pains!

IX.

Unlike the heroes of each ancient race,
Demons in act, but Gods at least in face,
In Conrad's form seems little to admire,
Though his dark eyebrow shades a glance of fire:
Robust but not Herculean—to the sight
No giant frame sets forth his common height;
Yet, in the whole, who paused to look again,
Saw more than marks the crowd of vulgar men;
They gaze and marvel how—and still confess
That thus it is, but why they cannot guess.
Sun-burnt his cheek, his forehead high and pale
The sable curls in wild profusion veil;
And oft perforce his rising lip reveals
The haughtier thought it curbs, but scarce conceals.
Though smooth his voice, and calm his general mien,
Still seems there something he would not have seen:
His features' deepening lines and varying hue
At times attracted, yet perplex'd the view,
As if within that murkiness of mind
Work'd feelings fearful and yet undefined;
Such might it be—that none could truly tell—
Too close enquiry his stern glance would quell.
There breathe but few whose aspect might defy
The full encounter of his searching eye:
He had the skill, when Cunning's gaze would seek
To probe his heart and watch his changing cheek,
At once the observer's purpose to espy,
And on himself roll back his scrutiny,
Lest he to Conrad rather should betray
Some secret thought, than drag that chief's to day.
There was a laughing Devil in his sneer,
That raised emotions both of rage and fear;
And where his frown of hatred darkly fell,
Hope withering fled—and Mercy sigh'd farewell!

X.

Slight are the outward signs of evil thought,
Within—within—'t was there the spirit wrought!
Love shows all changes—Hate, Ambition, Guile,
Betray no further than the bitter smile;
The lip's least curl, the lightest paleness thrown
Along the govern'd aspect, speak alone
Of deeper passions; and to judge their mien,
He, who would see, must be himself unseen.
Then—with the hurried tread, the upward eye,
The clenched hand, the pause of agony,
That listens, starting, lest the step too near
Approach intrusive on that mood of fear:
Then—with each feature working from the heart,
With feelings loosed to strengthen—not depart;
That rise—convulse—contend—that freeze or glow,
Flush in the cheek, or damp upon the brow;
Then—Stranger! if thou canst, and tremblest not,
Behold his soul—the rest that soothes his lot!
Mark—how that lone and blighted bosom sears
The scathing thought of execrated years!
Behold—but who hath seen, or e'er shall see,
Man as himself—the secret spirit free?

XI.

Yet was not Conrad thus by Nature sent
To lead the guilty—guilt's worst instrument—
His soul was changed, before his deeds had driven
Him forth to war with man and forfeit heaven.
Warp'd by the world in Disappointment's school,
In words too wise, in conduct *there* a fool;
Too firm to yield, and far too proud to stoop,

[In the features of Conrad, those who have looked upon Lord Byron will recognise some likeness; and the ascetic regimen which the noble poet himself observed, was no less marked in the preceding description of Conrad's fare. To what are we to ascribe the singular peculiarity which induced an author of such talent, and so well skilled in tracing the darker impressions which guilt and remorse leave on the human character, so frequently to affix features peculiar to himself to the robbers and corsairs which he sketched with a pencil as forcible as that of Salvator? More than one answer may be returned to this question; nor do we pretend to say which is best warranted by the facts. The practice may arise from a temperament which radical and constitutional melancholy had, as in the case of Hamlet, predisposed to identify its owner with scenes of that deep and amazing interest which arises from the stings of conscience contending with the stubborn energy of pride, and delighting to be placed in supposed situations of guilt and danger, as some men love instinctively to tread the giddy edge of a precipice, or, holding by some frail twig, to stoop forward over the abyss into which the dark torrent discharges itself. Or, it may be that these disguises were assumed capriciously, as a man might chuse the cloak, poniard, and dark lantern of a bravo, for his disguise at a masquerade. Or, feeling his own powers in painting the sombre and the horrible, Lord Byron assumed in his fervour the very semblance of the characters he describes; like an actor who presents on the stage at once his own person and the tragic character with which for the time he is invested. Nor is it altogether incompatible with his character to believe that, in contempt of the criticisms which, on this account, had attended "Childe Harold," he was determined to show to the public how little he was affected by them, and how effectually it was in his power to compel attention and respect, even when imparting a portion of his own likeness and his own peculiarities, to pirates and outlaws.—SIR WALTER SCOTT.]

[2] That Conrad is a character not altogether out of nature, I shall attempt to prove by some historical coincidences which I have met with since writing "The Corsair."

"Eccelin prisonnier, dit Rolandini, "s'enfermait dans un silence menaçant; il fixait sur la terre son visage féroce, et ne donnait point d'essor à sa profonde indignation. De toutes parts cependant les soldats et les peuples accouraient; ils voulaient voir cet homme jadis si puissant, et la joie universelle éclatait de toutes parts. * * * * * *

"Eccelin était d'une petite taille; mais tout l'aspect de sa personne, tous ses mouvemens indiquaient un soldat.—Son langage était amer, son déportment superbe, et par son seul regard, il faisait trembler les plus hardis."—*Sismondi*, tome iii. p. 219.

Again, "Gizericus (Genseric, king of the Vandals, the conqueror of both Carthage and Rome), statura mediocris, et equi casu claudicans, animo profundus, sermone rarus, luxuriæ contemptor, irâ turbidus, habendi cupidus, ad sollicitandas gentes providentissimus," etc. etc.—*Jornandes de Rebus Geticis*, c. 33.

I beg leave to quote these gloomy realities to keep in countenance my Giaour and Corsair.

Doom'd by his very virtues for a dupe,
He cursed those virtues as the cause of ill,
And not the traitors who betray'd him still;
Nor deem'd that gifts bestow'd on better men
Had left him joy, and means to give again.
Fear'd—shunn'd—belied—ere youth had lost her force,
He hated man too much to feel remorse,
And thought the voice of wrath a sacred call,
To pay the injuries of some on all.
He knew himself a villain—but he deem'd
The rest no better than the thing he seem'd;
And scorn'd the best as hypocrites who hid
Those deeds the bolder spirit plainly did.
He knew himself detested, but he knew
The hearts that loath'd him, crouch'd and dreaded too.
Lone, wild, and strange, he stood aloof exempt
From all affection and from all contempt:
His name could sadden, and his acts surprise;
But they that fear'd him dared not to despise:
Man spurns the worm, but pauses ere he wake
The slumbering venom of the folded snake;
The first may turn—but not avenge the blow;
The last expires—but leaves no living foe;
Fast to the doom'd offender's form it clings,
And he may crush—not conquer—still it stings!

XII.

None are all evil—quickening round his heart,
One softer feeling would not yet depart;
Oft could he sneer at others as beguiled
By passions worthy of a fool or child;
Yet 'gainst that passion vainly still he strove,
And even in him it asks the name of Love!
Yes, it was love—unchangeable—unchanged,
Felt but for one from whom he never ranged;
Though fairest captives daily met his eye,
He shunn'd, nor sought, but coldly pass'd them by;
Though many a beauty droop'd in prison'd bower,
None ever soothed his most unguarded hour.
Yes—it was Love—if thoughts of tenderness,
Tried in temptation, strengthen'd by distress,
Unmoved by absence, firm in every clime,
And yet—Oh more than all!—untired by time;
Which nor defeated hope, nor baffled wile,
Could render sullen were she near to smile,
Nor rage could fire, nor sickness fret to vent
On her one murmur of his discontent;
Which still would meet with joy, with calmness part,
Lest that his look of grief should reach her heart;
Which nought removed, nor menaced to remove—
If there be love in mortals—this was love!
He was a villain—ay—reproaches shower
On him—but not the passion, nor its power,
Which only proved, all other virtues gone,
Not guilt itself could quench this loveliest one!

XIII.

He paused a moment—till his hastening men
Pass'd the first winding downward to the glen.
"Strange tidings!—many a peril have I past,
Nor know I why this next appears the last!
Yet so my heart forebodes, but must not fear,
Nor shall my followers find me falter here.
'T is rash to meet, but surer death to wait
Till here they hunt us to undoubted fate;
And, if my plan but bold, and Fortune smile,
We 'll furnish mourners for our funeral pile.
Ay—let them slumber—peaceful be their dreams!
Morn ne'er awoke them with such brilliant beams
As kindle high to-night (but blow, thou breeze!)
To warm these slow avengers of the seas.
Now to Medora—Oh! my sinking heart,
Long may her own be lighter than thou art!
Yet was I brave—mean boast where all are brave!
Even insects sting for aught they seek to save.
This common courage which with brutes we share,
That owes its deadliest efforts to despair,
Small merit claims—but 't was my noblest hope
To teach my few with numbers still to cope;
Long have I led them—not to vainly bleed;
No medium now—we perish or succeed!
So let it be—it irks not me to die;
But thus to urge them whence they cannot fly.
My lot hath long had little of my care,
But chafes my pride thus baffled in the snare:
Is this my skill? my craft? to set at last
Hope, power, and life upon a single cast?
Oh, Fate!—accuse thy folly, not thy fate—
She may redeem thee still—nor yet too late."

XIV.

Thus with himself communion held he, till
He reach'd the summit of his tower-crown'd hill:
There at the portal paused—for wild and soft
He heard those accents never heard too oft;
Through the high lattice far yet sweet they rung,
And these the notes the bird of beauty sung:

1.

"Deep in my soul that tender secret dwells,
Lonely and lost to light for evermore,
Save when to thine my heart responsive swells,
Then trembles into silence as before.

2.

"There, in its centre, a sepulchral lamp
Burns the slow flame, eternal—but unseen;
Which not the darkness of despair can damp,
Though vain its ray as it had never been.

3.

"Remember me—Oh! pass not thou my grave
Without one thought whose relics there recline:
The only pang my bosom dare not brave
Must be to find forgetfulness in thine.

4.

"My fondest—faintest—latest accents bear—
Grief for the dead not Virtue can reprove;
Then give me all I ever ask'd—a tear,
The first—last—sole reward of so much love!"

He pass'd the portal—cross'd the corridor,
And reach'd the chamber as the strain gave o'er:
"My own Medora! sure thy song is sad—"

"In Conrad's absence wouldst thou have it glad?
Without thine ear to listen to my lay,
Still must my song my thoughts, my soul betray:
Still must each accent to my bosom suit,
My heart unhush'd—although my lips were mute!
Oh! many a night on this lone couch reclined,
My dreaming fear with storms hath wing'd the wind,
And deem'd the breath that faintly fann'd thy soil
The murmuring prelude of the ruder gale;
Though soft, it seem'd the low prophetic dirge,
That mourn'd thee floating on the savage surge:
Still would I rise to rouse the beacon fire,
Lest spies less true should let the blaze expire;
And many a restless hour outwatch'd each star,
And morning came—and still thou wert afar.
Oh! how the chill blast on my bosom blew,
And day broke dreary on my troubled view,
And still I gazed and gazed—and not a prow
Was granted to my tears—my truth—my vow!
At length—'t was noon—I hail'd and blest the mast
That met my sight—it near'd—Alas! it past!
Another came—O God! 't was thine at last!
Would that those days were over! wilt thou ne'er,
My Conrad! learn the joys of peace to share?
Sure thou hast more than wealth, and many a home
As bright as this invites us not to roam:
Thou know'st it is not peril that I fear,
I only tremble when thou art not here;
Then not for mine, but that far dearer life,
Which flies from love and languishes for strife—
How strange that heart, to me so tender still,
Should war with nature and its better will!"

"Yes, strange indeed—that heart hath long been changed;
Worm-like 't was trampled—adder-like avenged,
Without one hope on earth beyond thy love,
And scarce a glimpse of mercy from above.
Yet the same feeling which thou dost condemn,
My very love to thee is hate to them,
So closely mingling here, that disentwined,
I cease to love thee when I love mankind:
Yet dread not this—the proof of all the past
Assures the future that my love will last;
But—Oh, Medora! nerve thy gentler heart,
This hour again—but not for long—we part."

"This hour we part!—my heart foreboded this:
Thus ever fade my fairy dreams of bliss.
This hour!—it cannot be—this hour away!
Yon bark hath hardly anchor'd in the bay;
Her consort still is absent, and her crew
Have need of rest before they toil anew:
My love! thou mock'st my weakness; and wouldst steel
My breast before the time when it must feel;
But trifle now no more with my distress,
Such mirth hath less of play than bitterness.
Be silent, Conrad!—dearest! come and share
The feast these hands delighted to prepare;
Light toil! to cull and dress thy frugal fare!
See, I have pluck'd the fruit that promised best,
And where not sure, perplex'd, but pleased, I guess'd
At such as seem'd the fairest; thrice the hill
My steps have wound to try the coolest rill;
Yes! thy sherbet to-night will sweetly flow,
See how it sparkles in its vase of snow!
The grapes' gay juice thy bosom never cheers;
Thou more than Moslem when the cup appears:
Think not I mean to chide—for I rejoice
What others deem a penance is thy choice.
But come, the board is spread; our silver lamp
Is trimm'd, and heeds not the sirocco's damp:
Then shall my handmaids while the time along,
And join with me the dance, or wake the song:
Or my guitar, which still thou lov'st to hear,
Shall soothe or lull—or, should it vex thine ear,
We 'll turn the tale, by Ariosto told,
Of fair Olympia loved and left of old.
Why—thou wert worse than he who broke his vow
To that lost damsel, shouldst thou leave me now;
Or even that traitor chief—I've seen thee smile,
When the clear sky show'd Ariadne's Isle,
Which I have pointed from these cliffs the while:
And thus half sportive, half in fear, I said,
Lest Time should raise that doubt to more than dread,
Thus Conrad, too, will quit me for the main:
And he deceived me—for—he came again!"

"Again—again—and oft again—my love!
If there be life below, and hope above,
He will return—but now, the moments bring
The time of parting with redoubled wing:
The why—the where—what boots it now to tell?
Since all must end in that wild word—farewell!
Yet would I fain—did time allow—disclose—
Fear not—these are no formidable foes;
And here shall watch a more than wonted guard,
For sudden siege and long defence prepared:
Nor be thou lonely—though thy lord 's away,
Our matrons and thy handmaids with thee stay;
And this thy comfort—that, when next we meet,
Security shall make repose more sweet.
List!—'t is the bugle—Juan shrilly blew—
One kiss—one more—another—Oh! Adieu!"

She rose—she sprung—she clung to his embrace,
Till his heart heaved beneath her hidden face.
He dared not raise to his that deep-blue eye,
Which downcast droop'd in tearless agony.
Her long fair hair lay floating o'er his arms,

[Lord Byron has made a fine use of the gentleness and submission of the females of these regions, as contrasted with the lordly pride and martial ferocity of the men; and though we suspect he has lent them more *spirit* than of right belongs to them, as well as more delicacy and reflection; yet, there is something so true to female nature in general, in his representations of this sort, and so much of the oriental softness and acquiescence in his particular delineations, that it is scarcely possible to refuse the picture the praise of being characteristic and harmonious, as well as eminently sweet and beautiful in itself.—JEFFREY.]

Orlando Furioso, canto x.

In all the wildness of dishevell'd charms;
Scarce beat that bosom where his image dwelt
So full—that feeling seem'd almost unfelt!
Hark—peals the thunder of the signal-gun!
It told 't was sunset—and he cursed that sun.
Again—again—that form he madly press'd,
Which mutely clasp'd, imploringly caress'd!
And tottering to the couch his bride he bore,
One moment gazed—as if to gaze no more;
Felt—that for him earth held but her alone,
Kiss'd her cold forehead—turn'd—is Conrad gone?

XV.

"And is he gone?"—on sudden solitude
How oft that fearful question will intrude!
"'T was but an instant past—and here he stood!
And now"—without the portal's porch she rush'd,
And then at length her tears in freedom gush'd;
Big—bright—and fast, unknown to her they fell;
But still her lips refused to send—"Farewell!"
For in that word—that fatal word—howe'er
We promise—hope—believe—there breathes despair.
O'er every feature of that still, pale face,
Had sorrow fix'd what time can ne'er erase:
The tender blue of that large loving eye
Grew frozen with its gaze on vacancy,
Till—Oh, how far!—it caught a glimpse of him,
And then it flow'd—and phrensied seem'd to swim
Through those long, dark, and glistening lashes, dew'd
With drops of sadness oft to be renew'd.
"He 's gone!"—against her heart that hand is driven,
Convulsed and quick—then gently raised to heaven;
She look'd and saw the heaving of the main;
The white sail set—she dared not look again;
But turn'd with sickening soul within the gate—
"It is no dream—and I am desolate!"

XVI.

From crag to crag descending—swiftly sped
Stern Conrad down, nor once he turn'd his head;
But shrunk whene'er the windings of his way
Forced on his eye what he would not survey,
His lone, but lovely dwelling on the steep,
That half'd him first when homeward from the deep:
And she—the dim and melancholy star,
Whose ray of beauty reach'd him from afar,
On her he must not gaze, he must not think—
There he might rest—but on Destruction's brink:
Yet once almost he stopp'd—and nearly gave
His fate to chance, his projects to the wave!
But no—it must not be—a worthy chief
May melt, but not betray to woman's grief.
He sees his bark, he notes how fair the wind,
And sternly gathers all his might of mind:
Again he hurries on—and as he hears
The clang of tumult vibrate on his ears,
The busy sounds, the bustle of the shore,
The shout, the signal, and the dashing oar;
As marks his eye the seaboy on the mast,
The anchors rise, the sails unfurling fast,
The waving kerchiefs of the crowd that urge
That mute adieu to those who stem the surge;
And more than all, his blood-red flag aloft,
He marvell'd how his heart could seem so soft.
Fire in his glance, and wildness in his breast,
He feels of all his former self possest,
He bounds—he flies—until his footsteps reach
The verge where ends the cliff, begins the beach,
There checks his speed; but pauses less to breathe
The breezy freshness of the deep beneath,
Than there his wonted statelier step renew;
Nor rush, disturb'd by haste, to vulgar view;
For well had Conrad learn'd to curb the crowd,
By arts that veil, and oft preserve the proud;
His was the lofty port, the distant mien,
That seems to shun the sight—and awes if seen:
The solemn aspect, and the high-born eye,
That checks low mirth, but lacks not courtesy;
All these he wielded to command assent:
But where he wished to win, so well unbent,
That kindness cancell'd fear in those who heard,
And others' gifts show'd mean beside his word,
When echo'd to the heart as from his own
His deep yet tender melody of tone:
But such was foreign to his wonted mood,
He cared not what he soften'd, but subdued;
The evil passions of his youth had made
Him value less who loved—than what obey'd.

XVII.

Around him mustering ranged his ready guard.
Before him Juan stands—"Are all prepared?"
"They are—nay more—embark'd: the latest boat
Waits but my chief——"
"My sword, and my capote."
Soon firmly girded on, and lightly slung,
His belt and cloak were o'er his shoulders flung:
"Call Pedro here!" He comes—and Conrad bends,
With all the courtesy he deign'd his friends;
"Receive these tablets, and peruse with care,
Words of high trust and truth are graven there;
Double the guard, and when Anselmo's bark
Arrives, let him alike these orders mark:
In three days (serve the breeze) the sun shall shine
On our return—till then all peace be thine!"
This said, his brother Pirate's hand he wrung,
Then to his boat with haughty gesture sprung.
Flash'd the dip oars, and sparkling with the stroke,
Around the waves' phosphoric brightness broke;
They gain the vessel—on the deck he stands,—
Shrieks the shrill whistle—ply the busy hands—
He marks how well the ship her helm obeys,
How gallant all her crew—and deigns to praise.
His eyes of pride to young Gonsalvo turn—

* [We do not know any thing in poetry more beautiful or touching than this picture of their parting.—JEFFREY.]

* By night, particularly in a warm latitude, every stroke of the oar, every motion of the boat or ship, is followed by a slight flash like sheet lightning from the water.

Why doth he start, and inly seem to mourn?
Alas! those eyes behold his rocky tower,
And live a moment o'er the parting hour;
She—his Medora—did she mark the prow?
Ah! never loved he half so much as now!
But much must yet be done ere dawn of day—
Again he mans himself and turns away;
Down to the cabin with Gonsalvo bends,
And there unfolds his plan—his means—and ends;
Before them burns the lamp, and spreads the chart,
And all that speaks and aids the naval art;
They to the midnight watch protract debate;
To anxious eyes what hour is ever late?
Meantime, the steady breeze serenely blew,
And fast and falcon-like the vessel flew;
Pass'd the high headlands of each clustering isle,
To gain their port—long—long ere morning smile:
And soon the night-glass through the narrow bay
Discovers where the Pacha's galleys lay.
Count they each sail—and mark how there supine
The lights in vain o'er heedless Moslem shine.
Secure, unnoted, Conrad's prow pass'd by,
And anchor'd where his ambush meant to lie;
Screen'd from espial by the jutting cape,
That rears on high its rude fantastic shape.
Then rose his band to duty—not from sleep—
Equipp'd for deeds alike on land or deep;
While lean'd their leader o'er the fretting flood,
And calmly talk'd—and yet he talk'd of blood!

THE CORSAIR.

CANTO THE SECOND.

"Conosceste i dubbiosi desiri?"
DANTE.

I.

In Coron's bay floats many a galley light,
Through Coron's lattices the lamps are bright,
For Seyd, the Pacha, makes a feast to-night:
A feast for promised triumph yet to come,
When he shall drag the fetter'd Rovers home;
This hath he sworn by Alla and his sword,
And, faithful to his firman and his word,
His summon'd prows collect along the coast,
And great the gathering crews, and loud the boast;
Already shared the captives and the prize,
Though far the distant foe they thus despise;
'T is but to sail—no doubt to-morrow's Sun
Will see the Pirates bound—their haven won!
Meantime the watch may slumber, if they will,
Nor only wake to war, but dreaming kill.
Though all, who can, disperse on shore and seek
To flesh their glowing valour on the Greek;
How well such deed becomes the turban'd brave—
To bare the sabre's edge before a slave!
Infest his dwelling—but forbear to slay,
Their arms are strong, yet merciful to-day,
And do not deign to smite because they may!
Unless some gay caprice suggests the blow,
To keep in practice for the coming foe.
Revel and rout the evening hours beguile,
And they who wish to wear a head must smile:
For Moslem mouths produce their choicest cheer,
And hoard their curses, till the coast is clear.

II.

High in his hall reclines the turban'd Seyd;
Around—the bearded chiefs he came to lead.
Removed the banquet, and the last pilaff—
Forbidden draughts, 't is said, he dared to quaff,
Though to the rest the sober berry's juice [1]
The slaves bear round for rigid Moslems' use;
The long chibouque's [2] dissolving cloud supply,
While dance the Almas [3] to wild minstrelsy.
The rising morn will view the chiefs embark;
But waves are somewhat treacherous in the dark:
And revellers may more securely sleep.
On silken couch than o'er the rugged deep;
Feast there who can—nor combat till they must,
And less to conquest than to Korans trust;
And yet the numbers crowded in his host
Might warrant more than even the Pacha's boast.

III.

With cautious reverence from the outer gate
Slow stalks the slave, whose office there to wait,
Bows his bent head—his hand salutes the floor,
Ere yet his tongue the trusted tidings bore:
"A captive Dervise, from the pirate's nest
Escaped, is here—himself would tell the rest."
He took the sign from Seyd's assenting eye,
And led the holy man in silence nigh.
His arms were folded on his dark green vest,
His step was feeble, and his look depress'd;
Yet worn he seem'd of hardship more than years,
And pale his cheek with penance, not from fears.
Vow'd to his God—his sable locks he wore,
And these his lofty cap rose proudly o'er:
Around his form his loose long robe was thrown,
And wrapt a breast bestow'd on heaven alone;
Submissive, yet with self-possession mann'd,
He calmly met the curious eyes that scann'd;
And question of his coming fain would seek,
Before the Pacha's will allow'd to speak.

IV.

"Whence com'st thou, Dervise?"
"From the outlaw's den,

[1] Coffee.
[2] "Chibouque," pipe.
[3] Dancing girls.
[4] It has been observed, that Conrad's entering disguised as a spy is out of nature. Perhaps so. I find something not unlike it in history.—"Anxious to explore with his own eyes the state of the Vandals, Majorian ventured, after disguising the colour of his hair, to visit Carthage in the character of his own ambassador, and Genserie was afterwards mortified by the discovery, that he had entertained and dismissed the Emperor of the Romans. Such an anecdote may be rejected as an improbable fiction; but it is a fiction which would not have been imagined unless in the life of a hero."—See GIBBON's *Decline and Fall*, vol. vi. p. 180.

A fugitive—"
"Thy capture where and when?"
"From Scalanovo's port to Scio's isle,
The Saick was bound; but Alls did not smile
Upon our course—the Moslem merchant's gains
The Rovers won: our limbs have worn their chains.
I had no death to fear, nor wealth to boast,
Beyond the wandering freedom which I lost;
At length a fisher's humble boat by night
Afforded hope, and offer'd chance of flight;
I seized the hour, and find my safety here—
With thee—most mighty Pacha! who can fear?"

"How speed the outlaws? stand they well prepared,
Their plunder'd wealth, and robber's rock, to guard?
Dream they of this our preparation, doom'd
To view with fire their scorpion nest consumed?"

"Pacha! the fetter'd captive's mourning eye,
That weeps for flight, but ill can play the spy;
I only heard the reckless waters roar,
Those waves that would not bear me from the shore:
I only mark'd the glorious sun and sky,
Too bright—too blue—for my captivity;
And felt—that all which Freedom's bosom cheers,
Must break my chain before it dried my tears.
This may'st thou judge, at least, from my escape,
They little deem of aught in peril's shape;
Else vainly had I pray'd or sought the chance
That leads me here—if eyed with vigilance:
The careless guard that did not see me fly,
May watch as idly when thy power is nigh:
Pacha!—my limbs are faint—and nature craves
Food for my hunger, rest from tossing waves:
Permit my absence—peace be with thee! Peace
With all around!—now grant repose—release."

"Stay, Dervise! I have more to question—stay,
I do command thee—sit—dost hear?—obey!
More I must ask, and food the slaves shall bring;
Thou shalt not pine where all are banqueting:
The supper done—prepare thee to reply,
Clearly and full—I love not mystery."

'T were vain to guess what shook the pious man,
Who look'd not lovingly on that Divan;
Nor show'd high relish for the banquet prest,
And less respect for every fellow guest.
'T was but a moment's peevish hectic past
Along his cheek, and tranquillised as fast:
He sate him down in silence, and his look
Resumed the calmness which before forsook.
The feast was usher'd in—but sumptuous fare
He shunn'd as if some poison mingled there.
For one so long condemn'd to toil and fast,
Methinks he strangely spares the rich repast.
"What ails thee, Dervise? eat—dost thou suppose
This feast a Christian's? or my friends thy foes?
Why dost thou shun the salt? that sacred pledge,
Which, once partaken, blunts the sabre's edge,
Makes even contending tribes in peace unite,
And hated hosts seem brethren to the sight!"

"Salt seasons dainties—and my food is still
The humblest root, my drink the simplest rill;
And my stern vow and order's[1] laws oppose
To break or mingle bread with friends or foes;
It may seem strange—if there be aught to dread,
That peril rests upon my single head;
But for thy sway—nay more—thy Sultan's throne,
I taste nor bread nor banquet—save alone;
Infringed our order's rule, the Prophet's rage
To Mecca's dome might bar my pilgrimage."

"Well—as thou wilt—ascetic as thou art—
One question answer; then in peace depart.
How many?—Ha! it cannot sure be day?
What star—what sun is bursting on the bay?
It shines a lake of fire!—away—away!
Ho! treachery! my guards! my scimitar!
The galleys feed the flames—and I afar!
Accursed Dervise!—these thy tidings—thou
Some villain spy—seize—cleave him—slay him now!"

Up rose the Dervise with that burst of light,
Nor less his change of form appall'd the sight:
Up rose that Dervise—not in saintly garb,
But like a warrior bounding on his barb,
Dash'd his high cap, and tore his robe away—
Shone his mail'd breast, and flash'd his sabre's ray!
His close but glittering casque, and sable plume,
More glittering eye, and black brow's sabler gloom,
Glared on the Moslems' eyes some Afrit sprite,
Whose demon death-blow left no hope for fight.
The wild confusion, and the swarthy glow
Of flames on high, and torches from below;
The shriek of terror, and the mingling yell—
For swords began to clash, and shouts to swell—
Flung o'er that spot of earth the air of hell!
Distracted, to and fro, the flying slaves
Behold but bloody shore and fiery waves;
Nought heeded they the Pacha's angry cry,
They seize that Dervise!—seize on Zatanai![2]
He saw their terror—check'd the first despair
That urged him but to stand and perish there,
Since far too early and too well obey'd,
The flame was kindled ere the signal made;
He saw their terror—from his baldric drew
His bugle—brief the blast—but shrilly blew;
'T is answer'd—"Well ye speed, my gallant crew!
Why did I doubt their quickness of career?
And deem design had left me single here?"
Sweeps his long arm—that sabre's whirling sway
Sheds fast atonement for its first delay;
Completes his fury, what their fear begun,
And makes the many basely quail to one.
The cloven turbans o'er the chamber spread,
And scarce an arm dare rise to guard its head:

[1] The Dervises are in colleges, and of different orders, as the monks.

[2] "Zatanai," Satan.

Even Seyd, convulsed, o'ewhelm'd, with rage, sur-
Retreats before him; though he still defies.* [prise,
No craven he—and yet he dreads the blow,
So much confusion magnifies his foe!
His blazing galleys still distract his sight,
He tore his beard, and foaming fled the fight;
For now the pirates pass'd the Haram gate,
And burst within—and it were death to wait;
Where wild amazement shrieking—kneeling—throws
The sword aside—in vain—the blood o'erflows!
The Corsairs pouring, haste to where within
Invited Conrad's bugle; and the din
Of groaning victims, and wild cries for life,
Proclaim'd how well he did the work of strife.
They shout to find him grim and lonely there,
A glutted tiger mangling in his lair!
But short their greeting—shorter his reply—
"'T is well—but Seyd escapes—and he must die—
Much hath been done—but more remains to do—
Their galleys blaze—why not their city too?"

V.

Quick at the word—they seized him each a torch,
And fire the dome from minaret to porch.
A stern delight was fix'd in Conrad's eye,
But sudden sunk—for on his ear the cry
Of women struck, and like a deadly knell
Knock'd at that heart unmoved by battle's yell.
"Oh! burst the Haram—wrong not, on your lives,
One female form—remember—we have wives.
On them such outrage Vengeance will repay;
Man is our foe, and such 't is ours to slay:
But still we spared—must spare the weaker prey.
Oh! I forgot—but Heaven will not forgive
If at my word the helpless cease to live:
Follow who will—I go—we yet have time
Our souls to lighten of at least a crime."
He climbs the crackling stair—he bursts the door,
Nor feels his feet glow scorching with the floor;
His breath choked gasping with the volumed smoke,
But still from room to room his way he broke.
They search—they find—they save: with lusty arms
Each bears a prize of unregarded charms;
Calm their loud fears; sustain their sinking frames
With all the care defenceless beauty claims:
So well could Conrad tame their fiercest mood,
And check the vary hands with gore imbrued,
But who is she? whom Conrad's arms convey
From reeking pile and combat's wreck—away—
Who but the love of him he dooms to bleed?
The Haram queen—but still the slave of Seyd!

VI.

Brief time had Conrad now to greet Gulnare,†
Few words to re-assure the trembling fair;
For in that pause compassion snatch'd from war,
The foe before retiring, fast and far,
With wonder saw their footsteps unpursued,
First slowlier fled—then rallied—then withstood.
This Seyd perceives, then first perceives how few,
Compared with his, the Corsair's roving crew,
And blushes o'er his error, as he eyes
The ruin wrought by panic and surprise.
Alla il Alla! Vengeance swells the cry—
Shame mounts to rage that must atone or die!
And flame for flame and blood for blood must tell,
The tide of triumph ebbs that flow'd too well—
When wrath returns to renovated strife,
And those who fought for conquest strike for life.
Conrad beheld the danger—he beheld
His followers faint by freshening foes repell'd:
"One effort—one—to break the circling host!"
They form—unite—charge—waver—all is lost!
Within a narrower ring compress'd, beset,
Hopeless, not heartless, strive and struggle yet—
Ah! now they fight in firmest file no more,
Hemm'd in—cut off—cleft down—and trampled o'er;
But each strikes singly, silently, and home,
And sinks outwearied rather than o'ercome,
His last faint quittance rendering with his breath,
Till the blade glimmers in the grasp of death!

VII.

But first, ere came the rallying host to blows,
And rank to rank, and hand to hand opposes,
Gulnare and all her Haram handmaids freed,
Safe in the dome of one who held their creed,
By Conrad's mandate safely were bestow'd,
And dried those tears for life and fame that flow'd:
And when that dark-eyed lady, young Gulnare,
Recall'd those thoughts late wandering in despair,
Much did she marvel o'er the courtesy
That smooth'd his accents, soften'd in his eye:—
'T was strange—*that* robber thus with gore bedew'd,
Seem'd gentler then than Seyd in fondest mood.
The Pacha woo'd as if he deem'd the slave
Must seem delighted with the heart he gave;
The Corsair vow'd protection, soothed affright,
As if his homage were a woman's right.
"The wish is wrong—nay, worse for female—vain:
Yet much I long to view that chief again;
If but to thank for, what my fear forgot,
The life—my loving lord remember'd not!"

VIII.

And him she saw, where thickest carnage spread,
But gather'd breathing from the happier dead;
Far from his band, and battling with a host
That deem right dearly won the field he lost,
Fell'd—bleeding—baffled of the death he sought,
And snatch'd to expiate all the ills he wrought;
Preserved to linger and to live in vain,
While Vengeance pondar'd o'er new plans of pain,
And stanch'd the blood she saves to shed again—

* A common and not very novel effect of Mussulman anger. See Prince Eugene's Memoirs, p. 24. "The Seraskier received a wound in the thigh; he plucked up his beard by the roots, because he was obliged to quit the field."

† Gulnare, a female name; it means, literally, the flower of the pomegranate.

But drop by drop, for Seyd's unglutted eye
Would doom him ever dying—ne'er to die!
Can this be he? triumphant late she saw,
When his red hand's wild gesture waved, a law!
'T is he indeed—disarm'd but undeprest,
His sole regret the life he still possest;
His wounds too slight, though taken with that will,
Which would have kiss'd the hand that then could kill.
Oh were there none, of all the many given,
To send his soul—he scarcely ask'd to heaven?
Must he alone of all retain his breath,
Who more than all had striven and struck for death?
He deeply felt—what mortal hearts must feel,
When thus reversed on faithless fortune's wheel,
For crimes committed, and the victor's threat
Of lingering tortures to repay the debt—
He deeply, darkly felt; but evil pride
That led to perpetrate—now serves to hide.
Still in his stern and self-collected mien
A conqueror's more than captive's air is seen,
Though faint with wasting toil and stiffening wound,
But few that saw—so calmly gazed around:
Though the far shouting of the distant crowd,
Their tremors o'er, rose insolently loud,
The better warriors who beheld him near,
Insulted not the foe who taught them fear,
And the grim guards that to his durance led,
In silence eyed him with a secret dread.

IX.

The Leech was sent—but not in mercy—there,
To note how much the life yet left could bear;
He found enough to load with heaviest chain,
And promise feeling for the wrench of pain:
To-morrow—yea—to-morrow's evening sun
Will sinking see impalement's pangs begun,
And rising with the wonted blush of morn
Behold how well or ill those pangs are borne.
Of torments this the longest and the worst,
Which adds all other agony to thirst,
That day by day death still forbears to slake,
While famish'd vultures flit around the stake.
"Oh! water—water!"—smiling Hata denies
The victim's prayer—for if he drinks—he dies.
This was his doom;—the Leech, the guard, were gone,
And left proud Conrad fetter'd and alone.

X.

'T were vain to paint to what his feelings grew—
It even were doubtful if their victim knew.
There is a war, a chaos of the mind,
When all its elements convulsed—combined—
Lie dark and jarring with perturbed force,
And gnashing with impenitent Remorse;
That juggling fiend—who never spake before—
But cries "I warn'd thee!" when the deed is o'er.
Vain voice! the spirit, burning but unbent,
May writhe—rebel—the weak alone repent!
Even in that lonely hour when most it feels,
And, to itself, all—all that self reveals,
No single passion, and no ruling thought
That leaves the rest as once unseen, unsought;
But the wild prospect when the soul reviews—
All rushing through their thousand avenues,
Ambition's dreams expiring, love's regret,
Endanger'd glory, life itself beset;
The joy untasted, the contempt or hate
'Gainst those who fain would triumph in our fate;
The hopeless past, the hasting future driven
Too quickly on to guess if hell or heaven;
Deeds, thoughts, and words, perhaps remember'd not
So keenly till that hour, but ne'er forgot;
Things light or lovely in their acted time,
But now to stern reflection each a crime;
The withering sense of evil unreveal'd,
Not cankering less because the more concealed—
All, in a word, from which all eyes must start,
That opening sepulchre—the naked heart—
Bares with its buried woes, till Pride awake,
To snatch the mirror from the soul—and break.
Ay—Pride can veil, and Courage brave it all,
All—all—before—beyond—the deadliest fall.
Each has some fear, and he who least betrays,
The only hypocrite deserving praise:
Not the loud recreant wretch who boasts and flies;
But he who looks on death—and silent dies.
So steel'd by pondering o'er his far career,
He half-way meets him should he menace near!

XI.

In the high chamber of his highest tower
Sate Conrad, fetter'd in the Pacha's power.
His palace perish'd in the flame—this fort
Contain'd at once his captive and his court,
Not much could Conrad of his sentence blame,
His foe, if vanquish'd, had but shared the same:—
Alone he sate—in solitude had scann'd
His guilty bosom, but that breast he mann'd:
One thought alone he could not—dared not meet—
"Oh, how these tidings will Medora greet?"
Then—only then—his clanking hands he raised,
And strain'd with rage the chain on which he gazed:
But soon he found—or feign'd—or dream'd relief,
And smiled in self-derision of his grief,
"And now come torture when it will—or may,
More need of rest to nerve me for the day!"
This said, with languor to his mat he crept,
And, whatsoe'er his visions, quickly slept.
'T was hardly midnight when that fray begun,
For Conrad's plans matured, at once were done;
And Havoc loathes so much the waste of time,
She scarce had left an uncommitted crime.
One hour beheld him since the tide he stemm'd—
Disguised—discover'd—conquering—ta'en—condemn'd—
A chief on land—an outlaw on the deep—
Destroying—saving—prison'd—and asleep!

XII.

He slept in calmest seeming—for his breath
Was hush'd so deep—Ah! happy if in death!
He slept—Who n'er his placid slumber bends?

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LORD BYRON

[illegible] his head
What is that form if not a shape of air
[illegible] wondrous fair

The Corsair. Canto 2. Stanza [illegible]

NAPOLI

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His foes are gone—and here he hath no friends;
Is it some seraph sent to grant him grace?
No, 't is an earthly form with heavenly face!
Its white arm raised a lamp—yet gently hid,
Lest the ray flash abruptly on the lid
Of that closed eye, which opens but to pain,
And once unclosed—but once may close again.
That form, with eye so dark, and cheek so fair,
And auburn waves of gemm'd and braided hair;
With shape of fairy lightness—naked foot;
That shines like snow, and falls on earth as mute—
Through guards and dunnest night how came it there?
Ah! rather ask what will not woman dare?
Whom youth and pity lead like thee, Gulnare!
She could not sleep—and while the Pacha's rest
In mutterings dreams yet saw his pirate-guest,
She left his side—his signet-ring she bore,
Which oft in sport adorn'd her hand before—
And with it, scarcely question'd, won her way
Through drowsy guards that must that sign obey.
Worn out with toil, and tired with changing blows,
Their eyes had envied Conrad his repose;
And chill and nodding at the turret door,
They stretch their listless limbs, and watch no more:
Just raised their heads to hail the signet-ring,
Nor ask or what or who the sign may bring.

XIII.

She gazed in wonder, "Can he calmly sleep,
While other eyes his fall or ravage weep?
And mine in restlessness are wandering here—
What sudden spell hath made this man so dear?
True—'t is to him my life, and more, I owe,
And me and mine he spared from worse than woe:
'T is late to think—but soft—his slumber breaks—
How heavily he sighs!—he starts—awakes!"

He raised his head—and dazzled with the light,
His eye seem'd dubious if it saw aright:
He moved his hand—the grating of his chain
Too harshly told him that he lived again.
"What is that form? If not a shape of air,
Methinks, my jailor's face shows wondrous fair!"

"Pirate! thou know'st me not—but I am one,
Grateful for deeds thou hast too rarely done;
Look on me—and remember her, thy hand
Snatch'd from the flames, and thy more fearful band.
I come through darkness—and I scarce know why—
Yet not to hurt—I would not see thee die."
"If so, kind lady! thine the only eye
That would not here in that gay hope delight:
Theirs is the chance—and let them use their right.
But still I thank their courtesy or thine,
That would confess me at so fair a shrine!"
Strange though it seem, yet with extremest grief
Is link'd a mirth—it doth not bring relief—
That playfulness of Sorrow ne'er beguiles,
And smiles in bitterness—but still it smiles;
And sometimes with the wisest and the best,
Till even the scaffold[1] echoes with their jest!
Yet not the joy to which it seems akin—
It may deceive all hearts, save that within.
Whate'er it was that flash'd on Conrad, now
A laughing wildness half unbent his brow:
And these his accents had a sound of mirth,
As if the last he could enjoy on earth;
Yet 'gainst his nature—for through that short life,
Few thoughts had he to spare from gloom and strife.

XIV.

"Corsair! thy doom is named—but I have power
To soothe the Pacha in his weaker hour.
Thee would I spare—nay more—would save thee now,
But this—time—hope—nor even thy strength allow;
But all I can, I will: at least delay
The sentence that remits thee scarce a day.
More now were ruin—even thyself were loth
The vain attempt should bring but doom to both."

"Yes!—loth indeed:—my soul is nerved to all,
Or fallen too low to fear a further fall;
Tempt not thyself with peril, me with hope
Of flight from foes with whom I could not cope:
Unfit to vanquish—shall I meanly fly,
The one of all my band that would not die?
Yet there is one—to whom my memory clings,
Till to these eyes her own wild softness springs.
My sole resources in the path I trod [God!
Were these—my bark—my sword—my love—my
The last I left in youth—he leaves me now—
And Man but works his will to lay me low.
I have no thought to mock his throne with prayer
Wrung from the coward crouching of despair;
It is enough—I breathe—and I can bear.
My sword is shaken from the worthless hand
That might have better kept so true a brand;
My bark is sunk or captive—but my love—
For her in sooth my voice would mount above:
Oh! she is all that still to earth can bind—
And this will break a heart so more than kind,
And blight a form—till thine appear'd, Gulnare!
Mine eye ne'er ask'd if others were as fair."

"Thou lovest another then?—but what to me
Is this—'t is nothing—nothing e'er can be:
But yet—thou lov'st—and—Oh! I envy those
Whose hearts on hearts as faithful can repose,
Who never feel the void—the wandering thought
That sighs o'er visions—such as mine hath wrought."

"Lady—methought thy love was his, for whom
This arm redeem'd thee from a fiery tomb."
"My love stern Seyd's! Oh—No—No—not my love—

[1] In Sir Thomas More, for instance, on the scaffold; and Anne Boleyn, in the Tower, when grasping her neck, she remarked, that it "was too slender to trouble the headsman much." During one part of the French Revolution, it became a fashion to leave some "mot" as a legacy; and the quantity of facetious last words spoken during that period would form a melancholy jest-book of a considerable size.

Yet much this heart, that strives no more, once strove
To meet his passion—but it would not be.
I felt—I feel—love dwells with—with the free.
I am a slave, a favour'd slave at best,
To share his splendour, and seem very blest!
Oft must my soul the question undergo,
Of—'Dost thou love?' and burn to answer, 'No!'
Oh! hard it is that fondness to sustain,
And struggle not to feel averse in vain;
But harder still the heart's recoil to bear,
And hide from one—perhaps another there.
He takes the hand I give not—nor withhold—
Its pulse nor check'd—nor quicken'd—calmly cold:
And when resign'd, it drops a lifeless weight
From one I never loved enough to hate.
No warmth these lips return by his imprest,
And chill'd remembrance shudders o'er the rest.
Yes—had I ever proved that passion's zeal,
The change to hatred were at least to feel:
But still—he goes unmourn'd—returns unsought—
And oft when present—absent from my thought.
Or when reflection comes—and come it must—
I fear that henceforth 't will but bring disgust;
I am his slave—but, in despite of pride,
'T were worse than bondage to become his bride.
Oh! that this dotage of his breast would cease!
Or seek another and give mine release—
But yesterday—I could have said, to peace!
Yes—if unwonted fondness now I feign,
Remember—captive! 't is to break thy chain;
Repay the life that to thy hand I owe;
To give thee back to all endear'd below,
Who share such love as I can never know.
Farewell—morn breaks—and I must now away:
'T will cost me dear—but dread no death to-day!"

XV.

She press'd his fetter'd fingers to her heart,
And bow'd her head, and turn'd her to depart,
And noiseless as a lovely dream is gone.
And was she here? and is he now alone?
What gem hath dropp'd and sparkles o'er his chain?
The tear most sacred, shed for others' pain,
That starts at once—bright—pure—from Pity's mine,
Already polish'd by the hand divine!

Oh! too convincing—dangerously dear—
In woman's eye the unanswerable tear!
That weapon of her weakness she can wield,
To save, subdue—at once her spear and shield:
Avoid it—Virtue ebbs and Wisdom errs,
Too fondly gazing on that grief of hers!
What lost a world, and bade a hero fly?
The timid tear in Cleopatra's eye.
Yet be the soft triumvir's fault forgiven,
By this—how many lose not earth—but heaven!
Consign their souls to man's eternal foe,
And seal their own to spare some wanton's woe!

XVI.

'T is morn—and o'er his alter'd features play
The beams—without the hope of yesterday.
What shall he be ere night? perchance a thing
O'er which the raven flaps her funeral wing:
By his closed eye unheeded and unfelt,
While sets that sun, and dews of evening melt,
Chill—wet—and misty round each stiffen'd limb,
Refreshing earth—reviving all but him!—

THE CORSAIR.

CANTO THE THIRD.

"Come vedi—ancor non m' abbandona."
DANTE.

I.

Slow sinks, more lovely ere his race be run,[1]
Along Morea's hills the setting sun;
Not, as in Northern climes, obscurely bright,
But one unclouded blaze of living light!
O'er the hush'd deep the yellow beam he throws
Gilds the green wave, that trembles as it glows.
On old Ægina's rock, and Idra's isle,
The god of gladness sheds his parting smile;
O'er his own regions lingering, loves to shine,
Though there his altars are no more divine.
Descending fast the mountain shadows kiss
Thy glorious gulf, unconquer'd Salamis!
Their azure arches through the long expanse
More deeply purpled meet his mellowing glance,
And tenderest tints, along their summits driven,
Mark his gay course, and own the hues of heaven;
Till, darkly shaded from the land and deep,
Behind his Delphian cliff he sinks to sleep.
On such an eve, his palest beam he cast,
When—Athens! here thy Wisest look'd his last.
How watch'd thy better sons his farewell ray,[2]
That closed their murder'd sage's latest day!
Not yet—not yet—Sol pauses on the hill—
The precious hour of parting lingers still;
But sad his light to agonising eyes,
And dark the mountain's once delightful dyes:
Gloom o'er the lovely land he seem'd to pour,
The land, where Phœbus never frown'd before;
But ere he sank below Cithæron's head,
The cup of woe was quaff'd—the spirit fled;
The soul of him who scorn'd to fear or fly—
Who lived and died, as none can live or die!

But lo! from high Hymettus to the plain,
The queen of night asserts her silent reign.[3]

[1] The opening lines, as far as section ii., have, perhaps, little business here, and were annexed to an unpublished (though printed) poem; but they were written on the spot, in the Spring of 1811, and—I scarce know why—the reader must excuse their appearance here—if he can. [See *ante*, p. 206.—E.]

[2] Socrates drank the hemlock a short time before sunset (the hour of execution), notwithstanding the entreaties of his disciples to wait till the sun went down.

[3] The twilight in Greece is much shorter than in our own country: the days in winter are longer, but in summer of shorter duration.

No murky vapour, herald of the storm,
Hides her fair face, nor girds her glowing form;
With cornice glimmering as the moon-beams play,
There the white column greets her grateful ray,
And, bright around with quivering beams beset,
Her emblem sparkles o'er the minaret:
The groves of olive scatter'd dark and wide
Where meek Cephisus pours his scanty tide,
The cypress saddening by the sacred mosque,
The gleaming turret of the gay kiosk,[1]
And, dun and sombre 'mid the holy calm,
Near Theseus' fane yon solitary palm,
All tinged with varied hues, arrest the eye—
And dull were his that pass'd them heedless by.
Again the Ægean, heard no more afar,
Lulls his chafed breast from elemental war;
Again his waves in milder tints unfold
Their long array of sapphire and of gold,
Mix'd with the shades of many a distant isle,
That frown—where gentler ocean seems to smile.[2]

II.

Not now my theme—why turn my thoughts to thee?
Oh! who can look along thy native sea,
Nor dwell upon thy name, whate'er the tale,
So much its magic must o'er all prevail?
Who that beheld that Sun upon thee set,
Fair Athens! could thine evening face forget?
Not he—whose heart nor time nor distance frees,
Spell-bound within the clustering Cyclades!
Nor seems this homage foreign to his strain,
His Corsair's Isle was once thine own domain—
Would that with freedom it were thine again!

III.

The Sun hath sunk—and, darker than the night,
Sinks with its beam upon the beacon height
Medora's heart—the third day 's come and gone—
With it he comes not—sends not—faithless one!
The wind was fair though light; and storms were none.
Last eve Anselmo's bark return'd, and yet
His only tidings that they had not met!
Though wild, as now, far different were the tale
Had Conrad waited for that single sail.
The night-breeze freshens—she that day had pass'd
In watching all that Hope proclaim'd a mast;
Sadly she sate—on high—Impatience bore
At last her footsteps to the midnight shore,
And there she wander'd, heedless of the spray
That dash'd her garments oft, and warn'd away:
She saw not—felt not this—nor dared depart,
Nor deem'd it cold—her chill was at her heart;
Till grew such certainty from that suspense—
His very Sight had shock'd from life or sense!

It came at last—a sad and shatter'd boat,
Whose inmates first beheld whom first they sought;
Some bleeding—all most wretched—these the few—
Scarce knew they how escaped—*this* all they knew.
In silence, darkling, each appear'd to wait
His fellow's mournful guess at Conrad's fate:
Something they would have said: but seem'd to fear
To trust their accents to Medora's ear.
She saw at once, yet sunk not—trembled not—
Beneath that grief, that loneliness of lot,
Within that meek fair form, were feelings high,
That deem'd not till they found their energy.
While yet was Hope—they soften'd, flutter'd, wept—
All lost—that softness died not—but it slept;
And o'er its slumber rose that strength which said,
"With nothing left to love—there 's nought to dread."
'T is more than nature's; like the burning might
Delirium gathers from the fever's height.

"Silent you stand—nor would I hear you tell
What—speak not—breathe not—for I know it well—
Yet would I ask—almost my lip denies
The—quick your answer—tell me where he lies."

"Lady! we know not—scarce with life we fled;
But here is one denies that he is dead:
He saw him bound; and bleeding—but alive."

She heard no further—'t was in vain to strive—
So throbb'd each vein—each thought—till then withstood;
Her own dark soul these words at once subdued:
She totters—falls—and senseless had the wave
Perchance but snatch'd her from another grave;
But that with hands though rude, yet weeping eyes,
They yield such aid as Pity's haste supplies:
Dash o'er her deathlike cheek the ocean dew,
Raise—fan—sustain—till life returns anew;
Awake her handmaids, with the matrons leave
That fainting form o'er which they gaze and grieve;
Then seek Anselmo's cavern, to report
The tale too tedious—when the triumph short.

IV.

In that wild council words wax'd warm and strange,
With thoughts of ransom, rescue, and revenge;
All, save repose or flight: still lingering there
Breathed Conrad's spirit, and forbade despair;
Whate'er his fate—the breasts he form'd and led
Will save him living, or appease him dead.
Woe to his foes! there yet survive a few,
Whose deeds are daring, as their hearts are true.

[1] The Kiosk is a Turkish summer-house: the palm is without the present walls of Athens, not far from the temple of Theseus, between which and the tree the wall intervenes.—Cephisus' stream is indeed scanty, and Hissus has no stream at all.

[2] [Of the brilliant skies and variegated landscapes of Greece every one has formed to himself a general notion, from having contemplated them through the hazy atmosphere of some prose narration; but, in Lord Byron's poetry, every image is distinct and glowing, as if it were illuminated by its native sunshine; and in the figures which people the landscape we behold, not only the general form and costume, but the countenance, and the attitude and the play of features and of gesture accompanying, and indicating, the sudden impulses of momentary feelings. The magic of colouring by which this is effected is, perhaps, the most striking evidence of Lord Byron's talent.—George Ellis.]

V.

Within the Haram's secret chamber sate [1]
Stern Seyd, still pondering o'er his Captive's fate;
His thoughts on love and hate alternate dwell,
Now with Gulnare, and now in Conrad's cell;
Here at his feet the lovely slave reclined
Surveys his brow—would soothe his gloom of mind:
While many an anxious glance her large dark eye
Sends in its idle search for sympathy,
His only bends in seeming o'er his beads,[2]
But inly views his victim as he bleeds.

"Pacha! the day is thine; and on thy crest
Sits Triumph—Conrad taken—fall'n the rest!
His doom is fix'd—he dies: and well his fate
Was earn'd—yet much too worthless for thy hate:
Methinks, a short release, for ransom told
With all his treasure, not unwisely sold;
Report speaks largely of his pirate-hoard—
Would that of this my Pacha were the lord!
While baffled, weaken'd by this fatal fray—
Watch'd—follow'd—he were then an easier prey;
But once cut off—the remnant of his band
Embark their wealth, and seek a safer strand."

"Gulnare!—if for each drop of blood a gem
Were offer'd rich as Stamboul's diadem;
If for each hair of his a massy mine
Of virgin ore should supplicating shine;
If all our Arab tales divulge or dream
Of wealth were here—that gold should not redeem!
It had not now redeem'd a single hour,
But that I know him fetter'd, in my power;
And, thirsting for revenge, I ponder still
On pangs that longest rack, and latest kill."

"Nay, Seyd!—I seek not to restrain thy rage,
Too justly moved for mercy to assuage;
My thoughts were only to secure for thee
His riches—thus released, he were not free:
Disabled, shorn of half his might and band,
His capture could but wait thy first command."

"His capture *could!*—and shall I then resign
One day to him—the wretch already mine?
Release my foe!—at whose remonstrance?—thine!
Fair suitor!—to thy virtuous gratitude,
That thus repays this Giaour's relenting mood,
Which thee and thine alone of all could spare—
No doubt, regardless if the prize were fair—
My thanks and praise alike are due—now hear!
I have a counsel for thy gentler ear:
I do mistrust thee, woman! and each word
Of thine stamps truth on all Suspicion heard.
Borne in his arms through fire from yon Serai
Say, wert thou lingering there with him to fly?
Thou need'st not answer—thy confession speaks,
Already reddening on thy guilty cheeks;
Then, lovely dame, bethink thee! and beware:
'T is not his life alone may claim such care!
Another word and—nay—I need no more.
Accursed was the moment when he bore
Thee from the flames, which better far—but—no—
I then had mourn'd thee with a lover's woe—
Now 't is thy lord that warns—deceitful thing!
Know'st thou that I can clip thy wanton wing?
In words alone I am not wont to chafe:
Look to thyself—nor deem thy falsehood safe!"

He rose—and slowly, sternly thence withdrew,
Rage in his eye and threats in his adieu:
Ah! little reck'd that chief of womanhood,
Which frowns ne'er quell'd, nor menaces subdued;
And little deem'd he what thy heart, Gulnare!
When soft could feel, and when incensed could dare.
His doubts appear'd to wrong—nor yet she knew
How deep the root from whence compassion grew—
She was a slave—from such may captives claim
A fellow-feeling, differing but in name;
Still half unconscious—heedless of his wrath,
Again she ventured on the dangerous path,
Again his rage repell'd—until arose
That strife of thought, the source of woman's woes!

VI.

Meanwhile—long—anxious—weary—still—the same
Roll'd day and night;—his soul could never tame—
This fearful interval of doubt and dread,
When every hour might doom him worse than dead,
When every step that echo'd by the gate
Might entering lead where axe and stake await;
When every voice that grated on his ear
Might be the last that he could ever hear;
Could terror tame—that spirit stern and high
Had proved unwilling as unfit to die;
'T was worn—perhaps decay'd—yet silent bore
That conflict, deadlier far than all before.
The heat of fight, the hurry of the gale,
Leave scarce one thought inert enough to quail;
But bound and fix'd in fetter'd solitude,
To pine, the prey of every changing mood;
To gaze on thine own heart; and meditate
Irrevocable faults, and coming fate—
Too late the last to shun—the first to mend—
To count the hours that struggle to thine end,
With not a friend to animate, and tell
To other ears that death became thee well:
Around thee foes to forge the ready lie,
And blot life's latest scene with calumny;
Before thee tortures, which the soul can dare,
Yet doubts how well the shrinking flesh may bear;
But deeply feels a single cry would shame,
To valour's praise thy last and dearest claim;
The life thou leavest below, denied above
By kind monopolists of heavenly love;
And more than doubtful paradise—thy heaven

[1] [The whole of this section was added in the course of printing.—E.]

[2] The comboloyo, or Mahometan rosary; the beads are in number ninety-nine.

Of earthly hope—thy loved one from thee riven.
Such were the thoughts that outlaw must sustain,
And govern pangs surpassing mortal pain:
And those sustain'd he—boots it well or ill?
Since not to sink beneath, is something still!

VII.

The first day pass'd—he saw not her—Gulnare—
The second—third—and still she came not there;
But what her words avouch'd, her charms had done,
Or else he had not seen another sun.
The fourth day roll'd along, and with the night
Came storm and darkness in their mingling might:
Oh! how he listen'd to the rushing deep,
That ne'er till now so broke upon his sleep:
And his wild spirit wilder wishes sent,
Roused by the roar of his own element!
Oft had he ridden on that winged wave,
And loved its roughness for the speed it gave;
And now its dashing echo'd on his ear,
A long known voice—alas! too vainly near!
Loud sung the wind above; and, doubly loud,
Shook o'er his turret cell the thunder-cloud;
And flash'd the lightning by the latticed bar,
To him more genial than the midnight star:
Close to the glimmering grate he dragg'd his chain,
And hoped *that* peril might not prove in vain.
He raised his iron hand to Heaven, and pray'd
One pitying flash to mar the form it made:
His steel and impious prayer attract alike—
The storm roll'd onward, and disdain'd to strike;
Its peal wax'd fainter—ceased—he felt alone,
As if some faithless friend had spurn'd his groan!

VIII.

The midnight pass'd—and to the massy door
A light step came—it paused—it moved once more;
Slow turns the grating bolt and sullen key:
'T is as his heart foreboded—that fair she!
Whate'er her sins, to him a guardian saint,
And beauteous still as hermit's hope can paint;
Yet changed since last within that cell she came,
More pale her cheek, more tremulous her frame:
On him she cast her dark and hurried eye,
Which spoke before her accents—"Thou must die!
Yes, thou must die—there is but one resource,
The last—the worst—if torture were not worse."

"Lady! I look to none—my lips proclaim
What last proclaim'd they—Conrad still the same:
Why shouldst thou seek an outlaw's life to spare,
And change the sentence I deserve to bear?
Well have I earn'd—not here alone—the meed
Of Seyd's revenge, by many a lawless deed."

"Why should I seek? because—Oh! didst thou not
Redeem my life from worse than slavery's lot?
Why should I seek?—hath misery made thee blind
To the fond workings of a woman's mind!
And must I say? albeit my heart rebel,
With all that woman feels, but should not tell—
Because—despite thy crimes—that heart is moved:
It fear'd thee—thank'd thee—pitied—madden'd—loved.
Reply not, tell not now thy tale again,
Thou lov'st another—and I love in vain;
Though fond as mine her bosom, form more fair,
I rush through peril which she would not dare.
If that thy heart to hers were truly dear,
Were I thine own—thou wert not lonely here:
An outlaw's spouse—and leave her lord to roam!
What hath such gentle dame to do with home?
But speak not now—o'er thine and o'er my head
Hangs the keen sabre by a single thread;
If thou hast courage still, and wouldst be free,
Receive this poniard—rise—and follow me!"

"Ay—in my chains! my steps will gently tread,
With these adornments, o'er each slumbering head!
Thou hast forgot—is this a garb for flight?
Or is that instrument more fit for fight?"

"Misdoubting Corsair! I have gain'd the guard,
Ripe for revolt, and greedy for reward.
A single word of mine removes that chain:
Without some aid how here could I remain?
Well, since we met, hath sped my busy time,
If in aught evil, for thy sake the crime;
The crime—'t is none to punish those of Seyd.
That hated tyrant, Conrad—he must bleed!
I see thee shudder—but my soul is changed—
Wrong'd, spurn'd, reviled—and it shall be avenged—
Accused of what till now my heart disdain'd—
Too faithful, though to bitter bondage chain'd.
Yea, smile!—but he had little cause to sneer,
I was not treacherous then—nor thou too dear:
But he has said it—and the jealous well,
Those tyrants, teasing, tempting to rebel,
Deserve the fate their fretting lips foretell.
I never loved—he bought me—somewhat high—
Since with me came a heart he could not buy.
I was a slave unmurmuring: he hath said,
But for his rescue I with thee had fled.
'T was false thou know'st—but let such augurs rue,
Their words are omens Insult renders true.

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[1] ["By the way—I have a charge against you. As the great Mr. Dennis roared out on a similar occasion, 'By G—d, *that* is *my* thunder!'—so do I exclaim, '*This* is *my* lightning! I allude to a speech of Ivan's, in the scene with Petrowna and the Empress, where the thought and almost expression are similar to Conrad's in the third canto of the 'Corsair.' I, however, do not say this to accuse you; but to except myself from suspicion; as there is a priority of six months' publication, on my part, between the appearance of that composition and of your tragedies."—*Lord B. to Mr. Sotheby*, Sept. 25, 1815.—The following are the lines in Mr. Sotheby's tragedy:—

——"And I have leapt
In transport from my flinty couch, to welcome
The thunder as it burst upon my roof;
And beckon'd to the lightning, as it flash'd
And sparkled on these fetters."

Notwithstanding Lord Byron's precaution, the coincidence in question was cited against him, some years after, in a periodical journal.—E.]

Nor was thy respite granted to my prayer;
This fleeting grace was only to prepare
New torments for thy life, and my despair.
Mine too he threatens; but his dotage still
Would fain reserve me for his lordly will:
When wearier of these fleeting charms and me,
There yawns the sack—and yonder rolls the sea!
What, am I then a toy for dotard's play,
To wear but till the gilding frets away?
I saw thee—loved thee—owe thee all—would save,
If but to show how grateful is a slave.
But had he not thus menaced fame and life,
(And well he keeps his oaths pronounced in strife,)
I still had saved thee—but the Pacha spared.
Now I am all thine own—for all prepared:
Thou lov'st me not—nor know'st—or but the worst.
Alas! this love—that hatred are the first—
Oh! couldst thou prove my truth, thou wouldst not start,
Nor fear the fire that lights an Eastern heart;
'T is now the beacon of thy safety—now
It points within the port a Mainote prow:
But in one chamber, where our path must lead,
There sleeps—he must not wake—the oppressor Seyd!"

"Gulnare—Gulnare—I never felt till now
My abject fortune, wither'd fame so low:
Seyd is mine enemy: had swept my band
From earth, with ruthless but with open hand;
And therefore came I, in my bark of war,
To smite the smiter with the scimitar;
Such is my weapon—not the secret knife—
Who spares a woman's seeks not slumber's life.
Thine saved I gladly, Lady, not for this—
Let me not deem that mercy shown amiss.
Now fare thee well—more peace be with thy breast!
Night wears apace—my last of earthly rest!"

"Rest! rest! by sunrise must thy sinews shake
And thy limbs writhe around the ready stake.
I heard the order—saw—I will not see—
If thou wilt perish, I will fall with thee.
My life—my love—my hatred—all below
Are on this cast—Corsair! 't is but a blow!
Without it flight were idle—how evade
His sure pursuit? my wrongs too unrepaid,
My youth disgraced—the long, long wasted years,
One blow shall cancel with our future fears;
But since the dagger suits thee less than brand,
I 'll try the firmness of a female hand.
The guards are gain'd—one moment all were o'er—
Corsair! we meet in safety or no more;
If errs my feeble hand, the morning cloud
Will hover o'er thy scaffold, and my shroud."

IX.

She turn'd, and vanish'd ere he could reply,
But his glance followed far with eager eye;
And gathering, as he could, the links that bound
His form, to curl their length, and curb their sound,
Since bar and bolt no more his steps preclude,
He, fast as fetter'd limbs allow, pursued.
'T was dark and winding, and he knew not where
That passage led; nor lamp nor guard were there:
He sees a dusky glimmering—shall he seek
Or shun that ray so indistinct and weak?
Chance guides his steps—a freshness seems to bear
Full on his brow, as if from morning air—
He reach'd an open gallery—on his eye
Gleam'd the last star of night, the clearing sky:
Yet scarcely heeded these—another light
From a lone chamber struck upon his sight.
Towards it he moved; a scarcely closing door
Reveal'd the ray within, but nothing more.
With hasty step a figure outward past,
Then paused—and turn'd—and paused—'t is She at last!
No poniard in that hand—nor sign of ill—
"Thanks to that softening heart—she could not kill!"
Again he look'd, the wildness of her eye
Starts from the day abrupt and fearfully.
She stopp'd—threw back her dark far-floating hair,
That nearly veil'd her face and bosom fair:
As if she late had bent her leaning head
Above some object of her doubt or dread.
They meet—upon her brow—unknown—forgot—
Her hurrying hand had left—'t was but a spot—
Its hue was all he saw, and scarce withstood—
Oh! slight but certain pledge of crime—'t is blood!

X.

He had seen battle—he had brooded lone
O'er promised pangs to sentenced guilt foreshown;
He had been tempted—chasten'd—and the chain
Yet on his arms might ever there remain:
But ne'er from strife—captivity—remorse—
From all his feelings in their inmost force—
So thrill'd, so shudder'd every creeping vein,
As now they froze before that purple stain.
That spot of blood, that light but guilty streak,
Had banish'd all the beauty from her cheek!
Blood he had view'd—could view unmoved—but then
It flow'd in combat, or was shed by men!

XI.

"'T is done—he nearly waked—but it is done.
Corsair! he perish'd—thou art dearly won.
All words would now be vain—away—away!
Our bark is tossing—'t is already day.
The few gain'd over, now are wholly mine,
And these thy yet surviving band shall join:
Anon my voice shall vindicate my hand,
When once our sail forsakes this hated strand."

XII.

She clapp'd her hands—and through the gallery pour,
Equipp'd for flight, her vassals—Greek and Moor;
Silent but quick they stoop, his chains unbind;
Once more his limbs are free as mountain wind!
But on his heavy heart such sadness sate,
As if they there transferr'd that iron weight.
No words are utter'd—at her sign, a door
Reveals the secret passage to the shore;
The city lies behind—they speed, they reach
The glad waves dancing on the yellow beach;

And Conrad following, at her beck, obey'd,
Nor cared he now if rescued or betray'd;
Resistance were as useless as if Seyd
Yet lived to view the doom his ire decreed.

XIII.

Embark'd, the sail unfurl'd, the light breeze blew—
How much had Conrad's memory to review!
Sunk he in Contemplation, till the cape
Where last he anchor'd rear'd its giant shape.
Ah!—since that fatal night, though brief the time,
Had swept an age of terror, grief, and crime.
As its far shadow frown'd above the mast,
He veil'd his face, and sorrow'd as he pass'd;
He thought of all—Gonsalvo and his band,
His fleeting triumph and his failing hand;
He thought on her afar, his lonely bride:
He turn'd and saw—Gulnare, the homicide!

XIV.

She watch'd his features till she could not bear
Their freezing aspect and averted air,
And that strange fierceness foreign to her eye,
Fell quench'd in tears, too late to shed or dry.
She knelt beside him and his hand she press'd,
"Thou may'st forgive though Allah's self detest;
But for that deed of darkness what wert thou?
Reproach me—but not yet—Oh! spare me *now*!
I am not what I seem—this fearful night
My brain bewilder'd—do not madden quite!
If I had never loved—though less my guilt,
Thou hadst not lived to—hate me—if thou wilt."

XV.

She wrongs his thoughts, they more himself upbraid
Than her, though undesign'd, the wretch he made;
But speechless all, deep, dark, and unexpreat,
They bleed within that silent cell—his breast.
Still onward, fair the breeze, nor rough the surge,
The blue waves sport around the stern they urge;
Far on the horizon's verge appears a speck,
A spot—a mast—a sail—an armed deck!
Their little bark her men of watch descry,
And ampler canvass woos the wind from high;
She bears her down majestically near,
Speed on her prow, and terror in her tier;
A flash is seen—the ball beyond her bow
Booms harmless, hissing to the deep below.
Up rose keen Conrad from his silent trance,
A long, long absent gladness in his glance;
"'T is mine—my blood-red flag! again—again—
I am not all deserted on the main!"
They own the signal, answer to the hail,
Hoist out the boat at once, and slacken sail.
"'T is Conrad! Conrad!" shouting from the deck,
Command nor duty could their transport check!
With light alacrity and gaze of pride,
They view him mount once more his vessel's side;
A smile relaxing in each rugged face,
Their arms can scarce forbear a rough embrace.
He, half forgetting danger and defeat,
Returns their greeting as a chief may greet,
Wrings with a cordial grasp Anselmo's hand,
And feels he yet can conquer and command!

XVI.

These greetings o'er, the feelings that o'erflow,
Yet grieve to win him back without a blow;
They sail'd prepared for vengeance—had they known
A woman's hand secured that deed her own,
She were their queen—less scrupulous are they
Than haughty Conrad how they win their way.
With many an asking smile, and wondering stare,
They whisper round, and gaze upon Gulnare;
And her, at once above—beneath her sex,
Whom blood appall'd not, their regards perplex.
To Conrad turns her faint imploring eye,
She drops her veil, and stands in silence by;
Her arms are meekly folded on that breast,
Which—Conrad safe—to fate resign'd the rest.
Though worse than frenzy could that bosom fill,
Extreme in love or hate, in good or ill,
The worst of crimes had left her woman still!

XVII.

This Conrad mark'd, and felt—ah! could he less?
Hate of that deed—but grief for her distress;
What she has done no tears can wash away,
And Heaven must punish on its angry day:
But—it was done: he knew, whate'er her guilt,
For him that poniard smote, that blood was spilt;
And he was free!—and she for him had given
Her all on earth, and more than all in heaven!
And now he turn'd him to that dark'd-eyed slave
Whose brow was bow'd beneath the glance he gave,
Who now seem'd changed and humbled:—faint and meek,
But varying oft the colour of her cheek
To deeper shades of paleness—all its red,
That fearful spot which stain'd it from the dead!
He took that hand—it trembled—now too late—
So soft in love—so wildly nerved in hate;
He clasp'd that hand—it trembled—and his own
Had lost its firmness and his voice its tone.
"Gulnare!—but she replied not—"dear Gulnare!
She raised her eye—her only answer there—
At once she sought and sunk in his embrace:
If he had driven her from that resting-place,
His had been more or less than mortal heart,
But—good or ill—it bade her not depart.
Perchance, but for the bodings of his breast,
His latest virtue then had join'd the rest.
Yet even Medora might forgive the kiss
That ask'd from form so fair no more than this,
The first, the last that Frailty stole from Faith—
To lips where Love had lavish'd all his breath,

[" I have added a section *for Gulnare*, to fill up the parting, and dismiss her more ceremoniously. If Mr. Gifford or you dislike, "tis but a *sponge* and another midnight."—*Lord B. to Mr. M. Jan. 11, 1814.*—E.]

To lips—whose broken sighs such fragrance fling,
As he had fann'd them freshly with his wing!

XVIII.

They gain by twilight's hour their lonely isle.
To them the very rocks appear to smile;
The haven hums with many a cheering sound,
The beacons blaze their wonted stations round,
The boats are darting o'er the early bay,
And sportive dolphins bend them through the spray;
Even the hoarse sea-bird's shrill, discordant shriek,
Greets like the welcome of his tuneless beak!
Beneath each lamp that through its lattice gleams,
Their fancy paints the friends that trim the beams.
Oh! what can sanctify the joys of home,
Like Hope's gay glance from Ocean's troubled foam?

XIX.

The lights are high on beacon and from bower,
And 'midst them Conrad seeks Medora's tower:
He looks in vain—'t is strange—and all remark,
Amid so many, hers alone is dark.
'T is strange—of yore its welcome never fail'd,
Nor now, perchance, extinguish'd, only veil'd.
With the first boat descends he for the shore,
And looks impatient on the lingering oar.
Oh! for a wing beyond the falcon's flight,
To bear him like an arrow to that height!
With the first pause the resting rowers gave,
He waits not—looks not—leaps into the wave, [high
Strives through the surge, bestrides the beach, and
Ascends the path familiar to his eye.

He reach'd his turret door—he paused—no sound
Broke from within; and all was night around.
He knock'd, and loudly—footstep nor reply
Announced that any heard or deem'd him nigh;
He knock'd—but faintly—for his trembling hand
Refused to aid his heavy heart's demand.
The portal opens—'t is a well known face—
But not the form he panted to embrace.
Its lips are silent—twice his own essay'd,
And fail'd to frame the question they delay'd;
He snatch'd the lamp—its light will answer all—
It quits his grasp, expiring in the fall.
He would not wait for that reviving ray—
As soon could he have linger'd there for day;
But, glimmering through the dusky corridore,
Another chequers o'er the shadow'd floor;
His steps the chamber gain—his eyes behold
All that his heart believed not—yet foretold!

XX.

He turn'd not—spoke not—sunk not—fix'd his look,
And set the anxious frame that lately shook:
He gazed—how long we gaze despite of pain,
And know, but dare not own, we gaze in vain!
In life itself she was so still and fair,
That death with gentler aspect wither'd there;
And the cold flowers[1] her colder hand contain'd,
In that last grasp as tenderly were strain'd
As if she scarcely felt, but feign'd a sleep,
And made it almost mockery yet to weep:
The long dark lashes fringed her lids of snow,
And veil'd—thought shrinks from all that lurk'd below—
Oh! o'er the eye Death most exerts his might,
And hurls the spirit from her throne of light!
Sinks those blue orbs in that long last eclipse,
But spares, as yet, the charm around her lips—
Yet, yet they seem as they forbore to smile,
And wish'd repose—but only for a while;
But the white shroud, and each extended tress,
Long—fair—but spread in utter lifelessness,
Which, late the sport of every summer wind,
Escaped the baffled wreath that strove to bind;
These—and the pale pure cheek, became the bier—
But she is nothing—wherefore is he here?

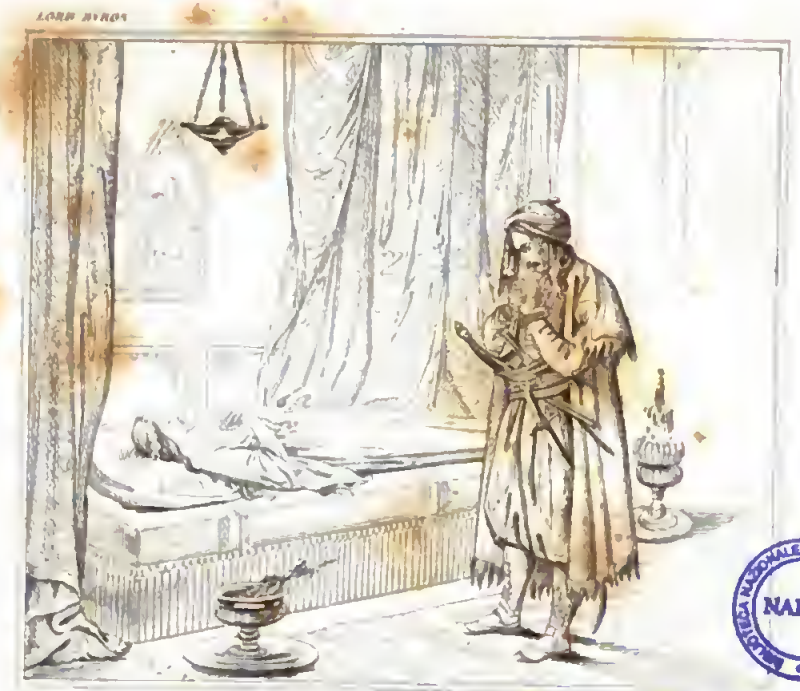
XXI.

He ask'd no question—all were answer'd now
By the first glance on that still—marble brow.
It was enough—she died—what reck'd it how?
The love of youth, the hope of better years,
The source of softest wishes, tenderest fears,
The only living thing he could not hate,
Was reft at once—and he deserved his fate,
But did not feel it less;—the good explore,
For peace, those realms where guilt can never soar:
The proud—the wayward—who have fix'd below
Their joy, and find this earth enough for woe,
Lose in that one their all—perchance a mite—
But who in patience parts with all delight?
Full many a stoic eye and aspect stern
Mask hearts where grief hath little left to learn;
And many a withering thought lies hid, not lost,
In smiles that least befit who wear them most.

XXII.

By those, that deepest feel, is ill exprest
The indistinctness of the suffering breast;
Where thousand thoughts begin to end in one,
Which seeks from all the refuge found in none;
No words suffice the secret soul to show,
For Truth denies all eloquence to Woe.
On Conrad's stricken soul exhaustion prest,
And stupor almost lull'd it into rest;
So feeble now—his mother's softness crept
To those wild eyes, which like an infant's wept:
It was the very weakness of his brain,
Which thus confess'd without relieving pain.
None saw his trickling tears—perchance, if seen,
That useless flood of grief had never been:
Nor long they flow'd—he dried them to depart,
In helpless—hopeless—brokenness of heart:
The sun goes forth—but Conrad's day is dim;
And the night cometh—ne'er to pass from him.
There is no darkness like the cloud of mind,
On Grief's vain eye—the blindest of the blind!
Which may not—dare not see—but turns aside
To blackest shade—nor will endure a guide!

[1] In the Levant it is the custom to strew flowers on the bodies of the dead, and in the hands of young persons to place a nosegay.



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XXIII.

His heart was form'd for softness—warp'd to wrong;
Betray'd too early, and beguiled too long;
Each feeling pure—as falls the dropping dew
Within the grot; like that had harden'd too;
Less clear, perchance, its earthly trials pass'd,
But sunk, and chill'd, and petrified at last.
Yet tempests wear, and lightning cleaves the rock;
If such his heart, so shatter'd it the shock.
There grew one flower beneath its rugged brow,
Though dark the shade—it shelter'd—saved till now.
The thunder came—that bolt hath blasted both,
The Granite's firmness, and the Lily's growth:
The gentle plant hath left no leaf to tell
Its tale, but shrunk and wither'd where it fell;
And of its cold protector, blacken round
But shiver'd fragments on the barren ground!

XXIV.

'T is morn—to venture on his lonely bour
Few dare; though now Anselmo sought his tower.
He was not there—nor seen along the shore;
Ere night, alarm'd, their isle is traversed o'er.
Another morn—another bids them seek,
And shout his name till echo waxeth weak;
Mount—grotto—cavern—valley search'd in vain,
They find on shore a sea-boat's broken chain:
Their hope revives—they follow o'er the main.
'T is idle all—moons roll on moons away.
And Conrad comes not—came not since that day:
Nor trace, nor tidings of his doom declare
Where lives his grief, or perish'd his despair!
Long mourn'd his band whom none could mourn beside;
And fair the monument they gave his bride:
For him they raise not the recording stone—
His death yet dubious, deeds too widely known;
He left a Corsair's name to other times,
Link'd with one virtue, and a thousand crimes.*

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* [These sixteen lines are not in the original MS.—E.]

a [In "The Corsair," Lord Byron first felt himself at full liberty; and then all at once he shows the unbroken stream of his native eloquence, of rapid narrative, of vigorous and intense, yet unforced, imagery, sentiment, and thought; of extraordinary elasticity, transparency, purity, ease, and harmony of language; of an arrangement of words, never trite, yet always simple and flowing;—in such a perfect expression of ideas, always impressive, generally pointed, frequently passionate, and often new, that it is perspicuity itself, with not a superfluous word, and not a word out of its natural place. It is strange that he who was so young, who had led a life of adventure more than of study, nay, who had often seemed a good deal encumbered in his phraseology, could all at once arrive at this excellence. It must have been the exaltation of spirit caused by temporary and unexpected favour, which, by removing the gloom from his heart, imparted extraordinary vigour to his intellect.—Sir E. Brydges.]

[The "Corsair" is written in the regular heroic couplet, with a spirit, freedom, and variety of tone, of which, notwithstanding the example of Dryden, we scarcely believed that measure susceptible. It was yet to be proved that this, the most ponderous and stately verse in our language, could be accommodated to the variations of a tale of passion and of pity, and to all the breaks, starts, and transitions of an adventurous and dramatic narration. This experiment Lord Byron has made, with equal boldness and success; and has satisfied us, that the oldest and most respectable measure that is known amongst us, is at least as flexible as any other, and capable, in the hands of a master, of vibrations as strong and rapid as those of a lighter structure.—Jeffrey.]

That the point of honour which is represented in one instance of Conrad's character has not been carried beyond the bounds of probability, may perhaps be in some degree confirmed by the following anecdote of a brother buccaneer in the year 1814:—"Our readers have oft seen the account of the enterprise against the pirates of Barrataria; but few, we believe, were informed of the situation, history, or nature of that establishment. For the information of such as were unacquainted with it, we have procured from a friend the following interesting narrative of the main facts, of which he has personal knowledge, and which cannot fail to interest some of our readers.—Barrataria is a bay, or a narrow arm of the Gulf of Mexico; it runs through a rich but very flat country, until it reaches within a mile of the Mississippi river, fifteen miles below the city of New Orleans. The bay has branches almost innumerable, in which persons can lie concealed from the severest scrutiny. It communicates with three lakes which lie on the south-west side, and these, with the lake of the same name, and which lies contiguous to the sea, where there is an island formed by the two arms of this lake and the sea. The east and west points of this island were fortified, in the year 1811, by a band of pirates under the command of one Monsieur La Fitte. A large majority of these outlaws are of that class of the population of the state of Louisiana who fled from the island of St. Domingo during the troubles there, and took refuge in the island of Cuba; and when the last war between France and Spain commenced, they were compelled to leave that island with the short notice of a few days. Without ceremony, they entered the United States, the most of them the state of Louisiana, with all the negroes they had possessed in Cuba. They were notified by the Governor of that state of the clause in the constitution which forbade the importation of slaves; but, at the same time, received the assurance of the Governor that he would obtain, if possible, the approbation of the General Government for their retaining this property.—The island of Barrataria is situated about lat. 29 deg. 45 min., lon. 92. 30.; and is as remarkable for its health as for the superior scale and shell fish with which its waters abound. The chief of this horde, like Charles de Moor, had mixed with his many vices some virtues. In the year 1813, this party had, from its turpitude and boldness, claimed the attention of the Governor of Louisiana; and, to break up the establishment, he thought proper to strike at the head. He therefore offered a reward of 500 dollars for the head of Monsieur La Fitte, who was well known to the inhabitants of the city of New Orleans, from his immediate connexion, and his once having been a fencing-master in that city of great reputation, which art he learnt in Buonaparte's army, where he was a captain. The reward which was offered by the Governor for the head of La Fitte was answered by the offer of a reward from the latter of 15,000 for the head of the Governor. The Governor ordered out a company to march from the city to La Fitte's island, and to burn and destroy all the property, and to bring to the city of New Orleans all his banditti. This company, under the command of a man who had been the intimate associate of this bold Captain, approached very near to the fortified island, before he saw a man or heard a sound, until he heard a whistle, not unlike a boatswain's call. Then it was he found himself surrounded by armed men who had emerged from the secret avenues which led into Bayou. Here it was that the modern Charles de Moor developed his few noble traits; for to this man, who had come to destroy his life and all that was dear to him, he not only spared his life, but offered him that which would have made the honest soldier easy for the remainder of his days; which was indignantly refused. He then, with the approbation of his captor, returned to the city. This circumstance, and some concomitant events, proved that this band of pirates was not to be taken by land. Our naval force having always been small in that quarter, expeditions for the destruction of this illicit establishment could not be expected from them until augmented; for an officer of the navy, with most of the gun-boats on that sta-

ODE TO NAPOLEON BUONAPARTE.[1]

"Expende Annibalem:—quot libras in duce summo
invenies?" JUVENAL, *Sat.* X.[2]

"The Emperor Nepos was acknowledged by the Senate, by the Italians, and by the Provincials of Gaul; his moral virtues, and military talents, were loudly celebrated; and those who derived any private benefit from his government announced in prophetic strains the restoration of public felicity.

. . . . . .

By this shameful abdication, he protracted his life a few years, in a very ambiguous style, between an Emperor and an Exile, till

GIBBON's *Decline and Fall*, vol. vi. p. 229.[3]

I.

'T is done—but yesterday a King!
And arm'd with Kings to strive—
And now thou art a nameless thing:
So abject—yet alive!
Is this the man of thousand thrones,
Who strew'd our earth with hostile bones,
And can he thus survive?[4]
Since he miscall'd the Morning Star,
Nor man nor fiend hath fall'n so far.

II.

Ill-minded man! why scourge thy kind
Who bow'd so low the knee?
By gazing on thyself grown blind,
Thou taught'st the rest to see.
With might unquestion'd,—power to save,—
Thine only gift hath been the grave
To those that worshipp'd thee;
Nor till thy fall could mortals guess
Ambition's less than littleness!

tion, had to retreat from an overwhelming force of La Fitte's. So soon as the augmentation of the navy authorised an attack, one was made; the overthrow of this banditti has been the result; and now this almost invulnerable point and key to New Orleans is clear of an enemy. It is to be hoped the government will hold it by a strong military force."—*American Newspaper.*

In Noble's continuation of Granger's Biographical History, there is a singular passage in his account of Archbishop Blackbourne; and as in some measure connected with the profession of the hero of the foregoing poem, I cannot resist the temptation of extracting it.—"There is something mysterious in the history and character of Dr. Blackbourne. The former is but imperfectly known; and report has even asserted he was a buccaneer; and that one of his brethren in that profession having asked, on his arrival in England, what had become of his old chum, Blackbourne, was answered, he is Archbishop of York. We are informed, that Blackbourne was installed sub-dean of Exeter in 1694, which office he resigned in 1702; but after his ancestor Lewis Barnet's death, in 1704, he regained it. In the following year he became dean; and in 1714 held with it the archdeanery of Cornwall. He was consecrated bishop of Exeter, February 24, 1716; and translated to York, November 28, 1724, as a reward, according to court scandal, for uniting George I. to the Duchess of Munster. This, however, appears to have been an unfounded calumny. As archbishop he behaved with great prudence, and was equally respectable as the guardian of the revenues of the see. Rumour whispered he retained the vices of his youth, and that a passion for the fair sex formed an item in the list of his weaknesses; but so far from being convicted by seventy witnesses, he does not appear to have been directly criminated by one. In short, I look upon these aspersions as the effects of mere malice. How is it possible a buccaneer should have been so good a scholar as Blackbourne certainly was? He who had so perfect a knowledge of the classics (particularly of the Greek tragedians), as to be able to read them with the same ease as he could Shakspeare, must have taken great pains to acquire the learned languages; and have had both leisure and good masters. But he was undoubtedly educated at Christ-church College, Oxford. He is allowed to have been a pleasant man; this however was turned against him, by its being said, 'he gained more hearts than souls.'"

"The only voice that could sooth the passions of the savage (Alphonso III.) was that of an amiable and virtuous wife, the sole object of his love; the voice of Donna Isabella, the daughter of the Duke of Savoy, and the grand-daughter of Philip II. King of Spain.—Her dying words sunk deep into his memory; his fierce spirit melted into tears; and after the last embrace, Alphonso retired into his chamber to bewail his irreparable loss, and to meditate on the vanity of human life."—*Gibbon's Miscellaneous Works*, vol. iii. p. 475.

[1] [The reader has seen that Lord Byron, when publishing "The Corsair," in January, 1814, announced an apparently quite serious resolution to withdraw, for some years at least, from poetry. His letters of the February and March following abound in repetitions of the same determination. On the morning of the *ninth* of April, he writes—"No more rhyme for—or rather *from*—me. I have taken my leave of that stage, and henceforth will mountebank it no longer." In the evening, a Gazette Extraordinary announced the abdication of Fontainebleau, and the poet violated his vows next morning, by composing this Ode, which he immediately published, though without his name. His diary says, "April 10. To-day I have boxed one hour—written an Ode to Napoleon Buonaparte—copied it—eaten six biscolts—drunk four bottles of soda water, and redde away the rest of my time."—E.]

[2] ["Produce the urn that Hannibal contains,
And weigh the mighty dust which yet remains:
AND IS THIS ALL?"—

I know not that this was ever done in the old world; at least, with regard to Hannibal; but in the Statistical Account of Scotland, I find that Sir John Paterson had the curiosity to collect, and weigh, the ashes of a person discovered a few years since in the parish of Eccles; which he was happily enabled to do with great facility, as "the inside of the coffin was smooth, and the whole body visible." Wonderful to relate, he found the whole did not exceed in weight one ounce and a half! AND IS THIS ALL? Alas! the *quot libras* itself is a satirical exaggeration.—GIFFORD.]

[3] ["I send you an additional motto from Gibbon, which you will find *singularly* appropriate."—*Lord B. to Mr. M.* April 12, 1814.]

[4] ["I don't know—but I think *I*, even *I* (an insect compared

III.

Thanks for that lesson—it will teach
To after-warriors more
Than high Philosophy can preach,
And vainly preach'd before.
That spell upon the minds of men
Breaks never to unite again,
That led them to adore
Those Pagod things of sabre sway,
With fronts of brass, and feet of clay.

IV.

The triumph, and the vanity,
The rapture of the strife—[1]
The earthquake voice of Victory,
To thee the breath of life;
The sword, the sceptre, and that sway
Which man seem'd made but to obey,
Wherewith renown was rife—
All quell'd—Dark Spirit! what must be
The madness of thy memory!

V.

The Desolator desolate!
The Victor overthrown!
The Arbiter of others' fate
A Suppliant for his own!
Is it some yet imperial hope
That with such change can calmly cope?
Or dread of death alone?
To die a prince—or live a slave—
Thy choice is most ignobly brave!

VI.

He who of old would rend the oak,[2]
Dream'd not of the rebound;
Chain'd by the trunk he vainly broke—
Alone—how look'd he round?
Thou in the sternness of thy strength
An equal deed hast done at length,
And darker fate hast found:
He fell, the forest prowlers' prey;
But thou must eat thy heart away!

VII.

The Roman,[3] when his burning heart
Was slaked with blood of Rome,
Threw down the dagger—dared depart,
In savage grandeur, home.—
He dared depart in utter scorn
Of men that such a yoke had borne,
Yet left him such a doom!
His only glory was that hour
Of self-upheld abandon'd power.

VIII.

The Spaniard, when the lust of sway
Had lost its quickening spell,[4]
Cast crowns for rosaries away,
An empire for a cell;
A strict accountant of his beads,
A subtle disputant on creeds,
His dotage trifled well:[5]
Yet better had he neither known
A bigot's shrine, nor despot's throne.[6]

IX.

But thou—from thy reluctant hand
The thunderbolt is wrung—
Too late thou leav'st the high command
To which thy weakness clung;
All Evil Spirit as thou art,
It is enough to grieve the heart
To see thine own unstrung;
To think that God's fair world hath been
The footstool of a thing so mean;

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with this creature), have set my life on cast; not a millionth part of this man's. But, after all, a crown may not be worth dying for. Yet, to outlive *Lodi* for this!!! Oh that Juvenal or Johnson could rise from the dead! 'Expende—quot libras in duce summo invenies?' I knew they were light in the balance of mortality; but I thought their living dust weighed more *carats*. Alas! this imperial diamond hath a flaw in it, and is now hardly fit to stick in a glazier's pencil;—the pen of the historian won't rate it worth a ducat. Psha! 'something too much of this.' But I won't give him up even now; though all his admirers have, like the Thanes, fallen from him."—*B. Diary*, April 9.]

[1] "Certaminis *gaudia*"—the expression of Attila in his harangue to his army, previous to the battle of Chalons, given in Cassiodorus.

[2] ["Out of town six days. On my return, find my poor little pagod, Napoleon, pushed off his pedestal. If is his own fault. Like Milo, he would rend the oak; but it closed again, wedged his hands, and now the beasts—lion, bear, down to the dirtiest jackall—may all tear him. That Muscovite winter *wedged* his arms;—ever since, he has fought with his feet and teeth. The last may still leave their marks; and, 'I guess now' (as the Yankees say), that he will yet play them a pass."—*B. Diary*, April 8.]

[3] Sylla.—[We find the germ of this stanza in the Diary of the evening before it was written:—"Methinks Sylla did better; for he revenged, and resigned in the height of his sway, red with the slaughter of his foes—the finest instance of glorious contempt of the rascals upon record. Diocleslan did well too—Amurath not amiss, had he become aught except a dervise—Charles the Fifth but so so; but Napoleon worst of all."—*B. Diary*, April 9.]

[4] "Alter '*potent* spell' to 'quickening spell:' the first (as Polonius says) 'is a vile phrase,' and means nothing, besides being common-place and Rosa Matildaish. After the resolution of not publishing, though our Ode is a thing of little length and less consequence, it will be better altogether that it is anonymous."—*Lord B. to Mr. M.*, April 11.]

[5] [Charles the Fifth, Emperor of Germany, and King of Spain, resigned, in 1555, his imperial crown to his brother Ferdinand, and the kingdom of Spain to his son Philip, and retired to a monastery in Estremadura, where he conformed, in his manner of living, to all the rigour of monastic austerity. Not satisfied with this, he dressed himself in his shroud, was laid in his coffin with much solemnity, joined in the prayers which were offered up for the rest of his soul, and mingled his tears with those which his attendants shed, as if they had been celebrating a real funeral.—E.]

[6] ["I looked," says Boswell, "into Lord Kaimes's Sketches of the History of Man, and mentioned to Dr. Johnson his censure of Charles the Fifth, for celebrating his funeral obsequies in his lifetime, which, I told him, I had been used to think a solemn and affecting act." Johnson. "Why, Sir, a man may dispose his mind to think so of that act of Charles; but it is so liable to ridicule, that if one man out of ten thousand laughs at it, he'll make the other nine thousand nine hundred and ninety-nine laugh too."—*Croker's Boswell*, vol. iv. p. 102.]

X.

And Earth hath spilt her blood for him,
Who thus can hoard his own!
And Monarchs bow'd the trembling limb,
And thank'd him for a throne!
Fair Freedom! we may hold thee dear,
When thus thy mightiest foes their fear
In humblest guise have shown:
Oh! ne'er may tyrant leave behind
A brighter name to lure mankind!

XI.

Thine evil deeds are writ in gore,
Nor written thus in vain—
Thy triumphs tell of fame no more,
Or deepen every stain:
If thou hadst died as honour dies,
Some new Napoleon might arise,
To shame the world again—
But who would soar the solar height,
To set in such a starless night?[1]

XII.

Weigh'd in the balance, hero dust
Is vile as vulgar clay;
Thy scales, Mortality! are just
To all that pass away:
But yet methought the living great
Some higher sparks should animate,
To dazzle and dismay:
Nor deem'd Contempt could thus make mirth
Of these, the Conquerors of the earth.

XIII.

And she, proud Austria's mournful flower,
Thy still imperial bride;
How bears her breast the torturing hour?
Still clings she to thy side?
Must she too bend, must she too share
Thy late repentance, long despair,
Thou throneless Homicide?
If still she loves thee, hoard that gem,
'Tis worth thy vanish'd diadem![2]

XIV.

Then haste thee to thy sullen Isle,
And gaze upon the sea;
That element may meet thy smile—
It ne'er was ruled by thee!
Or trace with thine all idle hand
In loitering mood upon the sand
That Earth is now as free!
That Corinth's pedagogue[3] hath now
Transferr'd his by-word to thy brow.

XV.

Thou Timour! in his captive's cage[4]
What thoughts will there be thine,
While brooding in thy prison'd rage?
But one—"The world *was* mine!"
Unless, like he of Babylon,
All sense is with thy sceptre gone,
Life will not long confine
That spirit pour'd so widely forth—
So long obey'd—so little worth!

XVI.

Or, like the thief of fire from heaven,[5]
Wilt thou withstand the shock?
And share with him, the unforgiven,
His vulture and his rock!
Foredoom'd by God—by man accurst,[6]
And that last act, though not thy worst,
The very Fiend's arch mock;[7]
He in his fall preserved his pride,
And, if a mortal, had as proudly died!

XVII.

There was a day—there was an hour,[8]
While earth was Gaul's—Gaul thine—
When that immeasurable power
Unsated to resign,
Had been an act of purer fame
Than gathers round Marengo's name,
And gilded thy decline
Through the long twilight of all time,
Despite some passing clouds of crime.

XVIII.

But thou forsooth must be a king,
And don the purple vest,—
As if that foolish robe could wring
Remembrance from thy breast.
Where is that faded garment? where
The gewgaws thou wert fond to wear,

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[1] [In the original MS.—

"But who would rise in brightest day
To set without one parting ray?"—E.]

[2] [It is well known that Count Neippere, a gentleman in the suite of the Emperor of Austria, who was first presented to Maria Louisa within a few days after Napoleon's abdication, became, in the sequel, her chamberlain, and then her husband. He is said to have been a man of remarkably plain appearance. The Count died in 1831.—E.]

[3] [Dionysius the Younger, esteemed a greater tyrant than his father, on being for the second time banished from Syracuse, retired to Corinth, where he was obliged to turn schoolmaster for a subsistence.—E.]

[4] The cage of Bajazet, by order of Tamerlane.

[5] Prometheus.

[6] In first draught—

"He suffered for kind acts to men,
Who have not seen his like again,
At least of kingly stock;
Since he was good, and thou but great,
Thou canst not quarrel with thy fate."—E.]

[7] —"The very fiend's arch mock,—
To lip a wanton, and suppose her chaste."—SHAKSPEARE.

[8] [We believe there is no doubt of the anecdote here alluded to—of Napoleon's having found leisure for an unworthy *amour*, the very evening of his arrival at Fontainebleau.—E.]

[9] [The three last stanzas, which Lord Byron had been solicited by Mr. Murray to write, to avoid the stamp duty then imposed upon publications not exceeding a sheet, were not published with the rest of the poem. "I don't like them at all," says Lord Byron, "and they had better be left out. The fact is, I can't do any thing I am asked to do, however gladly I would; and at the end of a week my interest in a composition goes off."—E.]

The star—the string—the crest?
Vain froward child of empire! say,
Are all thy playthings snatch'd away?

XIX.

Where may the wearied eye repose
When gazing on the Great;
Where neither guilty glory glows,
Nor despicable state?
Yes—one—the first—the last—the best—
The Cincinnatus of the West,
Whom envy dared not hate,
Bequeath'd the name of Washington,
To make man blush there was but one!

LARA;(*)

A TALE.

CANTO THE FIRST.

I.

The Serfs[1] are glad through Lara's wide domain,
And Slavery half forgets her feudal chain;
He, their unhoped, but unforgotten lord,
The long self-exiled chieftain, is restored:
There be bright faces in the busy hall,
Bowls on the board, and banners on the wall;
Far checkering o'er the pictured window, plays
The unwonted faggots' hospitable blaze;
And gay retainers gather round the hearth,
With tongues all loudness, and with eyes all mirth.

[1] [In one of Lord Byron's MS. Diaries, begun at Ravenna in May, 1821, we find the following:—"What shall I write?—another Journal? I think not. Any thing that comes uppermost, and call it

My Dictionary.

Augustus.—I have often been puzzled with his character. Was he a great man? Assuredly. But not one of *my* great men. I have always looked upon Sylla as the greatest character in history, for laying down his power at the moment when it was—

'*Too great to keep or to resign,*'

and thus despising them all. As to the retention of his power by Augustus, the thing was already settled. If he had given it up—the commonwealth was gone—the republic was long past all resuscitation. Had Brutus and Cassius gained the battle of Philippi, it would not have restored the republic. Its days ended with the Gracchi; the rest was a mere struggle of parties. You might as well cure a consumption, or restore a broken egg, as revive a state so long a prey to every uppermost soldier, as Rome had long been. As for a despotism, if Augustus could have been sure that all his successors would have been like himself—(I mean *not* as Octavius, but Augustus) or Napoleon could have insured the world that none of his successors would have been like himself—the ancient or modern world might have gone on, like the empire of China, in a state of lethargic prosperity. Suppose, for instance, that, instead of Tiberius and Caligula, Augustus had been immediately succeeded by Nerva, Trajan, the Antonines, or even by Titus and his father—what a difference in our estimate of himself!—So far from gaining by the contrast, I think that one half of our dislike arises from his having been heired by Tiberius—and one half of Julius Cæsar's fame, from his having had his empire consolidated by Augustus.—Suppose that there had been *no Octavius*, and Tiberius had 'jumped the life' between, and at once succeeded Julius?—And yet it is difficult to say whether hereditary right or popular choice produce the worser sovereigns. The Roman Consuls make a goodly show; but then they only reigned for a year, and were under a sort of personal obligation to distinguish themselves. It is still more difficult to say which form of government is the worst—all are so bad. As for democracy, it is the worst of the whole; for what is, in fact, democracy?—an aristocracy of blackguards."—E.]

[2] [On being reminded by a friend of his recent promise not to write any more for years—"There was," replied Lord Byron, "a mental reservation in my pact with the public, in behalf of *anonymes*; and, even had there not, the provocation was such as to make it physically impossible to pass over this epoch of triumphant tameness. 'T is a sad business; and, after all, I shall think higher of rhyme and reason, and very humbly of your heroic people, till Etna becomes a volcano, and sends him out again. I can't think it is all over yet."—E.]

[3] The reader is apprised, that the name of Lara being Spanish, and no circumstance of local and natural description fixing the scene or hero of the poem to any country or age, the word 'Serf,' which could not be correctly applied to the lower classes in Spain, who were never vassals of the soil, has nevertheless been employed to designate the followers of our fictitious chieftain.—[Lord Byron elsewhere intimates, that he meant Lara for a chief of the Morea.—E.]

(*) [A few days after he had put the finishing hand to the "Ode to Napoleon Buonaparte," Lord Byron adopted the most extraordinary resolution that, perhaps, ever entered into the mind of an author of any celebrity. Annoyed at the tone of disparagement in which his assailants—not content with blackening his moral and social character—now affected to speak of his genius, and somewhat mortified, there is reason to believe, by finding that his own friends dreaded the effects of constant publications on his ultimate fame, he came to the determination, not only to print no more in future, but to purchase back the whole of his past copyrights, and suppress every line he had ever written. With this view, on the 29th of April, he actually enclosed his publisher a draft for the money. "For all this," he said, "it might be as well to assign some reason: I have none to give, except my own caprice, and I do not consider the circumstance of consequence enough to require explanation." An appeal, however, from Mr. Murray, to his good-nature and considerateness, brought, in eight and forty hours, the following reply:—"If your present note is serious, and it really would be inconvenient, there is an end of the matter: tear my draft, and go on as usual: that I was perfectly serious, in wishing to suppress all future publication, is true; but certainly not to interfere with the convenience of others, and more particularly your own."

The following passages in his Diary depict the state of Lord Byron's mind, at this period:—"Murray has had a letter from his brother bibliopole of Edinburgh, who says, 'he is lucky in having such a *poet*'—something as if one was a pack horse, or 'ass, or any thing that is his;' or like Mrs. Packwood, who replied to some enquiry after the Odes on Razors, 'Laws, sir, we keeps a poet.' The same illustrious Edinburgh bookseller once sent an order for books, poesy, and cookery, with this agreeable postscript—'The *Harold* and *Cookery* are much wanted.' Such is fame! and, after all, quite as good as any other 'life in others' breath.' 'T is much the same to divide purchasers with Hannah Glasse or Hannah More."—"March 17th, Redde the "Quarrels of Authors," a new work by that most entertaining and researching writer, D'Israeli. They seem to be an irritable set, and I wish myself well out of it. 'I'll not march through Coventry with them, that's flat.' What the devil had I to do with scribbling? It is too late to enquire and all regret is useless. But an' it were to go again—I should write again, I suppose. Such is human nature, at least my share

II.

The chief of Lara is return'd again:
And why had Lara cross'd the bounding main?
Left by his sire, too young such loss to know,
Lord of himself;—that heritage of woe,
That fearful empire which the human breast
But holds to rob the heart within of rest!—
With none to check, and few to point in time
The thousand paths that slope the way to crime;
Then, when he most required commandment, then
Had Lara's daring boyhood govern'd men.
It skills not, boots not, step by step to trace
His youth through all the mazes of its race;
Short was the course its restlessness had run,
But long enough to leave him half undone.[1]

III.

And Lara left in youth his father-land;
But from the hour he waved his parting hand
Each trace wax'd fainter of his course, till all
Had nearly ceased his memory to recall.
His sire was dust—his vassals could declare,
'T was all they knew, that Lara was not there;
Nor sent, nor came he, till conjecture grew
Cold in the many, anxious in the few.
His hall scarce echoes with his wonted name,
His portrait darkens in its fading frame;
Another chief consoled his destined bride,
The young forgot him, and the old had died:
"Yet doth he live!" exclaims the impatient heir,
And sighs for sables which he must not wear.
A hundred scutcheons deck with gloomy grace
The Laras' last and longest dwelling-place;
But one is absent from the mouldering file,
That now were welcome in that Gothic pile.

IV.

He comes at last in sudden loneliness,
And whence they know not, why they need not guess;
They more might marvel, when the greeting 's o'er,
Not that he came, but came not long before:
No train is his beyond a single page,
Of foreign aspect, and of tender age.
Years had roll'd on, and fast they speed away
To those that wander as to those that stay;
But lack of tidings from another clime
Had lent a flagging wing to weary Time.
They see, they recognise, yet almost deem
The present dubious, or the past a dream.
He lives, nor yet is past his manhood's prime,
Though sear'd by toil, and something touch'd by time;
His faults, whate'er they were, if scarce forgot,
Might be untaught him by his varied lot;
Nor good nor ill of late were known, his name
Might yet uphold his patrimonial fame:
His soul in youth was haughty, but his sins
No more than pleasure from the stripling wins;
And such, if not yet harden'd in their course,
Might be redeem'd, nor ask a long remorse.

V.

And they indeed were changed—'t is quickly seen,
Whate'er he be, 't was not what he had been:
That brow in furrow'd lines had fix'd at last,
And spake of passions, but of passion past:
The pride, but not the fire, of early days,
Coldness of mien, and carelessness of praise;
A high demeanour, and a glance that took
Their thoughts from others by a single look;
And that sarcastic levity of tongue,
The stinging of a heart the world hath stung,[2]

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of it;—though I shall think better of myself if I have sense to stop now. If I have a wife, and that wife has a son, I will bring up mine heir in the most anti-poetical way—make him a lawyer, or a pirate, or anything. But if he writes, too, I shall be sure he is none of mine, and will cut him off with a Bank token."—"April 19. I will keep no further journal; and, to prevent me from returning, like a dog, to the vomit of memory, I tear out the remaining leaves of this volume. 'Oh fool! I shall go mad.'"

These extracts are from the Diary of March and April. Before the end of May he had begun the composition of "Lara," which has been almost universally considered as the continuation of "The Corsair." This poem was published anonymously in the following August, in the same volume with Mr. Rogers's elegant tale of "Jacqueline;" an unnatural and unintelligible conjunction, which, however, gave rise to some pretty good jokes. "I believe," says Lord Byron, in one of his letters, "I told you of Larry and Jacquy. A friend of mine—at least a friend of his—was reading said Larry and Jacquy in a Brighton coach. A passenger took up the book and queried as to the author. The proprietor said, 'there were *two*;—to which the answer of the unknown was, 'Ay, ay,—a joint concern, I suppose, *summat* like Strenhold and Hopkins.' Is not this excellent? I would not have missed the 'vile comparison' to have escaped being the 'Arcades ambo et cantare pares.'"—E.]

[1] [Lord Byron's own tale is partly told in this section.—Sir Walter Scott.]

[2] [It is a remarkable property of the poetry of Lord Byron, that although his manner is frequently varied,—although he appears to have assumed for an occasion the characteristic stanza and style of several contemporaries,—yet not only is his poetry marked in every instance by the strongest cast of originality, but in some leading particulars, and especially in the character of his heroes, each story so closely resembled the other, that, managed by a writer of less power, the effect would have been an unpleasant monotony. All, or almost all, his heroes have somewhat the attributes of Childe Harold:—all, or almost all, have minds which seem at variance with their fortunes, and exhibit high and poignant feelings of pain and pleasure; a keen sense of what is noble and honourable; and an equally keen susceptibility of injustice or injury, under the garb of stoicism or contempt of mankind. The strength of early passion, and the glow of youthful feeling, are uniformly painted as chilled or subdued by a train of early imprudences or of darker guilt, and the sense of enjoyment tarnished, by too intimate an acquaintance with the vanity of human wishes. These general attributes mark the stern features of all Lord Byron's heroes, from those which are shaded by the scalloped hat of the illustrious Pilgrim, to those which lurk under the turban of Alp the Renegade. It was reserved to him to present the same character on the public stage again and again, varied only by the exertions of that powerful genius which, searching the springs of passion and of feeling in their innermost recesses, knew how to combine their operations, so that the interest was eternally varying, and never abated, although the most important personage of the drama retained the same lineaments. It will one day be considered as not the least remarkable literary phenomenon of this age, that during a period of four years, notwithstanding the quantity of distinguished poetical talent of which we may be permitted to boast, a single author—and he managing his pen with the careless and negligent ease of a man of quality, and choosing for his theme subjects so very similar, and personages bearing so close a resemblance to each other,

That darts in seeming playfulness around,
And makes those feel that will not own the wound;
All these seem'd his, and something more beneath
Than glance could well reveal, or accent breathe.
Ambition, glory, love, the common aim,
That some can conquer, and that all would claim,
Within his breast appear'd no more to strive,
Yet seem'd as lately they had been alive;
And some deep feeling it were vain to trace
At moments lighten'd o'er his livid face.

VI.

Not much he loved long question of the past,
Nor told of wondrous wilds, and deserts vast,
In those far lands where he had wander'd lone,
And—as himself would have it seen—unknown:
Yet these in vain his eye could scarcely scan,
Nor glean experience from his fellow man;
But what he had beheld he shunn'd to show,
As hardly worth a stranger's care to know;
If still more prying such enquiry grew,
His brow fell darker, and his words more few.

VII.

Not unrejoiced to see him once again,
Warm was his welcome to the haunts of men;
Born of high lineage, link'd in high command,
He mingled with the Magnates of his land;
Join'd the carousals of the great and gay,
And saw them smile or sigh their hours away;
But still he only saw, and did not share,
The common pleasure or the general care;
He did not follow what they all pursued
With hope still baffled, still to be renew'd;
Nor shadowy honour, nor substantial gain,
Nor beauty's preference, and the rival's pain:
Around him some mysterious circle thrown
Repell'd approach, and show'd him still alone;
Upon his eye sat something of reproof,
That kept at least frivolity aloof;
And things more timid that beheld him near,
I silence gazed, or whisper'd mutual fear;
And they the wiser, friendlier few confess'd
They deem'd him better than his air express'd.

VIII.

'T was strange—in youth all action and all life,
Burning for pleasure, not averse from strife;
Woman—the field—the ocean—all that gave
Promise of gladness, peril of a grave,
In turn he tried—he ransack'd all below,
And found his recompense in joy or woe,
No tame, trite medium; for his feelings sought
In that intenseness an escape from thought:
The tempest of his heart in scorn had gazed
On that the feebler elements hath raised;
The rapture of his heart had look'd on high,
And ask'd if greater dwelt beyond the sky:
Chain'd to excess, the slave of each extreme,
How woke he from the wildness of that dream?
Alas! he told not—but he did awake,
To curse the wither'd heart that would not break.

IX.

Books, for his volume heretofore was Man,
With eye more curious he appear'd to scan,
And oft, in sudden mood, for many a day,
From all communion he would start away:
And then, his rarely call'd attendants said,
Through night's long hours would sound his hurried tread
O'er the dark gallery, where his fathers frown'd
In rude but antique portraiture around:
They heard, but whisper'd—"*that* must not be known—
The sound of words less earthly than his own.
Yes, they who chose might smile, but some had seen
They scarce knew what, but more than should have been.
Why gazed he so upon the ghastly head
Which hands profane had gather'd from the dead,
That still beside his open'd volume lay;
As if to startle all save him away?
Why slept he not when others were at rest?
Why heard no music, and received no guest?
All was not well, they deem'd—but where the wrong?
Some knew perchance—but 't were a tale too long;
And such besides were too discreetly wise,
To more than hint their knowledge in surmise;
But if they would—they could"—around the board,
Thus Lara's vassals prattled of their lord.

X.

It was the night—and Lara's glassy stream
The stars are studding, each with imaged beam;
So calm, the waters scarcely seem to stray,
And yet they glide like happiness away;
Reflecting far and fairy-like from high
The immortal lights that live along the sky:
Its banks are fringed with many a goodly tree,
And flowers the fairest that may feast the bee;
Such in her chaplet infant Dian wove,
And Innocence would offer to her love.
These deck the shore; the waves their channel make
In windings bright and mazy, like the snake.
All was so still, so soft in earth and air,
You scarce would start to meet a spirit there:
Secure that nought of evil could delight
To walk in such a scene, on such a night!
It was a moment only for the good:
So Lara deem'd, nor longer there he stood,
But turn'd in silence to his castle-gate;
Such scene his soul no more could contemplate:
Such scene reminded him of other days,
Of skies more cloudless, moons of purer blaze,
Of nights more soft and frequent, hearts that now—

—did, in despite of these circumstances, of the unamiable attributes with which he usually invested his heroes, and of the proverbial fickleness of the public, maintain the ascendency in their favour, which he had acquired by his first matured production. So, however, it indisputably has been.—SIR WALTER SCOTT.

[This description of Lara suddenly and unexpectedly returned from distant travels, and re-assuming his station in the society of his own country, has strong points of resemblance to the part which the author himself seemed occasionally to bear amid the scenes where the great mingle with the fair.—SIR WALTER SCOTT.]

No—no—the storm may beat upon his brow,
Unfelt—unsparing—but a night like this,
A night of beauty, mock'd such breast as his.

XI.

He turn'd within his solitary hall,
And his high shadow shot along the wall:
There were the painted forms of other times,
'T was all they left of virtues or of crimes,
Save vague tradition; and the gloomy vaults
That hid their dust, their foibles, and their faults;
And half a column of the pompous page
That speeds the specious tale from age to age,
Where history's pen its praise or blame supplies,
And lies like truth, and still most truly lies.
He wandering mused, and as the moonbeam shone
Through the dim lattice o'er the floor of stone,
And the high fretted roof, and saints, that there
O'er Gothic windows knelt in pictured prayer,
Reflected in fantastic figures, grew
Like life, but not like mortal life, to view;
His bristling locks of sable, brow of gloom,
And the wide waving of his shaken plume,
Glanced like a spectre's attributes, and gave
His aspect all that terror gives the grave.

XII.

'T was midnight—all was slumber; the lone light
Dimm'd in the lamp, as loth to break the night.
Hark! there be murmurs heard in Lara's hall—
A sound—a voice—a shriek—a fearful call!
A long, loud shriek—and silence—did they hear
That frantic echo burst the sleeping ear?
They heard and rose, and, tremulously brave,
Rush where the sound invoked their aid to save;
They come with half-lit tapers in their hands,
And snatch'd in startled haste unbelted brands.

XIII.

Cold as the marble where his length was laid,
Pale as the beam that o'er his features play'd,
Was Lara stretch'd; his half drawn sabre near,
Dropp'd it should seem in more than nature's fear:
Yet he was firm, or had been firm till now,
And still defiance knit his gather'd brow;
Though mix'd with terror, senseless as he lay,
There lived upon his lip the wish to slay;
Some half-form'd threat in utterance there had died,
Some imprecation of despairing pride;
His eye was almost seal'd, but not forsook
Even in its trance the gladiator's look,
That oft awake his aspect could disclose,
And now was fix'd in horrible repose. [speaks,
They raise him—bear him;—hush! he breathes, he
The swarthy blush recolours in his cheeks,
His lip resumes its red; his eye, though dim,
Rolls wide and wild; each slowly quivering limb
Recalls its function; but his words are strung
In terms that seem not of his native tongue;
Distinct but strange, enough they understand
To deem them accents of another land;
And such they were, and meant to meet an ear
That hears him not—alas! that cannot hear!

XIV.

His page approach'd, and he alone appear'd
To know the import of the words they heard;
And, by the changes of his check and brow,
They were not such as Lara should avow,
Nor he interpret,—yet with less surprise
Than those around their chieftain's state he eyes.
But Lara's prostrate form he bent beside,
And in that tongue which seem'd his own replied,
And Lara heeds those tones that gently seem
To soothe away the horrors of his dream—
If dream it were, that thus could overthrow
A breast that needed not ideal woe.

XV.

Whate'er his frenzy dream'd or eye beheld,
If yet remember'd ne'er to be reveal'd,
Rests at his heart: the custom'd morning came,
And breathed new vigour in his shaken frame;
And solace sought he none from priest nor leech,
And soon, the same in movement and in speech,
As heretofore he fill'd the passing hours,—
Nor less he smiles, nor more his forehead lowers,
Than these were wont; and if the coming night
Appear'd less welcome now to Lara's sight,
He to his marvelling vassals show'd it not,
Whose shuddering proved *their* fear was less forgot.
In trembling pairs (alone they dared not) crawl
The astonish'd slaves, and shun the fated hall;
The waving banner, and the clapping door,
The rustling tapestry, and the echoing floor;
The long dim shadows of surrounding trees,
The flapping bat, the night song of the breeze;
Aught they behold or hear their thought appals,
As evening saddens o'er the dark gray walls.

XVI.

Vain thought! that hour of ne'er unravell'd gloom
Came not again, or Lara could assume
A seeming of forgetfulness, that made
His vassals more amazed nor less afraid—
Had memory vanished then with sense restored?
Since word, nor look, nor gesture of their lord
Betray'd a feeling that recall'd to these
That fever'd moment of his mind's disease.
Was it a dream? was his the voice that spoke
Those strange wild accents; his the cry that broke
Their slumber! his the oppress'd, o'erlabour'd heart
That ceased to beat, the look that made them start?
Could he who thus had suffer'd so forget,
When such as saw that suffering shudder yet?
Or did that silence prove his memory fix'd
Too deep for words, indelible, unmix'd,
In that corroding secrecy which gnaws
The heart to show the effect, but not the cause?
Not so in him; his breast had buried both,
Nor common gazers could discern the growth
Of thoughts that mortal lips must leave half told;
They choke the feeble words that would unfold.

LORD BYRON

Cold as the marble where his length was laid,
Pale as the beam that o'er his features play'd,
Was Lara stretch'd *His page approach'd*

NAPOLI

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XVII.

In him inexplicably mix'd appear'd
Much to be loved and hated, sought and fear'd;
Opinion varying o'er his hidden lot,
In praise or railing ne'er his name forgot:
His silence form'd a theme for others' prate— [fate.
They guess'd—they gazed—they fain would know his
What had he been? what was he, thus unknown,
Who walk'd their world, his lineage only known?
A hater of his kind? yet some would say,
With them he could seem gay amidst the gay;
But own'd that smile, if oft observed and near,
Waned in its mirth, and wither'd to a sneer;
That smile might reach his lip, but pass'd not by,
None e'er could trace its laughter to his eye:
Yet there was softness too in his regard,
At times, a heart as not by nature hard—
But once perceived, his spirit seem'd to chide
Such weakness, as unworthy of its pride,
And steel'd itself, as scorning to redeem
One doubt from others' half-withheld esteem;
In self-inflicted penance of a breast
Which tenderness might once have wrong from rest;
In vigilance of grief that would compel
The soul to hate for having loved too well.

XVIII.

There was in him a vital scorn of all:
As if the worst had fall'n which could befall,
He stood a stranger in this breathing world,
An erring spirit from another hurl'd;
A thing of dark imaginings, that shaped
By choice the perils he by chance escaped;
But 'scaped in vain, for in their memory yet
His mind would half exult and half regret:
With more capacity for love than earth
Bestows on most of mortal mould and birth,
His early dreams of good outstripp'd the truth,
And troubled manhood follow'd baffled youth;
With thought of years in phantom chase misspent,
And wasted powers for better purpose lent;
And fiery passions that had pour'd their wrath
In hurried desolation o'er his path,
And left the better feelings all at strife
In wild reflection o'er his stormy life:
But haughty still, and loth himself to blame,
He call'd on Nature's self to share the shame,
And charged all faults upon the fleshly form
She gave to clog the soul, and feast the worm;
Till he at last confounded good and ill,
And half mistook for fate the acts of will:
Too high for common selfishness, he could
At times resign his own for others' good,
But not in pity, not because he ought,
But in some strange perversity of thought,
That sway'd him onward with a secret pride
To do what few or none would do beside;
And this same impulse would, in tempting time,
Mislead his spirit equally to crime;
So much he soar'd beyond, or sunk beneath,
The men with whom he felt condemn'd to breathe,
And long'd by good or ill to separate
Himself from all who shared his mortal state;
His mind abhorring this, had fix'd her throne
Far from the world, in regions of her own:
Thus coldly passing all that pass'd below,
His blood in temperate seeming now would flow:
Ah! happier if it ne'er with guilt had glow'd,
But ever in that icy smoothness flow'd!
'T is true, with other men their path he walk'd,
And like the rest in seeming did and talk'd,
Nor outraged Reason's rules by flaw nor start—
His madness was not of the head, but heart;
And rarely wander'd in his speech, or drew
His thoughts so forth as to offend the view.

XIX.

With all that chilling mystery of mien,
And seeming gladness to remain unseen,
He had (if 't were not nature's boon) an art
Of fixing memory on another's heart:
It was not love perchance—nor hate—nor aught
That words can image to express the thought;
But they who saw him did not see in vain,
And once beheld, would ask of him again:
And those to whom he spoke remember'd well,
And on the words, however light, would dwell:
None knew, nor how, nor why, but he entwined
Himself perforce around the hearer's mind;
There he was stamp'd, in liking, or in hate,
If greeted once; however brief the date
That friendship, pity, or aversion knew,
Still there within the inmost thought he grew.
You could not penetrate his soul, but found,
Despite your wonder, to your own he wound;
His presence haunted still; and from the breast
He forced an all unwilling interest:
Vain was the struggle in that mental net,
His spirit seem'd to dare you to forget!

XX.

There is a festival, where knights and dames,
And aught that wealth or lofty lineage claims,
Appear;—a highborn and a welcome guest
To Otho's hall came Lara with the rest.
The long carousal shakes the illumined hall,
Well speeds alike the banquet and the ball;
And the gay dance of bounding Beauty's train
Links grace and harmony in happiest chain;
Blest are the early hearts and gentle hands
That mingle there in well according bands;
It is a sight the careful brow might smooth,
And make Age smile, and dream itself to youth,
And Youth forget such hour was past on earth,
So springs the exulting bosom to that mirth!

XXI.

And Lara gazed on these, sedately glad,
His brow belied him if his soul was sad;
And his glance follow'd fast each fluttering fair,
Whose steps of lightness woke no echo there:
He lean'd against the lofty pillar-night,
With folded arms and long attentive eye,

Nor mark'd a glance so sternly fix'd on his—
Ill brook'd high Lara scrutiny like this:
At length he caught it, 't is a face unknown,
But seems as searching his, and his alone;
Prying and dark, a stranger's by his mien,
Who still till now had gazed on him unseen:
At length encountering meets the mutual gaze
Of keen enquiry, and of mute amaze;
On Lara's glance emotion gathering grew,
As if distrusting that the stranger threw;
Along the stranger's aspect, fix'd and stern,
Flash'd more than thence the vulgar eye could learn.

XXII.

"'T is he!" the stranger cried, and those that heard
Re-echoed fast and far the whisper'd word.
"'T is he!"—"'T is who?" they question far and near,
Till louder accents rung on Lara's ear;
So widely spread, few bosoms well could brook
The general marvel, or that single look:
But Lara stirr'd not, changed not,—the surprise
That sprung at first to his arrested eyes
Seem'd now subsided, neither sunk nor raised
Glanced his eye round, though still the stranger gazed;
And drawing nigh, exclaim'd, with haughty sneer,
"'T is he!—how came he thence?—what doth he here?"

XXIII.

It were too much for Lara to pass by
Such questions, so repeated fierce and high;
With look collected, but with accent cold,
More mildly firm than petulantly bold,
He turn'd, and met the inquisitorial tone—
"My name is Lara!—when thine own is known,
Doubt not my fitting answer to requite
The unlook'd for courtesy of such a knight.
'T is Lara!—further wouldst thou mark or ask?
I shun no question, and I wear no mask."

"Thou shunn'st no question! Ponder—is there none
Thy heart must answer, though thine ear would shun?
And deem'st thou me unknown too? Gaze again!
At least thy memory was not given in vain.
Oh! never canst thou cancel half the debt,
Eternity forbids thee to forget."
With slow and searching glance upon his face
Grew Lara's eyes, but nothing there could trace
They knew, or chose to know—with dubious look
He deign'd no answer, but his head he shook,
And half contemptuous turn'd to pass away;
But the stern stranger motion'd him to stay.
"A word!—I charge thee stay, and answer here
To one, who, wert thou noble, were thy peer;
But as thou wast and art—nay, frown not, lord,
If false, 't is easy to disprove the word—
But as thou wast and art, on thee looks down,
Distrusts thy smiles, but shakes not at thy frown;
Art thou not he? whose deeds——"
"Whate'er I be,
Words wild as these, accusers like to thee
I list no further; those with whom they weigh
May hear the rest, nor venture to gainsay
The wondrous tale no doubt thy tongue can tell,
Which thus begins so courteously and well.
Let Otho cherish here his polish'd guest,
To him my thanks and thoughts shall be express'd."
And here their wondering host hath interposed—
"Whate'er there be between you undisclosed,
This is no time nor fitting place to mar
The mirthful meeting with a worldly war.
If thou, Sir Ezzelin, hast aught to show
Which it befits Count Lara's ear to know,
To-morrow, here, or elsewhere, as may best
Beseem your mutual judgment, speak the rest;
I pledge myself for thee, as not unknown,
Though, like Count Lara, now return'd alone
From other lands, almost a stranger grown;
And if from Lara's blood and gentle birth
I augur right of courage and of worth,
He will not that untainted line belie,
Nor aught that knighthood may accord, deny."

"To-morrow be it," Ezzelin replied,
"And here our several worth and truth be tried;
I gage my life, my falchion to attest
My words, so may I mingle with the blest!"
What answers Lara? to its centre shrunk
His soul, in deep abstraction sudden sunk;
The words of many, and the eyes of all
That there were gather'd, seem'd on him to fall;
But his were silent, his appear'd to stray
In far forgetfulness away—away—
Alas! that heedlessness of all around
Bespoke remembrance only too profound.

XXIV.

"To-morrow!—ay, to-morrow!" further word
Than those repeated none from Lara heard;
Upon his brow no outward passion spoke;
From his large eye no flashing anger broke;
Yet there was something fix'd in that low tone,
Which show'd resolve, determined, though unknown.
He seized his cloak—his head he slightly bow'd,
And passing Ezzelin, he left the crowd;
And, as he pass'd him, smiling met the frown
With which that chieftain's brow would lear him down:
It was nor smile of mirth, nor struggling pride
That curbs to scorn the wrath it cannot hide;
But that of one in his own heart secure
Of all that he would do, or could endure.
Could this mean peace? the calmness of the good?
Or guilt grown old in desperate hardihood?
Alas! too like in confidence are each,
For man to trust to mortal look or speech;
From deeds, and deeds alone, may he discern
Truths which it wrings the unpractised heart to learn.

XXV.

And Lara call'd his page, and went his way—
Well could that stripling word or sign obey;
His only follower from those climes afar,
Where the soul glows beneath a brighter star,
For Lara left the shore from whence he sprung,
In duty patient, and sedate though young;
Silent as him he served, his faith appears

LORD BYRON.

It were too much for Lara to pass by
Such question so repeated, fierce and high

He turned and met the inquisitorial tone —
My name is Lara . . .

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Above his station, and beyond his years.
Though not unknown the tongue of Lara's land,
In such from him he rarely heard command;
But fleet his step, and clear his tones would come,
When Lara's lip breathed forth the words of home:
Those accents, as his native mountains dear,
Awake their absent echoes in his ear,
Friends', kindreds', parents', wonted voice recall,
Now lost, abjured, for one—his friend, his all!
For him earth now disclosed no other guide;
What marvel then he rarely left his side?

XXVI.

Light was his form, and darkly delicate
That brow whereon his native sun had sate,
But had not marr'd, though in his beams he grew,
The cheek where oft the unbidden blush shone through;
Yet not such blush as mounts when health would show
All the heart's hue in that delighted glow;
But 't was a hectic tint of secret care
That for a burning moment fever'd there:
And the wild sparkle of his eye seem'd caught
From high, and lighten'd with electric thought,
Though its black orb those long low lashes' fringe
Had temper'd with a melancholy tinge;
Yet less of sorrow than of pride was there,
Or, if 't were grief, a grief that none should share:
And pleased not him the sports that please his age,
The tricks of youth, the frolics of the page;
For hours on Lara he would fix his glance,
As all-forgotten in that watchful trance;
And from his chief withdrawn, he wander'd lone,
Brief were his answers, and his questions none;
His walk the wood, his sport some foreign book,
His resting-place the bank that curbs the brook:
He seem'd, like him he served, to live apart
From all that lures the eye, and fills the heart;
To know no brotherhood, and take from earth
No gift beyond that bitter boon—our birth.

XXVII.

If aught he loved, 't was Lara; but was shown
His faith in reverence and in deeds alone;
In mute attention; and his care, which guess'd
Each wish, fulfill'd it ere the tongue express'd.
Still there was haughtiness in all he did,
A spirit deep that brook'd not to be chid;
His zeal, though more than that of servile bands,
In act alone obeys, his air commands;
As if 't was Lara's less than *his* desire
That thus he served, but surely not for hire.
Slight were the tasks enjoin'd him by his lord,
To hold the stirrup, or to bear the sword;
To tune his lute, or, if he will'd it more,
On tomes of other times and tongues to pore;
But ne'er to mingle with the menial train,
To whom he show'd nor deference nor disdain,
But that well-worn reserve which proved he knew
No sympathy with that familiar crew:
His soul, whate'er his station or his stem,
Could bow to Lara, not descend to them.
Of higher birth he seem'd, and better days,
Nor mark of vulgar toil that hand betrays,
So feminine'y white it might bespeak
Another sex, when match'd with that smooth cheek,
But for his garb, and something in his gaze,
More wild and high than woman's eye betrays;
A latent fierceness that far more became
His fiery climate than his tender frame:
True, in his words it broke not from his breast,
But from his aspect might be more than guess'd.
Kaled his name, though rumour said he bore
Another ere he left his mountain-shore;
For sometimes he would hear, however high,
That name repeated loud without reply,
As unfamiliar, or, if roused again,
Start to the sound, as but remember'd then;
Unless 't was Lara's wonted voice that spake,
For then, ear, eyes, and heart would all awake.

XXVIII.

He had look'd down upon the festive hall,
And mark'd that sudden strife so mark'd of all;
And when the crowd around and near him told
Their wonder at the calmness of the bold,
Their marvel how the high-born Lara bore
Such insult from a stranger, doubly sore,
The colour of young Kaled went and came,
The lip of ashes, and the cheek of flame;
And o'er his brow the dampening heart-drops threw
The sickening iciness of that cold dew,
That rises as the busy bosom sinks
With heavy thoughts from which reflection shrinks.
Yes—there be things which we must dream and dare,
And execute ere thought be half aware:
Whate'er might Kaled's be, it was enow
To seal his lip, but agonise his brow.
He gazed on Ezzelin till Lara cast
That sidelong smile upon the knight he past;
When Kaled saw that smile his visage fell,
As if on something recognised right well;
His memory read in such a meaning more
Than Lara's aspect unto others wore:
Forward he sprung—a moment, both were gone,
And all within that hall seem'd left alone;
Each had so fix'd his eye on Lara's mien,
All had so mix'd their feelings with that scene,
That when his long dark shadow through the porch
No more relieves the glare of yon high torch,
Each pulse beats quicker, and all bosoms seem
To bound as doubting from too black a dream,
Such as we know is false, yet dread in sooth,
Because the worst is ever nearest truth.
And they are gone—but Ezzelin is there,
With thoughtful visage and imperious air;
But long remain'd not; ere an hour expired
He waved his hand to Otho, and retired.

XXIX.

The crowd are gone, the revellers at rest;
The courteous host, and all-approving guest,
Again to that accustom'd couch must creep
Where joy subsides, and sorrow sighs to sleep,
And man, o'erlabour'd with his being's strife,

Shrinks to that sweet forgetfulness of life:
There lie love's feverish hope, and cunning's guile,
Hate's working brain, and lull'd ambition's wile;
O'er each vain eye oblivion's pinions wave,
And quench'd existence crouches in a grave.
What better name may slumber's bed become?
Night's sepulchre, the universal home,
Where weakness, strength, vice, virtue, sunk supine,
Alike in naked helplessness recline;
Glad for awhile to heave unconscious breath,
Yet wake to wrestle with the dread of death,
And shun, though day but dawn on ills increased,
That sleep, the loveliest, since it dreams the least.

LARA.

CANTO THE SECOND.[1]

I.

Night wanes—the vapours round the mountains curl'd
Melt into morn, and Light awakes the world.
Man has another day to swell the past,
And lead him near to little, but his last;
But mighty Nature bounds as from her birth,
The sun is in the heavens, and life on earth;
Flowers in the valley, splendour in the beam,
Health on the gale, and freshness in the stream.
Immortal man! behold her glories shine,
And cry, exulting inly, "They are thine!"
Gaze on, while yet thy gladden'd eye may see;
A morrow comes when they are not for thee:
And grieve what may above thy senseless bier,
Nor earth nor sky will yield a single tear;
Nor cloud shall gather more, nor leaf shall fall,
Nor gale breathe forth one sigh for thee, for all;
But creeping things shall revel in their spoil,
And fit thy clay to fertilise the soil.

II.

'T is morn—'t is noon—assembled in the hall,
The gather'd chieftains come to Otho's call;
'T is now the promised hour, that must proclaim
The life or death of Lara's future fame;
When Ezzelin his charge may here unfold,
And whatsoe'er the tale, it must be told.
His faith was pledged, and Lara's promise given,
To meet it in the eye of man and heaven.
Why comes he not? Such truths to be divulged,
Methinks the accuser's rest is long indulged.

III.

The hour is past, and Lara too is there,
With self-confiding, coldly patient air;
Why comes not Ezzelin? The hour is past,
And murmurs rise, and Otho's brow is o'ercast.
"I know my friend! his faith I cannot fear,
If yet he be on earth, expect him here;
The roof that held him in the valley stands
Between my own and noble Lara's lands;
My halls from such a guest had honour gain'd,
Nor had Sir Ezzelin his host disdain'd,
But that some previous proof forbade his stay,
And urged him to prepare against to-day;
The word I pledged for his I pledge again,
Or will myself redeem his knighthood's stain."

He ceased—and Lara answer'd, "I am here,
To lend at thy demand a listening ear
To tales of evil from a stranger's tongue,
Whose words already might my heart have wrung,
But that I deem'd him scarcely less than mad,
Or, at the worst, a foe ignobly bad.
I know him not—but me it seems he knew
In lands where—but I must not trifle too:
Produce this babbler—or redeem the pledge;
Here in thy hold, and with thy falchion's edge."

Proud Otho on the instant, reddening, threw
His glove on earth, and forth his sabre flew.
"The last alternative befits me best,
And thus I answer for mine absent guest."

With cheek unchanging from its sallow gloom,
However near his own or other's tomb;
With hand, whose almost careless coolness spoke
Its grasp well-used to deal the sabre-stroke;
With eye, though calm, determined not to spare,
Did Lara too his willing weapon bare.
In vain the circling chieftains round them closed,
For Otho's frenzy would not be opposed;
And from his lip those words of insult fell—
His sword is good who can maintain them well.

IV.

Short was the conflict; furious, blindly rash,
Vain Otho gave his bosom to the gash:
He bled, and fell; but not with deadly wound,
Stretch'd by a dextrous sleight along the ground.
"Demand thy life!" He answer'd not; and then
From that red floor he ne'er had risen again,
For Lara's brow upon the moment grew
Almost to blackness in its demon hue;
And fiercer shook his angry falchion now
Than when his foe's was levell'd at his brow;
Then all was stern collectedness and art,
Now rose the unleaven'd hatred of his heart;
So little sparing to the foe he fell'd,
That when the approaching crowd his arm withheld,
He almost turn'd the thirsty point on those
Who thus for mercy dared to interpose;

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[1] [Lord Byron seems to have taken a whimsical pleasure in disappointing, by his second Canto, most of the expectations which he had excited by the first. For, without the resuscitation of Sir Ezzelin, Lara's mysterious vision in his antique hall becomes a mere useless piece of lumber, inapplicable to any intelligible purpose;—the character of Medora, whom we had been satisfied to behold very contentedly domesticated in the Pirate's Island, without enquiring whence or why she had emigrated thither, is, by means of some mysterious relation between her and Sir Ezzelin, involved in very disagreeable ambiguity;—and, further, the high-minded and generous Conrad, who had preferred death and torture to life and liberty, if purchased by a nightly murder, is degraded into a vile and cowardly assassin.—GEORGE ELLIS.]

But to a moment's thought that purpose bent;
Yet look'd he on him still with eye intent,
As if he loathed the ineffectual strife
That left a foe, howe'er o'erthrown, with life;
As if to search how far the wound he gave
Had sent its victim onward to his grave.

V.

They raised the bleeding Otho, and the Leech
Forbade all present question, sign, and speech;
The others met within a neighbouring hall,
And he, incensed and heedless of them all,
The cause and conqueror in this sudden fray,
In haughty silence slowly strode away;
He back'd his steed, his homeward path he took,
Nor cast on Otho's towers a single look.

VI.

But where was he? that meteor of a night,
Who menaced but to disappear with light.
Where was this Ezzelin? who came and went
To leave no other trace of his intent.
He left the dome of Otho long ere morn;
In darkness, yet so well the path was worn
He could not miss it: near his dwelling lay;
But there he was not, and with coming day
Came fast enquiry, which unfolded nought
Except the absence of the chief it sought.
A chamber tenantless, a steed at rest,
His host alarm'd, his murmuring squires distress'd:
Their search extends along, around the path,
In dread to meet the marks of prowlers' wrath:
But none are there, and not a brake hath borne
Nor gout of blood, nor shred of mantle torn;
Nor fall nor struggle hath defaced the grass,
Which still retains a mark where murder was;
Nor dabbling fingers left to tell the tale,
The bitter print of each convulsive nail,
When agonised hands that cease to guard,
Wound in that pang the smoothness of the sward.
Some such had been, if here a life was reft,
But these were not; and doubting hope is left;
And strange suspicion, whispering Lara's name,
Now daily mutters o'er his blacken'd fame;
Then sudden silent when his form appear'd,
Awaits the absence of the thing it fear'd
Again its wonted wondering to renew,
And dye conjecture with a darker hue.

VII.

Days roll along, and Otho's wounds are heal'd,
But not his pride; and hate no more conceal'd:
He was a man of power, and Lara's foe,
The friend of all who sought to work him woe,
And from his country's justice now demands
Account of Ezzelin at Lara's hands.
Who else than Lara could have cause to fear
His presence? who had made him disappear,
If not the man on whom his menaced charge
Had sate too deeply were he left at large?
The general rumour ignorantly loud,
The mystery dearest to the curious crowd;
The seeming friendlessness of him who strove
To win no confidence, and wake no love;
The sweeping fierceness which his soul betray'd,
The skill with which he wielded his keen blade;
Where had his arm unwarlike caught that art?
Where had that fierceness grown upon his heart?
For it was not the blind capricious rage
A word can kindle and a word assuage;
But the deep working of a soul unmix'd
With aught of pity where its wrath had fix'd;
Such as long power and overgorged success
Concentrates into all that 'a merciless:
These, link'd with that desire which ever sways
Mankind, the rather to condemn than praise,
'Gainst Lara gathering, raised at length a storm,
Such as himself might fear, and foes would form,
And he must answer for the absent head
Of one that haunts him still, alive or dead.

VIII.

Within that land was many a malcontent,
Who cursed the tyranny to which he bent;
That soil full many a wringing despot saw,
Who work'd his wantonness in form of law;
Long war without and frequent broil within
Had made a path for blood and giant sin,
That waited but a signal to begin
New havoc, such as civil discord blends,
Which knows no neuter, owns but foes or friends;
Fix'd in his feudal fortress each was lord,
In word and deed obey'd, in soul abhorr'd.
Thus Lara had inherited his lands,
And with them pining hearts and sluggish hands;
But that long absence from his native clime
Had left him stainless of oppression's crime,
And now, diverted by his milder sway,
All dread by slow degrees had worn away.
The menials felt their usual awe alone,
But more for him than them that fear was grown;
They deem'd him now unhappy, though at first
Their evil judgment augur'd of the worst,
And each long restless night, and silent mood,
Was traced to sickness, fed by solitude:
And though his lonely habits threw of late
Gloom o'er his chamber, cheerful was his gate;
For thence the wretched ne'er unsoothed withdrew,
For them, at least, his soul compassion knew.
Cold to the great, contemptuous to the high,
The humble pass'd not his unheeding eye;
Much he would speak not, but beneath his roof
They found asylum oft, and ne'er reproof.
And they who watch'd might mark that, day by day,
Some new retainers gather'd to his sway;
But most of late, since Ezzelin was lost,
He play'd the courteous lord and bounteous host:
Perchance his strife with Otho made him dread
Some snare prepared for his obnoxious head:
Whate'er his view, his favour more obtains
With these, the people, than his fellow thanes.
If this were policy, so far 't was sound,
The million judged but of him as they found;

From him, by sterner chiefs to exile driven,
They but required a shelter, and 't was given.
By him no peasant mourn'd his rifled cot,
And scarce the Serf could murmur o'er his lot;
With him old avarice found its hoard secure,
With him contempt forbore to mock the poor;
Youth present cheer and promised recompense
Detain'd, till all too late to part from thence:
To hate he offer'd, with the coming change,
The deep reversion of delay'd revenge;
To love, long baffled by the unequal match,
The well-won charms success was sure to snatch.
All now was ripe, he waits but to proclaim
That slavery nothing which was still a name.
The moment came, the hour when Otho thought
Secure at last the vengeance which he sought:
His summons found the destined criminal
Begirt by thousands in his swarming hall,
Fresh from their feudal fetters newly riven,
Defying earth, and confident of heaven.
That morning he had freed the soil-bound slaves
Who dig no land for tyrants but their graves!
Such is their cry—some watchword for the fight
Must vindicate the wrong, and warp the right;
Religion—freedom—vengeance—what you will,
A word 's enough to raise mankind to kill;
Some factious phrase by cunning caught and spread,
That guilt may reign, and wolves and worms be fed!

IX.

Throughout that clime the feudal chiefs had gain'd
Such sway, their infant monarch hardly reign'd;
Now was the hour for faction's rebel growth,
The Serfs contemn'd the one, and hated both:
They waited but a leader, and they found
One to their cause inseparably bound;
By circumstance compell'd to plunge again,
In self-defence, amidst the strife of men.
Cut off by some mysterious fate from those
Whom birth and nature meant not for his foes,
Had Lara from that night, to him accurst,
Prepared to meet, but not alone, the worst:
Some reason urged, whate'er it was, to shun
Enquiry into deeds at distance done;
By mingling with his own the cause of all,
E'en if he fail'd, he still delay'd his fall.
The sullen calm that long his bosom kept,
The storm that once had spent itself and slept,
Roused by events that seem'd foredoom'd to urge
His gloomy fortunes to their utmost verge,
Burst forth, and made him all he once had been,
And is again; he only changed the scene.
Light care had he for life, and less for fame,
But not less fitted for the desperate game:
He deem'd himself mark'd out for others' hate,
And mock'd at ruin so they shared his fate.
What cared he for the freedom of the crowd?
He raised the humble but to bend the proud.
He had hoped quiet in his sullen lair,
But man and destiny beset him there:
Inured to hunters, he was found at bay;
And they must kill, they cannot snare the prey.
Stern, unambitious, silent, he had been
Henceforth a calm spectator of life's scene;
But dragg'd again upon the arena, stood
A leader not unequal to the feud;
In voice—mien—gesture—savage nature spoke,
And from his eye the gladiator broke.

X.

What boots the oft-repeated tale of strife,
The feast of vultures, and the waste of life?
The varying fortune of each separate field,
The fierce that vanquish, and the faint that yield?
The smoking ruin, and the crumbled wall?
In this the struggle was the same with all;
Save that distemper'd passions lent their force
In bitterness that banish'd all remorse.
None sued, for Mercy knew her cry was vain,
The captive died upon the battle-plain:
In either cause, one rage alone possess'd
The empire of the alternate victor's breast;
And they that smote for freedom or for sway,
Deem'd few were slain, while more remain'd to slay.
It was too late to check the wasting brand,
And Desolation reap'd the famish'd land;
The torch was lighted, and the flame was spread,
And Carnage smiled upon her daily dead.

XI.

Fresh with the nerve the new-born impulse strung,
The first success to Lara's numbers clung:
But that vain victory hath ruin'd all;
They form no longer to their leader's call:
In blind confusion on the foe they press,
And think to snatch is to secure success.
The lust of booty, and the thirst of hate,
Lure on the broken brigands to their fate:
In vain he doth whate'er a chief may do,
To check the headlong fury of that crew;
In vain their stubborn ardour he would tame,—
The hand that kindles cannot quench the flame;
The wary foe alone hath turn'd their mood,
And shown their rashness to that erring brood:
The feign'd retreat, the nightly ambuscade,
The daily harass, and the fight delay'd,
The long privation of the hoped supply,
The tentless rest beneath the humid sky,
The stubborn wall that mocks the leaguer's art,
And pails the patience of his baffled heart,
Of these they had not deem'd: the battle-day
They could encounter as a veteran may;
But more preferr'd the fury of the strife,
And present death, to hourly suffering life:
And famine wrings, and fever sweeps away
His numbers, melting fast from their array;
Intemperate triumph fades to discontent,
And Lara's soul alone seems still unbent:
But few remain to aid his voice and hand,
And thousands dwindled to a scanty band:
Desperate, though few, the last and best remain'd
To mourn the discipline they late disdain'd.
One hope survives, the frontier is not far,

And thence they may escape from native war;
And bear within them to the neighbouring state
An exile's sorrows, or an outlaw's hate:
Hard is the task their father-land to quit,
But harder still to perish or submit.

XII.

It is resolved—they march—consenting Night
Guides with her star their dim and torchless flight:
Already they perceive its tranquil beam
Sleep on the surface of the barrier stream;
Already they descry—Is yon the bank?
Away! 't is lined with many a hostile rank.
Return or fly!—What glitters in the rear?
'T is Otho's banner—the pursuer's spear!
Are those the shepherds' fires upon the height?
Alas! they blaze too widely for the flight:
Cut off from hope, and compass'd in the toil,
Less blood perchance hath bought a richer spoil!

XIII.

A moment's pause—'t is but to breathe their band,
Or shall they onward press, or here withstand?
It matters little—if they charge the foes
Who by their border-stream their march oppose,
Some few, perchance, may break and pass the line,
However link'd to baffle such design.
"The charge be ours! to wait for their assault
Were fate well worthy of a coward's halt."
Forth flies each sabre, rein'd is every steed,
And the next word shall scarce outstrip the deed:
In the next tone of Lara's gathering breath
How many shall but hear the voice of death!

XIV.

His blade is bared,—in him there is an air
As deep, but far too tranquil for despair;
A something of indifference more than then
Becomes the bravest, if they feel for men.
He turn'd his eye on Kaled, ever near,
And still too faithful to betray one fear;
Perchance 't was but the moon's dim twilight threw
Along his aspect an unwonted hue
Of mournful paleness, whose deep tint express'd
The truth, and not the terror of his breast.
This Lara mark'd, and laid his hand on his:
It trembled not in such an hour as this;
His lip was silent, scarcely beat his heart,
His eye alone proclaim'd, "We will not part!
Thy band may perish, or thy friends may flee,
Farewell to life, but not adieu to thee!"
The word hath pass'd his lips, and onward driven,
Pour the link'd band through ranks asunder riven;
Well has each steed obey'd the armed heel,
And flash the scimitars, and rings the steel;
Outnumber'd, not outbraved, they still oppose
Despair to daring, and a front to foes;
And blood is mingled with the dashing stream,
Which runs all redly till the morning beam.

XV.

Commanding, aiding, animating all,
Where foe appear'd to press, or friend to fall,
Cheers Lara's voice, and waves or strikes his steel,
Inspiring hope himself had ceased to feel.
None fled, for well they knew that flight were vain;
But those that waver turn to smite again,
While yet they find the firmest of the foe
Recoil before their leader's look and blow:
Now girt with numbers, now almost alone,
He foils their ranks, or re-unites his own;
Himself he spared not—once they seem'd to fly—
Now was the time, he waved his hand on high,
And shook—Why sudden droops that plumed crest?
The shaft is sped—the arrow 's in his breast!
That fatal gesture left the unguarded side,
And Death hath stricken down yon arm of pride.
The word of triumph fainted from his tongue;
That hand, so raised, how droopingly it hung!
But yet the sword instinctively retains,
Though from its fellow shrink the falling reins;
These Kaled snatches: dizzy with the blow,
And senseless bending o'er his saddle-bow,
Perceives not Lara that his anxious page
Beguiles his charger from the combat's rage:
Meantime his followers charge, and charge again;
Too mix'd the slayers now to heed the slain!

XVI.

Day glimmers on the dying and the dead,
The cloven cuirass, and the helmless head;
The war-horse masterless is on the earth,
And that last gasp hath burst his bloody girth;
And near, yet quivering with what life remain'd,
The heel that urged him and the hand that rein'd;
And some too near that rolling torrent lie,
Whose waters mock the lip of those that die;
That panting thirst which scorches in the breath
Of those that die the soldier's fiery death,
In vain impels the burning mouth to crave
One drop—the last—to cool it for the grave;
With feeble and convulsive effort swept,
Their limbs along the crimson'd turf have crept;
The faint remains of life such struggles waste,
But yet they reach the stream, and bend to taste:
They feel its freshness, and almost partake—
Why pause? No further thirst have they to slake—
It is unquench'd, and yet they feel it not;
It was an agony—but now forgot!

XVII.

Beneath a lime, remoter from the scene,
Where but for him that strife had never been,
A breathing but devoted warrior lay:
'T was Lara bleeding fast from life away.
His follower once, and now his only guide,
Kneels Kaled watchful o'er his welling side,
And with his scarf would stanch the tides that rush,
With each convulsion, in a blacker gush;
And then, as his faint breathing waxes low,
In feebler, not less fatal trickling flow:
He scarce can speak, but motions him 't is vain,
And merely adds another throb to pain.
He clasps the hand that pang which would assuage,
And sadly smiles his thanks to that dark page,

Who nothing fears, nor feels, nor heeds, nor sees,
Save that damp brow which rests upon his knees;
Save that pale aspect, where the eye, though dim,
Held all the light that shone on earth for him.

XVIII.

The foe arrives, who long had search'd the field,
Their triumph nought till Lara too should yield;
They would remove him, but they see 't were vain,
And he regards them with a calm disdain,
That rose to reconcile him with his fate,
And that escape to death from living hate:
And Otho comes, and leaping from his steed,
Looks on the bleeding foe that made him bleed,
And questions of his state; he answers not,
Scarce glances on him as on one forgot,
And turns to Kaled:—each remaining word
They understood not, if distinctly heard;
His dying tones are in that other tongue,
To which some strange remembrance wildly clung.
They spake of other scenes, but what—is known
To Kaled, whom their meaning reach'd alone;
And he replied, though faintly, to their sound,
While gazed the rest in dumb amazement round:
They seem'd even then—that twain—unto the last
To half forget the present in the past;
To share between themselves some separate fate,
Whose darkness none beside should penetrate.

XIX.

Their words though faint were many—from the tone
Their import those who heard could judge alone;
From this, you might have deem'd young Kaled's death
More near than Lara's by his voice and breath,
So sad, so deep, and hesitating broke
The accents his scarce-moving pale lips spoke;
But Lara's voice, though low, at first was clear
And calm, till murmuring death gasp'd hoarsely near;
But from his visage little could we guess,
So unrepentant, dark, and passionless,
Save that when struggling nearer to his last,
Upon that page his eye was kindly cast;
And once, as Kaled's answering accents ceased,
Rose Lara's hand, and pointed to the East:
Whether (as then the breaking sun from high
Roll'd back the clouds) the morrow caught his eye,
Or that 't was chance, or some remember'd scene,
That raised his arm to point where such had been,
Scarce Kaled seem'd to know, but turn'd away,
As if his heart abhorr'd that coming day,
And shrunk his glance before that morning light,
To look on Lara's brow—where all grew night.
Yet sense seem'd left, though better were its loss;
For when one near display'd the absolving cross,
And proffer'd to his touch the holy head,
Of which his parting soul might own the need,
He look'd upon it with an eye profane,
And smiled—Heaven pardon! if 't were with disdain:
And Kaled, though he spoke not, nor withdrew
From Lara's face his fix'd despairing view,
With brow repulsive, and with gesture swift,
Flung back the hand which held the sacred gift,
As if such but disturb'd the expiring man,
Nor seem'd to know his life but *then* began,
That life of Immortality, secure
To none, save them whose faith in Christ is sure.

XX.

But gasping heaved the breath that Lara drew,
And dull the film along his dim eye grew;
His limbs stretch'd fluttering, and his head droop'd o'er
The weak yet still untiring knee that bore;
He press'd the hand he held upon his heart—
It beats no more, but Kaled will not part
With the cold grasp, but feels, and feels in vain,
For that faint throb which answers not again.
"It beats!"—Away, thou dreamer! he is gone—
It once was Lara which thou look'st upon.*

XXI.

He gazed, as if not yet had pass'd away
The haughty spirit of that humble clay;
And those around have roused him from his trance,
But cannot tear from thence his fixed glance;
And when, in raising him from where he bore
Within his arms the form that felt no more,
He saw the head his breast would still sustain,
Roll down like earth to earth upon the plain;
He did not dash himself thereby, nor tear
The glossy tendrils of his raven hair,
But strove to stand and gaze, but reel'd and fell,
Scarce breathing more than that he loved so well.
Than that *he* loved! Oh! never yet beneath
The breast of man such trusty love may breathe!
That trying moment hath at once reveal'd
The secret long and yet but half concealed;
In baring to revive that lifeless breast,
Its grief seem'd ended, but the sex confess'd;
And life return'd, and Kaled felt no shame—
What now to her was Womanhood or Fame?

XXII.

And Lara sleeps not where his fathers sleep,
But where he died his grave was dug as deep;
Nor is his mortal slumber less profound,
Though priest nor bless'd nor marble deck'd the mound,
And he was mourn'd by one whose quiet grief,
Less loud, outlasts a people's for their chief.
Vain was all question ask'd her of the past,
And vain e'en menace—silent to the last;
She told nor whence, nor why she left behind
Her all for one who seem'd but little kind.
Why did she love him? Curious fool!—be still—
Is human love the growth of human will?

* [The death of Lara is, by far, the finest passage in the poem, and is fully equal to any thing else which the author ever wrote. The physical horror of the event, though described with a terrible force and fidelity, is both relieved and enhanced by the beautiful pictures of mental energy and affection with which it is combined. The whole sequel of the poem is written with equal vigour and feeling, and may be put in competition with any thing that poetry has produced, in point either of pathos or energy.—JEFFREY.]

To her he might be gentleness; the stern
Have deeper thoughts than your dull eyes discern,
And when they love, your smilers guess not how
Beats the strong heart, though less the lips avow.
They were not common links, that form'd the chain
That bound to Lara Kaled's heart and brain;
But that wild tale she brook'd not to unfold,
And seal'd in now each lip that could have told.

XXIII.

They laid him in the earth, and on his breast,
Besides the wound that sent his soul to rest,
They found the scatter'd dints of many a scar,
Which were not planted there in recent war;
Where'er had pass'd his summer years of life,
It seems they vanish'd in a land of strife;
But all unknown his glory or his guilt,
These only told that somewhere blood was spilt,
And Ezzelin, who might have spoke the past,
Return'd no more—that night appear'd his last.

XXIV.

Upon that night (a peasant's is the tale)
A Serf that cross'd the intervening vale,[1]
When Cynthia's light almost gave way to morn,
And nearly veil'd in mist her waning horn;
A Serf, that rose betimes to thread the wood,
And hew the bough that bought his children's food,
Pass'd by the river that divides the plain
Of Otho's lands and Lara's broad domain:
He heard a tramp—a horse and horseman broke
From out the wood—before him was a cloak
Wrapt round some burthen at his saddle-bow,
Bent was his head, and hidden was his brow.
Roused by the sudden sight at such a time,
And some foreboding that it might be crime,
Himself unheeded watch'd the stranger's course,
Who reach'd the river; bounded from his horse,
And lifting thence the burthen which he bore,
Heaved up the bank, and dash'd it from the shore;
Then paused, and look'd, and turn'd, and seem'd to watch,
And still another hurried glance would snatch,
And follow with his step the stream that flow'd,
As if even yet too much its surface show'd:
At once he started, stoop'd, around him strewn
The winter floods had scatter'd heaps of stone;
Of these the heaviest thence he gather'd there,
And slung them with a more than common care.
Meantime the Serf had crept to where unseen
Himself might safely mark what this might mean;
He caught a glimpse, as of a floating breast,
And something glitter'd starlike on the vest;

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[1] [The event in this section was suggested by the description of the death, or rather burial, of the Duke of Gandia. The most interesting and particular account of it is given by Burchard, and is in substance as follows:—"On the eighth day of June, the Cardinal of Valenza and the Duke of Gandia, sons of the Pope, supped with their mother, Vanozza, near the church of *S. Pietro ad vincula*; several other persons being present at the entertainment. A late hour approaching, and the cardinal having reminded his brother, that it was time to return to the apostolic palace, they mounted their horses or mules, with only a few attendants, and proceeded together as far as the palace of Cardinal Ascanio Sforza, when the duke informed the cardinal that, before he returned home, he had to pay a visit of pleasure. Dismissing therefore all his attendants, excepting his *staffiero*, or footman, and a person in a mask, who had paid him a visit whilst at supper, and who, during the space of a month or thereabouts, previous to this time, had called upon him almost daily, at the apostolic palace, he took this person behind him on his mule, and proceeded to the street of the Jews, where he quitted his servant, directing him to remain there until a certain hour; when, if he did not return, he might repair to the palace. The duke then seated the person in the mask behind him, and rode, I know not whither; but in that night he was assassinated, and thrown into the river. The servant, after having been dismissed, was also assaulted and mortally wounded; and although he was attended with great care, yet such was his situation, that he could give no intelligible account of what had befallen his master. In the morning, the duke not having returned to the palace, his servants began to be alarmed; and one of them informed the pontiff of the evening excursion of his sons, and that the duke had not yet made his appearance. This gave the pope no small anxiety; but he conjectured that the duke had been attracted by some courtesan to pass the night with her, and, not choosing to quit the house in open day, had waited till the following evening to return home. When, however, the evening arrived, and he found himself disappointed in his expectations, he became deeply afflicted, and began to make enquiries from different persons, whom he ordered to attend him for that purpose. Amongst these was a man named Giorgio Schiavoni, who, having discharged some timber from a bark in the river, had remained on board the vessel to watch it; and being interrogated whether he had seen any one thrown into the river on the night preceding, he replied, that he saw two men on foot, who came down the street, and looked diligently about, to observe whether any person was passing. That seeing no one, they returned, and a short time afterwards two others came, and looked around in the same manner as the former; no person still appearing, they gave a sign to their companions, when a man came, mounted on a white horse, having behind him a dead body, the head and arms of which hung on one side, and the feet on the other side of the horse; the two persons on foot supporting the body, to prevent its falling. They thus proceeded towards that part where the filth of the city is usually discharged into the river, and turning the horse with his tail towards the water, the two persons took the dead body by the arms and feet, and with all their strength flung it into the river. The person on horseback then asked if they had thrown it in; to which they replied, *Signor, si* (yes, Sir). He then looked towards the river, and seeing a mantle floating on the stream, he enquired what it was that appeared black, to which they answered, it was a mantle; and one of them threw stones upon it, in consequence of which it sunk. The attendants of the pontiff then enquired from Giorgio, why he had not revealed this to the governor of the city; to which he replied, that he had seen in his time a hundred dead bodies thrown into the river at the same place, without any enquiry being made respecting them; and that he had not, therefore, considered it as a matter of any importance. The fishermen and seamen were then collected, and ordered to search the river, where, on the following evening, they found the body of the duke, with his habit entire, and thirty ducats in his purse. He was pierced with nine wounds, one of which was in his throat, the other in his head, body, and limbs. No sooner was the pontiff informed of the death of his son, and that he had been thrown, like filth, into the river, than, giving way to his grief, he shut himself up in a chamber, and wept bitterly. The Cardinal of Segovia, and other attendants on the pope, went to the door, and after many hours spent in persuasions and exhortations, prevailed upon him to admit them. From the evening of Wednesday till the following Saturday the pope took no food; nor did he sleep from Thursday morning till the same hour on the ensuing day. At length, however, giving way to the entreaties of his attendants, he began to restrain his sorrow, and to consider the injury which his own health might sustain, by the further indulgence of his grief."—ROSCOE's *Leo Tenth*, vol. i. p. 265.

But ere he well could mark the buoyant trunk,
A massy fragment smote it, and it sunk:
It rose again, but indistinct to view,
And left the waters of a purple hue,
Then deeply disappear'd: the horseman gazed
Till ebb'd the latest eddy it had raised;
Then turning, vaulted on his pawing steed,
And instant spurr'd him into panting speed.
His face was mask'd—the features of the dead,
If dead it were, escaped the observer's dread;
But if in sooth a star its bosom bore,
Such is the badge that knighthood ever wore,
And such 't is known Sir Ezzelin had worn
Upon the night that led to such a morn.
If thus he perish'd, Heaven receive his soul!
His undiscover'd limbs to ocean roll;
And charity upon the hope would dwell
It was not Lara's hand by which he fell.

XXV.

And Kaled—Lara—Ezzelin, are gone,
Alike without their monumental stone!
The first, all efforts vainly strove to wean
From lingering where her chieftain's blood had been;
Grief had so tamed a spirit once too proud,
Her tears were few, her wailing never loud;
But furious, would you tear her from the spot
Where yet she scarce believed that he was not,
Her eye shot forth with all the living fire
That haunts the tigress in her whelpless ire;
But left to waste her weary moments there,
She talk'd all idly unto shapes of air,
Such as the busy brain of Sorrow paints,
And woos to listen to her fond complaints:
And she would sit beneath the very tree
Where lay his drooping head upon her knee;
And in that posture where she saw him fall,
His words, his looks, his dying grasp recall;
And she had shorn, but saved her raven hair,
And oft would snatch it from her bosom there,
And fold, and press it gently to the ground,
As if she stanch'd anew some phantom's wound.
Herself would question, and for him reply;
Then rising, start, and beckon him to fly
From some imagined spectre in pursuit;
Then seat her down upon some linden's root,
And hide her visage with her meagre hand,
Or trace strange characters along the sand;—
This could not last—she lies by him she loved;
Her tale untold—her truth too dearly proved.[1]

HEBREW MELODIES.[2]

ADVERTISEMENT.

THE subsequent poems were written at the request of my friend, the Hon. D. Kinnaird, for a Selection of Hebrew Melodies, and have been published, with the music, arranged by Mr. Braham and Mr. Nathan.

January, 1815.

HEBREW MELODIES.[3]

SHE WALKS IN BEAUTY.[4]

I.

She walks in beauty, like the night
Of cloudless climes and starry skies;
And all that 's best of dark and bright
Meet in her aspect and her eyes:
Thus mellow'd to that tender light
Which heaven to gaudy day denies.

II.

One shade the more, one ray the less,
Had half impair'd the nameless grace
Which waves in every raven tress,
Or softly lightens o'er her face;
Where thoughts serenely sweet express
How pure, how dear their dwelling-place.

III.

And on that cheek, and o'er that brow,

[1] [Lara, though it has many good passages, is a further proof of the melancholy fact, which is true of all sequels, from the continuation of the Æneid, by one of the famous Italian poets of the middle ages, down to "Polly," a sequel to the Beggar's Opera," that "more last words" may generally be spared, without any great detriment to the world.—BISHOP HEBER.

Lara has some charms which the Corsair has not. It is more domestic; it calls forth more sympathies with polished society; it is more intellectual, but much less passionate, less vigorous, and less brilliant; it is sometimes even languid,—at any rate, it is more diffuse.—SIR E. BAYDON.

Lara, obviously the sequel of "The Corsair," maintains in general the same tone of deep interest, and lofty feeling;—though the disappearance of Medora from the scene deprives it of the enchanting sweetness by which its terrors are there redeemed, and makes the hero, on the whole, less captivating. The character of Lara, too, is rather too laboriously finished,* and his nocturnal encounter with the apparition is worked up too ostentatiously. There is infinite beauty in the sketch of the dark Page, and in many of the moral or general reflections which are interspersed with the narrative.—JEFFREY.]

* ["What do the reviewers mean by 'elaborate?' Lara I wrote while undressing, after coming home from balls and masquerades, in the year of revelry, 1814." B. LETTERS, 1822.]

[2] [Lord Byron never alludes to his share in these Melodies with complacency. Mr. Moore having, on one occasion, rallied him a little on the manner in which some of them had been set to music, —"Sunburn Nathan," he exclaims, "why do you always twit me with his Hebrew nasalities? Have I not told you it was all Kinnaird's doing, and my own exquisite facility of temper?"—E.]

[3] ["Neither the ancient Jews," says Dr. Burney, "nor the modern, have ever had characters peculiar to music; so that the melodies used in their religious ceremonies have, at all times, been traditional, and at the mercy of the singers."—Kalkbrenner tells us, that "les Juifs Espagnols lisent et chantent leurs psaumes bien différemment que les Juifs Hollandais; les Juifs Romains autrement que les Juifs de la Prusse et de la Hesse; et tous croient chanter comme on chantait dans le Temple de Jérusalem!"—*Hist. de la Musique*, tom. i. p. 34.—E.]

[4] [These stanzas were written by Lord Byron, on returning from a ball room, where he had seen Mrs. (now Lady) Wilmot Horton,

So soft, so calm, yet eloquent,
The smiles that win, the tints that glow,
But tell of days in goodness spent,
A mind at peace with all below,
A heart whose love is innocent!

THE HARP THE MONARCH MINSTREL SWEPT.

I.

The harp the monarch minstrel swept,
The King of men, the loved of Heaven,
Which Music hallow'd while she wept
O'er tones her heart of hearts had given:
Redoubled be her tears, its chords are riven!
It soften'd men of iron mould,
It gave them virtues not their own;
No ear so dull, no soul so cold,
That felt not, fired not to the tone,
Till David's lyre grew mightier than his throne!

II.

It told the triumphs of our King,
It wafted glory to our God;
It made our gladden'd valleys ring,
The cedars bow, the mountains nod;
Its sound aspired to Heaven and there abode!
Since then, though heard on earth no more,
Devotion and her daughter Love
Still bid the bursting spirit soar
To sounds that seem as from above,
In dreams that day's broad light can not remove.

IF THAT HIGH WORLD.

I.

If that high world, which lies beyond
Our own, surviving Love endears;
If there the cherish'd heart be fond,
The eye the same, except in tears—
How welcome those untrodden spheres!
How sweet this very hour to die!
To soar from earth, and find all fears
Lost in thy light—Eternity!

II.

It must be so: 't is not for self
That we so tremble on the brink;
And striving to o'erleap the gulf,
Yet cling to Being's severing link.
Oh! in that future let us think
To hold each heart the heart that shares,
With them the immortal waters drink,
And soul in soul grow deathless theirs!

THE WILD GAZELLE.

I.

The wild gazelle on Judah's hills
Exulting yet may bound,
And drink from all the living rills
That gush on holy ground;
Its airy step and glorious eye
May glance in tameless transport by:—

II.

A step as fleet, an eye more bright,
Hath Judah witness'd there;
And o'er her scenes of lost delight
Inhabitants more fair.
The cedars wave on Lebanon,
But Judah's stateller maids are gone!

III.

More blest each palm that shades those plains
Than Israel's scatter'd race;
For, taking root, it there remains
In solitary grace:
It cannot quit its place of birth,
It will not live in other earth.

IV.

But we must wander witheringly,
In other lands to die;
And where our fathers' ashes be,
Our own may never lie:
Our temple hath not left a stone,
And Mockery sits on Salem's throne.

OH! WEEP FOR THOSE.

I.

Oh! weep for those that wept by Babel's stream,
Whose shrines are desolate, whose land a dream;
Weep for the harp of Judah's broken shell;
Mourn—where their God hath dwelt the godless dwell!

the wife of his relation, the present Governor of Ceylon. On this occasion Mrs. W. H. had appeared in mourning, with numerous spangles on her dress.—E.]

[[In the reign of King David, music was held in the highest estimation by the Hebrews. The genius of that prince for music, and his attachment to the study and practice of it, as well as the great number of musicians appointed by him for the performance of religious rites and ceremonies, could not fail to extend its influence and augment its perfections; for it was during this period that music was first honoured by being admitted in the ministry of sacrifice, and worship of the ark; as well as by being cultivated by a King.—BURNEY.]

[[The hymns of David excel no less in sublimity and tenderness of expression, than in loftiness and variety of religious sentiment. In comparison with them, the sacred poetry of all other nations sinks into mediocrity. They have embodied so exquisitely the universal language of religious emotion, that (a few fierce and vindictive passages excepted, natural in the warrior-poet of a sterner age) they have entered, with unquestionable propriety, into the Christian church. The songs which cheered the solitude of the desert oases of Engedi, or resounded from the voice of the Hebrew people as they wound along the glens or the hill-sides of Judea, have been repeated for ages in almost every part of the habitable world,—in the remotest islands of the ocean, among the forests of America, or the sands of Africa. How many human hearts have they softened, purified, exalted!—of how many wretched beings have they been the secret consolation!—on how many communities have they drawn down the blessings of Divine Providence, by bringing the affections in union with their deep devotional fervour!—MILMAN.]

II.

And where shall Israel lave her bleeding feet?
And when shall Zion's songs again seem sweet?
And Judah's melody once more rejoice
The hearts that leap'd before its heavenly voice?

III.

Tribes of the wandering foot and weary breast,
How shall ye flee away and be at rest?
The wild-dove hath her nest, the fox his cave,
Mankind their country—Israel but the grave!

ON JORDAN'S BANKS.

I.

On Jordan's banks the Arab's camels stray,
On Sion's hill the False One's votaries pray,
The Baal-adorer bows on Sinai's steep—
Yet there—even there—Oh God! thy thunders sleep:

II.

There—where thy finger scorch'd the tablet stone!
There—where thy shadow to thy people shone!
Thy glory shrouded in its garb of fire:
Thyself—none living see and not expire!

III.

Oh! in the lightning let thy glance appear;
Sweep from his shiver'd hand the oppressor's spear:
How long by tyrants shall thy land be trod!
How long thy temple worshipless, Oh God!

JEPHTHA'S DAUGHTER.*

I.

Since our Country, our God—Oh, my Sire!
Demand that thy Daughter expire;
Since thy triumph was bought by thy vow—
Strike the bosom that 's bared for thee now!

II.

And the voice of my mourning is o'er,
And the mountains behold me no more:
If the hand that I love lay me low,
There cannot be pain in the blow!

III.

And of this, oh, my Father! be sure—
That the blood of thy child is as pure
As the blessing I beg ere it flow,
And the last thought that soothes me below.

IV.

Though the virgins of Salem lament,
Be the judge and the hero unbent!
I have won the great battle for thee,
And my Father and Country are free!

V.

When this blood of thy giving hath gush'd,
When the voice that thou lovest is hush'd,
Let my memory still be thy pride,
And forget not I smiled as I died!

OH! SNATCH'D AWAY IN BEAUTY'S BLOOM.

I.

Oh! snatch'd away in beauty's bloom,
On thee shall press no ponderous tomb;
But on thy turf shall roses rear
Their leaves, the earliest of the year;
And the wild cypress wave in tender gloom:

II.

And oft by yon blue gushing stream
Shall Sorrow lean her drooping head,
And feed deep thought with many a dream,
And lingering pause and lightly tread;
Fond wretch! as if her step disturb'd the dead!

III.

Away! we know that tears are vain,
That death nor heeds nor hears distress:
Will this unteach us to complain?
Or make one mourner weep the less?
And thou—who tell'st me to forget,
Thy looks are wan, thine eyes are wet.

MY SOUL IS DARK.

I.

My soul is dark—Oh! quickly string
The harp I yet can brook to hear;
And let thy gentle fingers fling
Its melting murmurs o'er mine ear.
If in this heart a hope be dear,
That sound shall charm it forth again:
If in these eyes there lurk a tear,
'T will flow, and cease to burn my brain.

II.

But bid the strain be wild and deep,
Nor let thy notes of joy be first:
I tell thee, minstrel, I must weep,
Or else this heavy heart will burst;
For it hath been by sorrow nursed,
And ached in sleepless silence long;
And now 't is doom'd to know the worst,
And break at once—or yield to song.

---

* [Jephtha, a bastard son of Gilead, having been wrongfully expelled from his father's house, had taken refuge in a wild country, and become a noted captain of freebooters. His kindred, groaning under foreign oppression, began to look to their valiant, though lawless companion, whose profession, according to their usage was no more dishonourable than that of a pirate in the elder days of Greece. They sent for him, and made him head of their city. Before he went forth against the Ammonites, he made the memorable vow, that, if he returned victorious, he would sacrifice as a burnt-offering whatever first met him on his entrance into his native city. He gained a splendid victory. At the news of it, his only daughter came dancing forth, in the gladness of her heart, and with jocund instruments of music, to salute the deliverer of his people. The miserable father rent his clothes in agony; but the noble-spirited maiden would not hear of the disregard of the vow: she only demanded a short period to bewail upon the mountains, like the Antigone of Sophocles, her dying without hope of becoming a bride or mother, and then submitted to her fate.—Milman.]

I SAW THEE WEEP.

I.

I saw thee weep—the big bright tear
Came o'er that eye of blue;
And then methought it did appear
A violet dropping dew:
I saw thee smile—the sapphire's blaze
Beside thee ceased to shine;
It could not match the living rays
That fill'd that glance of thine.

II.

As clouds from yonder sun receive
A deep and mellow dye,
Which scarce the shade of coming eve
Can banish from the sky,
Those smiles unto the moodiest mind
Their own pure joy impart;
Their sunshine leaves a glow behind
That lightens o'er the heart.

THY DAYS ARE DONE.

I.

Thy days are done, thy fame begun;
Thy country's strains record
The triumphs of her chosen Son,
The slaughters of his sword!
The deeds he did, the fields he won,
The freedom he restored!

II.

Though thou art fall'n, while we are free
Thou shalt not taste of death!
The generous blood that flow'd from thee
Disdain'd to sink beneath:
Within our veins its currents be,
Thy spirit on our breath!

III.

Thy name, our charging hosts along,
Shall be the battle-word!
Thy fall, the theme of choral song
From virgin voices pour'd!
To weep would do thy glory wrong;
Thou shalt not be deplored.

SONG OF SAUL BEFORE HIS LAST BATTLE.

I.

Warriors and chiefs! should the shaft or the sword
Pierce me in leading the host of the Lord,
Heed not the corse, though a king's, in your path:
Bury your steel in the bosoms of Gath!

II.

Thou who art bearing my buckler and bow,
Should the soldiers of Saul look away from the foe,
Stretch me that moment in blood at thy feet!
Mine be the doom which they dared not to meet.

III.

Farewell to others, but never we part,
Heir to my royalty, son of my heart!
Bright is the diadem, boundless the sway,
Or kingly the death, which awaits us to-day!

SAUL.*

I.

Thou whose spell can raise the dead,
Bid the prophet's form appear,
"Samuel, raise thy buried head!
King, behold the phantom seer!"
Earth yawn'd, he stood the centre of a cloud:
Light changed its hue, retiring from his shroud.
Death stood all glassy in his fixed eye;
His hand was wither'd, and his veins were dry;
His foot, in bony whiteness, glitter'd there,
Shrunken and sinewless, and ghastly bare;
From lips that moved not and unbreathing frame,
Like cavern'd winds, the hollow accents came.
Saul saw, and fell to earth, as falls the oak,
At once, and blasted by the thunder-stroke.

II.

"Why is my sleep disquieted?
Who is he that calls the dead?
Is it thou, O King? Behold,
Bloodless are these limbs, and cold:
Such are mine; and such shall be
Thine to-morrow, when with me:
Ere the coming day is done,
Such shalt thou be, such thy son.
Fare thee well, but for a day,
Then we mix our mouldering clay.
Thou, thy race, lie pale and low,
Pierced by shafts of many a bow;
And the falchion by thy side
To thy heart thy hand shall guide:
Crownless, breathless, headless fall,
Son and sire, the house of Saul!"

* [Haunted with that insatiable desire of searching into the secrets of futurity, inseparable from uncivilised man, Saul knew not to what quarter to turn. The priests, outraged by his cruelty, had forsaken him: the prophets stood aloof; no dreams visited his couch; he had persecuted even the unlawful diviners. He hears at last of a female necromancer, a woman with the spirit of Ob; strangely similar in sound to the Obeah women in the West Indies. To the cave-dwelling of this woman, in Endor, the monarch proceeds in disguise. He commands her to raise the spirit of Samuel. At this daring demand, the woman first recognises, or pretends to recognise, her royal visitor. "Whom seest thou?" says the King. —"Mighty ones ascending from the earth."—"Of what form?"—"An old man covered with a mantle." Saul, in terror, bows down his head to the earth; and, it should seem, not daring to look up, receives from the voice of the spectre the awful intimation of his defeat and death. On the reality of this apparition we pretend not to decide: the figure, if figure there were, was not seen by Saul; and, excepting the event of the approaching battle, the spirit said nothing which the living prophet had not said before, repeatedly and publicly. But the fact is curious, as showing the popular belief of the Jews in departed spirits to have been the same with that of most other nations.—MILLMAN.]

† ["Since we have spoken of witches," said Lord Byron at Cephalonia, in 1823, "what think you of the witch of Endor? I

"ALL IS VANITY, SAITH THE PREACHER."

I.

Fame, wisdom, love, and power were mine,
And health and youth possess'd me;
My goblets blush'd from every vine,
And lovely forms caress'd me;
I sunn'd my heart in beauty's eyes,
And felt my soul grow tender;
All earth can give, or mortal prize,
Was mine of regal splendour.

II.

I strive to number o'er what days
Remembrance can discover,
Which all that life or earth displays
Would lure me to live over.
There rose no day, there roll'd no hour
Of pleasure unembitter'd;
And not a trapping deck'd my power
That gall'd not while it glitter'd.

III.

The serpent of the field, by art
And spells, is won from harming;
But that which coils around the heart,
Oh! who hath power of charming?
It will not list to wisdom's lore,
Nor music's voice can lure it;
But there it stings for evermore
The soul that must endure it.

WHEN COLDNESS WRAPS THIS SUFFERING CLAY.

I.

When coldness wraps this suffering clay,
Ah! whither strays the immortal mind?
It cannot die, it cannot stay,
But leaves its darken'd dust behind.
Then, unembodied, doth it trace
By steps each planet's heavenly way?
Or still at once the realms of space,
A thing of eyes, that all survey?

II.

Eternal, boundless, undecay'd,
A thought unseen, but seeing all,
All, all in earth, or skies display'd,
Shall it survey, shall it recall:
Each fainter trace that memory holds
So darkly of departed years,
In one broad glance the soul beholds,
And all, that was, at once appears.

III.

Before Creation peopled earth,
Its eye shall roll through chaos back;
And where the furthest heaven had birth,
The spirit trace its rising track.
And where the future mars or makes,
Its glance dilate o'er all to be,
While sun is quench'd or system breaks,
Fix'd in its own eternity.

IV.

Above or Love, Hope, Hate, or Fear,
It lives all passionless and pure:
An age shall fleet like earthly year;
Its years as moments shall endure.
Away, away, without a wing,
O'er all, through all, its thought shall fly;
A nameless and eternal thing,
Forgetting what it was to die.

VISION OF BELSHAZZAR.

I.

The King was on his throne,
The Satraps throng'd the hall;
A thousand bright lamps shone
O'er that high festival.
A thousand cups of gold,
In Judah deem'd divine—
Jehovah's vessels hold
The godless Heathen's wine.

II.

In that same hour and hall,
The fingers of a hand
Came forth against the wall,
And wrote as if on sand:
The fingers of a man;—
A solitary hand
Along the letters ran,
And traced them like a wand.

III.

The monarch saw, and shook,
And bade no more rejoice;
All bloodless wax'd his look,
And tremulous his voice.
"Let the men of lore appear,
The wisest of the earth,
And expound the words of fear,
Which mar our royal mirth."

IV.

Chaldea's seers are good,
But here they have no skill;
And the unknown letters stood
Untold and awful still.
And Babel's men of age
Are wise and deep in lore;
But now they were not sage,
They saw—but knew no more.

---

have always thought this the finest and most finished witch-scene that ever was written or conceived; and you will be of my opinion, if you consider all the circumstances and the actors in the case, together with the gravity, simplicity, and dignity of the language. It beats all the ghost scenes I ever read. The finest conception on a similar subject is that of Goethe's Devil, Mephistopheles; and though, of course, you will give the priority to the former, as being inspired, yet the latter, if you know it, will appear to you—at least it does to me—one of the finest and most sublime specimens of human conception."—E.]

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V.

A captive in the land,
A stranger and a youth,
He heard the king's command,
He saw that writing's truth.
The lamps around were bright,
The prophecy in view;
He read it on that night,—
The morrow proved it true.

VI.

"Belshazzar's grave is made,
His kingdom pass'd away,
He, in the balance weigh'd,
Is light and worthless clay.
The shroud, his robe of state,
His canopy the stone;
The Mede is at his gate!
The Persian on his throne!"

SUN OF THE SLEEPLESS!

Sun of the sleepless! melancholy star!
Whose tearful beam glows tremulously far,
That show'st the darkness thou canst not dispel,
How like art thou to joy remember'd well!
So gleams the past, the light of other days,
Which shines, but warms not with its powerless rays;
A night-beam Sorrow watcheth to behold,
Distinct, but distant—clear—but, oh how cold!

WERE MY BOSOM AS FALSE, AS THOU DEEM'ST IT TO BE.

I.

Were my bosom as false as thou deem'st it to be,
I need not have wander'd from far Galilee;
It was but abjuring my creed to efface
The curse which, thou say'st, is the crime of my race.

II.

If the bad never triumph, then God is with thee!
If the slave only sin, thou art spotless and free!
If the Exile on earth is an Outcast on high,
Live on in thy faith, but in mine I will die.

III.

I have lost for that faith more than thou canst bestow,
As the God who permits thee to prosper doth know;
In his hand is my heart and my hope—and in thine
The land and the life which for him I resign.

HEROD'S LAMENT FOR MARIAMNE.[1]

I.

Oh, Mariamne! now for thee
The heart for which thou bled'st is bleeding;
Revenge is lost in agony,
And wild remorse to rage succeeding.
Oh, Mariamne! where art thou?
Thou canst not hear my bitter pleading:
Ah! couldst thou—thou wouldst pardon now,
Though Heaven were to my prayer unheeding.

II.

And is she dead?—and did they dare
Obey my frenzy's jealous raving?
My wrath but doom'd my own despair:
The sword that smote her 's o'er me waving.—
But thou art cold, my murder'd love!
And this dark heart is vainly craving
For her who soars alone above,
And leaves my soul unworthy saving.

III.

She 's gone, who shared my diadem;
She sunk, with her my joys entombing;
I swept that flower from Judah's stem
Whose leaves for me alone were blooming;
And mine 's the guilt, and mine the hell,
This bosom's desolation dooming;
And I have earn'd those tortures well,
Which unconsumed are still consuming!

ON THE DAY OF THE DESTRUCTION OF JERUSALEM BY TITUS.

I.

From the last hill that looks on thy once holy dome
I beheld thee, oh Sion! when render'd to Rome;
'Twas thy last sun went down, and the flames of thy fall
Flash'd back on the last glance I gave to thy wall.

II.

I look'd for thy temple, I look'd for my home,
And forgot for a moment my bondage to come;
I beheld but the death-fire that fed on thy fane,
And the fast-fetter'd hands that made vengeance in vain.

III.

On many an eve, the high spot whence I gazed
Had reflected the last beam of day as it blazed;
While I stood on the height, and beheld the decline
Of the rays from the mountain that shone on thy shrine.

IV.

And now on that mountain I stood on that day,
But I mark'd not the twilight beam melting away;
Oh! would that the lightning had glared in its stead,
And the thunderbolt burst on the conqueror's head!

V.

But the Gods of the Pagan shall never profane
The shrine where Jehovah disdain'd not to reign;
And scatter'd and scorn'd as thy people may be,
Our worship, O Father! is only for thee.

---

[1] [Mariamne, the wife of Herod the Great, falling under the suspicion of infidelity, was put to death by his order. She was a woman of unrivalled beauty, and a haughty spirit: unhappy in being the object of passionate attachment, which bordered on frenzy, to a man who had more or less concern in the murder of her grandfather, father, brother, and uncle, and who had twice commanded her death, in case of his own. Ever after, Herod was haunted by the image of the murdered Mariamne, until disorder of the mind brought on disorder of body, which led to temporary derangement.—MILLMAN.]

BY THE RIVERS OF BABYLON WE SAT DOWN AND WEPT.

I.

We sat down and wept by the waters
Of Babel, and thought of the day
When our foe, in the hue of his slaughters,
Made Salem's high places his prey;
And ye, oh her desolate daughters!
Were scatter'd all weeping away.

II.

While sadly we gazed on the river
Which roll'd on in freedom below,
They demanded the song; but, oh never
That triumph the stranger shall know!
May this right hand be wither'd for ever,
Ere it string our high harp for the foe!

III.

On the willow that harp is suspended,
Oh Salem! its sound should be free;
And the hour when thy glories were ended
But left me that token of thee:
And ne'er shall its soft tones be blended
With the voice of thy spoiler by me!

THE DESTRUCTION OF SENNACHERIB.

I.

The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

II.

Like the leaves of the forest when Summer is green,
That host with their banners at sunset were seen:
Like the leaves of the forest when Autumn hath blown,
That host on the morrow lay wither'd and strown.

III.

For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he pass'd;
And the eyes of the sleepers wax'd deadly and chill,
And their hearts but once heaved, and for ever grew still!

IV.

And there lay the steed with his nostril all wide,
But through it there roll'd not the breath of his pride:
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

V.

And there lay the rider distorted and pale,
With the dew on his brow, and the rust on his mail,
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

VI.

And the widows of Ashur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord!

A SPIRIT PASS'D BEFORE ME.

FROM JOB.

I.

A spirit pass'd before me: I beheld
The face of immortality unveil'd—
Deep sleep came down on every eye save mine—
And there it stood,—all formless—but divine:
Along my bones the creeping flesh did quake;
And as my damp hair stiffen'd, thus it spake:

II.

"Is man more just than God? Is man more pure
Than he who deems even Seraphs insecure?
Creatures of clay—vain dwellers in the dust!
The moth survives you, and are yo more just?
Things of a day! you wither ere the night,
Heedless and blind to Wisdom's wasted light!"[1]

THE SIEGE OF CORINTH.[2]

TO JOHN HOBHOUSE, ESQ.

THIS POEM IS INSCRIBED BY HIS

January, 22, 1816. FRIEND.

ADVERTISEMENT.

"The grand army of the Turks (in 1715), under the Prime Vizier, to open to themselves a way into the heart of the Morea, and to form the siege of Napoli di Romania, the most considerable place in all that country, thought it best in the first place to attack Corinth, upon which they made several storms. The garrison being weakened, and the governor seeing it was impossible to hold out against so mighty a force, thought it fit to beat a parley: but while they

[1] [The Hebrew Melodies, though obviously inferior to Lord Byron's other works, display a skill in versification, and a mastery in diction, which would have raised an inferior artist to the very summit of distinction.—Jeffrey.]

[2] [The "Siege of Corinth," which appears, by the original MS., to have been begun in July, 1815, made its appearance in January, 1816. Mr. Murray having enclosed Lord Byron a thousand guineas for the copyright of this poem and of "Parisina," he replied,—"Your offer is liberal in the extreme, and much more than the two poems can possibly be worth; but I cannot accept it, nor will not. You are most welcome to them as additions to the collected volumes; but I cannot consent to their separate publication. I do

were treating about the articles; one of the magazines in the Turkish camp, wherein they had six hundred barrels of powder, blew up by accident, whereby six or seven hundred men were killed; which so enraged the infidels, that they would not grant any capitulation, but stormed the place with so much fury, that they took it, and put most of the garrison, with Signor Minotti, the governor, to the sword. The rest, with Antonio Bembo, proveditor extraordinary, were made prisoners of war."—*History of the Turks*, vol. iii, p. 151.

THE SIEGE OF CORINTH.

In the year since Jesus died for men,[2]
Eighteen hundred years and ten,
We were a gallant company,
Riding o'er land, and sailing o'er sea.
Oh! but we went merrily!
We forded the river, and clomb the high hill,
Never our steeds for a day stood still;
Whether we lay in the cave or the shed,
Our sleep fell soft on the hardest bed;
Whether we conch'd in our rough capote,[4]
On the rougher plank of our gliding boat,
Or stretch'd on the beach, or our saddles spread
As a pillow beneath the resting head,
Fresh we woke upon the morrow:
All our thoughts and words had scope,
We had health, and we had hope,
Toil and travel, but no sorrow.
We were of all tongues and creeds;—
Some were those who counted beads,
Some of mosque, and some of church,
And some, or I mis-say, of neither;
Yet through the wide world might ye search,
Nor find a merrier crew nor hither.

But some are dead, and some are gone,
And some are scatter'd and alone,
And some are rebels on the hills[5]
That look along Epirus' valleys,
Where freedom still at moments rallies,
And pays in blood oppression's ills;
And some are in a far countree,

not like to risk any fame (whether merited or not) which I have been favoured with, upon compositions which I do not feel to be at all equal to my own notions of what they should be; though they may do very well as things without pretension, to add to the publication with the lighter pieces. I have enclosed your draft torn, for fear of accidents by the way—I wish you would not throw temptation in mine. It is not from a disdain of the universal idol, nor from a present superfluity of his treasures, I can assure you, that I refuse to worship him; but what is right is right, and must not yield to circumstances. I am very glad that the *handwriting* was a favourable omen of the *morale* of the piece; but you must not trust to that, for my copyist would write out any thing I desired; in all the ignorance of innocence—I hope, however, in this instance, with no great peril to either." The copyist was Lady Byron. Lord Byron gave Mr. Gifford *carte-blanche* to strike out or alter any thing at his pleasure in this poem, as it was passing through the press; and the reader will be amused with the *variæ lectiones* which had their origin in this extraordinary confidence. Mr. Gifford drew his pen, it will be seen, through at least one of the most admired passages.—E.]

[2] Napoli di Romania is not now the most considerable place in the Morea, but Tripolitza, where the Pacha resides, and maintains his government. Napoli is near Argos. I visited all three in 1810-11; and, in the course of journeying through the country from my first arrival in 1809, I crossed the Isthmus eight times in my way from Attica to the Morea, over the mountains, or in the other direction, when passing from the Gulf of Athens to that of Lepanto. Both the routes are picturesque and beautiful, though very different: that by sea has more amenities; but the voyage being always within sight of land, and often very near it, presents many attractive views of the islands Salamis, Ægina, Poro, etc. and the coast of the Continent.

[3] ["With regard to the observations on carelessness, etc.," wrote Lord Byron to a friend, "I think, with all humility, that the gentle reader has considered it rather uncommon, and decidedly irregular, versification for haste and negligence. The measure is not that of any of the other poems, which (I believe) were allowed to be tolerably correct, according to Byshe and the fingers—or ears—by which birds write, and readers reckon. Great part of the 'Siege' is in (I think) what the learned call anapests, (though I am not sure, being heinously forgetful of my metres and my Gradus,) and many of the lines intentionally longer or shorter than its rhyming companion; and the rhyme also occurring at greater or less intervals of caprice or convenience. I mean not to say that this is right or good, but merely that I could have been smoother, had it appeared to me of advantage; and that I was not otherwise without being aware of the deviation, though I now feel sorry for it, as I would undoubtedly rather please than not. My wish has been to try at something different from my former efforts; as endeavoured to make them differ from each other. The versification of the 'Corsair' is not that of 'Lara;' nor the 'Giaour' that of the 'Bride;' 'Childe Harold' is, again, varied from these; and I strove to vary the last somewhat from all of the others. Excuse all this nonsense and egotism. The fact is, that I am rather trying to think on the subject of this note, than really thinking on it."—*B. Letters*, Feb. 1816.—E.]

[4] [On Christmas-day, 1813, Lord Byron, enclosing this fragment to Mr. Murray, says,—"I send some lines, written some time ago, and intended as an opening to the 'Siege of Corinth.' I had forgotten them, and am not sure that they had not better be left out now;—on that, you and your synod can determine."—"They are written," says Moore, "in the loosest form of that rambling style of metre, which his admiration of Mr. Coleridge's 'Christabel' led him, at this time, to adopt." It will be seen hereafter, that the poet had never read "Christabel" at the time when he wrote these lines;—he had, however, the "Lay of the Last Minstrel." With regard to the character of the species of versification at this time so much in favour, it may be observed, that feeble imitations have since then vulgarised it a good deal to the general ear; but that, in the hands of Mr. Coleridge, Sir Walter Scott, and Lord Byron himself, it has often been employed with the most happy effect. Its irregularity, when moulded under the guidance of a delicate taste, is more to the eye than to the ear, and in fact not greater than was admitted in some of the most delicious of the lyrical measures of the ancient Greeks.—E.]

[4] [In one of his sea excursions, Lord Byron was nearly lost in a Turkish ship of war, owing to the ignorance of the captain and crew. "Fletcher," he says, "yelled; the Greeks called on all the saints; the Mussulmans on Alla; while the captain burst into tears, and ran below deck. I did what I could to console Fletcher; but finding him incorrigible, I wrapped myself up in my Albanian capote, and lay down to wait the worst." This striking instance of the poet's coolness and courage is thus confirmed by Mr. Hobhouse:—"Finding that, from his lameness, he was unable to be of any service in the exertions which our very serious danger called for, after a laugh or two at the panic of his valet, he not only wrapped himself up and lay down, in the manner he has described, but when our difficulties were terminated was found fast asleep."—E.]

[5] The last tidings recently heard of Dervish (one of the Arnaouts who followed me) state him to be in revolt upon the mountains, at the head of some of the bands common in that country in times of trouble.

And some all restlessly at home;
But never more, oh! never, we
Shall meet to revel and to roam.

But those hardy days flew cheerily,
And when they now fall drearily,
My thoughts, like swallows, skim the main,
And bear my spirit back again
Over the earth, and through the air,
A wild bird and a wanderer.
T is this that ever wakes my strain,
And oft, too oft, implores again
The few who may endure my lay,
To follow me so far away.
Stranger—wilt thou follow now,
And sit with me on Acro-Corinth's brow?

I.

Many a vanish'd year and age,
And tempest's breath, and battle's rage,
Have swept o'er Corinth; yet she stands,
A fortress form'd to Freedom's hands.[1]
The whirlwind's wrath, the earthquake's shock,
Have left untouch'd her hoary rock,
The keystone of a land, which still,
Though fall'n, looks proudly on that hill,
The landmark to the double tide
That purpling rolls on either side,
As if their waters chafed to meet,
Yet pause and crouch beneath her feet.
But could the blood before her shed
Since first Timoleon's brother bled,[2]
Or baffled Persia's despot fled,
Arise from out the earth which drank
The stream of slaughter as it sank,
That sanguine ocean would o'erflow
Her isthmus idly spread below:
Or could the bones of all the slain,
Who perish'd there, be piled again,
That rival pyramid would rise
More mountain-like, through those clear skies,
Than yon tower-capp'd Acropolis,
Which seems the very clouds to kiss.[3]

II.

On dim Cithæron's ridge appears
The gleam of twice ten thousand spears;
And downward to the Isthmian plain,
From shore to shore of either main,
The tent is pitch'd, the crescent shines
Along the Moslem's leaguering lines;
And the dusk Spahi's bands[4] advance
Beneath each bearded pacha's glance;
And far and wide as eye can reach
The turban'd cohorts throng the beach;
And there the Arab's camel kneels,
And there his steed the Tartar wheels;
The Turcoman hath left his herd,[5]
The sabre round his loins to gird;
And there the volleying thunders pour,
Till waves grow smoother to the roar.
The trench is dug, the cannon's breath
Wings the far hissing globe of death;
Fast whirl the fragments from the wall,
Which crumbles with the ponderous ball;
And from that wall the foe replies;
O'er dusty plain and smoky skies,
With fires that answer fast and well
The summons of the Infidel.

III.

But near and nearest to the wall
Of those who wish and work its fall,
With deeper skill in war's black art
Than Othman's sons, and high of heart
As any chief that ever stood
Triumphant in the fields of blood;
From post to post, and deed to deed,
Fast spurring on his reeking steed,
Where sallying ranks the trench assail,
And make the foremost Moslem quail;
Or where the battery, guarded well,
Remains as yet impregnable,

[1] [In the original MS.—

"A marvel from her Moslem bands."—E.]

[2] [Timoleon, who had saved the life of his brother Timophanes in battle, afterwards killed him for aiming at the supreme power in Corinth, preferring his duty to his country to all the obligations of blood. Dr. Warton says, that Pope once intended to write an epic poem on the story, and that Dr. Akenside had the same design.—E.]

[3] [The Giaour, the Bride of Abydos, the Corsair, Lara, the Siege of Corinth, followed each other with a celerity, which was only rivalled by their success; and if at times the author seemed to pause in his poetic career, with the threat of forbearing further adventure for a time, the public eagerly pardoned the breach of a promise by keeping which they must have been sufferers. Exquisitely beautiful in themselves, these tales received a new charm from the romantic climes into which they introduced us, and from the oriental costume so strictly preserved and so picturesquely exhibited. Greece, the cradle of the poetry with which our earliest studies are familiar, was presented to us among her ruins and her sorrows. Her delightful scenery, once dedicated to those deities who, though dethroned from their own Olympus, still preserve a poetical empire, was spread before us in Lord Byron's poetry, varied by all the moral effect derived from what Greece is and what she has been, while it was doubled by comparisons, perpetually excited, between the philosophers and heroes who formerly inhabited that romantic country, and their descendants, who either stoop to their Scythian conquerors, or maintain, among the recesses of their classical mountains, an independence as wild and savage as it is precarious. The oriental manners also and diction, so peculiar in their picturesque effect that they can cast a charm even over the absurdities of an eastern tale, had here the more honourable occupation of decorating that which in itself was beautiful, and enhancing by novelty what would have been captivating without its aid. The powerful impression produced by this peculiar species of poetry confirmed us in a principle, which, though it will hardly be challenged when stated as an axiom, is very rarely complied with in practice. It is, that every author should, like Lord Byron, form to himself, and communicate to the reader, a precise, defined, and distinct view of the landscape, sentiment, or action which he intends to describe to the reader.—SIR WALTER SCOTT.]

[4] [Turkish holders of military fiefs, which oblige them to join the army, mounted at their own expense.—E.]

[5] The life of the Turcomans is wandering and patriarchal: they dwell in tents.

Alighting cheerly to inspire
The soldier slackening in his fire;
The first and freshest of the host
Which Stamboul's sultan there can boast,
To guide the follower o'er the field,
To point the tube, the lance to wield,
Or whirl around the bickering blade,—
Was Alp, the Adrian renegade!

IV.

From Venice—once a race of worth
His gentle sires—he drew his birth;
But late an exile from her shore,
Against his countrymen he bore
The arms they taught to bear; and now
The turban girt his shaven brow.
Through many a change had Corinth pass'd
With Greece to Venice' rule at last;
And here, before her walls, with those
To Greece and Venice equal foes,
He stood a foe, with all the zeal
Which young and fiery converts feel,
Within whose heated bosom throngs
The memory of a thousand wrongs.
To him had Venice ceased to be
Her ancient civic boast—"the Free;"
And in the palace of St. Mark
Unnamed accusers, in the dark,
Within the "Lion's mouth" had placed
A charge against him uneffaced:
He fled in time, and saved his life,
To waste his future years in strife,
That taught his land how great her loss
In him who triumph'd o'er the Cross,
'Gainst which he rear'd the Crescent high,
And battled to avenge or die.

V.

Coumourgi*—he whose closing scene
Adorn'd the triumph of Eugene,
When on Carlowitz' bloody plain,
The last and mightiest of the slain,
He sank, regretting not to die,
But cursed the Christian's victory—
Coumourgi—can his glory cease,
That latest conqueror of Greece,
Till Christian hands to Greece restore
The freedom Venice gave of yore?
A hundred years have roll'd away
Since he reflx'd the Moslem's sway,
And now he led the Mussulman,
And gave the guidance of the van
To Alp, who well repaid the trust
By cities levell'd with the dust;
And proved, by many a deed of death,
How firm his heart in novel faith.

VI.

The walls grew weak; and fast and hot
Against them pour'd the ceaseless shot,
With unabating fury sent
From battery to battlement;
And thunder-like the pealing din
Rose from each heated culverin;
And here and there some crackling dome
Was fired before the exploding bomb:
And as the fabric sank beneath
The shattering shell's volcanic breath,
In red and wreathing columns flash'd
The flame, as loud the ruin crash'd,
Or, into countless meteors driven,
Its earth-stars melted into heaven;
Whose clouds that day grew doubly dun,
Impervious to the hidden sun,
With volumed smoke that slowly grew
To one wide sky of sulphurous hue.

VII.

But not for vengeance, long delay'd,
Alone, did Alp, the renegade,
The Moslem warriors sternly teach
His skill to pierce the promised breach:
Within these walls a maid was pent
His hope would win without consent
Of that inexorable sire,
Whose heart refused him in its ire,
When Alp, beneath his Christian name,
Her virgin hand aspired to claim.
In happier mood, and earlier time,
While unimpesch'd for traitorous crime,
Gayest in gondola or hall,
He glitter'd through the Carnival;
And tuned the softest serenade
That e'er on Adria's waters play'd
At midnight to Italian maid.*

VIII.

And many deem'd her heart was won;
For sought by numbers, given to none,
Had young Francesca's hand remain'd
Still by the church's bonds unchain'd:
And when the Adriatic bore
Lanciotto to the Paynim shore,
Her wonted smiles were seen to fail,
And pensive wax'd the maid and pale;
More constant at confessional,
More rare at masque and festival;
Or seen at such, with downcast eyes,
Which conquer'd hearts they ceased to prize:

* Ali Coumourgi, the favourite of three sultans, and Grand Vizier to Achmet III., after recovering Peloponnesus from the Venetians in one campaign, was mortally wounded in the next, against the Germans, at the battle of Peterwaradin (in the plain of Carlowitz), in Hungary, endeavouring to rally his guards. He died of his wounds next day. His last order was the decapitation of General Breuner, and some other German prisoners; and his last words, "Oh that I could thus serve all the Christian dogs!" a speech and act not unlike one of Caligula. He was a young man of great ambition and unbounded presumption: on being told that Prince Eugene, then opposed to him, "was a great general," he said, "I shall become a greater, and at his expense."

* [MS.—"In midnight courtship to Italian maid."—E.]

With listless look she seems to gaze;
With humbler care her form arrays;
Her voice less lively in the song;
Her step, though light, less fleet among
The pairs, on whom the Morning's glance
Breaks, yet unsated with the dance.

IX.

Sent by the state to guard the land,
(Which, wrested from the Moslem's hand,
While Sobieski tamed his pride
By Buda's wall and Danube's side,
The chiefs of Venice wrung away
From Patra to Eubœa's bay,)
Minotti held in Corinth's towers
The Doge's delegated powers,
While yet the pitying eye of Peace
Smiled o'er her long forgotten Greece;
And ere that faithless truce was broke
Which freed her from the unchristian yoke.
With him his gentle daughter came;
Not there, since Menelaus' dame
Forsook her lord and land, to prove
What woes await on lawless love,
Had fairer form adorn'd the shore
Than she, the matchless stranger, bore.

X.

The wall is rent, the ruins yawn;
And, with to-morrow's earliest dawn,
O'er the disjointed mass shall vault
The foremost of the fierce assault.
The bands are rank'd; the chosen van
Of Tartar and of Mussulman,
The full of hope, misnamed "forlorn,"
Who hold the thought of death in scorn,
And win their way with falchion's force,
Or pave their path with many a corse,
O'er which the following brave may rise,
Their stepping-stone—the last who dies!

XI.

'T is midnight: on the mountains brown
The cold, round moon shines deeply down;
Blue roll the waters, blue the sky
Spreads like an ocean hung on high,
Bespangled with those isles of light,
So wildly, spiritually bright;
Who ever gazed upon them shining
And turn'd to earth without repining,
Nor wish'd for wings to flee away,
And mix with their eternal ray?
The waves on either shore lay there
Calm, clear, and azure as the air;
And scarce their foam the pebbles shook,
But murmur'd meekly as the brook.
The winds were pillow'd on the waves;
The banners droop'd along their staves,
And, as they fell around them furling,
Above them shone the crescent curling;
And that deep silence was unbroke,
Save where the watch his signal spoke,
Save where the steed neigh'd oft and shrill,
And echo answer'd from the hill,
And the wide hum of that wild host
Rustled like leaves from coast to coast,
As rose the Muezzin's voice in air
In midnight call to wonted prayer;
It rose, that chanted mournful strain,
Like some lone spirit's o'er the plain:
'T was musical, but sadly sweet,
Such as when winds and harp-strings meet,
And take a long unmeasured tone,
To mortal minstrelsy unknown.*
It seem'd to those within the wall
A cry prophetic of their fall;
It struck even the besieger's ear
With something ominous and drear,
An undefined and sudden thrill,
Which makes the heart a moment still,
Then beat with quicker pulse, ashamed
Of that strange sense its silence framed;
Such as a sudden passing-bell
Wakes, though but for a stranger's knell.†

XII.

The tent of Alp was on the shore;
The sound was hush'd, the prayer was o'er;
The watch was set, the night-round made,
All mandates issued and obey'd:
'T is but another anxious night,
His pains the morrow may requite
With all revenge and love can pay,
In guerdon for their long delay.
Few hours remain, and he hath need
Of rest, to nerve for many a deed
Of slaughter; but within his soul
The thoughts like troubled waters roll.
He stood alone among the host;
Nor his the loud fanatic boast
To plant the crescent o'er the cross,
Or risk a life with little loss,
Secure in paradise to be
By Houris loved immortally:
Nor his, what burning patriots feel,
The stern exaltedness of zeal,
Profuse of blood, untired in toil,
When battling on the parent soil.
He stood alone—a renegade
Against the country he betray'd;
He stood alone amidst his band,
Without a trusted heart or hand:
They follow'd him, for he was brave,
And great the spoil he got and gave;
They crouch'd to him, for he had skill
To warp and wield the vulgar will:
But still his Christian origin

* [MS.—"And make a melancholy moan,
To mortal voice and ear unknown."—E.]

† [MS.—"Which rings a deep, internal knell,
A visionary passing-bell."—E.]

With them was little less than sin.
They envied even the faithless fame
He earn'd beneath a Moslem name;
Since he, their mightiest chief, had been
In youth a bitter Nazaréne.
They did not know how pride can stoop,
When baffled feelings withering droop;
They did not know how hate can burn
In hearts once changed from soft to stern;
Nor all the false and fatal zeal
The convert of revenge can feel.
He ruled them—man may rule the worst,
By ever daring to be first;
So lions o'er the jackal sway;
The jackal points, he fells the prey,
Then on the vulgar yelling press,
To gorge the relics of success.

XIII.

His head grows fever'd, and his pulse
The quick successive throbs convulse;
In vain from side to side he throws
His form in courtship of repose;[1]
Or if he dozed, a sound, a start
Awoke him with a sunken heart.
The turban on his hot brow press'd,
The mail weigh'd lead-like on his breast,
Though oft and long beneath its weight
Upon his eyes had slumber sate,
Without or couch or canopy,
Except a rougher field and sky
Than now might yield a warrior's bed,
Than now along the heaven was spread.
He could not rest, he could not stay
Within his tent to wait for day,
But walk'd him forth along the sand,
Where thousand sleepers strew'd the strand.
What pillow'd them? and why should he
More wakeful than the humblest be,
Since more their peril, worse their toil?
And yet they fearless dream of spoil;
While he alone, where thousands pass'd,
A night of sleep, perchance their last,
In sickly vigil wander'd on,
And envied all he gazed upon.

XIV.

He felt his soul become more light
Beneath the freshness of the night.
Cool was the silent sky, though calm,
And bathed his brow with airy balm:
Behind, the camp—before him lay,
In many a winding creek and bay,
Lepanto's gulf; and, on the brow
Of Delphi's hill, unshaken snow,
High and eternal, such as shone
Through thousand summers brightly gone,
Along the gulf, the mount, the clime;
It will not melt, like man, to time:
Tyrant and slave are swept away,
Less form'd to wear before the ray;
But that white veil, the lightest, frailest,
Which on the mighty mount thou hailest,
While tower and tree are rent and rent,
Shines o'er its craggy battlement;
In form a peak, in height a cloud,
In texture like a hovering shroud,
Thus high by parting Freedom spread,
As from her fond abode she fled,
And linger'd on the spot, where long
Her prophet spirit spake in song.
Oh! still her step at moments falters
O'er wither'd fields, and ruin'd altars,
And fain would wake, in souls too broken,
By pointing to each glorious token:
But vain her voice, till better days
Dawn in those yet remember'd rays
Which shone upon the Persian flying,
And saw the Spartan smile in dying.

XV.

Not mindless of these mighty times
Was Alp, despite his flight and crimes;
And through this night, as on he wander'd,
And o'er the past and present ponder'd,
And thought upon the glorious dead
Who there in better cause had bled,
He felt how faint and feebly dim
The fame that could accrue to him,
Who cheer'd the hand, and waved the sword,
A traitor in a turban'd horde;
And led them to the lawless siege,
Whose best success were sacrilege.
Not so had those his fancy number'd,
The chiefs whose dust around him slumber'd,
Their phalanx marshall'd in the plain,
Whose bulwarks were not then in vain.
They fell devoted, but undying;
The very gale their names seem'd sighing:
The waters murmur'd of their name;
The woods were peopled with their fame;
The silent pillar, lone and gray,
Claim'd kindred with their sacred clay;
Their spirits wrapp'd the dusky mountain,
Their memory sparkled o'er the fountain;
The meanest rill, the mightiest river
Roll'd mingling with their fame for ever.
Despite of every yoke she bears,
That land is glory's still and theirs![2]
'T is still a watch-word to the earth:
When man would do a deed of worth
He points to Greece, and turns to tread,

[1] MS.—"As lions o'er the jackal sway,
By springing dauntless on the prey;
They follow on, and yelling press
To gorge the fragments of success."—E.]
[MS.—"He vainly turn'd from side to side,
And each reposing posture tried."—E.]

[2] [Here follows, in MS.—
"Immortal—boundless—undecay'd—
Their souls the very soil pervade."—E.]

So sanction'd on the tyrant's head:
He looks to her, and rushes on
Where life is lost, or freedom won.[1]

XVI.

Still by the shore Alp mutely mused,
And woo'd the freshness Night diffused.
There shrinks no ebb in that tideless sea,[2]
Which changeless rolls eternally;
So that wildest of waves, in their angriest mood,
Scarce break on the bounds of the land for a rood;
And the powerless moon beholds them flow,
Heedless if she come or go:
Calm or high, in main or bay,
On their course she hath no sway.
The rock unworn its base doth bare,
And looks o'er the surf, but it comes not there;
And the fringe of the foam may be seen below,
On the line that it left long ages ago:
A smooth short space of yellow sand
Between it and the greener land.

He wander'd on, along the beach,
Till within the range of a carbine's reach
Of the leaguer'd wall; but they saw him not,
Or how could he 'scape from the hostile shot?[3]
Did traitors lurk in the Christians' hold?
Were their hands grown stiff, or their hearts wax'd cold?
I know not, in sooth; but from yonder wall
There flash'd no fire, and there hiss'd no ball,
Though he stood beneath the bastion's frown,
That flank'd the sea-ward gate of the town;
Though he heard the sound, and could almost tell
The sullen words of the sentinel,
As his measured step on the stone below
Clank'd, as he paced it to and fro;
And he saw the lean dogs beneath the wall
Hold o'er the dead their carnival,[4]
Gorging and growling o'er carcass and limb;
They were too busy to bark at him!
From a Tartar's skull they had stripp'd the flesh,
As ye peel the fig when its fruit is fresh;
And their white tusks crunch'd o'er the whiter skull,[5]
As it slipp'd through their jaws when their edge grew dull,
As they lazily mumbled the bones of the dead,
When they scarce could rise from the spot where they fed;
So well had they broken a lingering fast
With those who had fallen for that night's repast.[6]
And Alp knew, by the turbans that roll'd on the sand,
The foremost of these were the best of his band:
Crimson and green were the shawls of their wear,
And each scalp had a single long tuft of hair,[7]
All the rest was shaven and bare.
The scalps were in the wild dog's maw,
The hair was tangled round his jaw.
But close by the shore, on the edge of the gulf,
There sat a vulture flapping a wolf,
Who had stolen from the hills, but kept away,
Scared by the dogs, from the human prey;
But he seized on his share of a steed that lay,
Pick'd by the birds, on the sands of the bay.

XVII.

Alp turn'd him from the sickening sight:
Never had shaken his nerves in fight;
But he better could brook to behold the dying,
Deep in the tide of their warm blood lying,[8]
Scorch'd with the death-thirst, and writhing in vain
Than the perishing dead who are past all pain.[9]
There is something of pride in the perilous hour,
Whate'er be the shape in which death may lower;
For Fame is there to say who bleeds,
And Honour's eye on daring deeds!
But when all is past, it is humbling to tread
O'er the weltering field of the tombless dead,[10]
And see worms of the earth, and fowls of the air,
Beasts of the forest, all gathering there;
All regarding man as their prey,
All rejoicing in his decay.[11]

XVIII.

There is a temple in ruin stands,
Fashion'd by long forgotten hands;
Two or three columns, and many a stone,
Marble and granite, with grass o'ergrown!
Out upon Time! it will leave no more
Of the things to come than the things before![12]
Out upon Time! who for ever will leave
But enough of the past for the future to grieve
O'er that which hath been, and o'er that which must be:
What we have seen, our sons shall see;
Remnants of things that have pass'd away,
Fragments of stone, rear'd by creatures of clay![13]

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[1] [MS.—"Where Freedom loveliest may be won."—E.]

[2] The reader need hardly be reminded that there are no perceptible tides in the Mediterranean.

[3] [MS.—"Or would not waste on a single head
The ball on numbers better sped."—E.]

[4] [Omit the rest of this section.—Gifford.]

[5] This spectacle I have seen, such as described, beneath the wall of the Seraglio at Constantinople, in the little cavities worn by the Bosphorus in the rock, a narrow terrace of which projects between the wall and the water. I think the fact is also mentioned in Hobhouse's Travels. The bodies were probably those of some refractory Janizaries.

[6] [This passage shows the force of Lord Byron's pencil.—Jeffrey.]

[7] This tuft, or long lock, is left from a superstition that Mahomet will draw them into Paradise by it.

[8] [Than the mangled corpse in its own blood lying.—Gifford.]

[9] [Strike out—
"Scorch'd with the death-thirst, and writhing in vain
Than the perishing dead who are past all pain."
What is a "perishing dead?"—Gifford.]

[10] [O'er the weltering limbs of the tombless dead.—Gifford.]

[11] [MS.—"All that liveth on man will prey,
All rejoice in his decay,
All that can kindle dismay and disgust
Follow his frame from the bier to the dust.—E.]

[12] [Omit this couplet.—Gifford.]

[13] [After this follows in MS.—
"Monuments that the coming age
Leaves to the spoil of the seasons' rage—
Till Sain makes the relics scarce;
Then Learning acts her solemn farce,

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LORD BYRON.

J. Colin inv. Howell sc.

His head was drooping on his breast,
Fever'd, throbbing, and oppress

The Siege of Corinth. Canto III-XIII-XIII

BIBLIOTECA NAZIONALE VITTORIO EMANUELE III NAPOLI

XIX.

He sate him down at a pillar's base,
And pass'd his hand athwart his face;
Like one in dreary musing mood,
Declining was his attitude;
His head was drooping on his breast,
Fever'd, throbbing, and oppress'd;
And o'er his brow, so downward bent,
Oft his beating fingers went,
Hurriedly, as you may see
Your own run over the ivory key,
Ere the measured tone is taken
By the chords you would awaken.
There he sate all heavily,
As he heard the night-wind sigh.
Was it the wind, through some hollow stone,
Sent that soft and tender moan?[2]
He lifted his head, and he look'd on the sea,
But it was unrippled as glass may be;
He look'd on the long grass—it waved not a blade;
How was that gentle sound conveyed?
He look'd to the banners—each flag lay still,
So did the leaves on Cithæron's hill,
And he felt not a breath come over his cheek,
What did that sudden sound bespeak?
He turn'd to the left—is he sure of sight?
There sate a lady, youthful and bright!

XX.

He started up with more of fear
Than if an armed foe were near.
"God of my fathers! what is here?
Who art thou, and wherefore sent
So near a hostile armament?"
His trembling hands refused to sign
The cross he deem'd no more divine:
He had resumed it in that hour,
But conscience wrung away the power.
He gazed, he saw: he knew the face
Of beauty, and the form of grace;
It was Francesca by his side,
The maid who might have been his bride!
The rose was yet upon her cheek,
But mellow'd with a tenderer streak;
Where was the play of her soft lips fled?
Gone was the smile that enliven'd their red.
The ocean's calm within their view,
Beside her eye had less of blue;
But like that cold wave it stood still,
And its glance,[3] though clear, was chill.
Around her form a thin robe twining,
Nought concealed her bosom shining;
Through the parting of her hair,
Floating darkly downward there,
Her rounded arm show'd white and bare:
And ere yet she made reply,
Once she raised her hand on high;
It was so wan, and transparent of hue,
You might have seen the moon shine through.

XXI.

"I come from my rest to him I love best,
That I may be happy, and he may be bless'd.
I have pass'd the guards, the gate, the wall;
Sought thee in safety through foes and all.
'Tis said the lion will turn and flee
From a maid in the pride of her purity;
And the Power on high, that can shield the good
Thus from the tyrant of the wood,
Hath extended its mercy to guard me as well
From the hands of the leaguering infidel.
I come—and if I come in vain,
Never, oh never, we meet again!
Thou hast done a fearful deed
In falling away from thy father's creed:
But dash that turban to earth, and sign
The sign of the cross, and for ever be mine;
Wring the black drop from thy heart,
And to-morrow unites us no more to part."

"And where should our bridal couch be spread?
In the midst of the dying and the dead?
For to-morrow we give to the slaughter and flame
The sons and the shrines of the Christian name.
None, save thou and thine, I've sworn,
Shall be left upon the morn:
But thee will I bear to a lovely spot,
Where our hands shall be join'd and our sorrow forgot,
There thou yet shalt be my bride,
When once again I've quell'd the pride
Of Venice; and her hated race
Have felt the arm they would debase

And, roaming through the marble waste,
Prates of beauty, art, and taste.

XIX.

"That Temple was more in the midst of the plain;
What of that shrine yet remain
Lay to his left—"—E.]

[2] [From this, all is beautiful to—

"He saw not, he knew not; but nothing is there."—Gifford.]

[3] I must here acknowledge a close, though unintentional, resemblance in these twelve lines to a passage in an unpublished poem of Mr. Coleridge, called "Christabel." It was not till after these lines were written that I heard that wild and singularly original and beautiful poem recited; and the MS. of that production I never saw till very recently, by the kindness of Mr. Coleridge himself, who, I hope, is convinced that I have not been a willful plagiarist. The original idea undoubtedly pertains to Mr. Coleridge, whose poem has been composed above fourteen years. Let me conclude by a hope that he will not longer delay the publication of a production, of which I can only add my mite of approbation to the applause of far more competent judges.—[The following are the lines in "Christabel" which Lord Byron had unintentionally imitated:—

"The night is chill, the forest bare;
Is it the wind that moaneth bleak?
There is not wind enough in the air
To move away the ringlet curl
From the lovely lady's cheek—
There is not wind enough in twilight
The one red leaf, the last of its clan,
That dances as often as dance it can,
Hanging so light, and hanging so high,
On the topmost twig that looks at the sky."—E.]

[3] [And its *thrilling* glance, etc.—Gifford.]

Scourge, with a whip of scorpions, those
Whom vice and envy made my foes."

Upon his hand she laid her own—
Light was the touch, but it thrill'd to the bone,
And shot a chillness to his heart,
Which fix'd him beyond the power to start.
Though slight was that grasp so mortal cold,
He could not loose him from its hold;
But never did clasp of one so dear
Strike on the pulse with such feeling of fear,
As those thin fingers, long and white,
Froze through his blood by their touch that night.
The feverish glow of his brow was gone,
And his heart sank so still that it felt like stone,
As he look'd on the face, and beheld its hue,
So deeply changed from what he knew:
Fair but faint—without the ray
Of mind, that made each feature play
Like sparkling waves on a sunny day;
And her motionless lips lay still as death,
And her words came forth without her breath,
And there rose not a heave o'er her bosom's swell,
And there seem'd not a pulse in her veins to dwell.
Though her eye shone out, yet the lids were fix'd,
And the glance that it gave was wild and unmix'd
With aught of change, as the eyes may seem
Of the restless who walk in a troubled dream;
Like the figures on arras, that gloomily glare,
Stirr'd by the breath of the wintry air,[1]
So seen by the dying lamp's fitful light,
Lifeless, but life-like, and awful to sight;
As they seem, through the dimness, about to come down
From the shadowy wall where their images frown;[2]
Fearfully flitting to and fro,
As the gusts on the tapestry come and go.

"If not for love of me be given
Thus much, then, for the love of heaven,—
Again I say—that turban tear
From off thy faithless brow, and swear
Thine injured country's sons to spare,
Or thou art lost; and never shalt see—
Not earth—that 's past—but heaven or me.
If this thou dost accord, albeit
A heavy doom 't is thine to meet,
That doom shall half absolve thy sin,
And mercy's gate may receive thee within:
But pause one moment more, and take
The curse of Him thou dost forsake;
And look once more to heaven, and see
Its love for ever shut from thee.
There is a light cloud by the moon—[3]
'T is passing, and will pass full soon—
If, by the time its vapoury sail
Hath ceased her shaded orb to veil,
Thy heart within thee is not changed,
Then God and man are both avenged;
Dark will thy doom be, darker still
Thine immortality of ill."

Alp look'd to heaven, and saw on high
The sign she spake of in the sky;
But his heart was swollen, and turn'd aside
By deep interminable pride:
This first false passion of his breast
Roll'd like a torrent o'er the rest.
He sue for mercy! *He* dismay'd
By wild words of a timid maid!
He, wrong'd by Venice, vow to save
Her sons, devoted to the grave!
No—though that cloud were thunder's worst;
And charged to crush him—let it burst!

He look'd upon it earnestly
Without an accent of reply;
He watch'd it passing; it is flown:
Full on his eye the clear moon shone,
And thus he spake—"Whate'er my fate,
I am no changeling—'t is too late:
The reed in storms may bow and quiver,
Then rise again; the tree must shiver:
What Venice made me, I must be,
Her foe in all, save love to thee:
But thou art safe: oh, fly with me!"
He turn'd, but she is gone!
Nothing is there but the column stone.
Hath she sunk in the earth, or melted in air?
He saw not—he knew not—but nothing is there.

XXII.

The night is past, and shines the sun
As if that morn were a jocund one.[4]

---

[1] [MS.—"Like a picture, that magic had charm'd from its frame,
Lifeless but life-like, and ever the same."—E.]

[2] [In the summer of 1803, when in his sixteenth year, Lord Byron, though offered a bed at Annesley, used at first to return every night to sleep at Newstead; alleging as a reason, that he was afraid of the family pictures of the Chaworths; that he fancied "they had taken a grudge to him on account of the duel." Mr. Moore thinks it may possibly have been the recollection of these pictures that suggested to him these lines.—E.]

[3] I have been told that the idea expressed in this and the five following lines has been admired by those whose approbation is valuable. I am glad of it; but it is not original—at least not mine; it may be found much better expressed in pages 182-3-4, of the English version of "Vathek" (I forget the precise page of the French), a work to which I have before referred; and never recur to, or read, without a renewal of gratification.—[The following is the passage:—"'Deluded prince!' said the Genius addressing the Caliph, to whom Providence hath confided the care of innumerable subjects: is it thus that thou fulfilloist thy mission? Thy crimes are already completed; and art thou now hastening to thy punishment? Thou knowest that beyond those mountains Eblis and his accursed dives hold their infernal empire: and seduced by a malignant phantom, thou art proceeding to surrender thyself to them! This moment is the last of grace allowed thee: give back Nourouhar to her father, who still retains a few sparks of life: destroy thy tower, with all its abominations: drive Carathis from thy counsels: be just to thy subjects: respect the ministers of the prophet: compensate for thy impieties by an exemplary life: and instead of squandering thy days in voluptuous indulgence, lament thy crimes on the sepulchres of thy ancestors. Thou beholdest the clouds that obscure the sun: at the instant he recovers his splendour, if thy heart be not changed, the time of mercy accorded thee will be past for ever."—E.]

[4] [Leave out this couplet.—GIFFORD.]

LORD BYRON

BIBLIOTECA NAZIONALE VITTORIO EMANUELE III NAPOLI

Once she raised her hand on high
It was so wan and transparent of hue
You might have seen the moon shine through

The Siege of Corinth

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Lightly and brightly breaks away
The Morning from her mantle gray,
And the Noon will look on a sultry day.[1]
Hark to the trump, and the drum,
And the mournful sound of the barbarous horn,
And the flap of the banners, that flit as they 're borne,
And the neigh of the steed, and the multitude's hum,
And the clash, and the shout, "They come! they come!"
The horsetails[2] are pluck'd from the ground, and the sword
From its sheath; and they form, and but wait for the word.
Tartar, and Spahi, and Turcoman,
Strike your tents, and throng to the van;
Mount ye, spur ye, skirr the plain,
That the fugitive may flee in vain,
When he breaks from the town; and none escape,
Aged or young, in the Christian shape;
While your fellows on foot, in a fiery mass,
Bloodstain the breach through which they pass.[3]
The steeds are all bridled, and snort to the rein;
Curved is each neck, and flowing each mane;
White is the foam of their champ on the bit:
The spears are uplifted; the matches are lit;
The cannon are pointed, and ready to roar,
And crush the wall they have crumbled before:[4]
Forms in his phalanx each Janizar;
Alp at their head; his right arm is bare,
So is the blade of his scimitar;
The khan and the pachas are all at their post;
The vizier himself at the head of the host.
When the culverin's signal is fired, then on;
Leave not in Corinth a living one—
A priest at her altars, a chief in her halls,
A hearth in her mansions, a stone on her walls.
God and the prophet—Alla Hu!
Up to the skies with that wild halloo!
"There the breach lies for passage, the ladder to scale;
And your hands on your sabres, and how should ye fail?
He who first downs with the red cross may crave[5]
His heart's dearest wish; let him ask it, and have!"
Thus utter'd Coumourgi, the dauntless vizier;
The reply was the brandish of sabre and spear,
And the shout of fierce thousands in joyous ire:—
Silence—hark to the signal—fire!

XXIII.

As the wolves, that headlong go
On the stately buffalo,
Though with fiery eyes, and angry roar,
And hoofs that stamp, and horns that gore,
He tramples on earth, or tosses on high
The foremost, who rush on his strength but to die:
Thus against the wall they went;
Thus the first were backward bent;[6]
Many a bosom, sheathed in brass,
Strew'd the earth like broken glass,
Shiver'd by the shot, that tore
The ground whereon they moved no more:
Even as they fell, in files they lay,
Like the mower's grass at the close of day,
When his work is done on the level'd plain;
Such was the fall of the foremost slain.[7]

XXIV.

As the spring-tides, with heavy plash,
From the cliffs invading dash
Huge fragments, sapp'd by the ceaseless flow,
Till white and thundering down they go,
Like the avalanche's snow
On the Alpine vales below;
Thus at length, outbreathed and worn,
Corinth's sons were downward borne
By the long and oft renew'd
Charge of the Moslem multitude.
In firmness they stood, and in masses they fell,
Heap'd by the host of the infidel.
Hand to hand, and foot to foot:
Nothing there, save death, was mute;
Stroke, and thrust, and flash, and cry
For quarter, or for victory,
Mingle there with the volleying thunder,
Which makes the distant cities wonder
How the sounding battle goes,
If with them, or for their foes;
If they must mourn, or may rejoice
In that annihilating voice,
Which pierces the deep hills through and through
With an echo dread and new:
You might have heard it, on that day,
O'er Salamis and Megara;
(We have heard the hearers say),
Even unto Piræus' bay.

XXV.

From the point of encountering blades to the hilt,
Sabres and swords with blood were gilt;
But the rampart is won, and the spoil begun,
And all but the after carnage done.
Shriller shrieks now mingling come
From within the plunder'd dome:
Hark to the haste of flying feet,
That splash in the blood of the slippery street;
But here and there, where 'vantage ground
Against the foe may still be found,
Desperate groups, of twelve or ten,
Make a pause, and turn again—
With banded backs against the wall,
Fiercely stand, or fighting fall.

---

[1] [Strike out—
"And the Noon will look on a sultry day."—G.]

[2] The horsetails, fixed upon a lance, a pacha's standard.

[3] [Omit—
"While your fellows on foot, in a fiery mass,
Bloodstain the breach through which they pass."—Gifford.]

[4] [And crush the wall they have shaken before."—G.]

[5] ["He who first down with the red-cross may crave," etc.
What vulgarism is this!—
"He who lowers,—or pluck's down, etc.—Gifford.]

[6] [Thus against the wall they bent,
Thus the first were backward sent.—G.]

[7] [Such was the fall of the foremost train.—G.]

There stood an old man[1]—his hairs were white,
But his veteran arm was full of might:
So gallantly bore he the brunt of the fray,
The dead before him, on that day,
In a semicircle lay;
Still he combated unwounded,
Though retreating, unsurrounded.
Many a scar of former fight
Lurk'd[2] beneath his corslet bright;
But of every wound his body bore,
Each and all had been ta'en before:
Though aged, he was so iron of limb,
Few of our youth could cope with him;
And the foes, whom he singly kept at bay,
Outnumber'd his thin hairs[3] of silver gray,
From right to left his sabre swept:
Many an Othman mother weep
Sons that were unborn, when dipp'd[4]
His weapon first in Moslem gore,
Ere his years could count a score.
Of all he might have been the sire[5]
Who fell that day beneath his ire:
For, sonless left long years ago,
His wrath made many a childless foe:
And since the day, when in the strait[6]
His only boy had met his fate,
His parent's iron hand did doom
More than a human hecatomb.[7]
If shades by carnage be appeased,
Patroclus' spirit less was pleased
Than his, Minotti's son, who died
Where Asia's bounds and ours divide.
Buried he lay, where thousands before
For thousands of years were inhumed on the shore:
What of them is left, to tell
Where they lie, and how they fell?
Not a stone on their turf, nor a bone in their graves:
But they live in the verse that immortally saves.

XXVI.

Hark to the Allah shout![8] a band
Of the Mussulman bravest and best is at hand:
Their leader's nervous arm is bare,
Swifter to smite, and never to spare—
Unclothed to the shoulder it waves them on;
Thus in the fight is he ever known:
Others a gaudier garb may show,
To tempt the spoil of the greedy foe;
Many a hand 's on a richer hilt,
But none on a steel more ruddily gilt;
Many a loftier turban may wear,—
Alp is but known by the white arm bare;
Look through the thick of the fight, 't is there!
There is not a standard on that shore
So well advanced the ranks before;
There is not a banner in Moslem war
Will lure the Delhis half so far;
It glances like a falling star!
Where'er that mighty arm is seen,
The bravest be, or late have been;[9]
There the craven cries for quarter
Vainly to the vengeful Tartar;
Or the hero, silent lying,
Scorns to yield a groan in dying;
Mustering his last feeble blow
'Gainst the nearest levell'd foe,
Though faint beneath the mutual wound,
Grappling on the gory ground.

XXVII.

Still the old man stood erect,
And Alp's career a moment check'd.
"Yield thee, Minotti: quarter take,
For thine own, thy daughter's sake."
"Never, renegado, never!
Though the life of thy gift would last for ever."[10]

"Francesca!—Oh, my promised bride!"[11]
Must she too perish by thy pride?"
"She is safe."—"Where? where?"—"In heaven;
From whence thy traitor soul is driven—
Far from thee, and undefiled."
Grimly then Minotti smiled,
As he saw Alp staggering bow
Before his words, as with a blow.

"O God! when died she?"—"Yesternight—
Nor weep I for her spirit's flight:
None of my pure race shall be
Slaves to Mahomet and thee—
Come on!"—That challenge is in vain—
Alp 's already with the slain;
While Minotti's words were wreaking
More revenge in bitter speaking
Than his falchion's point had found,
Had the time allow'd to wound,
From within the neighbouring porch
Of a long defended church,
Where the last and desperate few
Would the failing fight renew,
The sharp shot dash'd Alp to the ground;
Ere an eye could view the wound
That crash'd through the brain of the infidel,
Round he spun, and down he fell;
A flash like fire within his eyes
Blazed, as he bent no more to rise,

---

[1] [There stood a man, etc.—GIFFORD.]
[2] ["*Lurk'd*," a bad word—say "*Was hid*."—G.]
[3] [Outnumber'd his hairs, etc.—G.]
[4] Sons that were unborn, when he dipp'd.—G.]
[5] [Bravo!—this is better than King Priam's fifty sons.—GIFFORD.]
[6] In the naval battle at the mouth of the Dardanelles, between the Venetians and Turks.
[7] [There can be no such thing; but the whole of this is poor, and spun out.—G.]
[8] [Hark to the Alla Hu! etc.—G.]
[9] [Omit the remainder of the section.—GIFFORD.]
[10] [In the original MS.—
"Though the life of thy giving would last for ever."—E.]
[11] [MS.—"Where 's Francesca?—my promised bride!"—E.]

And then eternal darkness sunk
Through all the palpitating trunk;[1]
Nought of life left, save a quivering
Where his limbs were slightly shivering:
They turn'd him on his back: his breast
And brow were stain'd with gore and dust,
And through his lips the life-blood oozed,
From its deep veins lately loosed;
But in his pulse there was no throb,
Nor on his lips one dying sob;
Sigh, nor word, nor struggling breath
Heralded his way to death:
Ere his very thought could pray,
Unaneled he pass'd away,
Without a hope from mercy's aid,—
To the last—a Renegade.[2]

XXVIII.

Fearfully the yell arose
Of his followers, and his foes;
These in joy, in fury those:[3]
Then again in conflict mixing,
Clashing swords, and spears transfixing,
Interchanged the blow and thrust,
Hurling warriors in the dust.
Street by street, and foot by foot,
Still Minotti dares dispute
The latest portion of the land
Left beneath his high command;
With him, aiding heart and hand,
The remnant of his gallant band.
Still the church is tenable,
  Whence issued late the fated ball
  That half avenged the city's fall,
When Alp, her fierce assailant, fell:
Thither bending sternly back,
They leave before a bloody track;
And, with their faces to the foe,
Dealing wounds with every blow,[4]
The chief, and his retreating train,
Join to those within the fane;
There they yet may breathe awhile,
Sheltered by the massy pile.

XXIX.

Brief breathing-time! the turban'd host,
With adding ranks and raging boast,
Press onwards with such strength and heat,
Their numbers balk their own retreat;
For narrow the way that led to the spot
Where still the Christians yielded not;
And the foremost, if fearful, may vainly try
Through the massy column to turn and fly:
They perforce must do or die.
They die; but ere their eyes could close,
Avengers o'er their bodies rose;
Fresh and furious, fast they fill
The ranks unthinn'd, though slaughter'd still;
And faint the weary Christians wax
Before the still renew'd attacks:
And now the Othmans gain the gate;
Still resists its iron weight,
And still, all deadly aim'd and hot,
From every crevice comes the shot;
From every shatter'd window pour
The volleys of the sulphurous shower:
But the portal wavering grows and weak—
The iron yields, the hinges creak—
It bends—it falls—and all is o'er;
Lost Corinth may resist no more!

XXX.

Darkly, sternly, and all alone,
Minotti stood o'er the altar stone:
Madonna's face upon him shone,
Painted in heavenly hues above,
With eyes of light and looks of love;
And placed upon that holy shrine
To fix our thoughts on things divine,
When pictured there, we kneeling see
Her, and the boy-God on her knee,
Smiling sweetly on each prayer
To heaven, as if to waft it there.
Still she smiled; even now she smiles,
Though slaughter streams along her aisles:
Minotti lifted his aged eye,
And made the sign of a cross with a sigh,
Then seized a torch which blazed thereby;
And still he stood, while, with steel and flame,
Inward and onward the Mussulman came.

XXXI.

The vaults beneath the mosaic stone
Contain'd the dead of ages gone;
Their names were on the graven floor,
But now illegible with gore;
The carved crests, and curious hues
The varied marble's veins diffuse,
Were smear'd, and slippery—stain'd, and strown
With broken swords, and helms o'erthrown:
There were dead above, and the dead below
Lay cold in many a coffin'd row;
You might see them piled in sable state,
By a pale light through a gloomy grate;

[1] [Here follows in MS.—
"Twice and once he roll'd a space,
Then lead-like lay upon his face."—E.]

[2] [One cannot help suspecting, on longer and more mature consideration, that one has been led to join in ascribing much more force to the objections made against such characters as the Corsair, Lara, the Giaour, Alp, etc., than belongs to them. The incidents, habits, etc., are much too remote from modern and European life to act as mischievous examples to others; while, under the given circumstances, the splendour of imagery, beauty and tenderness of sentiment, and extraordinary strength and felicity of language, are applicable to human nature at all times, and in all countries, and convey to the best faculties of the reader's mind an impulse which elevates, refines, instructs, and enchants, with the noblest and purest of all pleasures.—SIR E. BAYDOES.]

[3] [MS.—"These in rage, in triumph those."—E.]

[4] [Dealing death with every blow.—GIFFORD.]

But War had enter'd their dark caves,
And stored along the vaulted graves
Her sulphurous treasures, thickly spread
In masses by the fleshless dead:
Here, throughout the siege, had been
The Christian's chiefest magazine;
To these a late form'd train now led,
Minotti's last and stern resource
Against the foe's o'erwhelming force.

XXXII.

The foe came on, and few remain
To strive, and those must strive in vain:
For lack of further lives, to slake
The thirst of vengeance now awake,
With barbarous blows they gash the dead,
And lop the already lifeless head,
And fell the statues from their niche,
And spoil the shrines of offering rich,
And from each other's rude hands wrest
The silver vessels saints had bless'd.
To the high altar on they go;
Oh, but it made a glorious show![1]
On its table still behold
The cup of consecrated gold;
Massy and deep, a glittering prize,
Brightly it sparkles to plunderers' eyes:
That morn it held the holy wine,
Converted by Christ to his blood so divine,
Which his worshippers drank at the break of day,
To shrive their souls ere they join'd in the fray.
Still a few drops within it lay;
And round the sacred table glow
Twelve lofty lamps, in splendid row,
From the purest metal cast;
A spoil—the richest, and the last.

XXXIII.

So near they came, the nearest stretch'd
To grasp the spoil he almost reach'd,
When old Minotti's hand
Touch'd with the torch the train—
'T is fired!
Spire, vaults, the shrine, the spoil, the slain,
The turban'd victors, the Christian band,
All that of living or dead remain,
Hurl'd on high with the shiver'd fane,
In one wild roar expired!
The shatter'd town—the walls thrown down—
The waves a moment backward bent—
The hills that shake, although unrent,
As if an earthquake pass'd—
The thousand shapeless things all driven
In cloud and flame athwart the heaven,
By that tremendous blast—
Proclaim'd the desperate conflict o'er
On that too long afflicted shore:[2]
Up to the sky like rockets go
All that mingled there below:
Many a tall and goodly man,
Scorch'd and shrivell'd to a span,
When he fell to earth again
Like a cinder strew'd the plain:
Down the ashes shower like rain;
Some fell in the gulf, which received the sprinkles
With a thousand circling wrinkles;
Some fell on the shore, but, far away,
Scatter'd o'er the isthmus lay;
Christian or Moslem, which he they?
Let their mothers see and say!
When in cradled rest they lay,
And each nursing mother smiled
On the sweet sleep of her child,
Little deem'd she such a day
Would rend those tender limbs away.
Not the matrons that them bore
Could discern their offspring more;
That one moment left no trace
More of human form or face,
Save a scatter'd scalp or bone:
And down came blazing rafters, strown
Around; and many a falling stone,
Deeply dinted in the clay,
All blacken'd there and reeking lay.
And the living things that heard
That deadly earth-shock disappear'd:
The wild birds flew; the wild dogs fled,
And howling left the unburied dead;[3]
The camels from their keepers broke;
The distant steer forsook the yoke—
The nearer steed plunged o'er the plain,
And burst his girth, and tore his rein;
The bull-frog's note, from out the marsh
Deep-mouth'd arose, and doubly harsh;
The wolves yell'd on the cavern'd hill
Where echo roll'd in thunder still;
The jackal's troop, in gather'd cry,[4]
Bay'd from afar complainingly,
With a mix'd and mournful sound,
Like crying babe, and beaten hound:[5]
With sudden wing, and ruffled breast,
The eagle left his rocky nest,
And mounted nearer to the sun,
The clouds beneath him seem'd so dun;
Their smoke assail'd his startled beak,
And made him higher soar and shriek—
Thus was Corinth lost and won![6]

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[1] ["Oh, but it made a glorious show!!" Out.—Gifford.]

[2] [Strike out from "Up to the sky," etc. to "All blacken'd there and reeking lay." Despicable stuff.—Gifford.]

[3] [Omit the next six lines.—Gifford.]

[4] I believe I have taken a poetical licence to transplant the jackal from Asia. In Greece I never saw nor heard these animals; but among the ruins of Ephesus I have heard them by hundreds. They haunt ruins, and follow armies.

[5] [Leave out this couplet.—Gifford.]

[6] [The "Siege of Corinth," though written, perhaps, with too visible an effect, and not very well harmonised in all its parts, cannot but be regarded as a magnificent composition. There is less misanthropy in it than in any of the rest; and the interest is made up of alternate representations of soft and solemn scenes and emotions, and of the tumult, and terrors, and intoxication of war. These opposite pictures are, perhaps, too violently contrasted.

PARISINA.[1]

TO SCROPE BERDMORE DAVIES, ESQ.

THE FOLLOWING POEM

Is inscribed by one who has long admired his talents and valued his friendship.

January 22, 1816.

ADVERTISEMENT.

THE following poem is grounded on a circumstance mentioned in Gibbon's "Antiquities of the House of Brunswick." I am aware, that in modern times the delicacy or fastidiousness of the reader may deem such subjects unfit for the purposes of poetry. The Greek dramatists, and some of the best of our old English writers, were of a different opinion: as Alfieri and Schiller have also been, more recently, upon the Continent. The following extract will explain the facts on which the story is founded. The name of *Azo* is substituted for Nicholas, as more metrical.

"Under the reign of Nicholas III. Ferrara was polluted with a domestic tragedy. By the testimony of an attendant,

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and, in some parts, too harshly coloured; but they are in general exquisitely designed, and executed with the utmost spirit and energy.—JEFFREY.]

[This poem, perhaps the most exquisitely versified one that ever the author produced, was written in London in the autumn of 1815, and published in February, 1816. Although the beauties of it were universally acknowledged, and fragments of its music ere long on every lip, the nature of the subject prevented it from being dwelt upon at much length in the critical journals of the time; most of which were content to record, generally, their regret that so great a poet should have permitted himself, by awakening sympathy for a pair of incestuous lovers, to become, in some sort, the apologist of their sin. An anonymous writer, in "Blackwood's Magazine," seems, however, to have suggested some particulars, to the execution of the story, which ought to be taken into consideration, before we rashly class Lord Byron with those poetical offenders who have lent their powers "to divest incest of its hereditary horrors." "In Parisina," says this critic, "we are scarcely permitted to have a single glance at the guilt, before our attention is rivetted upon the punishment: we have scarcely had time to condemn, within our own hearts, the sinning, though injured son, when—

'For a departing being's soul
The death-hymn peals and the hollow bells knoll:
He is near his mortal goal;
Kneeling at the Friar's knee;
Sad to hear—and piteous to see—
Kneeling on the bare cold ground,
With the block before and the guards around—
And the headman with his bare arm ready,
That the blow may be both swift and steady,
Feels if the axe be sharp and true—
Since he set its edge anew:
While the crowd in a speechless circle gather
To see the son fall by the doom of the Father!'

"The fatal guilt of the Princess is in like manner swallowed up in the dreary contemplation of her uncertain fate. We forbear to think of her as an adulteress, after we have heard that '*horrid voice*' which is sent up to heaven at the death of her paramour—

'Whatever its end below,
Her life began and closed in woe.'

"Not only has Lord Byron avoided all the details of this unhallowed love, he has also contrived to mingle in the very incest which he condemns the idea of retribution; and our horror for the sin of Hugo is diminished by our belief that it was brought about by some strange and super-human fatalism, in revenge the ruin of Bianca. That gloom of righteous visitation, which invests, in the old Greek tragedies, the fated house of Atreus, seems here to impend with some portion of its ancient horror over the line of Este. We hear, in the language of Hugo, the voice of the same prophetic solemnity which announced to Agamemnon, in the very moment of his triumph, the approaching and inevitable darkness of his fate:—

'The gather'd guilt of elder times
Shall reproduce itself in crimes;
There is a day of vengeance still,
Linger it may—but come it will.'

"That awful chorus does not, unless we be greatly mistaken, leave an impression of *destiny* upon the mind more powerful than that which rushed on the troubled spirit of Azo, when he heard the speech of Hugo in his hall of judgment:—

'Thou gav'st, and may'st resume my breath,
A gift for which I thank thee not;
Nor are my mother's wrongs forgot,
Her slighted love and ruin'd name,
Her offspring's heritage of shame.'"

We shall have occasion to recur to this subject when we reach our author's "Manfred." The facts on which the present poem was grounded are thus given in Frizzi's History of Ferrara:—

"This turned out a calamitous year for the people of Ferrara; for there occurred a very tragical event in the court of their sovereign. Our annals, both printed and in manuscript, with the exception of the unpolished and negligent work of Sardi, and one other, have given the following relation of it—from which, however, are rejected many details, and especially the narrative of Bandelli, who wrote a century afterwards, and who does not accord with the contemporary historians.

"By the above-mentioned Stella dell' Assassino, the Marquis, in the year 1405, had a son called Ugo, a beautiful and ingenuous youth. Parisina Malatesta, second wife of Niccolo, like the generality of step-mothers, treated him with little kindness, to the infinite regret of the Marquis, who regarded him with fond partiality. One day she asked leave of her husband to undertake a certain journey, to which he consented, but upon condition that Ugo should bear her company; for he hoped by these means to induce her, in the end, to lay aside the obstinate aversion which she had conceived against him. And indeed his intent was accomplished but too well, since, during the journey, she not only divested herself of all her hatred, but fell into the opposite extreme. After their return, the Marquis had no longer any occasion to renew his former reproofs. It happened one day that a servant of the Marquis, named Zoese, or, as some call him, Giorgio, passing before the apartments of Parisina, saw going out from them one of her chamber-maids, all terrified and in tears. Asking the reason, she told him that her mistress, for some slight offence, had been beating her; and, giving vent to her rage, she added, that she could easily be revenged, if she chose to make known the criminal familiarity which subsisted between Parisina and her step-son. The servant took note of the words, and related them to his master. He was astounded thereat, but, scarcely believing his ears, he assured himself of the fact, alas! too clearly, on the 18th of May, by looking through a hole made in the ceiling of his

and his own observation, the Marquis of Este discovered the incestuous loves of his wife Parisina, and Hugo his bastard son, a beautiful and valiant youth. They were beheaded in the castle by the sentence of a father and husband, who published his shame, and survived their execution.[1] He was unfortunate, if they were guilty: if they were innocent, he was still more unfortunate; nor is there any possible situation in which I can sincerely approve the last act of the justice of a parent."—GIBBON'S *Miscellaneous Works*, vol. iii. p. 470.

PARISINA.

I.

It is the hour when from the boughs
  The nightingale's high note is heard;
It is the hour when lovers' vows
  Seem sweet in every whisper'd word;[2]
And gentle winds, and waters near,
Make music to the lonely ear.
Each flower the dews have lightly wet,
And in the sky the stars are met,
And on the wave is deeper blue,
And on the leaf a browner hue,
And in the heaven that clear obscure,
So softly dark, and darkly pure,
Which follows the decline of day,
As twilight melts beneath the moon away.[3]

II.

But it is not to list to the waterfall
That Parisina leaves her hall,
And it is not to gaze on the heavenly light
That the lady walks in the shadow of night;
And if she sits in Este's bower,
'T is not for the sake of its full-blown flower—
She listens—but not for the nightingale—
Though her ear expects as soft a tale.
There glides a step through the foliage thick,
And her cheek grows pale—and her heart beats quick.
There whispers a voice through the rustling leaves,
And her blush returns, and her bosom heaves:
A moment more—and they shall meet—
'T is past—her lover 's at her feet.

III.

And what unto them is the world beside,
With all its change of time and tide?
Its living things—its earth and sky—
Are nothing to their mind and eye.
And heedless as the dead are they
  Of aught around, above, beneath;
As if all else had pass'd away,
  They only for each other breathe;
Their very sighs are full of joy
  So deep, that did it not decay,
That happy madness would destroy

---

wife's chamber. Instantly he broke into a furious rage, and arrested both of them, together with Aldobrandino Rangoni, of Modena, her gentleman, and also, as some say, two of the women of her chamber, as abettors of this sinful act. He ordered them to be brought to a hasty trial, desiring the judges to pronounce sentence, in the accustomed forms, upon the culprits. This sentence was death. Some there were that bestirred themselves in favour of the delinquents, and, amongst others, Ugoccion Contrario, who was all powerful with Niccolo, and also his aged and much deserving minister Alberto dal Sale. Both of these, their tears flowing down their cheeks, and upon their knees, implored him for mercy; adducing whatever reasons they could suggest for sparing the offenders, besides those motives of honour and decency which might persuade him to conceal from the public so scandalous a deed. But his rage made him inflexible, and, on the instant, he commanded that the sentence should be put in execution.

"It was, then, in the prisons of the castle, and exactly in those frightful dungeons which are seen at this day beneath the chamber called the Aurora, at the foot of the Lion's tower, at the top of the street Giovecca, that on the night of the 21st of May were beheaded, first, Ugo, and afterwards Parisina. Zoese, he that accused her, conducted the latter under his arm to the place of punishment. She, all along, fancied that she was to be thrown into a pit, and asked at every step, whether she was yet come to the spot? She was told that her punishment was the axe. She enquired what was become of Ugo, and received for answer, that he was already dead; at the which, sighing grievously, she exclaimed, 'Now, then, I wish not myself to live;' and, being come to the block, she stripped herself with her own hands of all her ornaments, and wrapping a cloth round her head, submitted to the fatal stroke, which terminated the cruel scene. The same was done with Rangoni, who, together with the others, according to two calendars in the library of St. Francesco, was buried in the cemetery of that convent. Nothing else is known respecting the women.

"The marquis kept watch the whole of that dreadful night, and, as he was walking backwards and forwards, enquired of the captain of the castle if Ugo was dead yet? who answered him, Yes. He then gave himself up to the most desperate lamentations, exclaiming, 'Oh! that I too were dead, since I have been hurried on to resolve thus against my own Ugo!' And then gnawing with his teeth a cane which he had in his hand, he passed the rest of the night in sighs and in tears, calling frequently upon his own dear Ugo. On the following day, calling to mind that it would be necessary to make public his justification, seeing that the transaction could not be kept secret, he ordered the narrative to be drawn out upon paper, and sent it to all the courts of Italy.

"On receiving this advice, the Doge of Venice, Francesco Foscari, gave orders, but without publishing his reasons, that stop should be put to the preparations for a tournament, which, under the auspices of the Marquis, and at the expense of the city of Padua, was about to take place, in the square of St. Mark, in order to celebrate his advancement to the ducal chair.

"The Marquis, in addition to what he had already done, from some unaccountable burst of vengeance, commanded that as many of the married women as were well known to him to be faithless, like his Parisina, should, like her, be beheaded. Amongst others, Barberina, or, as some call her, Laodamia Romei, wife of the court judge, underwent this sentence, at the usual place of execution; that is to say, in the quarter of St. Giacomo, opposite the present fortress, beyond St. Paul's. It cannot be told how strange appeared this proceeding in a prince, who, considering his own disposition, should, as it seemed, have been in such cases most indulgent. Some, however, there were who did not fail to commend him."

The above passage of Frizzi was translated by Lord Byron, and formed a closing note to the original edition of "Parisina."—E.]

[4] ¶ "Ferrara is much decayed and depopulated: but the castle still exists entire; and I saw the court where Parisina and Hugo were beheaded, according to the annal of Gibbon."—*B. Letters*, 1817.—E.]

[2] [The opening verses, though soft and voluptuous, are tinged with the same shade of sorrow which gives character and harmony to the whole poem.—JEFFREY.]

[3] The lines contained in this section were printed as set to music some time since, but belonged to the poem where they now appear; the greater part of which was composed prior to "Lara."

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LORD BYRON

A moment more — and they shall meet —
It is past — her lover's at her feet

Parisina Stanza II

NAPOLI

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The hearts which feel its fiery sway:
Of guilt, of peril, do they deem
In that tumultuous tender dream?
Who that have felt that passion's power,
Or paused or fear'd in such an hour?
Or thought how brief such moments last?
But yet—they are already past!
Alas! we must awake before
We know such vision comes no more.

IV.

With many a lingering look they leave
The spot of guilty gladness past;
And though they hope, and vow, they grieve,
As if that parting were the last.
The frequent sigh—the long embrace—
The lip that there would cling for ever,
While gleams on Parisina's face
The Heaven she fears will not forgive her.
As if each calmly conscious star
Beheld her frailty from afar—
The frequent sigh, the long embrace,
Yet binds them to their trysting-place.
But it must come, and they must part
In fearful heaviness of heart,
With all the deep and shuddering chill
Which follow fast the deeds of ill.

V.

And Hugo is gone to his lonely bed,
To covet there another's bride;
But she must lay her conscious head
A husband's trusting heart beside.
But fever'd in her sleep she seems,
And red her cheek with troubled dreams,
And mutters she in her unrest
A name she dare not breathe by day,
And clasp her Lord unto the breast
Which pants for one away:
And he to that embrace awakes,
And, happy in the thought, mistakes
That dreaming sigh, and warm caress,
For such as he was wont to bless;
And could in very fondness weep
O'er her who loves him even in sleep.

VI.

He clasp'd her sleeping to his heart,
And listened to each broken word:
He hears—Why doth Prince Azo start,
As if the Archangel's voice he heard?
And well he may—a deeper doom
Could scarcely thunder o'er his tomb,
When he shall wake to sleep no more,
And stand the eternal throne before.
And well he may—his earthly peace
Upon that sound is doom'd to cease.
That sleeping whisper of a name
Bespeaks her guilt and Azo's shame.
And whose that name? that o'er his pillow
Sounds fearful as the breaking billow,
Which rolls the plank upon the shore,
And dashes on the pointed rock
The wretch who sinks to rise no more,—
So came upon his soul the shock.
And whose that name? 't is Hugo's—his—
In sooth he had not deem'd of this!—
'T is Hugo's,—he, the child of one
He loved—his own all-evil son—
The offspring of his wayward youth,
When he betray'd Bianca's truth,
The maid whose folly could confide
In him who made her not his bride.

VII.

He pluck'd his poniard in its sheath,
But sheath'd it ere the point was bare—
Howe'er unworthy now to breathe,
He could not slay a thing so fair—
At least, not smiling—sleeping—there—
Nay more:—he did not wake her then,
But gazed upon her with a glance
Which, had she roused her from her trance,
Had frozen her sense to sleep again—
And o'er his brow the burning lamp
Gleam'd on the dew-drops big and damp.
She spake no more—but still she slumber'd—
While, in his thought, her days are number'd.

VIII.

And with the morn he sought, and found,
In many a tale from those around,
The proof of all he fear'd to know,
Their present guilt, his future woe;
The long-conniving damsels seek
To save themselves, and would transfer
The guilt—the shame—the doom—to her:
Concealment is no more—they speak
All circumstance which may compel
Full credence to the tale they tell:
And Azo's tortured heart and ear
Have nothing more to feel or hear.

IX.

He was not one who brook'd delay:
Within the chamber of his state,
The chief of Este's ancient sway
Upon his throne of judgment sate;
His nobles and his guards are there,—
Before him is the sinful pair;
Both young,—and *one* how passing fair!
With swordless belt, and fetter'd hand,
Oh, Christ! that thus a son should stand
Before a father's face!
Yet thus must Hugo meet his sire,
And hear the sentence of his ire,
The tale of his disgrace!
And yet he seems not overcome,
Although, as yet, his voice be dumb.

X.

And still, and pale, and silently
Did Parisina wait her doom;
How changed since last her speaking eye
Glanced gladness round the glittering room.

Where high-born men were proud to wait—
Where Beauty watch'd to imitate
  Her gentle voice—her lovely mien—
And gather from her air and gait
  The graces of its queen:
Then,—had her eye in sorrow wept,
A thousand warriors forth had leapt,
A thousand swords had sheathless shone,[1]
And made her quarrel all their own.
Now,—what is she? and what are they?
Can she command, or these obey?
All silent and unheeding now,
With downcast eyes and knitting brow,
And folded arms, and freezing air,
And lips that scarce their scorn forbear,
Her knights, and dames, her court—is there:
And he, the chosen one, whose lance
Had yet been couch'd before her glance,
Who—were his arm a moment free—
Had died or gain'd her liberty;
The minion of his father's bride,—
He, too, is fetter'd by her side;
Nor sees her swoln and full eye swim
Less for her own despair than him:
Those lids—o'er which the violet vein
Wandering, leaves a tender stain,
Shining through the smoothest white
That e'er did softest kiss invite—
Now seem'd with hot and livid glow
To press, not shade, the orbs below;
Which glance so heavily, and fill,
As tear on tear grows gathering still.

XI.

And he for her had also wept,
  But for the eyes that on him gazed:
His sorrow, if he felt it, slept;
  Stern and erect his brow was raised.
Whate'er the grief his soul avow'd,
He would not shrink before the crowd;
But yet he dared not look on her:
Remembrance of the hours that were—
His guilt—his love—his present state
His father's wrath—all good men's hate—
His earthly, his eternal fate—
And hers,—oh, hers!—he dared not throw
One look upon that deathlike brow!
Else had his rising heart betray'd
Remorse for all the wreck it made.

XII.

And Azo spake: "But yesterday
  I gloried in a wife and son;
That dream this morning pass'd away;
  Ere day declines, I shall have none.
My life must linger on alone;
Well,—let that pass,—there breathes not one
Who would not do as I have done:
Those ties are broken—not by me;
  Let that too pass;—the doom 's prepared!
Hugo, the priest awaits on thee,
  And then—thy crime's reward!
Away! address thy prayers to Heaven;
  Before its evening stars are met—
Learn if thou there canst be forgiven;
  Its mercy may absolve thee yet.
But here, upon the earth beneath,
  There is no spot where thou and I
Together, for an hour, could breathe:
  Farewell! I will not see thee die—
But thou, frail thing! shalt view his head—
  Away! I can not speak the rest:
  Go! woman of the wanton breast;
Not I, but thou his blood dost shed:
Go! if that sight thou canst outlive,
And joy thee in the life I give."

XIII.

And here stern Azo hid his face—
  For on his brow the swelling vein
  Throbb'd as if back upon his brain
  The hot blood ebb'd and flow'd again;
And therefore bow'd he for a space,
And pass'd his shaking hand along
  His eye, to veil it from the throng;
While Hugo raised his chained hands,
And for a brief delay demands
His father's ear: the silent sire
Forbids not what his words require.

"It is not that I dread the death—
For thou hast seen me by thy side
All redly through the battle ride,
And that not once a useless brand
Thy slaves have wrested from my hand
Hath shed more blood in cause of thine,
Than e'er can stain the axe of mine:
  Thou gav'st, and may'st resume my breath,
A gift for which I thank thee not;
Nor are my mother's wrongs forgot,
Her slighted love and ruin'd name,
Her offspring's heritage of shame;
But she is in the grave, where he,
Her son, thy rival, soon shall be.
Her broken heart—my sever'd head—
Shall witness for thee from the dead
How trusty and how tender were
Thy youthful love—paternal care.
'T is true that I have done thee wrong—
  But wrong for wrong:—this, deem'd thy bride,
  The other victim of thy pride,
Thou know'st for me was destined long.

[1] [A sagacious writer gravely charges Lord Byron with paraphrasing, in this passage, without acknowledgment, Mr. Burke's well-known description of the unfortunate Marie-Antoinette. "Verily," says Mr. Coleridge, "there be amongst us a set of critics, who seem to hold, that every possible thought and image is traditional; who have no notion that there are such things as fountains in the world, small as well as great; and who would therefore charitably derive every rill they behold flowing, from a perforation made in some other man's tank."—E.]

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Thou saw'st, and coveted'st her charms—
And with thy very crime—my birth,
Thou taunted'st me—as little worth;
A match ignoble for her arms,
Because, forsooth, I could not claim
The lawful heirship of thy name,
Nor sit on Este's lineal throne:
Yet, were a few short summers mine,
My name should more than Este's shine
With honours all my own.
I had a sword—and have a breast
That should have won as haught[1] a crest
As ever waved along the line
Of all these sovereign sires of thine.
Not always knightly spurs are worn
The brightest by the better born;
And mine have lanced my courser's flank
Before proud chiefs of princely rank,
When charging to the cheering cry
Of 'Este and of Victory!'
I will not plead the cause of crime,
Nor sue thee to redeem from time
A few brief hours or days that must
At length roll o'er my reckless dust;
Such maddening moments as my past,
They could not, and they did not, last.
Albeit my birth and name be base,
And thy nobility of race
Disdain'd to deck a thing like me—
Yet in my lineaments they trace
Some features of my father's face,
And in my spirit—all of thee.
From thee—this tamelessness of heart—
From thee—nay, wherefore dost thou start?—
From thee in all their vigour came
My arm of strength, my soul of flame—
Thou didst not give me life alone,
But all that made me more thine own.
See what thy guilty love hath done!
Repaid thee with too like a son!
I am no bastard in my soul,
For that, like thine, abhorr'd control:
And for my breath, that hasty boon
Thou gav'st and wilt resume so soon,
I valued it no more than thou,
When rose thy casque above thy brow,
And we, all side by side, have striven,
And o'er the dead our coursers driven:
The past is nothing—and at last
The future can but be the past;
Yet would I that I then had died:
For though thou work'dst my mother's ill,
And made thy own my destined bride,
I feel thou art my father still;
And, harsh as sounds thy hard decree,
'T is not unjust, although from thee.
Begot in sin, to die in shame,
My life begun and ends the same:
As err'd the sire, so err'd the son,
And thou must punish both in one.
My crime seems worst to human view,
But God must judge between us two!"

XIV.

He ceased—and stood with folded arms,
On which the circling fetters sounded;
And not an ear but felt as wounded,
Of all the chiefs that there were rank'd,
When those dull chains in meeting clank'd:
Till Parisina's fatal charms[2]
Again attracted every eye—
Would she thus hear him doom'd to die!
She stood, I said, all pale and still,
The living cause of Hugo's ill:
Her eyes unmoved, but full and wide,
Not once had turn'd to either side—
Nor once did those sweet eyelids close,
Or shade the glance o'er which they rose,
But round their orbs of deepest blue
The circling white dilated grew—
And there with glassy gaze she stood
As ice were in her curdled blood;
But every now and then a tear
So large and slowly gather'd, slid
From the long dark fringe of that fair lid:
It was a thing to see, not hear!
And those who saw, it did surprise,
Such drops could fall from human eyes.
To speak she thought—the imperfect note
Was choked within her swelling throat,
Yet seem'd in that low hollow groan
Her whole heart gushing in the tone.
It ceased—again she thought to speak,
Then burst her voice in one long shriek,[3]
And to the earth she fell like stone,
Or statue from its base o'erthrown,

[1] Haught—haughty.—"Away, *haught* man, thou art insulting me."—SHAKSPEARE.

[2] ["I sent for 'Marmion,' because it occurred to me, there might be a resemblance between part of 'Parisina' and a similar scene in the second canto of 'Marmion.' I fear there is, though I never thought of it before, and could hardly wish to imitate that which is inimitable. I wish you would ask Mr. Gifford whether I ought to say any thing upon it. I had completed the story on the passage from Gibbon, which indeed leads to a like scene naturally, without a thought of the kind; but it comes upon me not very comfortably."—*Lord B. to Mr. M.* Feb. 5, 1816.—The scene referred to is the one in which Constance de Beverley appears before the conclave—

"Her look composed, and steady eye,
Bespoke a matchless constancy;
And there she stood so calm and pale,
That, but her breathing did not fail,
And motion slight of eye and head,
And of her bosom, warranted
That neither sense nor pulse she lacks,
You most have thought a form of wax,
Wrought to the very life, was there—
So still she was, so pale, so fair."—E.]

[3] [The arraignment and condemnation of the guilty pair, with the bold, high-toned, and yet temperate defence of the son, are managed with considerable talent; and yet are less touching than the mute despair of the fallen beauty, who stands in speechless agony before him.—JEFFREY.]

More like a thing that ne'er had life,—
A monument of Azo's wife,—
Than her, that living guilty thing,
Whose every passion was a sting,
Which urged to guilt, but could not bear
That guilt's detection and despair.
But yet she lived—and all too soon
Recover'd from that death-like swoon—
But scarce to reason—every sense
Had been o'erstrung by pangs intense;
And each frail fibre of her brain
(As bowstrings, when relax'd by rain,
The erring arrow launch aside)
Sent forth her thoughts all wild and wide—
The past a blank, the future black,
With glimpses of a dreary track,
Like lightning on the desert path,
When midnight storms are mustering wrath.
She fear'd—she felt that something ill
Lay on her soul, so deep and chill—
That there was sin and shame she knew;
That some one was to die—but who?
She had forgotten:—did she breathe?
Could this be still the earth beneath,
The sky above, and men around?
Or were they fiends who now so frown'd
On one, before whose eyes each eye
Till then had smiled in sympathy?
All was confused and undefined
To her all-jarr'd and wandering mind;
A chaos of wild hopes and fears:
And now in laughter, now in tears,
But madly still in each extreme,
She strove with that convulsive dream;
For so it seem'd on her to break:
Oh! vainly must she strive to wake!

XV.

The Convent bells are ringing,
  But mournfully and slow;
In the gray square turret swinging,
  With a deep sound, to and fro.
  Heavily to the heart they go!
Hark! the hymn is singing—
  The song for the dead below,
  Or the living who shortly shall be so!
For a departing being's soul
The death-hymn peals and the hollow bells knoll:
He is near his mortal goal;
Kneeling at the Friar's knee;
Sad to hear—and piteous to see—
Kneeling on the bare cold ground,
With the block before and the guards around—
And the headman with his bare arm ready,
That the blow may be both swift and steady,
Feels if the axe be sharp and true—
Since he set its edge anew:
While the crowd in a speechless circle gather
To see the Son fall by the doom of the Father!

XVI.

It is a lovely hour as yet
Before the summer sun shall set,
Which rose upon that heavy day,
And mock'd it with his steadiest ray;
And his evening beams are shed
Full on Hugo's fated head,
As his last confession pouring
To the monk, his doom deploring
In penitential holiness,
He bends to hear his accents bless
With absolution such as may
Wipe our mortal stains away.
That high sun on his head did glisten
As he there did bow and listen—
And the rings of chesnut hair
Curl'd half down his neck so bare;
But brighter still the beam was thrown
Upon the axe, which near him shone
With a clear and ghastly glitter——
Oh! that parting hour was bitter!
Even the stern stood chill'd with awe:
Dark the crime, and just the law—
Yet they shudder'd as they saw.

XVII.

The parting prayers are said and over
Of that false son—and daring lover:
His beads and sins are all recounted,
His hours to their last minute mounted—
His mantling cloak before was stripp'd,
His bright brown locks must now be clipp'd;
'T is done—all closely are they shorn—
The vest which till this moment worn—
The scarf which Parisina gave—
Must not adorn him to the grave.
Even that must now be thrown aside,
And o'er his eyes the kerchief tied;
But no—that last indignity
Shall ne'er approach his haughty eye.
All feelings seemingly subdued,
In deep disdain were half renew'd,
When headman's hands prepared to bind
Those eyes which would not brook such blind:
As if they dared not look on death.
"No—yours my forfeit blood and breath—
These hands are chain'd—but let me die
At least with an unshackled eye—
Strike:"—and as the word he said,
Upon the block he bow'd his head;
These the last accents Hugo spoke:
"Strike"—and flashing fell the stroke—
Roll'd the head—and, gushing, sunk
Back the stain'd and heaving trunk,
In the dust, which each deep vein
Slaked with its ensanguined rain;
His eyes and lips a moment quiver,
Convulsed and quick—then fix for ever.
He died, as erring man should die;
  Without display, without parade;
  Meekly had he bow'd and pray'd,

— He did not wake her [illegible]
But gazed upon her with a glance
Which had she received her from her trance
Had frozen her [illegible] to sleep again —

BIBLIOTECA NAZIONALE VITTORIO EMANUELE III
NAPOLI

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As not disdaining priestly aid,
Nor desperate of all hope on high.
And while before the Prior kneeling,
His heart was wean'd from earthly feeling;
His wrathful sire—his paramour—
What were they in such an hour?
No more reproach—no more despair;
No thought but heaven—no word but prayer—
Save the few which from him broke,
When, bared to meet the headman's stroke,
He claim'd to die with eyes unbound,
His sole adieu to those around.[1]

XVIII.

Still as the lips that closed in death,
Each gazer's bosom held his breath:
But yet, afar, from man to man,
A cold electric shiver ran,
As down the deadly blow descended
On him whose life and love thus ended;
And, with a hushing sound compress'd,
A sigh shrunk back on every breast;
But no more thrilling noise rose there,
Beyond the blow that to the block
Pierced through with forced and sullen shock,
Save one:—what cleaves the silent air
So madly shrill, so passing wild?
That, as a mother's o'er her child,
Done to death by sudden blow,
To the sky these accents go,
Like a soul's in endless woe.
Through Azo's palace-lattice driven,
That horrid voice ascends to heaven,
And every eye is turn'd thereon;
But sound and sight alike are gone!
It was a woman's shriek—and ne'er
In madlier accents rose despair;
And those who heard it, as it past,
In mercy wish'd it were the last.

XIX.

Hugo is fallen; and, from that hour,
No more in palace, hall, or bower,
Was Parisina heard or seen:
Her name—as if she ne'er had been—
Was banish'd from each lip and ear,
Like words of wantonness or fear;
And from Prince Azo's voice, by none
Was mention heard of wife or son;
No tomb—no memory had they;
Their's was unconsecrated clay;
At least the knight's who died that day.
But Parisina's fate lies hid
Like dust beneath the coffin lid:
Whether in convent she abode,
And won to heaven her dreary road,
By blighted and remorseful years
Of scourge, and fast, and sleepless tears;
Or if she fell by bowl or steel,
For that dark love she dared to feel;
Or if, upon the moment smote,
She died by tortures less remote,
Like him she saw upon the block,
With heart that shared the headman's shock,
In quicken'd brokenness that came,
In pity, o'er her shatter'd frame,
None knew—and none can ever know
But whatsoe'er its end below,
Her life began and closed in woe!

XX.

And Azo found another bride,
And goodly sons grew by his side;
But none so lovely and so brave
As him who wither'd in the grave;
Or if they were—on his cold eye
Their growth but glanced unheeded by,
Or noticed with a smother'd sigh.
But never tear his cheek descended,
And never smile his brow unbended;
And o'er that fair broad brow were wrought
The intersected lines of thought;
Those furrows which the burning share
Of Sorrow ploughs untimely there;
Scars of the lacerating mind
Which the Soul's war doth leave behind.
He was past all mirth or woe:
Nothing more remain'd below
But sleepless nights and heavy days,
A mind all dead to scorn or praise,
A heart which shunn'd itself—and yet
That would not yield—nor could forget;
Which, when it least appear'd to melt,
Intensely thought—intensely felt:
The deepest ice which ever froze
Can only o'er the surface close—
The living stream lies quick below,
And flows—and cannot cease to flow.
Still was his seal'd-up bosom haunted
By thoughts which Nature hath implanted,
Too deeply rooted thence to vanish,
Howe'er our stifled tears we banish;
When, struggling as they rise to start,
We check those waters of the heart,
They are not dried—those tears unshed
But flow back to the fountain head,
And, resting in their spring more pure,
For ever in its depth endure,
Unseen, unwept, but uncongeal'd,
And cherish'd most where least reveal'd.
With inward starts of feeling left,
To throb o'er those of life bereft;
Without the power to fill again
The desert gap which made his pain;

[1] [The grand part of this poem is that which describes the execution of the rival son; and in which, though there is no pomp, either of language or of sentiment, and though every thing is conceived and expressed with the utmost simplicity and directness, there is a spirit of pathos and poetry to which it would not be easy to find many parallels.—Jeffrey.]

Without the hope to meet them where
United souls shall gladness share;
With all the consciousness that he
Had only pass'd a just decree,
That they had wrought their doom of ill;
Yet Azo's age was wretched still.
The tainted branches of the tree,
If lopp'd with care, a strength may give,
By which the rest shall bloom and live
All greenly fresh and wildly free:
But if the lightning, in its wrath,
The waving boughs with fury scathe,
The massy trunk the ruin feels,
And never more a leaf reveals.[1]

DOMESTIC PIECES—1816.[2]

FARE THEE WELL.[3]

"Alas! they had been friends in youth;
But whispering tongues can poison truth;
And constancy lives in realms above;
And Life is thorny; and youth is vain:
And to be wroth with one we love,
Doth work like madness in the brain;

* * * * *

But never either found another
To free the hollow heart from paining—
They stood alone, the scars remaining,
Like cliffs, which had been rent asunder;
A dreary sea now flows between,
But neither heat, nor frost, nor thunder
Shall wholly do away, I ween,
The marks of that which once hath been."

COLERIDGE'S *Christabel*.

Fare thee well! and if for ever,
Still for ever, *fare thee well:*
Even though unforgiving, never
'Gainst thee shall my heart rebel.

Would that breast were bared before thee
Where thy head so oft hath lain,
While that placid sleep came o'er thee
Which thou ne'er canst know again:

Would that breast, by thee glanced over,
Every inmost thought could show!
Then thou wouldst at last discover
'T was not well to spurn it so.

Though the world for this commend thee—
Though it smile upon the blow,
Even its praises must offend thee,
Founded on another's woe.

Though my many faults defaced me,
Could no other arm be found,
Than the one which once embraced me,
To inflict a cureless wound?

[1] [In Parisina there is no tumult or stir. It is all sadness, and pity, and terror. There is too much of horror, perhaps, in the circumstances; but the writing is beautiful throughout, and the whole wrapped in a rich and redundant veil of poetry, where every thing breathes the pure essence of genius and sensibility.—JEFFREY.]

[2] [Of the six following poems, the first three were written immediately before Lord Byron's final departure from England; the others, during the earlier part of his residence in the neighbourhood of Geneva. They all refer to the unhappy event, which will for ever mark the chief crisis of his personal story,—that separation from Lady Byron, of which, after all that has been said and written, the real motives and circumstances remain as obscure as ever.

It is only, of course, with Lord Byron's part in the transaction that the public have any sort of title to concern themselves. He has given us this right, by making a domestic occurrence the subject of printed verses; but, so long as the other party chooses to guard that reserve, which few can be so uncharitable as not to ascribe, in the main, to a high feeling, it is entirely impossible to arrive at any clear and definite judgment on the case as a whole. Each reader must, therefore, be content to interpret for himself, as fairly as he may, an already bulky collection of evidence, which will probably be doubled before it has any claim to be considered as complete.

There are, however, two important points which seem to us to be placed beyond all chance of dispute hereafter: namely, first, that Lord Byron himself never knew the precise origin of his Lady's resolution to quit his society, in 1816; and, secondly, that, down to the last, he never despaired of being ultimately reconciled to her. Both of these facts appear to be established, in the clearest manner, by Mr. Moore's narrative, and the whole subsequent tenour of the Poet's own diaries, letters, and conversations. Mr. Kennedy, in his account of Lord Byron's last residence in Cephalonia, represents him as saying,—"Lady Byron deserves every respect from me: I do not indeed know the cause of the separation, and I have remained, and ever will remain, ready for a reconciliation, whenever circumstances open and point out the way to it." Mr. Moore has preserved evidence of one attempt which Lord Byron made to bring about an explanation with his Lady, ere he left Switzerland for Italy. Whether he ever repeated the experiment we are uncertain: but *that* failed,—and the failure must be borne in mind, when the reader considers some of the smaller pieces included in this section. See MOORE'S *Notices*, Vol. III. p. 286.—E.]

[3] [It was about the middle of April that his two celebrated copies of verses, "Fare thee well," and "A Sketch," made their appearance in the newspapers; and while the latter poem was generally, and, it must be owned, justly condemned, as a sort of literary assault on an obscure female, whose situation ought to have placed her as much *beneath* his satire, as the undignified mode of his attack certainly raised her *above* it, with regard to the other poem, opinions were a good deal more divided. To many it appeared a strain of true conjugal tenderness,—a kind of appeal which no woman with a heart could resist; while, by others, on the contrary, it was considered to be a mere showy effusion of sentiment, as difficult for real feeling to have produced as it was easy for fancy and art, and altogether unworthy of the deep interests involved in the subject. To this latter opinion I confess my own to have, at first, strongly inclined; and suspicious as I could not help thinking the sentiment that could, at such a moment, indulge in such verses, the taste that prompted or sanctioned their publication appeared to me even still more questionable. On reading, however, his own account of all the circumstances in the Memoranda, I found that on both points I had, in common with a large portion of the public, done him injustice. He there described, and in a manner whose sincerity there was no doubting, the swell of tender recollections under the influence of which, as he sat one night musing in his study, these stanzas were produced,—the tears, as he said, falling fast over the paper as he wrote them. Neither did it appear, from that account, to have been from any wish or intention of his own, but through the injudicious zeal of a friend whom he had suffered to take a copy, that the verses met the public eye.—MOORE.]

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Yet, oh yet, thyself deceive not;
Love may sink by slow decay,
But by sudden wrench, believe not
Hearts can thus be torn away:

Still thine own its life retaineth—
Still must mine, though bleeding, beat;
And the undying thought which paineth
Is—that we no more may meet.

These are words of deeper sorrow
Than the wail above the dead;
Both still live, but every morrow
Wake us from a widow'd bed.

And when thou would solace gather,
When our child's first accents flow,
Wilt thou teach her to say "Father!"
Though his care she must forego?

When her little hands shall press thee,
When her lip to thine is press'd,
Think of him whose prayer shall bless thee,
Think of him thy love had bless'd!

Should her lineaments resemble
Those thou never more may'st see,
Then thy heart will softly tremble
With a pulse yet true to me.

All my faults perchance thou knowest,
All my madness none can know;
All my hopes, where'er thou goest,
Wither, yet with *thee* they go.

Every feeling hath been shaken;
Pride, which not a world could bow,
Bows to thee—by thee forsaken,
Even my soul forsakes me now:

But 't is done—all words are idle—
Words from me are vainer still;
But the thoughts we cannot bridle
Force their way without the will.—

Fare thee well!—thus disunited,
Torn from every nearer tie,
Sear'd in heart, and lone, and blighted,
More than this I scarce can die.

March 17, 1816.

A SKETCH.*

"Honest—honest Iago!
If that thou be'st a devil, I cannot kill thee."—SHAKSPEARE.

Born in the garret, in the kitchen bred,
Promoted thence to deck her mistress' head;
Next—for some gracious service unexpress'd,
And from its wages only to be guess'd—
Raised from the toilet to the table,—where
Her wondering betters wait behind her chair:
With eye unmoved, and forehead unabash'd,
She dines from off the plate she lately wash'd.
Quick with the tale, and ready with the lie—
The genial confidante, and general spy—
Who could, ye gods! her next employment guess—
An only infant's earliest governess!
She taught the child to read, and taught so well,
That she herself, by teaching, learn'd to spell.
An adept next in penmanship she grows,
As many a nameless slander deftly shows:
What she had made the pupil of her art,
None knew—but that high Soul secured the heart,
And panted for the truth it could not hear,
With longing breast and undeluded ear.
Foil'd was Perversion by that youthful mind,
Which Flattery fool'd not—Baseness could not blind,
Deceit infect not—near Contagion soil—
Indulgence weaken—nor Example spoil—
Nor master'd Science tempt her to look down
On humbler talents with a pitying frown—
Nor Genius swell—nor Beauty render vain—
Nor Envy ruffle to retaliate pain—
Nor Fortune change—Pride raise—nor Passion bow,
Nor Virtue teach austerity—till now.
Serenely purest of her sex that live,
But wanting one sweet weakness—to forgive;
Too shock'd at faults her soul can never know,
She deems that all could be like her below:
Foe to all vice, yet hardly Virtue's friend,
For Virtue pardons those she would amend.

But to the theme?—now laid aside too long,
The baleful burthen of this honest song:—
Though all her former functions are no more,
She rules the circle which she served before.
If mothers—none know why—before her quake;
If daughters dread her for the mothers' sake;
If early habits—those false links, which bind
At times the loftiest to the meanest mind—
Have given her power too deeply to instil
The angry essence of her deadly will;
If like a snake she steal within your walls,
Till the black slime betray her as she crawls;
If like a viper to the heart she wind,
And leave the venom there she did not find;
What marvel that this bag of hatred works
Eternal evil latent as she lurks,
To make a Pandemonium where she dwells,
And reign the Hecate of domestic hells?
Skill'd by a touch to deepen scandal's tints
With all the kind mendacity of hints,
While mingling truth with falsehood—sneers with smiles—
A thread of candour with a web of wiles;
A plain blunt show of briefly-spoken seeming,
To hide her bloodless heart's soul-harden'd scheming;
A lip of lies—a face form'd to conceal;
And, without feeling, mock at all who feel:
With a vile mask the Gorgon would disown;
A cheek of parchment—and an eye of stone.
Mark, how the channels of her yellow blood

* "I send you my last night's dream, and request to have fifty copies struck off for private distribution. I wish Mr. Gifford to look at them. They are from life."—*Lord B. to Mr. M.* March 30, 1816.

Ooze to her skin, and stagnate there to mud,
Cased like the centipede in saffron mail,
Or darker greenness of the scorpion's scale—
(For drawn from reptiles only we may trace
Congenial colours in that soul or face)—
Look on her features! and behold her mind
As in a mirror of itself defined:
Look on the picture! deem it not o'ercharged—
There is no trait which might not be enlarged:
Yet true to "Nature's journeymen," who made
This monster when their mistress left off trade—
This female dog-star of her little sky,
Where all beneath her influence droop or die.

Oh! wretch without a tear—without a thought,
Save joy above the ruin thou hast wrought—
The time shall come, nor long remote, when thou
Shalt feel far more than thou inflictest now;
Feel for thy vile self-loving self in vain,
And turn thee howling in unpitied pain.
May the strong curse of crush'd affections light
Back on thy bosom with reflected blight!
And make thee in thy leprosy of mind
As loathsome to thyself as to mankind!
Till all thy self-thoughts curdle into hate,
Black—as thy will for others would create:
Till thy hard heart be calcined into dust,
And thy soul welter in its hideous crust.
Oh, may thy grave be sleepless as the bed,—
The widow'd couch of fire, that thou hast spread!
Then, when thou fain wouldst weary Heaven with prayer,
Look on thine earthly victims—and despair!
Down to the dust!—and, as thou rott'st away,
Even worms shall perish on thy poisonous clay.
But for the love I bore, and still must bear,
To her thy malice from all ties would tear—
Thy name—thy human name—to every eye
The climax of all scorn should hang on high,
Exalted o'er thy less abhorr'd compeers—
And festering[1] in the infamy of years.

March 29, 1816.

STANZAS TO AUGUSTA.[2]

[WHEN ALL AROUND," etc.]

I.

When all around grew drear and dark,
And reason half withheld her ray—
And hope but shed a dying spark,
Which more misled my lonely way;

II.

In that deep midnight of the mind,
And that internal strife of heart,
When, dreading to be deem'd too kind,
The weak despair—the cold depart;

III.

When fortune changed—and love fled far,
And hatred's shafts flew thick and fast,
Thou wert the solitary star
Which rose and set not to the last.

IV.

Oh! blest be thine unbroken light!
That watch'd me as a seraph's eye,
And stood between me and the night,
For ever shining sweetly nigh.

V.

And when the cloud upon us came,
Which strove to blacken o'er thy ray—
Then purer spread its gentle flame,
And dash'd the darkness all away.

VI.

Still may thy spirit dwell on mine,
And teach it what to brave or brook—
There 's more in one soft word of thine
Than in the world's defied rebuke.

VII.

Thou stood'st, as stands a lovely tree,
That still unbroke, though gently bent,
Still waves with fond fidelity
Its boughs above a monument.

VIII.

The winds might rend—the skies might pour,
But there thou wert—and still wouldst be
Devoted in the stormiest hour
To shed thy weeping leaves o'er me.

IX.

But thou and thine shall know no blight,
Whatever fate on me may fall;
For heaven in sunshine will requite
The kind—and thee the most of all.

X.

Then let the ties of baffled love
Be broken—thine will never break;
Thy heart can feel—but will not move;
Thy soul, though soft, will never shake.

XI.

And these, when all was lost beside,
Were found and still are fix'd in thee;—

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[1] [In first draught—"weltering."—"I doubt about 'weltering.' We say 'weltering in blood;' but do not they also use 'weltering in the wind,' 'weltering on a gibbet?' I have no dictionary, so look. In the mean time, I have put 'festering;' which, perhaps, in any case is the best word of the two. Shakspeare has it often, and I do not think it too strong for the figure in this thing. Quick! quick! quick! quick!"—*Lord B. to Mr. M.* April 2.—E.]

[2] [His sister, the Honourable Mrs. Leigh.—These stanzas—the parting tribute to her, whose unshaken tenderness had been the author's sole consolation during the crisis of domestic misery—were, we believe, the last verses written by Lord Byron in England. In a note to Mr. Rogers, dated April 16th, he says,—"My sister is now with me, and leaves town to-morrow: we shall not meet again for some time at all events,—*if ever!* and, under these circumstances, I trust to stand excused to you and Mr. Sheridan, for being unable to wait upon him this evening." On the 25th, the poet took a last leave of his native country.—E.]

And bearing still a breast so tried,
Earth is no desert—even to me.

STANZAS TO AUGUSTA.[1]

[THOUGH THE DAY OF MY DESTINY 'S," etc.]

I.

Though the day of my destiny 's over,
And the star of my fate hath declined,[2]
Thy soft heart refused to discover
The faults which so many could find;
Though thy soul with my grief was acquainted,
It shrunk not to share it with me,
And the love which my spirit hath painted
It never hath found but in *thee*.

II.

Then when nature around me is smiling,
The last smile which answers to mine,
I do not believe it beguiling,
Because it reminds me of thine;
And when winds are at war with the ocean,
As the breasts I believed in with me,
If their billows excite an emotion,
It is that they bear me from *thee*.

III.

Though the rock of my last hope is shiver'd,
And its fragments are sunk in the wave,
Though I feel that my soul is deliver'd
To pain—it shall not be its slave.
There is many a pang to pursue me:
They may crush, but they shall not contemn—
They may torture, but shall not subdue me—
'T is of *thee* that I think—not of them.[3]

IV.

Though human, thou didst not deceive me,
Though woman, thou didst not forsake,
Though loved, thou forborest to grieve me,
Though slander'd, thou never couldst shake,—
Though trusted, thou didst not disclaim me,
Though parted, it was not to fly,
Though watchful, 't was not to defame me,
Nor mute, that the world might belie.[4]

V.

Yet I blame not the world, nor despise it,
Nor the war of the many with one—
If my soul was not fitted to prize it,
'T was folly not sooner to shun:
And if dearly that error hath cost me,
And more than I once could foresee,
I have found that whatever it lost me,
It could not deprive me of *thee*.

VI.

From the wreck of the past, which hath perish'd,
Thus much I at least may recall,
It hath taught me that what I most cherish'd
Deserved to be dearest of all:
In the desert a fountain is springing,
In the wide waste there still is a tree,
And a bird in the solitude singing,
Which speaks to my spirit of *thee*.

July 24, 1816.

EPISTLE TO AUGUSTA.[5]

[MY SISTER! MY SWEET SISTER!" etc.]

I.

My sister! my sweet sister! if a name
Dearer and purer were, it should be thine.
Mountains and seas divide us, but I claim
No tears, but tenderness to answer mine:
Go where I will, to me thou art the same—
A loved regret which I would not resign.
There yet are two things in my destiny,
A world to roam through, and a home with thee.

II.

The first were nothing—had I still the last,
It were the haven of my happiness;
But other claims and other ties thou hast,
And mine is not the wish to make them less.
A strange doom is thy father's son's, and past
Recalling, as it lies beyond redress;
Reversed for him our grandsire's [6]fate of yore,
He had no rest at sea, nor I on shore.

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[1] [These beautiful verses, so expressive of the writer's wounded feelings at the moment, were written in July, at the Campagne Diodati, near Geneva, and transmitted to England for publication, with some other pieces. "Be careful," he says, "in printing the stanzas beginning, 'Though the day of my destiny's,' etc., which I think well of as a composition."—E.]

[2] [In the original MS.—

"Though the days of my glory are over,
And the sun of my fame hath declined."—E.]

[3] [Originally thus:—

"There is many a pang to pursue me,
And many a peril to stem:
They may torture, but shall not subdue me;
They may crush, but they shall not contemn."—E.]

[4] [MS.—"Though watchful, 't was but to reclaim me,
Nor silent, to sanction a lie."—E.]

[5] [These stanzas—"Than which," says the Quarterly Review, for January 1831, "there is, perhaps, nothing more mournfully and desolately beautiful in the whole range of Lord Byron's poetry"—were also written at Diodati; and sent home at the time for publication, in case Mrs. Leigh should sanction it. "There is," he says, "amongst the manuscripts an Epistle to my Sister, on which I should wish her opinion to be consulted before publication; if she objects, of course omit it." On the 5th of October he writes,—"My sister has decided on the omission of the lines. Upon this point, her option will be followed. As I have no copy of them, I request that you will preserve one for me in MS.; for I never can remember a line of that nor any other composition of mine. God help me! if I proceed in this scribbling, I shall have frittered away my mind before I am thirty; but poetry is at times a real relief to me. To-morrow I am for Italy." The Epistle was first given to the world in 1830.—E.]

[6] [Admiral Byron was remarkable for never making a voyage without a tempest. He was known to the sailors by the facetious name of "Foul-weather Jack."

"But, though it were tempest-toss'd,
Still his bark could not be lost."

He returned safely from the wreck of the Wager (in Anson's voyage), and subsequently circumnavigated the world, many years after, as commander of a similar expedition.]

III.

If my inheritance of storms hath been
In other elements, and on the rocks
Of perils, overlook'd or unforeseen,
I have sustain'd my share of worldly shocks,
The fault was mine; nor do I seek to screen
My errors with defensive paradox;
I have been cunning in my overthrow,
The careful pilot of my proper woe.

IV.

Mine were my faults, and mine be their reward.
My whole life was a contest, since the day
That gave me being, gave me that which marr'd
The gift,—a fate, or will, that walk'd astray;
And I at times have found the struggle hard,
And thought of shaking off my bonds of clay:
But now I fain would for a time survive,
If but to see what next can well arrive.

V.

Kingdoms and empires in my little day
I have outlived, and yet I am not old;
And when I look on this, the petty spray
Of my own years of trouble, which have roll'd
Like a wild bay of breakers, melts away:
Something—I know not what—does still uphold
A spirit of slight patience;—not in vain,
Even for its own sake, do we purchase pain.

VI.

Perhaps the workings of defiance stir
Within me,—or perhaps a cold despair,
Brought on when ills habitually recur,—
Perhaps a kinder clime, or purer air,
(For even to this may change of soul refer,
And with light armour we may learn to bear,)
Have taught me a strange quiet, which was not
The chief companion of a calmer lot.

VII.

I feel almost at times as I have felt
In happy childhood; trees, and flowers, and brooks
Which do remember me of where I dwelt
Ere my young mind was sacrificed to books,
Come as of yore upon me, and can melt
My heart with recognition of their looks;
And even at moments I could think I see
Some living thing to love—but none like thee.

VIII.

Here are the Alpine landscapes which create
A fund for contemplation;—to admire
Is a brief feeling of a trivial date;
But something worthier do such scenes inspire:
Here to be lonely is not desolate,
For much I view which I could most desire,
And, above all, a lake I can behold
Lovelier, not dearer, than our own of old.

IX.

Oh that thou wert but with me!—but I grow
The fool of my own wishes, and forget
The solitude which I have vaunted so
Has lost its praise in this but one regret;
There may be others which I less may show;—
I am not of the plaintive mood, and yet
I feel an ebb in my philosophy,
And the tide rising in my alter'd eye.

X.

I did remind thee of our own dear Lake,[1]
By the old Hall which may be mine no more.
Leman's is fair; but think not I forsake
The sweet remembrance of a dearer shore:
Sad havoc Time must with my memory make
Ere *that* or *thou* can fade these eyes before;
Though, like all things which I have loved, they are
Resign'd for ever, or divided far.

XI.

The world is all before me; I but ask
Of Nature that with which she will comply—
It is but in her summer's sun to bask,
To mingle with the quiet of her sky,
To see her gentle face without a mask,
And never gaze on it with apathy.
She was my early friend, and now shall be
My sister—till I look again on thee.

XII.

I can reduce all feelings but this one;
And that I would not;—for at length I see
Such scenes as those wherein my life begun—
The earliest—even the only paths for me.
Had I but sooner learnt the crowd to shun,
I had been better than I now can be;
The passions which have torn me would have slept;
I had not suffer'd, and *thou* hadst not wept.

XIII.

With false Ambition what had I to do?
Little with Love, and least of all with Fame;
And yet they came unsought, and with me grew,
And made me all which they can make—a name.
Yet this was not the end I did pursue;
Surely I once beheld a nobler aim.
But all is over—I am one the more
To baffled millions which have gone before.

XIV.

And for the future, this world's future may
From me demand but little of my care;
I have outlived myself by many a day,
Having survived so many things that were;
My years have been no slumber, but the prey

[1] The Lake of Newstead Abbey. [Thus described in Don Juan:—
"Before the mansion lay a lucid lake,
Broad as transparent, deep, and freshly fed
By a river, which its soften'd way did take
In currents through the calmer water spread
Around: the wild fowl nestled in the brake
And sedges, brooding in their liquid bed;
The woods sloped downwards to its brink, and stood
With their green faces fix'd upon the flood."—E.]

Of ceaseless vigils; for I had the share
Of life which might have fill'd a century,
Before its fourth in time had pass'd me by.

XV.

And for the remnant which may be to come
I am content; and for the past I feel
Not thankless,—for within the crowded sum
Of struggles, happiness at times would steal,
And for the present, I would not benumb
My feelings farther.—Nor shall I conceal
That with all this I still can look around
And worship Nature with a thought profound.

XVI.

For thee, my own sweet sister, in thy heart
I know myself secure, as thou in mine;
We were and are—I am, even as thou art—
Beings who ne'er each other can resign;
It is the same, together or apart,
From life's commencement to its slow decline
We are entwined—let death come slow or fast,
The tie which bound the first endures the last!

LINES

ON HEARING THAT LADY BYRON WAS ILL.[1]

And thou wert sad—yet I was not with thee;
And thou wert sick, and yet I was not near:
Methought that joy and health alone could be
Where I was not—and pain and sorrow here!
And is it thus?—it is as I foretold,
And shall be more so; for the mind recoils
Upon itself, and the wreck'd heart lies cold,
While heaviness collects the shatter'd spoils.
It is not in the storm nor in the strife
We feel benumb'd, and wish to be no more,
But in the after silence on the shore,
When all is lost, except a little life.

I am too well avenged!—but 't was my right;
Whate'er my sins might be, *thou* wert not sent
To be the Nemesis who should requite—
Nor did Heaven choose so near an instrument.
Mercy is for the merciful!—if thou
Hast been of such, 't will be accorded now.
Thy nights are banish'd from the realms of sleep!—
Yes! they may flatter thee, but thou shalt feel
A hollow agony which will not heal,
For thou art pillow'd on a curse too deep;
Thou hast sown in my sorrow, and must reap
The bitter harvest in a woe as real!
I have had many foes, but none like thee;
For 'gainst the rest myself I could defend,
And be avenged, or turn them into friend!
But thou in safe implacability
Hadst nought to dread—in thy own weakness shielded,
And in my love, which hath but too much yielded,
And spared, for thy sake, some I should not spare—
And thus upon the world—trust in thy truth—
And the wild fame of my ungovern'd youth—
On things that were not, and on things that are—
Even upon such a basis hast thou built
A monument, whose cement hath been guilt!
The moral Clytemnestra of thy lord,
And hew'd down, with an unsuspected sword,
Fame, peace, and hope—and all the better life
Which, but for this cold treason of thy heart,
Might still have risen from out the grave of strife,
And found a nobler duty than to part.
But of thy virtues didst thou make a vice
Trafficking with them in a purpose cold,
For present anger, and for future gold—
And buying other's grief at any price.
And thus once enter'd into crooked ways,
The early truth, which was thy proper praise,
Did not still walk beside thee—but at times,
And with a breast unknowing its own crimes,
Deceit, averments incompatible,
Equivocations, and the thoughts which dwell
In Janus-spirits—the significant eye
Which learns to lie with silence—the pretext
Of Prudence, with advantages annex'd—
The acquiescence in all things which tend,
No matter how, to the desired end—
All found a place in thy philosophy.
The means were worthy, and the end is won—
I would not do by thee as thou hast done!

September, 1816.

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[1] [These verses, of which the opening lines are given in Moore's *Notices*, were written immediately after the failure of the negotiation already alluded to (*ante*, page 306), but were not intended for the public eye: as, however, they have recently found their way into circulation, we must include them, though with reluctance, in this collection.—E.]

[2] [Lord Byron had at least this much to say for himself, that he was not the first to make his domestic differences a topic of public discussion. On the contrary, he saw himself, ere any fact but the one undisguised and tangible one was, or could be known, held up every where, and by every art of malice, as the most infamous of men, because he had parted from his wife. He was exquisitely sensitive: he was wounded at once by a thousand arrows; and all this with the most perfect and indignant knowledge, that of all who were assailing him *not one* knew any thing of the real merits of the case. Did he right, then, in publishing those squibs and tirades? No, certainly: it would have been nobler, better, wiser far, to have utterly scorned the assaults of such enemies, and taken no notice, of any kind, of them. But, because this young, hot-blooded, proud, patrician poet did not, amidst the exacerbation of feelings which he could not control, act in precisely the most dignified and wisest of all possible manners of action,—are we entitled, is the world at large entitled, to issue a broad sentence of vituperative condemnation? Do we know all that he had suffered?—have we imagination enough to comprehend what he suffered, under circumstances such as these?—have we been tried in similar circumstances, whether we could feel the wound unflinchingly, and keep the weapon quiescent in the hand that trembled with all the excitements of insulted privacy, honour, and faith?

"Let people consider for a moment what it is that they demand, when they insist upon a poet of Byron's class abstaining altogether from expressing in his works any thing of his own feelings in regard to any thing that immediately concerns his own history. We tell him in every possible form and shape, that the great and distinguishing merit of his poetry is the intense truth with which that poetry expresses his own personal feelings. We encourage him in every possible way to dissect his own heart for our enter-

MONODY

ON THE DEATH OF THE RIGHT HON. R. B. SHERIDAN.[1]

SPOKEN AT DRURY-LANE THEATRE.[2]

When the last sunshine of expiring day
In summer's twilight weeps itself away,
Who hath not felt the softness of the hour
Sink on the heart, as dew along the flower?
With a pure feeling which absorbs and awes,
While Nature makes that melancholy pause,
Her breathing moment on the bridge where Time
Of light and darkness forms an arch sublime,
Who hath not shared that calm so still and deep,
The voiceless thought which would not speak but weep,
A holy concord—and a bright regret,
A glorious sympathy with suns that set?
'T is not harsh sorrow—but a tenderer woe,
Nameless, but dear to gentle hearts below,
Felt without bitterness—but full and clear,
A sweet dejection—a transparent tear,
Unmix'd with worldly grief or selfish stain,
Shed without shame—and secret without pain.

Even as the tenderness that hour instils
When Summer's day declines along the hills,
So feels the fulness of our heart and eyes
When all of Genius which can perish dies.
A mighty Spirit is eclipsed—a Power
Hath pass'd from day to darkness—to whose hour
Of light no likeness is bequeath'd—no name,
Focus at once of all the rays of Fame!
The flash of Wit—the bright Intelligence,
The beam of Song—the blaze of Eloquence,
Set with their Sun—but still have left behind
The enduring produce of immortal Mind;
Fruits of a genial morn, and glorious noon,
A deathless part of him who died too soon.
But small that portion of the wondrous whole,
These sparkling segments of that circling soul,
Which all embraced—and lighten'd over all,
To cheer—to pierce—to please—or to appal.
From the charm'd council to the festive board,
Of human feelings the unbounded lord;
In whose acclaim the loftiest voices vied,
The praised—the proud—who made his praise their pride.
When the loud cry of trampled Hindostan[3]
Arose to Heaven in her appeal from man,
His was the thunder—his the avenging rod,
The wrath—the delegated voice of God!
Which shook the nations through his lips—and blazed
Till vanquish'd senates trembled as they praised.[4]

And here, oh! here, where yet all young and warm
The gay creations of his spirit charm,
The matchless dialogue—the deathless wit,
Which knew not what it was to intermit;
The glowing portraits, fresh from life, that bring
Home to our hearts the truth from which they spring;
These wondrous beings of his Fancy, wrought

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tainment—we tempt him by every bribe most likely to act powerfully on a young and imaginative man, to plunge into the darkest depths of self-knowledge; to madden his brain with eternal self-scrutinies, to find his pride and his pleasure in what others shrink from as torture—we tempt him to indulge in these dangerous exercises, until they obviously acquire the power of leading him to the very brink of frenzy—we tempt him in fine, and to see in this perilous vocation, the staple of his existence, the food of his ambition, the very essence of his glory,—and the moment that, by habits of our own creating at least of our own encouraging and confirming, he is carried one single step beyond what we happen to approve of, we turn round with all the bitterness of spleen, and reproach him with the nonsensiness of entertaining the public with his feelings in regard to his separation from his wife. This was truly the conduct of a fair and liberal public! To our view of the matter, Lord Byron, treated as he had been, tempted as he had been, and tortured and insulted as he was at the moment, did no more forfeit his character by writing what he did write upon that unhappy occasion, than another man, under circumstances of the same nature, would have done, by telling something of his mind about it to an intimate friend across the fire. 'The public had forced him into the habits of familiarity, and they received his confidence with nothing but anger and scorn.'—LOCKHART.]

[1] [Mr. Sheridan died the 7th of July, 1816, and this monody was written at Diodati on the 17th, at the request of Mr. Douglas Kinnaird. "I did as well as I could," says Lord Byron, "but where I have not my choice, I pretend to answer for nothing." A proof-sheet of the poem, with the words "by request of a friend," in the title-page, having reached him,—"I request you," he says, "to expunge that same, unless you please to add, 'by a person of quality,' or 'of wit and humour.' It is sad trash, and must have been done to make it ridiculous."—E.]

[2] [Sheridan's own monody on Garrick was spoken from the same boards, by Mrs. Yates, in March, 1779. "One day," says Lord Byron, "I saw him take it up. He lighted upon the dedication to the Dowager Lady Spencer. On seeing it, he flew into a rage and exclaimed, 'that it must be a forgery, as he had never dedicated any thing of his to such a d—d canting,' etc. etc.—and so he went on for half an hour abusing his own dedication, or at least the object of it. If all writers were equally sincere, it would be ludicrous."—*B. Diary*, 1821.]

[3] [See Fox, Burke, and Pitt's eulogy on Mr. Sheridan's speech on the charges exhibited against Mr. Hastings in the House of Commons. Mr. Pitt entreated the House to adjourn, to give time for a calmer consideration of the question than could then occur after the immediate effect of that oration.—"Before my departure from England," says Gibbon, "I was present at the august spectacle of Mr. Hastings's trial in Westminster Hall. It is not my province to absolve or condemn the governor of India; but Mr. Sheridan's eloquence demanded my applause; nor could I hear without emotion the personal compliment which he paid me in the presence of the British nation. This display of genius blazed four successive days," etc. On being asked by a brother Whig, at the conclusion of the speech, how he came to compliment Gibbon with the epithet "luminous," Sheridan answered, in a half whisper, "I said 'voluminous.'"—E.]

[4] ["I heard Sheridan only once, and that briefly; but I liked his voice, his manner, and his wit. He is the only one of them I ever wished to hear at greater length."—*B. Diary*, 1821.]

To fulness by the fiat of his thought,
Here in their first abode you still may meet,
Bright with the hues of his Promethean heat;
A halo of the light of other days,
Which still the splendour of its orb betrays.

But should there be to whom the fatal blight
Of failing Wisdom yields a base delight,
Men who exult when minds of heavenly tone
Jar in the music which was born their own,
Still let them pause—ah! little do they know
That what to them seem'd Vice might be but Woe.[1]
Hard is his fate on whom the public gaze
Is fix'd for ever to detract or praise;
Repose denies her requiem to his name,
And Folly loves the martyrdom of Fame.
The secret enemy whose sleepless eye
Stands sentinel—accuser—judge—and spy,
The foe—the fool—the jealous—and the vain,
The envious who but breathe in others' pain,
Behold the host! delighting to deprave,
Who track the steps of Glory to the grave,
Watch every fault that daring Genius owes
Half to the ardour which its birth bestows,
Distort the truth, accumulate the lie,
And pile the Pyramid of Calumny!
These are his portion—but if joined to these
Gaunt Poverty should league with deep Disease,
If the high Spirit must forget to soar
And stoop to strive with Misery at the door,[2]
To soothe Indignity—and face to face
Meet sordid Rage—and wrestle with Disgrace,
To find in Hope but the renew'd caress,
The serpent-fold of further Faithlessness:

If such may be the ills which men assail,
What marvel if at last the mightiest fail?
Breasts to whom all the strength of feeling given
Bear hearts electric—charged with fire from Heaven,
Black with the rude collision, inly torn,
By clouds surrounded, and on whirlwinds borne,
Driven o'er the lowering atmosphere that nurst
Thoughts which have turn'd to thunder—scorch—and burst.[3]

But far from us and from our mimic scene
Such things should be—if such have ever been;
Ours be the gentler wish, the kinder task,
To give the tribute Glory need not ask,
To mourn the vanish'd beam—and add our mite
Of praise in payment of a long delight.
Ye Orators! whom yet our councils yield,
Mourn for the veteran Hero of your field!
The worthy rival of the wondrous *Three*![4]
Whose words were sparks of Immortality!
Ye Bards! to whom the Drama's Muse is dear,
He was your Master—emulate him *here*!
Ye men of wit and social eloquence![5]
He was your brother—bear his ashes hence!
While Powers of mind almost of boundless range,[6]
Complete in kind—as various in their change,
While Eloquence—Wit—Poesy—and Mirth,
That humbler Harmonist of care on earth,
Survive within our souls—while lives our sense
Of pride in Merit's proud pre-eminence,
Long shall we seek his likeness—long in vain,
And turn to all of him which may remain,
Sighing that Nature form'd but one such man,
And broke the die—in moulding Sheridan!

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[1] ["Once I saw Sheridan cry, after a splendid dinner. I had the honour of sitting next him. The occasion of his tears was some observation or other upon the subject of the sturdiness of the Whigs in resisting office and keeping to their principles. Sheridan turned round:—'Sir, it is easy for my Lord G. or Earl G. or Marquis B. or Lord H., with thousands upon thousands a year, some of it either *presently* derived, or *inherited* in sinecure or acquisitions from the public money, to boast of their patriotism and keep aloof from temptation: but they do not know from what temptation those have kept aloof who had equal pride, at least equal talents, and not unequal passions, and nevertheless knew not in the course of their lives what it was to have a shilling of their own.' And in saying this he wept. I have more than once heard him say, 'that he never had a shilling of his own.' To be sure, he contrived to extract a good many of other people's. In 1815, I found him at my lawyer's. After mutual greetings, he retired. Before recurring to my own business, I could not help enquiring that of Sheridan. 'Oh,' replied the attorney, 'the usual thing: to stave off an action.'—'Well,' said I, 'and what do you mean to *do*?'—'Nothing at all for the present,' said he: 'would you have us proceed against old Sherry? what would be the use of it?' and here he began laughing, and going over Sheridan's good gifts of conversation. Such was Sheridan! he could soften an attorney! There has been nothing like it since the days of Orpheus."—*B. Diary*, 1821.]

[2] [This was not fiction. Only a few days before his death, Sheridan wrote thus to Mr. Rogers:—"I am absolutely undone and broken-hearted. They are going to put the carpets out of window, and break into Mrs. S.'s room and *take me*; 150*l.* will remove all difficulty. For God's sake let me see you!" Mr. Moore was the immediate bearer of the required sum. This was written on the 13th of May. On the 14th of July, Sheridan's remains were deposited in Westminster Abbey,—his pall-bearers being the Duke of Bedford, the Earl of Lauderdale, Earl Mulgrave, the Lord Bishop of London, Lord Holland, and Earl Spencer.—E.].

[3] [In the original MS.—

"Abandon'd by the skies, whose beams have nurst,
Their very thunders lighten—scorch—and burst."]

[4] Fox—Pitt—Burke. ["When Fox was asked, which he thought the best speech he had ever heard, he replied, 'Sheridan's on the impeachment of Hastings, in the House of Commons.' When he made it, Fox advised him to speak it over again in Westminster Hall on the trial, as nothing better could be made of the subject; but Sheridan made his new speech as different as possible, and, according to the best judges, very inferior, notwithstanding the panegyric of Burke, who exclaimed during the delivery of some passages of it—'There, that is the true style—something between poetry and prose, and better than either.'"—*B. Diary*, (*from Lord Holland*,) 1821.]

[5] ["In society I have met Sheridan frequently. He was superb: I have seen him cut up Whitbread, quiz Madame de Stael, annihilate Colman, and do little less by some others of good fame and ability. I have met him at all places and parties—at Whitehall with the Melbournes, at the Marquis of Tavistock's, at Robins's the auctioneer, at Sir Humphry Davy's, at Sam. Rogers's—in short, in most kinds of company, and always found him convivial and delightful."—*B. Diary*, 1821.]

[6] ["Lord Holland told me a curious piece of sentimentality in Sheridan. The other night we were all delivering our respective and various opinions upon him and other *hommes marquans*, and mine was this:—'Whatever Sheridan has done or chosen to do has been *par excellence* always the *best* of its kind. He has written the best comedy (School for Scandal), the best drama (in my mind, far beyond that St. Giles's lampoon, the Beggars' Ope-

THE PRISONER OF CHILLON;

A FABLE.

ADVERTISEMENT.

When this poem was composed, I was not sufficiently aware of the history of Bonnivard, or I should have endeavoured to dignify the subject by an attempt to celebrate his courage and his virtues. With some account of his life I have been furnished, by the kindness of a citizen of that republic, which is still proud of the memory of a man worthy of the best age of ancient freedom :—

"François de Bonnivard, fils de Louis de Bonnivard, originaire de Seyssel et Seigneur de Lunes, naquit en 1496. Il fit ses études à Turin : en 1510, Jean Aimé de Bonnivard, son oncle, lui résigna le Prieuré de St.-Victor, qui aboutissait aux murs de Genève, et qui formait un bénéfice considérable.

"Ce grand homme—(Bonnivard mérite ce titre par la force de son âme, la droiture de son cœur, la noblesse de ses intentions, la sagesse de ses conseils, le courage de ses démarches, l'étendue de ses connaissances et la vivacité de son esprit),—ce grand homme, qui excitera l'admiration de tous ceux qu'une vertu héroïque peut encore émouvoir, inspirera encore la plus vive reconnaissance dans les cœurs des Génevois qui aiment Genève. Bonnivard en fut toujours un des plus fermes appuis : pour assurer la liberté de notre République, il ne craignit pas de perdre souvent la sienne; il oublia son repos; il oublia ses richesses; il ne négligea rien pour affermir le bonheur d'une patrie qu'il honora de son choix : dès ce moment il la chérit comme le plus zélé de ses citoyens; il la servit avec l'intrépidité d'un héros, et il écrivit son Histoire avec la naïveté d'un philosophe et la chaleur d'un patriote.

"Il dit dans le commencement de son Histoire de Genève, que, *dès qu'il eut commencé à lire l'histoire des nations, il se sentit entraîné par son goût pour les Républiques, dont il épousa toujours les intérêts;* c'est ce goût pour la liberté qui lui fit sans doute adopter Genève pour sa patrie.

"Bonnivard, encore jeune, s'annonça hautement comme le défenseur de Genève contre le Duc de Savoye et l'Évêque.

"En 1519, Bonnivard devint le martyr de sa patrie : Le Duc de Savoye étant entré dans Genève avec cinq cents hommes, Bonnivard craint le ressentiment du Duc; il voulut se retirer à Fribourg pour en éviter les suites, mais il fut trahi par deux hommes qui l'accompagnaient, et conduit par ordre du Prince à Grolée, où il resta prisonnier pendant deux ans. Bonnivard était malheureux dans ses voyages : comme ses malheurs n'avaient point ralenti son zèle pour Genève, il était toujours un ennemi redoutable pour ceux qui la menaçaient, et par conséquent, il devait être exposé à leurs coups. Il fut rencontré en 1530 sur le Jura par des voleurs, qui le dépouillèrent, et le mirent encore entre les mains du Duc de Savoye : ce Prince le fit enfermer dans le Château de Chillon, où il resta sans être interrogé jusqu'en 1536; il fut alors délivré par les Bernois, qui s'emparèrent du pays de Vaud.

"Bonnivard, en sortant de sa captivité, eut le plaisir de trouver Genève libre et réformée : la République s'empressa de lui témoigner sa reconnaissance, et de la dédommager des maux qu'il avait soufferts; elle le reçut Bourgeois de la Ville au mois de Juin 1536; elle lui donna la maison habitée autrefois par le Vicaire-Général, et elle lui assigna une pension de deux cents écus d'or tant qu'il séjournerait à Genève. Il fut admis dans le Conseil des Deux-Cents en 1537.]

"Bonnivard n'a pas fini d'être utile : après avoir travaillé à rendre Genève libre, il réussit à la rendre tolérante. Bonnivard engagea le Conseil à accorder aux Ecclésiastiques et aux paysans un temps suffisant pour examiner les propositions qu'on leur faisait; il réussit par sa douceur; on prêche toujours le Christianisme avec succès, quand on le prêche avec charité.

"Bonnivard fut savant : ses manuscrits, qui sont dans la Bibliothèque publique, prouvent qu'il avait bien lu les auteurs classiques Latins, et qu'il avait approfondi la théologie et l'histoire. Ce grand homme aimait les sciences, et il croyait qu'elles pouvaient faire la gloire de Genève; aussi il ne négligea rien pour les fixer dans cette ville naissante; en 1551 il donna sa bibliothèque au public; elle fut le commencement de notre bibliothèque publique; et ces livres sont en partie les rares et belles éditions du quinzième siècle qu'on voit dans notre collection. Enfin, pendant la même année, ce bon patriote institua la République son héritière, à condition qu'elle emploierait ses biens à entretenir le collége dont on projetait la fondation.

"Il paraît que Bonnivard mourut en 1570; mais on ne peut l'assurer, parce qu'il y a une lacune dans le Nécrologe depuis le mois de Juillet, 1570, jusqu'en 1571.

SONNET ON CHILLON.

Eternal Spirit of the chainless mind!
Brightest in dungeons, Liberty! thou art,
For there thy habitation is the heart—
The heart which love of thee alone can bind;
And when thy sons to fetters are consign'd
To fetters, and the damp vault's dayless gloom,

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ra), the best farce (the Critic—it is only too good for a farce), and the best address (Monologue on Garrick), and, to crown all, delivered the very best oration (the famous Begum speech) ever conceived or heard in this country." Somebody told Sheridan this the next day, and, on hearing it, he burst into tears! Poor Brinsley! if they were tears of pleasure, I would rather have said these few, but most sincere, words, than have written the Iliad, or made his own celebrated philippic. Nay, his own comedy never gratified me more than to hear that he had derived a moment's gratification from any praise of mine."—*B. Diary*, Dec. 17, 1813.]

[Lord Byron wrote this beautiful poem at a small inn, in the little village of Ouchy, near Lausanne, where he happened, in June, 1816, to be detained two days by stress of weather; "thereby adding," says Moore, "one more deathless association to the already immortalised localities of the Lake."—E.]

[In the first draught, the sonnet opens thus:—

"Beloved Goddess of the chainless mind!
Brightest in dungeons, Liberty! thou art,
Thy palace is within the Freeman's heart,
Whose soul the love of thee alone can bind;
And when thy sons to fetters are consign'd—
To fetters, and the damp vault's dayless gloom,
Thy joy is with them still, and unconfined,
Their country conquers with their martyrdom."—E.]

Their country conquers with their martyrdom,
And Freedom's fame finds wings on every wind.
Chillon! thy prison is a holy place,
And thy sad floor an altar—for 't was trod,
Until his very steps have left a trace
Worn, as if thy cold pavement were a sod,
By Bonnivard!—May none those marks efface!
For they appeal from tyranny to God.

THE PRISONER OF CHILLON.[1]

I.

My hair is gray, but not with years,
Nor grew it white
In a single night,[2]
As men's have grown from sudden fears:
My limbs are bow'd, though not with toil,
But rusted with a vile repose,[3]
For they have been a dungeon's spoil,
And mine has been the fate of those
To whom the goodly earth and air
Are bann'd, and barr'd—forbidden fare;
But this was for my father's faith
I suffer'd chains and courted death:
That father perish'd at the stake
For tenets he would not forsake;
And for the same his lineal race
In darkness found a dwelling-place.
We were seven—who now are one;
Six in youth and one in age,
Finish'd as they had begun,
Proof of Persecution's rage;[4]
One in fire, and two in field,
Their belief with blood have seal'd:
Dying as their father died,
For the God their foes denied;—
Three were in a dungeon cast,
Of whom this wreck is left the last.

II.

There are seven pillars of Gothic mould,
In Chillon's dungeons deep and old;
There are seven columns massy and gray,
Dim with a dull imprison'd ray,
A sunbeam which hath lost its way,
And through the crevice and the cleft
Of the thick wall is fallen and left:
Creeping o'er the floor so damp,
Like a marsh's meteor lamp:
And in each pillar there is a ring,
And in each ring there is a chain;
That iron is a cankering thing,
For in these limbs its teeth remain,
With marks that will not wear away,
Till I have done with this new day,
Which now is painful to these eyes,
Which have not seen the sun so rise
For years—I cannot count them o'er,
I lost their long and heavy score
When my last brother droop'd and died,
And I lay living by his side.

III.

They chain'd us each to a column stone,
And we were three—yet, each alone;
We could not move a single pace,
We could not see each other's face,
But with that pale and livid light
That made us strangers in our sight:
And thus together—yet apart,
Fetter'd in hand, but pined in heart;
'T was still some solace, in the dearth
Of the pure elements of earth,
To hearken to each other's speech,
And each turn comforter to each
With some new hope or legend old,
Or song heroically bold;
But even these at length grew cold.
Our voices took a dreary tone,
An echo of the dungeon stone,
A grating sound—not full and free
As they of yore were wont to be;
It might be fancy—but to me
They never sounded like our own.[5]

IV.

I was the eldest of the three,
And to uphold and cheer the rest
I ought to do—and did my best—
And each did well in his degree.
The youngest, whom my father loved,
Because our mother's brow was given
To him—with eyes as blue as heaven,

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[1] ["I will tell you something about 'Chillon.' A Mr. De Luc, ninety years old, a Swiss, had it read to him, and is pleased with it—so my sister writes. He said that he was *with Rousseau* at Chillon, and that the description is perfectly correct. But this is not all; I recollected something of the name, and find the following passage in 'The Confessions,' vol. iii. p. 247, liv. viii. 'De tous ces amusemens celui qui me plut davantage fut une promenade autour du Lac, que je fis en bateau avec *De Luc* père, sa bonne, ses *deux fils*, et ma Thérèse. Nous mîmes sept jours à cette tournée par le plus beau temps du monde. J'en gardai le souvenir des sites qui m'avaient frappé à l'autre extrémité *du Lac*, et dont je fis la description quelques années après, dans 'La Nouvelle Héloïse.'" This nonagenarian, De Luc, must be one of the 'deux fils.' He is in England, infirm, but still in faculty. It is odd that he should have lived so long, and not wanting in oddness, that he should have made this voyage with Jean Jacques, and afterwards, at such an interval, read a poem by an Englishman (who made precisely the same circumnavigation) upon the same scenery."—*B. Letters*, April 9. 1817.—Jean André, de Luc, F. R. S., died at Windsor, in the July following. He was born in 1726, at Geneva, was the author of many geological works, and corresponded with most of the learned societies of Europe.—E.]

[2] Ludovico Sforza, and others.—The same is asserted of Marie Antoinette's, the wife of Louis the Sixteenth, though not in quite so short a period. Grief is said to have the same effect: to such, and not to fear, this change in *hers* was to be attributed.

[3] [Original MS.—

"But with the inward waste of grief.—E.]

[4] [MS.—"Braving rancour—chains—and rage."—E.]

[5] [This picture of the first feelings of the three gallant brothers, when bound apart in this living tomb, and of the gradual decay of their cheery fortitude, is full of pity and agony.—JEFFREY.]

For him my soul was sorely moved:
And truly might it be distress'd
To see such bird in such a nest;
For he was beautiful as day—
(When day was beautiful to me
As to young eagles being free)—
A polar day, which will not see
A sunset till its summer's gone,
Its sleepless summer of long light,
The snow-clad offspring of the sun:
And thus he was as pure and bright,
And in his natural spirit gay,
With tears for nought but others' ills,
And then they flow'd like mountain rills,
Unless he could assuage the woe
Which he abhorr'd to view below.

V.

The other was as pure of mind,
But form'd to combat with his kind;
Strong in his frame, and of a mood
Which 'gainst the world in war had stood,
And perish'd in the foremost rank
With joy:—but not in chains to pine:
His spirit wither'd with their clank,
I saw it silently decline—
And so perchance in sooth did mine:
But yet I forced it on to cheer
Those relics of a home so dear.
He was a hunter of the hills,
Had follow'd there the deer and wolf;
To him this dungeon was a gulf,
And fetter'd feet the worst of ills.

VI.

Lake Leman lies by Chillon's walls:
A thousand feet in depth below
Its massy waters meet and flow;
Thus much the fathom-line was sent
From Chillon's snow-white battlement,
Which round about the wave inthrals:
A double dungeon wall and wave
Have made—and like a living grave.
Below the surface of the lake
The dark vault lies wherein we lay;
We heard it ripple night and day,
Sounding o'er our heads it knock'd;
And I have felt the winter's spray
Wash through the bars when winds were high
And wanton in the happy sky;
And then the very rock hath rock'd,
And I have felt it shake, unshock'd,
Because I could have smiled to see
The death that would have set me free.

VII.

I said my nearer brother pined,
I said his mighty heart declined,
He loathed and put away his food;
It was not that 't was coarse and rude,
For we were used to hunter's fare,
And for the like had little care:
The milk drawn from the mountain goat
Was changed for water from the moat,
Our bread was such as captive's tears
Have moisten'd many a thousand years,
Since man first pent his fellow men
Like brutes within an iron den;
But what were these to us or him?
These wasted not his heart or limb;
My brother's soul was of that mould
Which in a palace had grown cold,
Had his free breathing been denied
The range of the steep mountain's side:
But why delay the truth?—he died.[2]
I saw, and could not hold his head,
Nor reach his dying hand—nor dead,—
Though hard I strove, but strove in vain,
To rend and gnash[3] my bonds in twain.
He died—and they unlock'd his chain,
And scoop'd for him a shallow grave
Even from the cold earth of our cave.
I begg'd them, as a boon, to lay
His corse in dust whereon the day
Might shine—it was a foolish thought,
But then within my brain it wrought,
That even in death his freeborn breast
In such a dungeon could not rest.
I might have spared my idle prayer—
They coldly laugh'd—and laid him there:
The flat and turfless earth above

[1] The Château de Chillon is situated between Clarens and Villeneuve, which last is at one extremity of the lake of Geneva. On its left are the entrances of the Rhone, and opposite are the heights of Meillerie and the range of Alps above Bovaret, and St. Gingo. Near it, on a hill behind, is a torrent; below it, washing its walls, the lake has been fathomed to the depth of 800 feet French measure: within it are a range of dungeons, in which the early reformers, and subsequently prisoners of state, were confined. Across one of the vaults is a beam black with age, on which we were informed that the condemned were formerly executed. In the cells are seven pillars, or rather eight, one being half merged in the wall; in some of these are rings for the fetters and the fettered; in the pavement the steps of Bonnivard have left their traces. He was confined here several years. It is by this castle that Rousseau has fixed the catastrophe of his Héloïse, in the rescue of one of her children by Julie from the water; the shock of which, and the illness produced by the immersion, is the cause of her death. The château is large, and seen along the lake for a great distance. The walls are white.—["The early history of this castle," says Mr. Tennant, who went over it in 1821, "is, I believe, involved in doubt. By some historians it is said to be built in the year 1120; and according to others, in the year 1236; but by whom it was built seems not to be known. It is said, however, in history, that Charles the Fifth, Duke of Savoy, stormed and took it in 1536; that he there found great hidden treasures, and many wretched beings pining away their lives in these frightful dungeons, amongst whom was the good Bonnivard. On the pillar to which this unfortunate man is said to have been chained, I observed, cut out of the stone, the name of one whose beautiful poem has done much to heighten the interest of this dreary spot, and will, perhaps, do more towards rescuing from oblivion the names of 'Chillon' and 'Bonnivard,' than all the cruel sufferings which that injured man endured within its damp and gloomy walls."—E.]

[2] ["But why withhold the blow?—he died."—E.]

[3] [MS.—"To break or bite."—E.]

The being we so much did love;
His empty chain above it leant,
Such murder's fitting monument!

VIII.

But he, the favourite and the flower,
Most cherish'd since his natal hour,
His mother's image in fair face,
The infant love of all his race,
His martyr'd father's dearest thought,
My latest care, for whom I sought
To hoard my life, that his might be
Less wretched now, and one day free;
He, too, who yet had held untired
A spirit natural or inspired—
He, too, was struck, and day by day
Was wither'd on the stalk away.
Oh, God! it is a fearful thing
To see the human soul take wing
In any shape, in any mood:—
I've seen it rushing forth in blood,
I've seen it on the breaking ocean
Strive with a swoln convulsive motion;
I've seen the sick and ghastly bed
Of Sin delirious with its dread:
But these were horrors—this was woe
Unmix'd with such—but sure and slow.
He faded, and so calm and meek,
So softly worn, so sweetly weak,
So tearless, yet so tender—kind,
And grieved for those he left behind;
With all the while a cheek whose bloom
Was as a mockery of the tomb,
Whose tints as gently sunk away
As a departing rainbow's ray—
An eye of most transparent light,
That almost made the dungeon bright,
And not a word of murmur—not
A groan o'er his untimely lot,—
A little talk of better days,
A little hope my own to raise,
For I was sunk in silence—lost
In this last loss, of all the most;
And then the sighs he would suppress
Of fainting nature's feebleness,
More slowly drawn, grew less and less:
I listen'd, but I could not hear—
I call'd, for I was wild with fear;
I knew 't was hopeless, but my dread
Would not be thus admonished;
I call'd, and thought I heard a sound—
I burst my chain with one strong bound,
And rush'd to him:—I found him not,
I only stirr'd in this black spot,
I only lived—I only drew
The accursed breath of dungeon-dew;
The last—the sole—the dearest link
Between me and the eternal brink,
Which bound me to my failing race,
Was broken in this fatal place.
One on the earth, and one beneath—
My brothers—both had ceased to breathe:
I took that hand which lay so still,
Alas! my own was full as chill;
I had not strength to stir, or strive,
But felt that I was still alive—
A frantic feeling, when we know
That what we love shall ne'er be so.
I know not why
I could not die,
I had no earthly hope—but faith,
And that forbade a selfish death.

IX.

What next befell me then and there
I know not well—I never knew—
First came the loss of light, and air,
And then of darkness too:
I had no thought, no feeling—none—
Among the stones I stood a stone,
And was, scarce conscious what I wist,
As shrubless crags within the mist;
For all was blank, and bleak, and gray,—
It was not night—it was not day,
It was not even the dungeon-light,
So hateful to my heavy sight,
But vacancy absorbing space,
And fixedness—without a place;
There were no stars—no earth—no time—
No check—no change—no good—no crime—
But silence, and a stirless breath
Which neither was of life nor death;
A sea of stagnant idleness,
Blind, boundless, mute, and motionless!

X.

A light broke in upon my brain,—
It was the carol of a bird;
It ceased, and then it came again,
The sweetest song ear ever heard:
And mine was thankful till my eyes
Ran over with the glad surprise,
And they that moment could not see
I was the mate of misery;
But then by dull degrees came back
My senses to their wonted track;
I saw the dungeon walls and floor
Close slowly round me as before,
I saw the glimmer of the sun
Creeping as it before had done,
But through the crevice where it came
That bird was perch'd, as fond and tame,
And tamer than upon the tree;
A lovely bird, with azure wings,
And song that said a thousand things,
And seem'd to say them all for me!

[The gentle decay and gradual extinction of the youngest life is the most tender and beautiful passage in the poem.—JEFFREY.]

I never saw its like before,
I ne'er shall see its likeness more:
It seem'd like me to want a mate,
But was not half so desolate,
And it was come to love me when
None lived to love me so again;
And cheering from my dungeon's brink,
Had brought me back to feel and think.
I know not if it late were free,
Or broke its cage to perch on mine,
But knowing well captivity,
Sweet bird! I could not wish for thine!
Or if it were, in winged guise,
A visitant from Paradise;
For—Heaven forgive that thought! the while
Which made me both to weep and smile;
I sometimes deem'd that it might be
My brother's soul come down to me;
But then at last away it flew,
And then 't was mortal—well I knew,
For he would never thus have flown
And left me twice so doubly lone,—
Lone—as the corse within its shroud,
Lone—as a solitary cloud,
A single cloud on a sunny day,
While all the rest of heaven is clear,
A frown upon the atmosphere,
That hath no business to appear
When skies are blue, and earth is gay.

XI.

A kind of change came in my fate,
My keepers grew compassionate;
I know not what had made them so,
They were inured to sights of woe;
But so it was:—my broken chain
With links unfasten'd did remain,
And it was liberty to stride
Along my cell from side to side,
And up and down, and then athwart,
And tread it over every part;
And round the pillars one by one,
Returning where my walk begun,
Avoiding only, as I trod,
My brothers' graves without a sod;
For if I thought with heedless tread
My step profaned their lowly bed,
My breath came gaspingly and thick,
And my crush'd heart fell blind and sick.

XII.

I made a footing in the wall,—
It was not therefrom to escape,
For I had buried one and all
Who loved me in a human shape;
And the whole earth would henceforth be
A wider prison unto me:
No child—no sire—no kin had I,
No partner in my misery;
I thought of this, and I was glad,
For thought of them had made me mad;
But I was curious to ascend
To my barr'd windows, and to bend
Once more, upon the mountains high,
The quiet of a loving eye.

XIII.

I saw them—and they were the same,
They were not changed like me in frame;
I saw their thousand years of snow
On high—their wide long lake below,[1]
And the blue Rhone in fullest flow;
I heard the torrents leap and gush
O'er channell'd rock and broken bush;
I saw the white-wall'd distant town,
And whiter sails go skimming down;
And then there was a little isle,
Which in my very face did smile,
The only one in view;[2]
A small green isle, it seem'd no more,
Scarce broader than my dungeon floor,
But in it there were three tall trees,
And o'er it blew the mountain breeze,
And by it there were waters flowing,
And on it there were young flowers growing,
Of gentle breath and hue.
The fish swam by the castle wall,
And they seem'd joyous each and all;
The eagle rode the rising blast,
Methought he never flew so fast
As then to me he seem'd to fly,
And then new tears came in my eye,
And I felt troubled—and would fain
I had not left my recent chain;
And when I did descend again,
The darkness of my dim abode
Fell on me as a heavy load;
It was as is a new-dug grave,
Closing o'er one we sought to save,—
And yet my glance, too much oppress'd,
Had almost need of such a rest.

XIV.

It might be months, or years, or days,
I kept no count—I took no note,
I had no hope my eyes to raise,
And clear them of their dreary mote;
At last men came to set me free,
I ask'd not why, and reck'd not where,
It was at length the same to me,
Fetter'd or fetterless to be,
I learn'd to love despair.
And thus when they appear'd at last,
And all my bonds aside were cast,

[1] [MS.—"I saw them with their lake below,
And their three thousand years of snow."—E.]

[2] Between the entrances of the Rhone and Villeneuve, not far from Chillon, is a very small island; the only one I could perceive in my voyage round and over the lake, within its circumference. It contains a few trees (I think not above three), and from its singleness and diminutive size has a peculiar effect upon the view.

These heavy walls to me had grown
A hermitage—and all my own!
And half I felt as they were come
To tear me from a second home:
With spiders I had friendship made,
And watch'd them in their sullen trade,
Had seen the mice by moonlight play,
And why should I feel less than they?

We were all inmates of one place,
And I, the monarch of each race,
Had power to kill—yet, strange to tell!
In quiet we had learn'd to dwell—[1]
My very chains and I grew friends,
So much a long communion tends
To make us what we are;—even I
Regain'd my freedom with a sigh.[2]

THE DREAM.

I.

Our life is twofold: Sleep hath its own world,
A boundary between the things misnamed
Death and existence: Sleep hath its own world,
And a wide realm of wild reality,
And dreams in their development have breath,
And tears, and tortures, and the touch of joy;
They leave a weight upon our waking thoughts,
They take a weight from off our waking toils,
They do divide our being; they become
A portion of ourselves as of our time,
And look like heralds of eternity;
They pass like spirits of the past,—they speak
Like sybils of the future; they have power—
The tyranny of pleasure and of pain;
They make us what we were not—what they will,
And shake us with the vision that 's gone by,
The dread of vanish'd shadows—Are they so?
Is not the past all shadow? What are they?
Creations of the mind?—The mind can make
Substance, and people planets of its own
With beings brighter than have been, and give
A breath to forms which can outlive all flesh.
I would recall a vision which I dream'd
Perchance in sleep—for in itself a thought,
A slumbering thought, is capable of years,
And curdles a long life into one hour.

II.

I saw two beings in the hues of youth
Standing upon a hill, a gentle hill,
Green and of mild declivity, the last
As 't were the cape of a long ridge of such,
Save that there was no sea to lave its base,
But a most living landscape, and the wave
Of woods and cornfields, and the abodes of men
Scatter'd at intervals, and wreathing smoke
Arising from such rustic roofs;—the hill
Was crown'd with a peculiar diadem
Of trees, in circular array, so fix'd,
Not by the sport of nature, but of man:
These two, a maiden and a youth, were there
Gazing—the one on all there was beneath
Fair as herself—but the boy gazed on her;
And both were young—yet not alike in youth.
As the sweet moon on the horizon's verge,
The maid was on the eve of womanhood;
The boy had fewer summers, but his heart
Had far outgrown his years, and to his eye
There was but one beloved face on earth,
And that was shining on him; he had look'd
Upon it till it could not pass away;
He had no breath, no being, but in hers;
She was his voice: he did not speak to her,
But trembled on her words; she was his sight,[4]

[1] [Here follow in MS.—

"Nor slew I of my subjects one—
What sovereign { hath so little / yet so much hath } done?"—E.]

[2] [It has not been the purpose of Lord Byron to paint the peculiar character of Bonnivard. The object of the poem, like that of Sterne's celebrated sketch of the prisoner, is to consider captivity in the abstract, and to mark its effects in gradually chilling the mental powers as it benumbs and freezes the animal frame, until the unfortunate victim becomes, as it were, a part of his dungeon, and identified with his chains. This transmutation we believe to be founded on fact: at least, in the Low Countries, where solitude for life is substituted for capital punishments, something like it may be witnessed. On particular days in the course of the year, these victims of a jurisprudence which calls itself humane, are presented to the public eye, upon a stage erected in the open market-place, apparently to prevent their guilt and their punishment from being forgotten. It is scarcely possible to witness a sight more degrading to humanity than this exhibition:—with matted hair, wild looks and haggard features, with eyes dazzled by the unwonted light of the sun, and ears deafened and astounded by the sudden exchange of the silence of a dungeon for the busy hum of men, the wretches sit more like rude images fashioned to a fantastic imitation of humanity, than like living and reflecting beings. In the course of time we are assured they generally become either madmen or idiots, as mind or matter happens to predominate, when the mysterious balance between them is destroyed. It will readily be allowed that this singular poem is more powerful than pleasing. The dungeon of Bonnivard is, like that of Ugolino, a subject too dismal for even the power of the painter or poet to counteract its horrors. It is the more disagreeable as affording human hope no anchor to rest upon, and describing the sufferer, though a man of talents and virtues, as altogether inert and powerless under his accumulated sufferings: yet, as a picture, however gloomy the colouring, it may rival any which Lord Byron has drawn; nor is it possible to read it without a sinking of the heart, corresponding with that which he describes the victim to have suffered.—SIR WALTER SCOTT.]

[3] [In the first draught of this poem Lord Byron had entitled it "*The Destiny*." Mr. Moore says, "it cost him many a tear in writing," and justly characterises it as "the most mournful, as well as picturesque 'story of a wandering life' that ever came from the pen and heart of man." It was composed at Diodati, in July, 1816.—E.]

[4] [MS.— —"she was his sight,
For never did he turn his glance aside
Her own had led by gazing on an object."—E.]

For his eye follow'd hers, and saw with hers,
Which colour'd all his objects:—he had ceased
To live within himself; she was his life,
The ocean to the river of his thoughts,
Which terminated all: upon a tone,
A touch of hers, his blood would ebb and flow,
And his cheek change tempestuously—his heart
Unknowing of its cause of agony.
But she in these fond feelings had no share:
Her sighs were not for him; to her he was
Even as a brother—but no more; 't was much,
For brotherless she was, save in the name
Her infant friendship had bestow'd on him;
Herself the solitary scion left
Of a time-honour'd race.'—It was a name
Which pleased him, and yet pleased him not—and why?
Time taught him a deep answer—when she loved
Another; even now she loved another,
And on the summit of that hill she stood
Looking afar if yet her lover's steed
Kept pace with her expectancy, and flew.

III.

A change came o'er the spirit of my dream.
There was an ancient mansion, and before
Its walls there was a steed caparison'd:
Within an antique Oratory stood
The Boy of whom I spake;—he was alone,
And pale, and pacing to and fro: anon
He sate him down, and seized a pen, and traced
Words which I could not guess of; then he lean'd
His bow'd head on his hands, and shook as 't were
With a convulsion—then arose again,
And with his teeth and quivering hands did tear
What he had written, but he shed no tears.[2]
And he did calm himself, and fix his brow
Into a kind of quiet: as he paused,
The Lady of his love re-entered there;
She was serene and smiling then, and yet
She knew she was by him beloved,—she knew,
For quickly comes such knowledge, that his heart
Was darken'd with her shadow, and she saw
That he was wretched, but she saw not all.[3]
He rose, and with a cold and gentle grasp
He took her hand; a moment o'er his face
A tablet of unutterable thoughts
Was traced, and then it faded, as it came;
He dropp'd the hand he held, and with slow steps
Retired, but not as bidding her adieu,
For they did part with mutual smiles; he pass'd
From out the massy gate of that old Hall,
And mounting on his steed he went his way;
And ne'er repass'd that hoary threshold more.

IV.

A change came o'er the spirit of my dream.
The Boy was sprung to manhood: in the wilds
Of fiery climes he made himself a home,
And his Soul drank their sunbeams: he was girt
With strange and dusky aspects; he was not
Himself like what he had been; on the sea
And on the shore he was a wanderer;
There was a mass of many images
Crowded like waves upon me, but he was
A part of all; and in the last he lay
Reposing from the noontide sultriness,
Couch'd among fallen columns, in the shade
Of ruin'd walls that had survived the names
Of those who rear'd them; by his sleeping side
Stood camels grazing, and some goodly steeds
Were fasten'd near a fountain; and a man
Clad in a flowing garb did watch the while,
While many of his tribe slumber'd around;
And they were canopied by the blue sky,
So cloudless, clear, and purely beautiful,
That God alone was to be seen in Heaven.[4]

V.

A change came o'er the spirit of my dream.
The Lady of his love was wed with One
Who did not love her better:—in her home,
A thousand leagues from his,—her native home,
She dwelt, begirt with growing Infancy,
Daughters and sons of Beauty,—but behold!
Upon her face there was the tint of grief,
The settled shadow of an inward strife,
And an unquiet drooping of the eye,
As if its lid were charged with unshed tears.
What could her grief be?—she had all she loved,
And he who had so loved her was not there
To trouble with bad hopes, or evil wish,
Or ill-repress'd affliction, her pure thoughts.
What could her grief be?—she had loved him not,
Nor given him cause to deem himself beloved,
Nor could he be a part of that which prey'd
Upon her mind—a spectre of the past.

VI.

A change came o'er the spirit of my dream.

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[2] [See *ante*, pp. 44, 74.—"Our union," said Lord Byron in 1824, "would have healed feuds in which blood had been shed by our fathers—it would have joined lands, broad and rich—it would have joined at least *one* heart and two persons not ill-matched in years (she is two years my elder)—and—and—and—what has been the result!"—E.]

[3] [The picture which Lord Byron has here drawn of his youthful love shows how genius and feeling can elevate the realities of this life, and give to the commonest events and objects an undying lustre. The old hall at Annesley, under the name of the "antique oratory," will long call up to fancy the "maiden and the youth" who once stood in it; while the image of the "lover's steed," though suggested by the unromantic race-ground of Nottingham, will not the less conduce to the general charm of the scene, and share a portion of that light which only Genius could shed over it.—MOORE.]

[4] ["I had long been in love with M.A.C., and never told it, though *she* had discovered it without. I recollect my sensations, but cannot describe them, and it is as well."—*B. Diary*, 1822.]

[This is true *keeping*—an Eastern picture perfect in its foreground and distance, and sky, and no part of which is so dwelt upon or laboured as to obscure the principal figure. It is often in the slight and almost imperceptible touches that the hand of the master is shown, and that a single spark, struck from his fancy, lightens with a long train of illumination that of the reader.—SIR WALTER SCOTT.]

The Wanderer was return'd.—I saw him stand
Before an Altar—with a gentle bride;
Her face was fair, but was not that which made
The Starlight of his Boyhood;—as he stood
Even at the altar, o'er his brow there came
The selfsame aspect, and the quivering shock
That in the antique Oratory shook
His bosom in its solitude, and then—
As in that hour—a moment o'er his face
The tablet of unuttersble thoughts
Was traced,—and then it faded as it came,
And he stood calm and quiet, and he spoke
The fitting vows, but heard not his own words,
And all things reel'd around him; he could see
Not that which was, nor that which should have been—
But the old mansion, and the accustom'd hall,
And the remember'd chambers, and the place,
The day, the hour, the sunshine, and the shade,
All things pertaining to that place and hour,
And her who was his destiny, came back
And thrust themselves between him and the light:
What business had they there at such a time?[1]

VII.

A change came o'er the spirit of my dream.
The Lady of his love—Oh! she was changed
As by the sickness of the soul; her mind
Had wander'd from its dwelling, and her eyes
They had not their own lustre, but the look
Which is not of the earth; she was become
The queen of a fantastic realm; her thoughts
Were combinations of disjointed things;
And forms impalpable and unperceived
Of others' sight familiar were to hers.
And this the world calls frenzy; but the wise
Have a far deeper madness, and the glance
Of melancholy is a fearful gift;
What is it but the telescope of truth?
Which strips the distance of its fantasies,
And brings life near in utter nakedness,
Making the cold reality too real![2]

VIII.

A change came o'er the spirit of my dream.
The Wanderer was alone as heretofore,
The beings which surrounded him were gone,
Or were at war with him; he was a mark
For blight and desolation, compass'd round
With Hatred and Contention; Pain was mix'd
In all which was served up to him, until,
Like to the Pontic monarch of old days,[3]
He fed on poisons, and they had no power,
But were a kind of nutriment; he lived
Through that which had been death to many men,
And made him friends of mountains: with the stars
And the quick Spirit of the Universe
He held his dialogues; and they did teach
To him the magic of their mysteries;
To him the book of Night was open'd wide,
And voices from the deep abyss reveal'd
A marvel and a secret—Be it so.

IX.

My dream was past; it had no further change.
It was of a strange order, that the doom
Of these two creatures should be thus traced out
Almost like a reality—the one
To end in madness—both in misery.[4]

July, 1816.

OCCASIONAL PIECES.

WRITTEN IN 1814—16.

THE DEVIL'S DRIVE;

AN UNFINISHED RHAPSODY.[5]

The Devil return'd to hell by two,
And he stay'd at home till five;
When he dined on some homicides done in *ragoût*,
And a rebel or so in an *Irish* stew,
And sausages made of a self-slain Jew—
And bethought himself what next to do,
"And," quoth he, "I 'll take a drive.

[1] [This touching picture agrees closely, in many of its circumstances, with Lord Byron's own prose account of the wedding in his Memoranda; in which he describes himself as waking, on the morning of his marriage, with the most melancholy reflections, on seeing his wedding-suit spread out before him. In the same mood, he wandered about the grounds alone, till he was summoned for the ceremony, and joined, for the first time, on that day, his bride and her family. He knelt down—he repeated the words after the clergyman; but a mist was before his eyes—his thoughts were elsewhere; and he was but awakened by the congratulations of the bystanders to find that he was—married.—MOORE.]

[2] [MS.— —"the glance
Of melancholy is a fearful gift;
For it becomes the telescope of truth,
And shows us all things naked as they are."—E.]

[3] Mithridates of Pontus.

[4] [This poem is written with great beauty and genius—but is extremely painful. We cannot maintain our accustomed tone of levity, or even speak like calm literary judges, in the midst of these agonising traces of a wounded and distempered spirit. Even our admiration is swallowed up in a most painful feeling of pity and of wonder. It is impossible to mistake these for fictitious sorrows, conjured up for the purpose of poetical effect. There is a dreadful tone of sincerity, and an energy that cannot be counterfeit, in the expression of wretchedness, and alienation from humankind, which occurs in every line of this poem.—JEFFREY.]

[5] ["I have lately written a wild, rambling, unfinished rhapsody, called 'The Devil's Drive,' the notion of which I took from Person's 'Devil's Walk.'" *B. Diary*, 1813.—"Of this strange, wild poem," says Moore, "the only copy that Lord Byron, I believe, ever wrote, he presented to Lord Holland. Though with a good deal of vigour and imagination, it is, for the most part, rather clumsily executed, wanting the point and condensation of those clever verses of Mr. Coleridge, which Lord Byron, adopting a notion long prevalent, has attributed to Professor Porson."—E.]

I walk'd in the morning, I'll ride to-night;
In darkness my children take most delight,
And I'll see how my favourites thrive.

"And what shall I ride in?" quoth Lucifer then—
"If I follow'd my taste, indeed,
I should mount in a waggon of wounded men,
And smile to see them bleed.
But these will be furnished again and again,
And at present my purpose is speed;
To see my manor as much as I may,
And watch that no souls shall be poach'd away.

"I have a state-coach at Carlton House,
A chariot in Seymour Place;
But they're lent to two friends, who make me amends
By driving my favourite pace:
And they handle their reins with such a grace,
I have something for both at the end of their race.

"So now for the earth to take my chance."
Then up to the earth sprung he;
And making a jump from Moscow to France,
He stepp'd across the sea,
And rested his hoof on a turnpike road,
No very great way from a bishop's abode.

But first as he flew, I forgot to say,
That he hover'd a moment upon his way
To look upon Leipsic plain;
And so sweet to his eye was its sulphury glare,
And so soft to his ear was the cry of despair,
That he perch'd on a mountain of slain;
And he gazed with delight from its growing height,
Nor often on earth had he seen such a sight,
Nor his work done half as well:
For the field ran so red with the blood of the dead,
That it blush'd like the waves of hell!
Then loudly, and wildly, and long laugh'd he:
"Methinks they have here little need of me!"

But the softest note that soothed his ear
Was the sound of a widow sighing;
And the sweetest sight was the icy tear,
Which horror froze in the blue eye clear
Of a maid by her lover lying—
As round her fell her long fair hair;
And she look'd to heaven with that frenzied air,
Which seem'd to ask if a God were there!
And, stretch'd by the wall of a ruin'd hut,
With its hollow cheek, and eyes half shut,
A child of famine dying:
And the carnage begun, when resistance is done,
And the fall of the vainly flying!

But the Devil has reach'd our cliffs so white,
And what did he there, I pray?
If his eyes were good, he but saw by night
What we see every day:
But he made a tour, and kept a journal
Of all the wondrous sights nocturnal,
And he sold it in shares to the *Men* of the *Row*,
Who bid pretty well—but they *cheated* him, though!

The Devil first saw, as he thought, the Mail,
Its coachman and his coat;
So instead of a pistol he cock'd his tail,
And seized him by the throat:
"Aha!" quoth he, "what have we here?
'T is a new barouche, and an ancient peer!"
So he sat him on his box again,
And bade him have no fear,
But be true to his club, and stanch to his rein,
His brothel, and his beer;
"Next to seeing a lord at the council board,
I would rather see him here."

The Devil gat next to Westminster,
And he turn'd to "the room" of the Commons;
But he heard, as he purposed to enter in there,
That "the Lords" had received a summons;
And he thought, as a "*quondam* aristocrat," [flat;
He might peep at the peers, though to *hear* them were
And he walk'd up the house so like one of our own,
That they say that he stood pretty near the throne.

He saw the Lord Liverpool seemingly wise,
The Lord Westmoreland certainly silly,
And Johnny of Norfolk—a man of some size—
And Chatham, so like his friend Billy;
And he saw the tears in Lord Eldon's eyes,
Because the Catholics would *not* rise,
In spite of his prayers and his prophecies;
And he heard—which set Satan himself a staring—
A certain Chief Justice say something like *swearing*.
And the Devil was shock'd—and quoth he, "I must go,
For I find we have much better manners below:
If thus he harangues when he passes my border,
I shall hint to friend Moloch to call him to order."

WINDSOR POETICS.

Lines composed on the occasion of His Royal Highness the Prince Regent being seen standing between the coffins of Henry VIII. and Charles I., in the royal vault at Windsor.

Famed for contemptuous breach of sacred ties,
By headless Charles see heartless Henry lies;
Between them stands another sceptred thing—
It moves, it reigns—in all but name, a king:
Charles to his people, Henry to his wife,
—In him the double tyrant starts to life:
Justice and death have mix'd their dust in vain,
Each royal vampire wakes to life again.
Ah, what can tombs avail!—since these disgorge
The blood and dust of both—to mould a George.

STANZAS FOR MUSIC.

["I SPEAK NOT, I TRACE NOT," etc.]

I speak not, I trace not, I breathe not thy name,
There is grief in the sound, there is guilt in the fame:

[* "Thou hast asked me for a song, and I enclose you an experiment, which has cost me something more than trouble, and is,

But the tear which now burns on my cheek may impart
The deep thoughts that dwell in that silence of heart.

Too brief for our passion, too long for our peace
Were those hours—can their joy or their bitterness cease?
We repent—we abjure—we will break from our chain,—
We will part,—we will fly to—unite it again!

Oh! thine be the gladness, and mine be the guilt!
Forgive me, adored one! forsake, if thou wilt;—
But the heart which is thine shall expire undebased,
And *man* shall not break it—whatever *thou* mayst.

And stern to the haughty, but humble to thee,
This soul, in its bitterest blackness, shall be;
And our days seem as swift, and our moments more sweet,
With thee by my side, than with worlds at our feet.

One sigh of thy sorrow, one look of thy love,
Shall turn me or fix, shall reward or reprove;
And the heartless may wonder at all I resign—
Thy lip shall reply, not to them, but to *mine*.

May, 1811.

ADDRESS INTENDED TO BE RECITED AT THE CALEDONIAN MEETING.

Who hath not glow'd above the page where fame
Hath fix'd high Caledon's unconquer'd name;
The mountain-land which spurn'd the Roman chain,
And baffled back the fiery-crested Dane;
Whose bright claymore and hardihood of hand
No foe could tame—no tyrant could command?
That race is gone—but still their children breathe,
And glory crowns them with redoubled wreath:
O'er Gael and Saxon mingling banners shine,
And, England! add their stubborn strength to thine.
The blood which flow'd with Wallace flows as free,
But now 't is only shed for fame and thee!
Oh! pass not by the northern veteran's claim,
But give support—the world hath given him fame!

The humbler ranks, the lowly brave, who bled
While cheerly following where the mighty led—
Who sleep beneath the undistinguish'd sod
Where happier comrades in their triumph trod,
To us bequeath—'t is all their fate allows—
The sireless offspring and the lonely spouse:
She on high Albyn's dusky hills may raise
The tearful eye in melancholy gaze,
Or view, while shadowy augaries disclose
The Highland seer's anticipated woes,
The bleeding phantom of each martial form
Dim in the cloud, or darkling in the storm;
While sad, she chants the solitary song,
The soft lament for him who tarries long—
For him, whose distant relics vainly crave
The Coronach's wild requiem to the brave!
'T is Heaven—not man—must charm away the woe
Which bursts when Nature's feelings newly flow;
Yet tenderness and time may rob the tear
Of half its bitterness for one so dear;
A nation's gratitude perchance may spread
A thornless pillow for the widow'd head;
May lighten well her heart's maternal care,
And wean from penury the soldier's heir.

May, 1811.

FRAGMENT OF AN EPISTLE TO THOMAS MOORE.

"What say I?"—not a syllable further in prose;
I'm your man "of all measures," dear Tom,—so here goes!
Here goes, for a swim on the stream of old Time,
On those buoyant supporters, the bladders of rhyme.
If our weight breaks them down, and we sink in the flood,
We are smother'd, at least, in respectable mud,
Where the Divers of Bathos lie drown'd in a heap,
And Southey's last Paean has pillow'd his sleep;—
That "Felo de se" who half drunk with his malmsey,
Walk'd out of his depth and was lost in a calm sea,
Singing "Glory to God" in a spick and span stanza,
The like (since Tom Sternhold was choked) never man saw.

The papers have told you, no doubt, of the fusses,
The fêtes, and the gapings to get at these Russes,—
Of his Majesty's suite, up from coachman to Hetman,—
And what dignity decks the flat face of the great man.
I saw him, last week, at two balls and a party,—
For a prince, his demeanour was rather too hearty.
You know, we are used to quite different graces,

* * * * *

The Czar's look, I own, was much brighter and brisker,
But then he is sadly deficient in whisker;
And wore but a starless blue coat, and in kersey-mere breeches whisk'd round, in a waltz with the Jersey,
Who, lovely as ever, seem'd just as delighted
With majesty's presence as those she invited.

* * * * *

June, 1814.

CONDOLATORY ADDRESS TO SARAH,
COUNTESS OF JERSEY,
ON THE PRINCE REGENT'S RETAINING HER PICTURE TO HIMSELF.

When the vain triumph of the imperial lord,
Whom servile Rome obey'd, and yet abhorr'd,
Gave to the vulgar gaze each glorious bust,
That left a likeness of the brave, or just;

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therefore, less likely to be worth your taking any in your proposed setting. Now, if it be so, throw it into the fire without *phrase*."—*Lord B. to Mr. Moore*, May 10, 1814.]

[" The newspapers have got hold (I know not how) of the Condolatory Address to Lady Jersey on the picture-abduction by our Regent, and have published them—with my name, too, smack—without even asking leave, or enquiring whether or no! D—n their impudence, and d—n every thing." It has put me out of patience, and so—I shall say no more about it."—*B. Letters.*]

What most admired each scrutinising eye
Of all that deck'd that passing pageantry?
What spread from face to face that wondering air?
The thought of Brutus—for his was not there!
That absence proved his worth,—that absence fix'd
His memory on the longing mind, unmix'd;
And more decreed his glory to endure,
Than all a gold Colossus could secure.

If thus, fair Jersey, our desiring gaze
Search for thy form, in vain and mute amaze,
Amidst those pictured charms, whose loveliness,
Bright though they be, thine own had render'd less,
If he, that vain old man, whom truth admits
Heir of his father's crown, and of his wits,
If his corrupted eye, and wither'd heart,
Could with thy gentle image bear depart;
That tasteless shame be *his*, and ours the grief,
To gaze on Beauty's band without its chief:
Yet comfort still one selfish thought imparts,
We lose the portrait, but preserve our hearts.

What can his vaulted gallery now disclose?
A garden with all flowers—except the rose;—
A fount that only wants its living stream;
A night, with every star, save Dian's beam.
Lost to our eyes the present forms shall be,
That turn from tracing them to dream of thee;
And more on that recall'd resemblance pause,
Than all he *shall* not force on our applause.

Long may thy yet meridian lustre shine,
With all that Virtue asks of Homage thine:
The symmetry of youth—the grace of mien—
The eye that gladdens—and the brow serene;
The glossy darkness of that clustering hair,
Which shades, yet shows that forehead, more than fair!
Each glance that wins us, and the life that throws
A spell which will not let our looks repose,
But turn to gaze again, and find anew
Some charm that well rewards another view.
These are not lessen'd, these are still as bright,
Albeit too dazzling for a dotard's sight;
And those must wait till every charm is gone,
To please the paltry heart that pleases none;—
That dull cold sensualist, whose sickly eye
In envious dimness pass'd thy portrait by;
Who rack'd his little spirit to combine
Its hate of *Freedom*'s loveliness, and *thine*.

August, 1814.

TO BELSHAZZAR.

Belshazzar! from the banquet turn,
Nor in thy sensual fulness fall;
Behold! while yet before thee burn
The graven words, the glowing wall.
Many a despot men miscall
Crown'd and anointed from on high;
But thou, the weakest, worst of all—
Is it not written, thou must die?

Go! dash the roses from thy brow—
Gray hairs but poorly wreathe with them;
Youth's garlands misbecome thee now,
More than the very diadem,
Where thou hast tarnish'd every gem:—
Then throw the worthless bauble by,
Which, worn by thee, even slaves contemn;
And learn like better men to die!

Oh! early in the balance weigh'd,
And ever light of word and worth,
Whose soul expired ere youth decay'd,
And left thee but a mass of earth.
To see thee moves the scorner's mirth:
But tears in Hope's averted eye
Lament that even thou hadst birth—
Unfit to govern, live, or die.

ELEGIAC STANZAS ON THE DEATH OF SIR PETER PARKER, BART.*

There is a tear for all that die,
A mourner o'er the humblest grave;
But nations swell the funeral cry,
And Triumph weeps above the brave.

For them is Sorrow's purest sigh
O'er Ocean's heaving bosom sent:
In vain their bones unburied lie,
All earth becomes their monument!

A tomb is theirs on every page,
An epitaph on every tongue:
The present hours, the future age,
For them bewail, to them belong.

For them the voice of festal mirth
Grows hush'd, *their name* the only sound;
While deep Remembrance pours to Worth
The goblet's tributary round.

A theme to crowds that knew them not,
Lamented by admiring foes,
Who would not share their glorious lot?
Who would not die the death they chose?

And, gallant Parker! thus enshrined
Thy life, thy fall, thy fame shall be;
And early valour, glowing, find
A model in thy memory.

But there are breasts that bleed with thee
In woe, that glory cannot quell;
And shuddering hear of victory,
Where one so dear, so dauntless, fell.

Where shall they turn to mourn thee less?
When cease to hear thy cherish'd name?
Time cannot teach forgetfulness,
While Grief's full heart is fed by Fame.

Alas! for them, though not for thee,
They cannot choose but weep the more;

* [This gallant officer fell in August, 1814, in his twenty-ninth year, whilst commanding, on shore, a party belonging to his ship, the Menelaus, and animating them, in storming the American camp near Baltimore. He was Lord Byron's first cousin; but they had never met since boyhood.—E.]

Deep for the dead the grief must be,
Who ne'er gave cause to mourn before.

October, 1814.

STANZAS FOR MUSIC.[1]

["THERE 'S NOT A JOY THE WORLD CAN GIVE," etc.]

"O Lachrymarum fons, tenero sacros
Ducentium ortus ex animo: quater
Felix! in imo qui scatentem
Pectore te, pia Nympha, sensit."
GRAY'S *Poemata*.

There 's not a joy the world can give like that it takes away,
When the glow of early thought declines in feeling's dull decay;
'T is not on youth's smooth cheek the blush alone, which fades so fast,
But the tender bloom of heart is gone, ere youth itself be past.

Then the few whose spirits float above the wreck of happiness
Are driven o'er the shoals of guilt or ocean of excess:
The magnet of their course is gone, or only points in vain
The shore to which their shiver'd sail shall never stretch again.

Then the mortal coldness of the soul like death itself comes down;
It cannot feel for others' woes, it dare not dream its own;
That heavy chill has frozen o'er the fountain of our tears,
And though the eye may sparkle still, 't is where the ice appears.

Though wit may flash from fluent lips, and mirth distract the breast,
Through midnight hours that yield no more their former hope of rest;
'T is but as ivy-leaves around the ruin'd turret wreath,
All green and wildly fresh without, but worn and gray beneath.

Oh could I feel as I have felt,—or be what I have been,
Or weep as I could once have wept, o'er many a vanish'd scene;
As springs in deserts found seem sweet, all brackish though they be,
So, midst the wither'd waste of life, those tears would flow to me.[2]

March, 1815.

STANZAS FOR MUSIC.

["THERE BE NONE OF BEAUTY'S DAUGHTERS."]

There be none of Beauty's daughters
With a magic like thee;
And like music on the waters
Is thy sweet voice to me:
When, as if its sound were causing
The charmed ocean's pausing,
The waves lie still and gleaming,
And the lull'd winds seem dreaming.

And the midnight moon is weaving,
Her bright chain o'er the deep;
Whose breast is gently heaving,
As an infant's asleep:
So the spirit bows before thee,
To listen and adore thee;
With a full but soft emotion,
Like the swell of Summer's ocean.

ON NAPOLEON'S ESCAPE FROM ELBA.

Once fairly set out on his party of pleasure,
Taking towns at his liking, and crowns at his leisure,
From Elba to Lyons and Paris he goes,
Making *balls for* the ladies, and *bows* to his foes.[3]

March 27, 1815.

ODE FROM THE FRENCH.

["WE DO NOT CURSE THEE, WATERLOO!"]

I.

We do not curse thee, Waterloo!
Though Freedom's blood thy plain bedew;
There 't was shed, but is not sunk—
Rising from each gory trunk,
Like the water-spout from ocean,
With a strong and growing motion—
It soars, and mingles in the air,
With that of lost Labedoyère—
With that of him whose honour'd grave
Contains the "bravest of the brave."
A crimson cloud it spreads and glows,

[1] These verses were given by Lord Byron to Mr. Power, of the Strand, who has published them, with very beautiful music by Sir John Stevenson. ["I feel merry enough to send you a sad song. An event, the death of poor Dorset, (see *ante*, p. 10,) and the recollection of what I once felt, and ought to have felt now, but could not—set me pondering, and finally into the train of thought which you have in your hands. I wrote them with a view to your setting them, and as a present to Power, if he would accept the words, and *you* did not think yourself degraded, for once in a way, by marrying them to music. I don't care what Power says to secure the property of the song, so that it is *not* complimentary to me, nor any thing about 'condescending' or '*noble* author'—both 'vile phrases,' as Polonius says."—*Lord B. to Mr. Moore.*]

[2] ["Do you remember the lines I sent you early last year? I don't wish (like Mr. Fitzgerald) to claim the character of 'Vates,' in all its translations,—but were they not a little prophetic? I mean those beginning, 'There's not a joy the world can give,' etc., on which I pique myself as being the *truest*, though the most melancholy, I ever wrote."—*B. Letters*, March, 1816.]

[3] ["I can forgive the rogue for utterly falsifying every line of mine Ode—which I take to be the last and utermost stretch of human magnanimity. Do you remember the story of a certain abbé, who wrote a treatise on the Swedish constitution, and proved it indissoluble and eternal? Just as he had corrected the last sheet, news came that Gustavus the Third had destroyed this immortal government. 'Sir,' quoth the abbé, 'the King of Sweden may overthrow the *constitution*, but not *my book*!' I think of the abbé, but not *with* him. Making every allowance for talent and most consummate daring, there is, after all, a good deal in luck or destiny. He might have been stopped by our frigates, or wrecked in the Gulf of Lyons, which is particularly tempestuous—or—a thousand things. But he is certainly fortune's favourite."—*B. Letters*, March, 1815.]

But shall return to whence it rose;
When 't is full, 't will burst asunder—
Never yet was heard such thunder
As then shall shake the world with wonder—
Never yet was seen such lightning
As o'er heaven shall then be bright'ning!
Like the Wormwood Star foretold
By the sainted Seer of old,
Show'ring down a fiery flood,
Turning rivers into blood.[1]

II.

The Chief has fallen, but not by you,
Vanquishers of Waterloo!
When the soldier citizen
Sway'd not o'er his fellow-men—
Save in deeds that led them on
Where Glory smiled on Freedom's son—
Who, of all the despots banded,
With that youthful chief competed?
Who could boast o'er France defeated,
Till lone Tyranny commanded?
Till, goaded by ambition's sting,
The Hero sunk into the King?
Then he fell;—so perish all,
Who would men by man enthral!

III.

And thou, too, of the snow-white plume!
Whose realm refused thee even a tomb;[2]
Better hadst thou still been leading
France o'er hosts of hirelings bleeding,
Than sold thyself to death and shame
For a meanly royal name;
Such as he of Naples wears,
Who thy blood-bought title bears.
Little didst thou deem, when dashing
On thy war-horse through the ranks,
Like a stream which bursts its banks,
While helmets cleft, and sabres clashing,
Shone and shiver'd fast around thee—
Of the fate at last which found thee:
Was that haughty plume laid low
By a slave's dishonest blow?
Once—as the Moon sways o'er the tide,
It roll'd in air, the warrior's guide;
Through the smoke-created night
Of the black and sulphurous fight,
The soldier raised his seeking eye
To catch that crest's ascendency,—
And, as it onward rolling rose,
So moved his heart upon our foes.
There, where death's brief pang was quickest,
And the battle's wreck lay thickest,
Strew'd beneath the advancing banner
Of the eagle's burning crest—
(There with thunder-clouds to fan her,
Who could then her wing arrest—
Victory beaming from her breast?)
While the broken line enlarging
Fell, or fled along the plain;
There be sure was Murat charging!
There he ne'er shall charge again!

IV.

O'er glories gone the invaders march,
Weeps Triumph o'er each levell'd arch—
But let Freedom rejoice,
With her heart in her voice;
But, her hand on her sword,
Doubly shall she be adored.
France hath twice too well been taught
The "moral lesson" dearly bought—
Her safety sits not on a throne,
With Capet or Napoleon!
But in equal rights and laws,
Hearts and hands in one great cause—
Freedom, such as God hath given
Unto all beneath his heaven,
With their breath, and from their birth,
Though Guilt would sweep it from the earth;
With a fierce and lavish hand
Scattering nations' wealth like sand;
Pouring nations' blood like water,
In imperial seas of slaughter!

V.

But the heart and the mind,
And the voice of mankind,
Shall arise in communion—
And who shall resist that proud union?
The time is past when swords subdued—
Man may die—the soul 's renew'd:
Even in this low world of care
Freedom ne'er shall want an heir;
Millions breathe but to inherit
Her for ever bounding spirit;—
When once more her hosts assemble,
Tyrants shall believe and tremble—
Smile they at this idle threat?
Crimson tears will follow yet.[4]

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[1] See Rev. chap. viii. v. 7, etc.—"The first angel sounded, and there followed hail and fire mingled with blood," etc. v. 8. "And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood," etc. v. 10. "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp; and it fell upon the third part of the rivers, and upon the fountains of waters." v. 11. "And the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter."

[2] ["Poor dear Murat, what an end! His white plume used to be a rallying point in battle, like Henry the Fourth's. He refused a confessor and a bandage; so would neither suffer his soul nor body to be bandaged."—*B. Letters.*]

[3] Murat's remains are said to have been torn from the grave and burnt.

[4] ["Talking of politics, as Caleb Quotem says, pray look at the conclusion of my 'Ode on Waterloo,' written in the year 1815, and, comparing it with the Duke de Berri's catastrophe in 1820, tell me if I have not as good a right to the character of 'Vates,' in both senses of the word, as Fitzgerald and Coleridge?—

'Crimson tears will follow yet:'

and have they not?"—*B. Letters*, 1820.]

FROM THE FRENCH.

["MUST THOU GO, MY GLORIOUS CHIEF?"]

I.

Must thou go, my glorious Chief,
Sever'd from thy faithful few?
Who can tell thy warrior's grief,
Maddening o'er that long adieu?
Woman's love, and friendship's zeal,
Dear as both have been to me—
What are they to all I feel,
With a soldier's faith for thee?

II.

Idol of the soldier's soul!
First in fight, but mightiest now:
Many could a world control;
Thee alone no doom can bow.
By thy side for years I dared
Death; and envied those who fell,
When their dying shout was heard,
Blessing him they served so well.[1]

III.

Would that I were cold with those,
Since this hour I live to see,
When the doubts of coward foes
Scarce dare trust a man with thee,
Dreading each should set thee free!
Oh! although in dungeons pent,
All their chains were light to me,
Gazing on thy soul unbent.

IV.

Would the sycophants of him
Now so deaf to duty's prayer,
Were his borrow'd glories dim,
In his native darkness share?
Were that world this hour his own,
All thou calmly dost resign,
Could he purchase with that throne
Hearts like those which still are thine?

V.

My chief, my king, my friend, adieu!
Never did I droop before;
Never to my sovereign sue,
As his foes I now implore:
All I ask is to divide
Every peril he must brave;
Sharing by the hero's side
His fall, his exile, and his grave.

ON THE STAR OF "THE LEGION OF HONOUR."

[FROM THE FRENCH.]

Star of the brave!—whose beam hath shed
Such glory o'er the quick and dead—
Thou radiant and adored deceit!
Which millions rush'd to arms to greet,—
Wild meteor of immortal birth!
Why rise in Heaven to set on Earth?

Souls of slain heroes form'd thy rays:
Eternity flash'd through thy blaze;
The music of thy martial sphere
Was fame on high and honour here;
And thy light broke on human eyes,
Like a volcano of the skies.

Like lava roll'd thy stream of blood,
And sweep down empires with its flood;
Earth rock'd beneath thee to her base,
As thou didst lighten through all space;
And the shorn Sun grew dim in air,
And set while thou wert dwelling there.

Before thee rose, and with thee grew,
A rainbow of the loveliest hue
Of three bright colours,[3] each divine,
And fit for that celestial sign;
For Freedom's hand had blended them,
Like tints in an immortal gem.

One tint was of the sunbeam's dyes;
One, the blue depth of Seraph's eyes;
One, the pure Spirit's veil of white
Had robed in radiance of its light:
The three so mingled did beseem
The texture of a heavenly dream.

Star of the brave! thy ray is pale,
And darkness must again prevail!
But, oh thou Rainbow of the free!
Our tears and blood must flow for thee.
When thy bright promise fades away,
Our life is but a load of clay.

And Freedom hallows with her tread
The silent cities of the dead;
For beautiful in death are they
Who proudly fall in her array;
And soon, O Goddess! may we be
For evermore with them or thee!

NAPOLEON'S FAREWELL.

[FROM THE FRENCH.]

I.

Farewell to the Land, where the gloom of my Glory
Arose and o'ershadow'd the earth with her name—
She abandons me now—but the page of her story,
The brightest or blackest, is fill'd with my fame.
I have warr'd with a world which vanquish'd me only
When the meteor of conquest allured me too far;

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[1] "All wept, but particularly Savary, and a Polish officer who had been exalted from the ranks by Buonaparte. He clung to his master's knees; wrote a letter to Lord Keith, entreating permission to accompany him, even in the most menial capacity, which could not be admitted."

[2] "At Waterloo, one man was seen, whose left arm was shattered by a cannon ball, to wrench it off with the other, and throwing it up in the air, exclaimed to his comrades, 'Vive l'Empereur, jusqu'à la mort!' There were many other instances of the like: this you may, however, depend on as true."—*Private Letter from Brussels.*

[3] The tricolour.

I have coped with the nations which dread me thus lonely,
The last single Captive to millions in war.

II.

Farewell to thee, France! when thy diadem crown'd me,
I made thee the gem and the wonder of earth,—
But thy weakness decrees I should leave as I found thee,
Decay'd in thy glory, and sunk in thy worth.
Oh! for the veteran hearts that were wasted
In strife with the storm, when their battles were won—
Then the Eagle, whose gaze in that moment was blasted,
Had still soar'd with eyes fix'd on victory's sun!

III.

Farewell to thee, France!—but when Liberty rallies
Once more in thy regions, remember me then,—
The violet still grows in the depth of thy valleys;
Though wither'd, thy tear will unfold it again—
Yet, yet, I may baffle the hosts that surround us,
And yet may thy heart leap awake to my voice—
There are links which must break in the chain that has bound us,
Then turn thee and call on the Chief of thy choice!

ENDORSEMENT TO THE DEED OF SEPARATION, IN THE APRIL OF 1816.

A year ago you swore, fond she!
"To love, to honour," and so forth:
Such was the vow you pledged to me,
And here 's exactly what 't is worth.

DARKNESS.[1]

I had a dream, which was not all a dream.[2]
The bright sun was extinguish'd, and the stars
Did wander darkling in the eternal space,
Rayless, and pathless, and the icy earth
Swung blind and blackening in the moonless air;
Morn came and went—and came, and brought no day,
And men forgot their passions in the dread
Of this their desolation; and all hearts
Were chill'd into a selfish prayer for light:
And they did live by watchfires—and the thrones,
The palaces of crowned kings—the huts,
The habitations of all things which dwell,
Were burnt for beacons; cities were consumed,
And men were gather'd round their blazing homes
To look once more into each other's face;
Happy were those who dwelt within the eye
Of the volcanos, and their mountain-torch:
A fearful hope was all the world contain'd;
Forests were set on fire—but hour by hour
They fell and faded—and the crackling trunks
Extinguish'd with a crash—and all was black.
The brows of men by the despairing light
Wore an unearthly aspect, as by fits
The flashes fell upon them; some lay down
And hid their eyes and wept; and some did rest
Their chins upon their clenched hands, and smiled;
And others hurried to and fro, and fed
Their funeral piles with fuel, and look'd up
With mad disquietude on the dull sky,
The pall of a past world; and then again
With curses cast them down upon the dust,
And gnash'd their teeth and howl'd: the wild birds shriek'd,
And, terrified, did flutter on the ground,
And flap their useless wings; the wildest brutes
Came tame and tremulous; and vipers crawl'd
And twined themselves among the multitude,
Hissing, but stingless—they were slain for food:
And War, which for a moment was no more,
Did glut himself again;—a meal was bought
With blood, and each sate sullenly apart,
Gorging himself in gloom: no love was left;
All earth was but one thought—and that was death,
Immediate and inglorious; and the pang
Of famine fed upon all entrails—men
Died, and their bones were tombless as their flesh;
The meagre by the meagre were devour'd,
Even dogs assail'd their masters, all save one,
And he was faithful to a corse, and kept
The birds and beasts and famish'd men at bay,
Till hunger clung them, or the dropping dead
Lured their lank jaws; himself sought out no food,
But with a piteous and perpetual moan,
And a quick desolate cry, licking the hand
Which answer'd not with a caress—he died.
The crowd was famish'd by degrees; but two
Of an enormous city did survive,
And they were enemies: they met beside
The dying embers of an altar-place
Where had been heap'd a mass of holy things
For an unholy usage; they raked up,

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[1] [In the original MS.—"A Dream."—E.]

[2] [In this poem Lord Byron has abandoned the art, so peculiarly his own, of showing the reader where his purpose tends, and has contented himself with presenting a chaos of powerful ideas unarranged, and the meaning of which it is not easy to attain. A succession of terrible images is placed before us, flitting and mixing, and disengaging themselves, as in the dream of a feverish man—chimeras dire, to whose existence the mind refuses credit, which confound and weary the ordinary reader, and baffle the comprehension, even of those more accustomed to the flights of a poetic muse. The subject is the progress of utter darkness, until it becomes, in Shakspeare's phrase, the "burier of the dead;" and the assemblage of terrific ideas which the poet has placed before us only fail in exciting our terror from the extravagance of the plan. To speak plainly, the framing of such phantasms is a dangerous employment for the exalted and teeming imagination of such a poet as Lord Byron, whose Pegasus ever required rather a bridle than a spur. The waste of boundless space into which they lead the poet, the neglect of precision which such themes may render habitual, make them, in respect to poetry, what mysticism is to religion. The meaning of the poet, as he ascends upon cloudy wing, becomes the shadow only of a thought, and having eluded the comprehension of others, necessarily ends by escaping from that of the author himself. The strength of poetical conception, and the beauty of diction, bestowed upon such productions, is as much thrown away as the colours of a painter, could he take a cloud of mist, or a wreath of smoke, for his canvas.—SIR WALTER SCOTT.]

And shivering scraped with their cold skeleton hands
The feeble ashes, and their feeble breath
Blew for a little life, and made a flame
Which was a mockery; then they lifted up
Their eyes as it grew lighter, and beheld
Each other's aspects—saw, and shriek'd, and died—
Even of their mutual hideousness they died,
Unknowing who he was upon whose brow
Famine had written Fiend. The world was void,
The populous and the powerful was a lump,
Seasonless, herbless, treeless, manless, lifeless—
A lump of death—a chaos of hard clay.
The rivers, lakes, and ocean all stood still,
And nothing stirr'd within their silent depths;
Ships sailorless lay rotting on the sea,
And their masts fell down piecemeal; as they dropp'd
They slept on the abyss without a surge—
The waves were dead; the tides were in their grave,
The Moon, their mistress, had expired before;
The winds were wither'd in the stagnant air,
And the clouds perish'd, Darkness had no need
Of aid from them—She was the Universe.[1]

Diodati, July, 1816.

CHURCHILL'S GRAVE;[2]

A FACT LITERALLY RENDERED.

I stood beside the grave of him who blazed
The comet of a season, and I saw
The humblest of all sepulchres, and gazed
With not the less of sorrow and of awe
On that neglected turf and quiet stone,
With name no clearer than the names unknown,
Which lay unread around it; and I ask'd
The Gardener of that ground, why it might be
That for this plant strangers his memory task'd
Through the thick deaths of half a century;
And thus he answer'd—"Well, I do not know
Why frequent travellers turn to pilgrims so;
He died before my day of Sextonship,
And I had not the digging of this grave."
And is this all? I thought,—and do we rip
The veil of Immortality? and crave
I know not what of honour and of light
Through unborn ages, to endure this blight?
So soon, and so successless? As I said,
The Architect of all on which we tread,
For Earth is but a tombstone, did essay
To extricate remembrance from the clay,
Whose minglings might confuse a Newton's thought,
Were it not that all life must end in one,
Of which we are but dreamers;—as he caught
As 't were the twilight of a former Sun,
Thus spoke he,—"I believe the man of whom
You wot, who lies in this selected tomb,
Was a most famous writer in his day,
And therefore travellers step from out their way
To pay him honour,—and myself whate'er
Your honour pleases;"—then most pleased I shook[3]
From out my pocket's avaricious nook
Some certain coins of silver, which as 't were
Perforce I gave this man, though I could spare
So much but inconveniently:—Ye smile,
I see ye, ye profane ones! all the while,
Because my homely phrase the truth would tell.
You are the fools, not I—for I did dwell
With a deep thought, and with a soften'd eye,
On that Old Sexton's natural homily,
In which there was Obscurity and Fame,
The Glory and the Nothing of a Name.[4]

Diodati, 1816.

PROMETHEUS.

I.

Titan! to whose immortal eyes
The sufferings of mortality,
Seen in their sad reality,
Were not as things that gods despise;
What was thy pity's recompense?
A silent suffering, and intense;
The rock, the vulture, and the chain,
All that the proud can feel of pain,
The agony they do not show,
The suffocating sense of woe,
Which speaks but in its loneliness,
And then is jealous lest the sky

---

[1] ["Darkness" is a grand and gloomy sketch of the supposed consequences of the final extinction of the Sun and the heavenly bodies; executed, undoubtedly, with great and fearful force, but with something of German exaggeration, and a fantastical solution of incidents. The very conception is terrible above all conception of known calamity, and is too oppressive to the imagination to be contemplated with pleasure, even in the faint reflection of poetry.—JEFFREY.]

[2] [On the sheet containing the original draught of these lines, Lord Byron has written:—"The following poem (as most that I have endeavoured to write) is founded on a fact; and this detail is an attempt at a serious imitation of the style of a great poet—its beauties and its defects, I say, the *style*; for the thoughts I claim as my own. In this, if there be any thing ridiculous, let it be attributed to me, at least as much as to Mr. Wordsworth; of whom there can exist few greater admirers than myself. I have blended what I would deem to be the beauties as well as defects of his style; and it ought to be remembered, that, in such things, whether there be praise or dispraise, there is always what is called a compliment, however unintentional."—E.]

[3] [Originally—

——"then most pleased, I shook
My inmost pocket's most retired nook,
And out fell five and sixpence."—E.]

[4] [The Grave of Churchill might have called from Lord Byron a deeper commemoration; for, though they generally differed in character and genius, there was a resemblance between their history and character. The satire of Churchill flowed with a more profuse, though not a more embittered, stream; while, on the other hand, he cannot be compared to Lord Byron in point of tenderness or imagination. But both these poets held themselves above the opinion of the world, and both were followed by the fame and popularity which they seemed to despise. The writings of both exhibit an inborn, though sometimes ill-regulated, generosity of mind, and a spirit of proud independence, frequently pushed to extremes. Both carried their hatred of hypocrisy beyond the verge of prudence, and indulged their vein of satire to the borders of licentiousness. Both died in the flower of their age in a foreign land.—SIR WALTER SCOTT.]

Should have a listener, nor will sigh
Until its voice is echoless.

II.

Titan! to thee the strife was given
Between the suffering and the will,
Which torture where they cannot kill;
And the inexorable Heaven,
And the deaf tyranny of Fate,
The ruling principle of Hate,
Which for its pleasure doth create
The things it may annihilate,
Refused thee even the boon to die:
The wretched gift eternity
Was thine—and thou hast borne it well.
All that the Thunderer wrung from thee
Was but the menace which flung back
On him the torments of thy rack;
The fate thou didst so well foresee,
But wouldst not to appease him tell;
And in thy Silence was his Sentence,
And in his Soul a vain repentance,
And evil dread so ill dissembled
That in his hand the lightnings trembled.

III.

Thy Godlike crime was to be kind,
To render with thy precepts less
The sum of human wretchedness,
And strengthen Man with his own mind;
But baffled as thou wert from high,
Still in thy patient energy,*
In the endurance, and repulse
Of thine impenetrable Spirit,
Which Earth and Heaven could not convulse,
A mighty lesson we inherit:
Thou art a symbol and a sign
To Mortals of their fate and force;
Like thee, Man is in part divine,
A troubled stream from a pure source;
And Man in portions can foresee
His own funereal destiny;
His wretchedness, and his resistance,
And his sad unallied existence:
To which his Spirit may oppose
Itself—an equal to all woes,
And a firm will, and a deep sense,
Which even in torture can descry
Its own concentr'd recompense,
Triumphant where it dares defy,
And making Death a Victory.

Diodati, July, 1816.

A FRAGMENT.

["COULD I REMOUNT," etc.]

Could I remount the river of my years
To the first fountain of our smiles and tears,
I would not trace again the stream of hours
Between their outworn banks of wither'd flowers,
But bid it flow as now—until it glides
Into the number of the nameless tides.

* * * * * * *

What is this Death?—a quiet of the heart?
The whole of that of which we are a part?
For life is but a vision—what I see
Of all which lives alone is life to me,
And being so—the absent are the dead,
Who haunt us from tranquillity, and spread
A dreary shroud around us, and invest
With sad remembrancers our hours of rest.
The absent are the dead—for they are cold,
And ne'er can be what once we did behold;
And they are changed, and cheerless,—or if yet
The unforgotten do not all forget,
Since thus divided—equal must it be
If the deep barrier be of earth, or sea;
It may be both—but one day end it must
In the dark union of insensate dust.
The under-earth inhabitants—are they
But mingled millions decomposed to clay?
The ashes of a thousand ages spread
Wherever man has trodden or shall tread?
Or do they in their silent cities dwell
Each in his incommunicative cell?
Or have they their own language? and a sense
Of breathless being?—darken'd and intense
As midnight in her solitude? O Earth!
Where are the past? and wherefore had they birth?
The dead are thy inheritors—and we
But bubbles on thy surface; and the key
Of thy profundity is in the grave,
The ebon portal of thy peopled cave,
Where I would walk in spirit, and behold
Our elements resolved to things untold,
And fathom hidden wonders, and explore
The essence of great bosoms now no more.

* * * * * * *

Diodati, July, 1816.

SONNET TO LAKE LEMAN.

Rousseau—Voltaire—our Gibbon—and De Stael—
Leman! these names are worthy of thy shore,
Thy shore of names like these! wert thou no more,
Their memory thy remembrance would recall:
To them thy banks were lovely as to all,
But they have made them lovelier, for the lore
Of mighty minds doth hallow in the core
Of human hearts the ruin of a wall
Where dwelt the wise and wondrous; but by *thee*
How much more, Lake of Beauty! do we feel,
In sweetly gliding o'er thy crystal sea,

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* Geneva, Ferney, Copet, Lausanne.—[See *ante*, p. 425.—"I have," says Lord Byron, "traversed all Rousseau's ground with the Héloïse before me, and am struck to a degree that I cannot express, with the force and accuracy of his descriptions and the beauty of their reality. I enclose you a sprig of Gibbon's acacia and some rose-leaves from his garden, which, with part of his house, I have just seen. You will find honourable mention, in his Life, made of this acacia, when he walked out on the night of concluding his history. Madame de Staël has made Coppet as agreeable as society can make any place on earth."—*B. Letters*, 1816.]

The wild glow of that not ungentle zeal,
Which of the heirs of immortality
Is proud, and makes the breath of glory real!

Diodati, July, 1816.

STANZAS FOR MUSIC.

["BRIGHT BE THE PLACE OF THY SOUL!"]

I.

Bright be the place of thy soul!
No lovelier spirit than thine
E'er burst from its mortal control,
In the orbs of the blessed to shine.
On earth thou wert all but divine,
As thy soul shall immortally be;
And our sorrow may cease to repine
When we know that thy God is with thee.

II.

Light be the turf of thy tomb!
May its verdure like emeralds be!
There should not be the shadow of gloom,
In aught that reminds us of thee.
Young flowers and an evergreen tree
May spring from the spot of thy rest:
But nor cypress nor yew let us see;
For why should we mourn for the blest?

STANZAS FOR MUSIC.

["THEY SAY THAT HOPE IS HAPPINESS."]

I.

They say that Hope is happiness;
But genuine Love must prize the past,
And Memory wakes the thoughts that bless:
They rose the first—they set the last:

II.

And all that Memory loves the most
Was once our only Hope to be,
And all that Hope adored and lost
Hath melted into Memory.

III.

Alas! it is delusion all:
The future cheats us from afar,
Nor can we be what we recall,
Nor dare we think on what we are.

TO THOMAS MOORE.

I.

My boat is on the shore,
And my bark is on the sea;
But, before I go, Tom Moore,
Here 's a double health to thee!

II.

Here 's a sigh to those who love me,
And a smile to those who hate;
And, whatever sky 's above me,
Here 's a heart for every fate.

III.

Though the ocean roar around me,
Yet it still shall bear me on;
Though a desert should surround me,
It hath springs that may be won.

IV.

Were 't the last drop in the well,
As I gasp'd upon the brink,
Ere my fainting spirit fell,
'T is to thee that I would drink.

V.

With that water, as this wine,
The libation I would pour
Should be—peace with thine and mine,
And a health to thee, Tom Moore.

SONG FOR THE LUDDITES.

I.

As the Liberty lads o'er the sea
Bought their freedom, and cheaply, with blood,
So we, boys, we
Will *die* fighting, or *live* free,
And down with all kings but King Ludd!

II.

When the web that we weave is complete,
And the shuttle exchanged for the sword,
We will fling the winding sheet
O'er the despot at our feet,
And die it deep in the gore he has pour'd.

III.

Though black as his heart its hue,
Since his veins are corrupted to mud,
Yet this is the dew
Which the tree shall renew
Of Liberty, planted by Ludd!

SO, WE 'LL GO NO MORE A ROVING.

I.

So, we 'll go no more a roving
So late into the night,
Though the heart be still as loving,
And the moon be still as bright.

II.

For the sword outwears its sheath,
And the soul wears out the breast,
And the heart must pause to breathe,
And love itself have rest.

III.

Though the night was made for loving,
And the day returns too soon,
Yet we 'll go no more a roving
By the light of the moon.

ON THE BUST OF HELEN BY CANOVA.[1]

In this beloved marble view,
Above the works and thoughts of man,
What Nature *could*, but *would not*, do,
And Beauty and Canova *can*!
Beyond imagination's power,
Beyond the Bard's defeated art,
With immortality her dower,
Behold the *elen* of the *heart*!

A VERY MOURNFUL BALLAD ON THE SIEGE AND CONQUEST OF ALHAMA.

Which, in the Arabic language, is to the following purport.

The Moorish King rides up and down
Through Granada's royal town;
From Elvira's gates to those
Of Bivarambla on he goes.
Woe is me, Alhama!

Letters to the monarch tell
How Alhama's city fell:
In the fire the scroll he threw,
And the messenger he slew.
Woe is me, Alhama!

He quits his mule, and mounts his horse,
And through the street directs his course;
Through the street of Zacatin
To the Alhambra spurring in.
Woe is me, Alhama!

When the Alhambra walls he gain'd,
On the moment he ordain'd
That the trumpet straight should sound
With the silver clarion round.
Woe is me, Alhama!

And when the hollow drums of war
Beat the loud alarm afar,
That the Moors of town and plain
Might answer to the martial strain,
Woe is me, Alhama!

Then the Moors, by this aware
That bloody Mars recall'd them there,
One by one, and two by two,
To a mighty squadron grew.
Woe is me, Alhama!

Out then spake an aged Moor
In these words the king before,
"Wherefore call on us, O King?
What may mean this gathering?"
Woe is me, Alhama!

"Friends! ye have, alas! to know
Of a most disastrous blow,
That the Christians, stern and bold,
Have obtain'd Alhama's hold."
Woe is me, Alhama!

Out then spake old Alfaqui,
With his beard so white to see,
"Good King! thou art justly served,
Good King! this thou hast deserved.
Woe is me, Alhama!"

ROMANCE MUY DOLOROSO DEL SITIO Y TOMA DE ALHAMA.[2]

El qual dezia en arávigo assi.

Paseávase el Rey Moro
Por la ciudad de Granada,
Desde las puertas de Elvira
Hasta las de Bivarambla.
Ay de mi, Alhama!

Cartas le fueron venidas
Que Alhama era ganada.
Las cartas echó en el fuego,
Y al mensagero matava.
Ay de mi, Alhama!

Deseavalga de una mula,
Y en un cavallo cavalga.
Por el Zacatin arriba
Subido se avia al Alhambra.
Ay de mi, Alhama!

Como en el Alhambra estuvo,
Al mismo punto mandava
Que se toquen las trompetas
Con añafiles de plata.
Ay de mi, Alhama!

Y que atambores de guerra
Apriessa toquen alarma;
Porque lo oygan sus Moros,
Los de la Vega y Granada.
Ay de mi, Alhama!

Los Moros que el son oyeron,
Que al sangriento Marte llama,
Uno á uno, y dos á dos,
Un gran esquadron formavan.
Ay de mi, Alhama!

Alli habló un Moro viejo;
Desta manera hablava:—
Para qué nos llamas, Rey?
Para qué es esta llamada?
Ay de mi, Alhama!

Aveys de saber, amigos,
Una nueva desdichada:
Que Christianos, con bravera,
Ya nos han tomado Alhama.
Ay de mi, Alhama!

Alli habló un viejo Alfaqui,
De barba crecida y cana:—
Bien se te emplea, buen Rey,
Buen Rey; bien se te empleava.
Ay de mi, Alhama!

[1] "[The Helen of Canova (a bust which is in the house of Madame the Countess d'Albrizzi) is," says Lord Byron, "without exception, to my mind, the most perfectly beautiful of human conceptions, and far beyond my ideas of human execution."—E.]

[2] The effect of the original ballad—which existed both in Spanish and Arabic—was such, that it was forbidden to be sung by the Moors, on pain of death, within Granada.

"By thee were slain, in evil hour,
The Abencerrage, Granada's flower;
And strangers were received by thee
Of Cordova the Chivalry.
Woe is me, Alhama!

"And for this, O King! is sent
On thee a double chastisement:
Thee and thine, thy crown and realm,
One last wreck shall overwhelm.
Woe is me, Alhama!

"He who holds no laws in awe,
He must perish by the law;
And Granada must be won,
And thyself with her undone."
Woe is me, Alhama!

Fire flash'd from out the old Moor's eyes;
The Monarch's wrath began to rise,
Because he answer'd, and because
He spake exceeding well of laws.
Woe is me, Alhama!

"There is no law to say such things
As may disgust the ear of kings;"—
Thus, snorting with his choler, said
The Moorish King, and doom'd him dead.
Woe is me, Alhama!

Moor Alfaqui! Moor Alfaqui!
Though thy beard so hoary be,
The King hath sent to have thee seized,
For Alhama's loss displeased.
Woe is me, Alhama!

And to fix thy head upon
High Alhambra's loftiest stone;
That this for thee should be the law,
And others tremble when they saw.
Woe is me, Alhama!

"Cavalier, and man of worth!
Let these words of mine go forth;
Let the Moorish Monarch know,
That to him I nothing owe.
Woe is me, Alhama!

"But on my soul Alhama weighs,
And on my inmost spirit preys;
And if the King his land hath lost,
Yet others may have lost the most.
Woe is me, Alhama!

"Sires have lost their children, wives
Their lords, and valiant men their lives;
One what best his love might claim
Hath lost, another wealth, or fame.
Woe is me, Alhama!

"I lost a damsel in that hour,
Of all the land the loveliest flower;
Doubloons a hundred I would pay,
And think her ransom cheap that day."
Woe is me, Alhama!

And as these things the old Moor said,
They sever'd from the trunk his head;
And to the Alhambra's wall with speed
'T was carried, as the King decreed.
Woe is me, Alhama!

Mataste los Bencerrages,
Que eran la flor de Granada;
Cogiste los tornadizos
De Cordova la nombrada.
Ay de mi, Alhama!

Por esso mereces, Rey,
Una pena bien doblada;
Que te pierdas tú y el reyno,
Y que se pierda Granada.
Ay de mi, Alhama!

Si no se respetan leyes,
Es ley que todo se pierda;
Y que se pierda Granada,
Y que te pierdas en ella.
Ay de mi, Alhama!

Fuego por los ojos vierte,
El Rey que esto oyera,
Y como el otro de leyes
De leyes tambien hablava.
Ay de mi, Alhama!

Sabe un Rey que no ay leyes
De darle à Reyes disgusto—
Esso dize el Rey Moro
Relinchando de cólera.
Ay de mi, Alhama!

Moro Alfaqui, Moro Alfaqui,
El de la vellida barba,
El Rey te manda prender,
Por la pérdida de Alhama.
Ay de mi, Alhama!

Y cortarte la cabeza,
Y ponerla en el Alhambra,
Porque á il castigo sea,
Y otros tiemblen en miralla.
Ay de mi, Alhama!

Cavalleros, hombres buenos,
Dezid de mi parte al Rey,
Al Rey Moro de Granada,
Como no le devo nada.
Ay de mi, Alhama!

De averse Alhama perdido
A mi me pesa en el alma.
Que si el Rey perdió su tierra,
Otro mucho mas perdiera.
Ay de mi, Alhama!

Perdieran hijos los padres,
Y casados las casadas;
Las cosas que mas amara
Perdiò l' un y el otro fama.
Ay de mi, Alhama!

Perdi una hija donzella
Que era la flor d' esta tierra,
Cien doblas dava por ella.
No me las estimo en nada.
Ay de mi, Alhama!

Diziendo assi Alhacen Alfaqui,
Le cortaron la cabeça,
Y la llevan al Alhambra,
Assi como el Rey lo manda.
Ay de mi, Alhama!

And men and infants therein weep,
Their loss, so heavy and so deep;
Granada's ladies, all she rears
Within her walls, burst into tears.
Woe is me, Alhama!

Hombres, niños y mugeres,
Lloran tan grande pérdida.
Lloravan todas las damas
Quantas en Granada avia.
Ay de mi, Alhama!

And from the windows o'er the walls
The sable web of mourning falls;
The King weeps as a woman o'er
His loss, for it is much and sore,
Woe is me, Alhama!

Por las calles y ventanas
Mucho luto parecia;
Llora el Rey como fembra,
Qu' es mucho lo que perdia.
Ay de mi, Alhama!

TRANSLATION FROM VITTORELLI.

ON A NUN.

Sonnet composed for the name of a father, whose daughter had recently died shortly after her marriage: and addressed to the father of her who had lately taken the veil.

Of two fair virgins, modest, though admired,
Heaven made us happy; and now, wretched sires,
Heaven for a nobler doom their worth desires,
And gazing upon *either*, *both* required.
Mine, while the torch of Hymen newly fired
Becomes extinguish'd, soon—too soon—expires:
But thine, within the closing grate retired,
Eternal captive, to her God aspires.
But *thou* at least from out the jealous door,
Which shuts between your never-meeting eyes,
May'st hear her sweet and pious voice once more:
I to thee marble, where *my daughter* lies,
Rush,—the swoln flood of bitterness I pour,
And knock, and knock, and knock—but none replies.

SONETTO DI VITTORELLI.

PER MONACA.

Sonetto composto in nome di un genitore, a cui era morta poco innanzi una figlia appena maritata; e diretto al genitore della sacra sposa.

Di due vaghe donzelle, oneste, accorte
Lieti e miseri padri il ciel ne feo.
Il ciel, che degne di più nobil sorte
L' una e l' altra veggendo, ambo chiedeo.
La mia fu tolta da veloce morte
A le fumanti tede d' Imeneo:
La tua, Francesco, in suggellate porte
Eterna prigioniera or si rendeo.
Ma tu almeno potrai de la gelosa
Irremeabil soglia, ove a' asconde,
La sua tenera udir voce pietosa.
Io verso un fiume d' amarissim' onde,
Corro a quel marmo, in cui la figlia or posa,
Batto, e ribatto, ma nessun risponde.

MANFRED;[1]

A DRAMATIC POEM.

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

MANFRED.

DRAMATIS PERSONÆ.

MANFRED.
CHAMOIS HUNTER.
ABBOT OF ST. MAURICE.
MANUEL.
HERMAN.
WITCH OF THE ALPS.
ARIMANES.
NEMESIS.
THE ORESTIADES.
SPIRITS, etc.

The Scene of the Drama is amongst the Higher Alps—partly in the Castle of Manfred, and partly in the Mountains.

ACT I.

SCENE I.

MANFRED *alone.—Scene, a Gothic Gallery.—Time, Midnight.*

Man. The lamp must be replenish'd but even then
It will not burn so long as I must watch:
My slumbers—if I slumber—are not sleep,
But a continuance of enduring thought,
Which then I can resist not: in my heart
There is a vigil, and these eyes but close

[1] [The following extracts from Lord Byron's letters to Mr. Murray, are all we have to offer respecting the history of the composition of Manfred:—

Venice, Feb. 25, 1817.—"I forgot to mention to you, that a kind of Poem in dialogue (in blank verse) or Drama, from which 'the Incantation' is an extract, begun last summer in Switzerland, is finished: it is in three acts, but of a very wild, metaphysical, and inexplicable kind. Almost all the persons—but two or three—are Spirits of the earth and air, or the waters; the scene is in the Alps; the hero a kind of magician, who is tormented by a species of remorse, the cause of which is left half unexplained. He wanders about invoking these Spirits, which appear to him, and are of no use; he at last goes to the very abode of the Evil Principle, *in propriâ personâ*, to evocate a ghost, which appears, and gives

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BIBLIOTECA NAZIONALE VITTORIO EMANUELE III
NAPOLI

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To look within; and yet I live, and bear
The aspect and the form of breathing men,
But grief should be the instructor of the wise;
Sorrow is knowledge: they who know the most
Must mourn the deepest o'er the fatal truth,
The Tree of Knowledge is not that of Life.
Philosophy and science, and the springs
Of wonder, and the wisdom of the world,
I have essay'd, and in my mind there is
A power to make these subject to itself—
But they avail not: I have done men good,
And I have met with good even among men—
But this avail'd not: I have had my foes,
And none have baffled, many fallen before me—
But this avail'd not:—Good, or evil, life,
Powers, passions, all I see in other beings,
Have been to me as rain unto the sands,
Since that all-nameless hour. I have no dread,
And feel the curse to have no natural fear,
Nor fluttering throb, that beats with hopes or wishes,

---

him an ambiguous and disagreeable answer; and, in the third act, he is found by his attendants dying in a tower where he had studied his art. You may perceive, by this outline, that I have no great opinion of this piece of fantasy; but I have at least rendered it *quite impossible* for the stage, for which my intercourse with Drury Lane has given me the greatest contempt. I have not even copied it off, and feel too lazy at present to attempt the whole; but when I have, I will send it you, and you may either throw it into the fire or not."

March 5.—"I sent you the other day, in two covers, the first act of 'Manfred,' a drama as mad as Nat. Lee's Bedlam tragedy, which was in twenty-five acts and some odd scenes: mine is but in three acts."

March 6.—"In remitting the third act of the sort of dramatic poem of which you will by this time have received the two first, I have little to observe, except that you must not publish it (if it ever is published) without giving me previous notice. I have really and truly no notion whether it is good or bad; and as this was not the case with the principal of my former publications, I am, therefore, inclined to rank it very humbly. You will submit it to Mr. Gifford, and to whomsoever you please besides. The thing, you will see at a glimpse, could never be attempted or thought of for the stage; I much doubt if for publication even. It is too much in my old style; but I composed it actually with a *horror* of the stage, and with a view to render the thought of it impracticable, knowing the zeal of my friends that I should try that for which I have an invincible repugnance, viz. a representation. I certainly am a devil of a mannerist, and must leave off; but what could I do? Without exertion of some kind, I should have sunk under my imagination and reality."

March 25.—"With regard to the 'Witch Drama,' I repeat, that I have not an idea if it is good or bad. If bad, it must, on no account, be risked in publication; if good, it is at your service. I value it at three hundred guineas, or less, if you like it. Perhaps, if published, the best way will be to add it to your winter volume, and not publish separately. The price will show you I don't pique myself upon it: so speak out. You may put it into the fire, if you like, and Gifford don't like."

April 9.—"As for 'Manfred,' the two first acts are the best; the third so so; but I was blown with the first and second heats. You may call it 'a Poem,' for it is no Drama, and I do not choose to have it called by so d—d a name,—'a Poem in dialogue,' or—Pantomime, if you will; any thing but a green-room synonyme; and this is your motto—

> 'There are more things in heaven and earth, Horatio,
> Than are dreamt of in your philosophy.'"

The third act was re-written before publication; as to the particulars of which, the reader is referred to a subsequent note. To avoid overloading the margin, we may give here the most important paragraphs of the two ablest critiques that immediately followed the appearance of Manfred:—

"In Manfred we recognise at once the gloom and potency of that soul which burned and blasted and fed upon itself, in Harold, and Conrad, and Lara—and which comes again in this piece, more in sorrow than in anger—more proud, perhaps, and more awful than ever—but with the fiercer traits of its misanthropy subdued, as it were, and quenched in the gloom of a deeper despondency. Manfred does not, like Conrad and Lara, wreak the anguish of his burning heart in the dangers and daring of desperate and predatory war—nor seek to drown bitter thoughts in the tumult of perpetual contention; nor yet, like Harold, does he sweep over the peopled scenes of the earth with high disdain and aversion, and make his survey of the business, and pleasures, and studies of man an occasion for taunts and sarcasms, and the food of an unmeasurable spleen. He is fixed by the genius of the poet in the majestic solitudes of the central Alps—where, from his youth up, he has lived in proud but calm seclusion from the ways of men, conversing only with the magnificent forms and aspects of nature by which he is surrounded, and with the Spirits of the Elements over whom he has acquired dominion, by the secret and unhallowed studies of sorcery and magic. He is averse, indeed, from mankind, and scorns the low and frivolous nature to which he belongs; but he cherishes no animosity or hostility to that feeble race. Their concerns excite no interest—their pursuits no sympathy—their joys no envy. It is irksome and vexatious for him to be crossed by them in his melancholy musings,—but he treats them with gentleness and pity; and, except when stung to impatience by too importunate an intrusion, is kind and considerate to the comforts of all around him.—This piece is properly entitled a dramatic poem—for it is merely poetical, and is not at all a drama or play in the modern acceptation of the term. It has no action, no plot, and no characters; Manfred merely muses and suffers from the beginning to the end. His distresses are the same at the opening of the scene and at its closing, and the temper in which they are borne is the same. A hunter and a priest, and some domestics, are indeed introduced, but they have no connexion with the passions or sufferings on which the interest depends; and Manfred is substantially alone throughout the whole piece. He holds no communion but with the memory of the Being he had loved; and the immortal Spirits whom he evokes to reproach with his misery, and their inability to relieve it. These unearthly beings approach nearer to the character of persons of the drama—but still they are but choral accompaniments to the performance; and Manfred is, in reality, the only actor and sufferer on the scene. To delineate his character indeed—to render conceivable his feelings—is plainly the whole scope and design of the poem; and the conception and execution are, in this respect, equally admirable. It is a grand and terrific vision of a being invested with superhuman attributes, in order that he may be capable of more than human sufferings, and be sustained under them by more than human force and pride. To object to the improbability of the fiction, is to mistake the end and aim of the author. Probabilities, we apprehend, did not enter at all into his consideration; his object was, to produce effect—to exalt and dilate the character through whom he was to interest or appal us—and to raise our conception of it, by all the helps that could be derived from the majesty of nature, or the dread of superstition. It is enough, therefore, if the situation in which he has placed him is *conceivable*, and if the supposition of its reality enhances our emotions and kindles our imagination;—for it is Manfred only that we are required to fear, to pity, or admire. If we can once conceive of him as a real existence, and enter into the depth and the height of his pride and his sorrows, we may deal as we please with the means that have been used to furnish us with this impression, or to enable us to attain to this conception. We may regard them but as types, or metaphors, or allegories; but he is the thing to be expressed, and the feeling and the intellect of which all these are but shadows."—JEFFREY.

"In this very extraordinary poem, Lord Byron has pursued the same course as in the third canto of Childe Harold, and put out his strength upon the same objects. The action is laid among the mountains of the Alps—the characters are all, more or less, formed

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Or lurking love of something on the earth.—
Now to my task.—
Mysterious Agency!
Ye spirits of the unbounded Universe!
Whom I have sought in darkness and in light—
Ye, who do compass earth about, and dwell
In subtler essence—ye, to whom the tops
Of mountains inaccessible are haunts,[2]
And earth's and ocean's caves familiar things—
I call upon ye by the written charm
Which gives me power upon you——Rise! appear!
[*A pause.*
They come not yet.—Now by the voice of him
Who is the first among you—by this sign,
Which makes you tremble—by the claims of him
Who is undying,—Rise! appear!——Appear!
[*A pause.*
If it be so.—Spirits of earth and air,
Ye shall not thus elude me: by a power,
Deeper than all yet urged, a tyrant-spell,
Which had its birthplace in a star condemn'd,
The burning wreck of a demolish'd world,
A wandering hell in the eternal space;
By the strong curse which is upon my soul,
The thought which is within me and around me,
I do compel ye to my will.——Appear!

[*A star is seen at the darker end of the gallery: it is stationary; and a voice is heard singing.*

FIRST SPIRIT.

Mortal! to thy bidding bow'd,
From my mansion in the cloud,
Which the breath of twilight builds,
And the summer's sunset gilds
With the azure and vermilion,
Which is mix'd for my pavilion;[3]
Though thy quest may be forbidden,
On a star-beam I have ridden,
To thine adjuration bow'd:
Mortal—be thy wish avow'd!

Voice of the SECOND SPIRIT.

Mont Blanc is the monarch of mountains;
They crown'd him long ago
On a throne of rocks, in a robe of clouds,
With a diadem of snow.
Around his waist are forests braced,
The Avalanche in his hand;
But ere it fall, that thundering ball
Must pause for my command.
The Glacier's cold and restless mass
Moves onward day by day;
But I am he who bids it pass,
Or with its ice delay.[4]
I am the spirit of the place,
Could make the mountain bow
And quiver to his cavern'd base—
And what with me wouldst *Thou?*

Voice of the THIRD SPIRIT.

In the blue depth of the waters,
Where the wave hath no strife,
Where the wind is a stranger,
And the sea-snake hath life,
Where the Mermaid is decking
Her green hair with shells;
Like the storm on the surface
Came the sound of thy spells;
O'er my calm Hall of Coral
The deep echo roll'd—
To the Spirit of Ocean
Thy wishes unfold!

FOURTH SPIRIT.

Where the slumbering earthquake
Lies pillow'd on fire,
And the lakes of bitumen
Rise boilingly higher;
Where the roots of the Andes
Strike deep in the earth,
As their summits to heaven
Shoot soaringly forth;
I have quitted my birthplace,
Thy bidding to bide—
Thy spell hath subdued me,
Thy will be my guide!

FIFTH SPIRIT.

I am the Rider of the wind,
The Stirrer of the storm;
The hurricane I left behind
Is yet with lightning warm;
To speed to thee, o'er shore and sea
I swept upon the blast:
The fleet I met sail'd well, and yet
'T will sink ere night be past.

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and swayed by the operations of the magnificent scenery around them, and every page of the poem teems with imagery and passion, though, at the same time, the mind of the poet is often overborne, as it were, by the strength and novelty of his own conceptions; and thus the composition, as a whole, is liable to many and fatal objections. But there is a still more novel exhibition of Lord Byron's powers in this remarkable drama. He has here burst into the world of spirits; and, in the wild delight with which the elements of nature seem to have inspired him, he has endeavoured to embody and call up before him their ministering agents, and to employ these wild personifications, as he formerly employed the feelings and passions of man. We are not prepared to say, that, in this daring attempt, he has completely succeeded. We are inclined to think, that the plan he has conceived, and the principal character which he has wished to delineate, would require a fuller development than is here given to them; and, accordingly, a sense of imperfection, incompleteness, and confusion accompanies the mind throughout the perusal of the poem, owing either to some failure on the part of the poet, or to the inherent mystery of the subject. But though, on that account, it is difficult to comprehend distinctly the drift of the composition, it unquestionably exhibits many noble delineations of mountain scenery,—many impressive and terrible pictures of passion,—and many wild and awful visions of imaginary horror."—PROFESSOR WILSON.]

[1] [Original MS.
"Eternal Agency!
Ye spirits of the Immortal Universe!"—E.]

[2] [MS.—"Of inaccessible mountains are the haunts."—E.]

[3] [MS.—"Which is at for my pavilion."—E.]

[4] [MS.—"Or makes its ice delay."—E.]

SIXTH SPIRIT.

My dwelling is the shadow of the night:
Why doth thy magic torture me with light?

SEVENTH SPIRIT.

The star which rules thy destiny
Was ruled, ere earth began, by me:
It was a world as fresh and fair
As e'er revolved round sun in air;
Its course was free and regular,
Space bosom'd not a lovelier star.
The hour arrived—and it became
A wandering mass of shapeless flame,
A pathless comet, and a curse,
The menace of the universe;
Still rolling on with innate force,
Without a sphere, without a course,
A bright deformity on high,
The monster of the upper sky!
And thou! beneath its influence born—
Thou worm! whom I obey and scorn—
Forced by a power (which is not thine,
And lent thee but to make thee mine)
For this brief moment to descend,
Where these weak spirits round thee bend
And parley with a thing like thee—
What wouldst thou, Child of Clay! with me?

The SEVEN SPIRITS.

Earth, ocean, air, night, mountains, winds, thy star,
Are at thy beck and bidding, Child of Clay!
Before thee at thy quest their spirits are—
What wouldst thou with us, son of mortals—say?

Man. Forgetfulness—

First Spirit. Of what—of whom—and why?

Man. Of that which is within me; read it there—
Ye know it, and I cannot utter it.

Spirit. We can but give thee that which we possess.
Ask of us subjects, sovereignty, the power
O'er earth, the whole, or portion, or a sign
Which shall control the elements, whereof
We are the dominators—each and all,
These shall be thine.

Man. Oblivion, self-oblivion—
Can'ye not wring from out the hidden realms
Ye offer so profusely what I ask?

Spirit. It is not in our essence, in our skill;
But—thou may'st die.

Man. Will death bestow it on me?

Spirit. We are immortal, and do not forget;
We are eternal; and to us the past
Is, as the future, present. Art thou answer'd?

Man. Ye mock me—but the power which brought ye here
Hath made you mine. Slaves, scoff not at my will!
The mind, the spirit, the Promethean spark,
The lightning of my being, is as bright,
Pervading, and far darting as your own,
And shall not yield to yours, though coop'd in clay!
Answer, or I will teach you what I am.

Spirit. We answer as we answer'd; our reply
Is even in thine own words.

Man. Why say ye so?

Spirit. If, as thou say'st, thine essence be as ours,
We have replied in telling thee, the thing
Mortals call death hath nought to do with us.

Man. I then have call'd ye from your realms in vain;
Ye cannot, or ye will not, aid me.

Spirit. Say;
What we possess we offer; it is thine:
Bethink ere thou dismiss us, ask again—
Kingdom, and sway, and strength, and length of days——

Man. Accursed! what have I to do with days?
They are too long already.—Hence—begone!

Spirit. Yet pause: being here, our will would do thee service;
Bethink thee, is there then no other gift
Which we can make not worthless in thine eyes?

Man. No, none: yet stay—one moment, ere we part—
I would behold ye face to face. I hear
Your voices, sweet and melancholy sounds,
As music on the waters; and I see
The steady aspect of a clear large star;
But nothing[4] more. Approach me as ye are,
Or one, or all, in your accustom'd forms.

Spirit. We have no forms, beyond the elements
Of which we are the mind and principle:
But choose a form—in that we will appear.

Man. I have no choice; there is no form on earth
Hideous or beautiful to me. Let him,
Who is most powerful of ye, take such aspect
As unto him may seem most fitting—Come!

Seventh Spirit. (*Appearing in the shape of a beautiful female figure.*) Behold!

Man. O God! if it be thus, and *thou*
Art not a madness and a mockery,
I yet might be most happy. I will clasp thee,
And we again will be——

[*The figure vanishes.*

My heart is crush'd!

[MANFRED *falls senseless.*

(*A Voice is heard in the incantation which follows.*)

When the moon is on the wave,
And the glow-worm in the grass,
And the meteor on the grave,
And the wisp on the morass;
When the falling stars are shooting,
And the answer'd owls are hooting,

[4] [These verses were written in Switzerland, in 1816, and transmitted to England for publication, with the third canto of Childe Harold. "As they were written," says Mr. Moore, "immediately after the last fruitless attempt at reconciliation, it is needless to say who was in the poet's thoughts while he penned some of the opening stanzas."—E.]

[4] ["And the *wisp* on the morass."—Hearing, in February, 1818, of a mutilated version of Manfred by some Italian, Lord Byron wrote to his friend Mr. Hoppner—"If you have any means of communicating with the man, would you permit me to convey to him the offer of any price he may obtain, or think to obtain, for his project, provided he will throw his translation into the fire, and

And the silent leaves are still
In the shadow of the hill,
Shall my soul be upon thine,
With a power and with a sign.

Though thy slumber may be deep,
Yet thy spirit shall not sleep;
There are shades which will not vanish,
There are thoughts thou canst not banish;
By a power to thee unknown,
Thou canst never be alone;
Thou art wrapt as with a shroud,
Thou art gather'd in a cloud;
And for ever shalt thou dwell
In the spirit of this spell.

Though thou seest me not pass by,
Thou shalt feel me with thine eye
As a thing that, though unseen,
Must be near thee, and hath been;
And when in that secret dread
Thou hast turn'd around thy head,
Thou shalt marvel I am not
As thy shadow on the spot,
And the power which thou dost feel
Shall be what thou must conceal.

And a magic voice and verse
Hath baptized thee with a curse;
And a spirit of the air
Hath begirt thee with a snare;
In the wind there is a voice
Shall forbid thee to rejoice;
And to thee shall Night deny
All the quiet of her sky;
And the day shall have a sun,
Which shall make thee wish it done.

From thy false tears I did distil
An essence which hath strength to kill;
From thy own heart I then did wring
The black blood in its blackest spring;
From thy own smile I snatch'd the snake,
For there it coil'd as in a brake;
From thy own lip I drew the charm
Which gave all these their chiefest harm;
In proving every poison known,
I found the strongest was thine own.

By thy cold breast and serpent smile,
By thy unfathom'd gulfs of guile,
By that most seeming virtuous eye,
By thy shut soul's hypocrisy;
By the perfection of thine art
Which pass'd for human thine own heart;
By thy delight in others' pain,
And by thy brotherhood of Cain,
I call upon thee! and compel[1]
Thyself to be thy proper Hell!

And on thy head I pour the vial
Which doth devote thee to this trial;
Nor to slumber, nor to die,
Shall be in thy destiny;
Though thy death shall still seem near
To thy wish, but as a fear;
Lo! the spell now works around thee,
And the clankless chain hath bound thee;
O'er thy heart and brain together
Hath the word been pass'd—now wither!

SCENE II.

The Mountain of the Jungfrau.—Time, Morning.— MANFRED *alone upon the Cliffs.*

Man. The spirits I have raised abandon me—
The spells which I have studied baffle me—
The remedy I reck'd of tortured me;
I lean no more on super-human aid,
It hath no power upon the past; and for
The future, till the past be gulf'd in darkness,
It is not of my search.—My mother Earth!
And thou fresh breaking Day, and you, ye Mountains,
Why are ye beautiful? I cannot love ye.
And thou, the bright eye of the universe,
That openest over all, and unto all
Art a delight—thou shin'st not on my heart.
And you, ye crags, upon whose extreme edge
I stand, and on the torrent's brink beneath
Behold the tall pines dwindled as to shrubs
In dizziness of distance; when a leap,
A stir, a motion, even a breath, would bring
My breast upon its rocky bosom's bed
To rest for ever—wherefore do I pause?
I feel the impulse—yet I do not plunge;
I see the peril—yet do not recede;
And my brain reels—and yet my foot is firm:
There is a power upon me which withholds,
And makes it my fatality to live;
If it be life to wear within myself
This barrenness of spirit, and to be
My own soul's sepulchre, for I have ceased
To justify my deeds unto myself—
The last infirmity of evil. Ay,
Thou winged and cloud-cleaving minister,
[*An eagle passes.*
Whose happy flight is highest into heaven,
Well may'st thou swoop so near me—I should be
Thy prey, and gorge thine eaglets; thou art gone
Where the eye cannot follow thee; but thine
Yet pierces downward, onward, or above,
With a pervading vision.—Beautiful!
How beautiful is all this visible world!

promise not to undertake any other of that, or any other of my things? I will send him his money immediately, on this condition." A negotiation was accordingly set on foot, and the translator, on receiving two hundred francs, delivered up his manuscript, and engaged never to translate any other of the poet's works. Of his qualifications for the task some notion may be formed from the fact, that he had turned the word "wisp," in this line, into "a bundle of straw."—E.]

[1] [MS.—"I do adjure thee to this spell."—E.]

How glorious in its action and itself!
But we, who name ourselves its sovereigns, we,
Half dust, half deity, alike unfit
To sink or soar, with our mix'd essence make
A conflict of its elements, and breathe
The breath of degradation and of pride,
Contending with low wants and lofty will,
Till our mortality predominates,
And men are—what they name not to themselves,
And trust not to each other. Hark! the note,

[*The Shepherd's pipe in the distance is heard.*

The natural music of the mountain reed—
For here the patriarchal days are not
A pastoral fable—pipes in the liberal air,
Mix'd with the sweet bells of the saunteringherd;[1]
My soul would drink those echoes.—Oh, that I were
The viewless spirit of a lovely sound,
A living voice, a breathing harmony,
A bodiless enjoyment—born and dying
With the blest tone which made me!

Enter from below a CHAMOIS HUNTER.

Chamois Hunter. Even so,
This way the chamois leapt: her nimble feet
Have baffled me: my gains to-day will scarce
Repay my break-neck travail.—What is here?
Who seems not of my trade, and yet hath reach'd
A height which none even of our mountaineers,
Save our best hunters, may attain: his garb
Is goodly, his mien manly, and his air
Proud as a free-born peasant's, at this distance—
I will approach him nearer.

Man. (*not perceiving the other.*) To be thus—
Gray-hair'd with anguish,[2] like these blasted pines,
Wrecks of a single winter, barkless, branchless,[3]
A blighted trunk upon a cursed root,
Which but supplies a feeling to decay—
And to be thus, eternally but thus,
Having been otherwise! Now furrow'd o'er
With wrinkles, plough'd by moments, not by years,
And hours—all tortured into ages—hours
Which I outlive!—Ye toppling crags of ice!
Ye avalanches, whom a breath draws down
In mountainous o'erwhelming, come and crush me!
I hear ye momently above, beneath,
Crash with a frequent conflict;[4] but ye pass,
And only fall on things that still would live;
On the young flourishing forest, or the hut
And hamlet of the harmless villager.

C. Hun. The mists begin to rise from up the valley;
I'll warn him to descend, or he may chance
To lose at once his way and life together.

Man. The mists boil up around the glaciers; clouds
Rise curling fast beneath me, white and sulphury,
Like foam from the roused ocean of deep Hell,[5]
Whose every wave breaks on a living shore,
Heap'd with the damn'd like pebbles.—I am giddy.[6]

C. Hun. I must approach him cautiously; if near,
A sudden step will startle him, and he
Seems tottering already.

Man. Mountains have fallen,
Leaving a gap in the clouds, and with the shock
Rocking their Alpine brethren; filling up
The ripe green valleys with destruction's splinters;
Damming the rivers with a sudden dash,
Which crush'd the waters into mist, and made
Their fountains find another channel—thus,
Thus, in its old age, did Mount Rosenberg—
Why stood I not beneath it?

C. Hun. Friend! have a care,
Your next step may be fatal!—for the love
Of him who made you, stand not on that brink!

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[1] [The germs of this, and of several other passages in Manfred, may be found in the Journal of his Swiss tour, which Lord Byron transmitted to his sister: *e. g.* "Sept. 19.—Arrived at a lake in the very bosom of the mountains; left our quadrupeds, and ascended further; came to some snow in patches, upon which my forehead's perspiration fell like rain, making the same dents as in a sieve; the chill of the wind and the snow turned me giddy, but I scrambled on and upwards. Hobhouse went to the highest pinnacle. The whole of the mountains superb. A shepherd on a steep and very high cliff playing upon his *pipe*: very different from Arcadia. The music of the cows' *bells* (for their wealth, like the patriarchs', is cattle) in the pastures, which reach to a height far above any mountains in Britain, and the shepherds shouting to us from crag to crag, and playing on their reeds where the steeps appeared almost inaccessible, with the surrounding scenery, realised all that I have ever heard or imagined of a pastoral existence—much more so than Greece or Asia Minor; for there we are a little too much of the sabre and musket order, and if there is a crook in one hand, you are sure to see a gun in the other; but this was pure and unmixed—solitary, savage, and *patriarchal*. As we went, they played the 'Raoz des Vaches' and other airs, by way of farewell. I have lately repeopled my mind with nature."—E.]

[2] [See the opening lines to the "Prisoner of Chillon," *ante*, p. 315. Speaking of Maria Antoinette, "I was struck," says Madame Campan, "with the astonishing change misfortune had wrought upon her features: her whole head of hair had turned almost white, during her transit from Varennes to Paris." The same thing occurred to the unfortunate Queen Mary. "With calm but undaunted fortitude," says her historian, "she laid her neck upon the block; and while one executioner held her hands, the other, at the second stroke, cut off her head, which, falling out of its attire, discovered her hair, already grown quite gray with cares and sorrows." The hair of Mary's grandson, Charles I., turned quite gray, in like manner, during his stay at Carisbrooke.—E.]

[3] ["Passed whole woods of *withered pines*, all withered,—trunks stripped and barkless, branches lifeless, done by a *single winter*: their appearance reminded me of me and my family."—*Swiss Journal.*]

[4] ["Ascended the Wengen mountain; left the horses, took off my coat, and went to the summit. On one side, our view comprised the Jungfrau, with all her glaciers; then the Dent d'Argent, shining like truth; then the Little Giant, and the Great Giant; and last, not least, the Wetterhorn. The height of the Jungfrau is thirteen thousand feet above the sea, and eleven thousand above the valley. Heard the avalanches falling every five minutes nearly."—*Swiss Journal.*]

[5] [MS.—"Like foam from the roused ocean of *old* Hell."—E.]

[6] [The clouds rose from the opposite valley, curling up perpendicular precipices, like the *foam* of the *ocean of hell* during a spring tide—it was white and sulphury, and immeasurably deep in appearance. The side we ascended was not of so precipitous a nature; but, on arriving at the summit, we looked down upon the other side upon a boiling sea of cloud, dashing against the crags on which we stood—these crags on one side quite perpendicular. In passing the masses of snow, I made a snowball and pelted Hobhouse with it."—*Swiss Journal.*]

Man. (*not hearing him.*) Such would have been for me a fitting tomb;
My bones had then been quiet in their depth;
They had not then been strewn upon the rocks
For the wind's pastime—as thus—thus they shall be—
In this one plunge.—Farewell, ye opening heavens!
Look not upon me thus reproachfully—
Ye were not meant for me—Earth! take these atoms!

[*As* MANFRED *is in act to spring from the cliff, the* CHAMOIS HUNTER *seizes and retains him with a sudden grasp.*

C. Hun. Hold, madman!—though aweary of thy life,
Stain not our pure vales with thy guilty blood—
Away with me——I will not quit my hold.

Man. I am most sick at heart—nay, grasp me not—
I am all feebleness—the mountains whirl [thou?
Spinning around me——I grow blind——What art

C. Hun. I'll answer that anon.—Away with me——
The clouds grow thicker——there—now lean on me—
Place your foot here—here, take this staff, and cling
A moment to that shrub—now give me your hand,
And hold fast by my girdle—softly—well—
The Chalet will be gain'd within an hour—
Come on, we'll quickly find a surer footing,
And something like a pathway, which the torrent
Hath wash'd since winter.—Come, 't is bravely done—
You should have been a hunter.—Follow me.

[*As they descend the rocks with difficulty, the scene closes.*

ACT II.

SCENE I.

A Cottage amongst the Bernese Alps.

MANFRED *and the* CHAMOIS HUNTER.

C. Hun. No, no—yet pause—thou must not yet go forth:
Thy mind and body are alike unfit
To trust each other, for some hours, at least;
When thou art better, I will be thy guide—
But whither?

Man. It imports not: I do know
My route full well, and need no further guidance.

C. Hun. Thy garb and gait bespeak thee of high lineage—
One of the many chiefs, whose castled crags
Look o'er the lower valleys—which of these
May call thee lord? I only know their portals;
My way of life leads me but rarely down
To bask by the huge hearths of those old halls,
Carousing with the vassals; but the paths,
Which step from out our mountains to their doors,
I know from childhood—which of these is thine?

Man. No matter.

C. Hun. Well, sir, pardon me the question,
And be of better cheer. Come, taste my wine;
'T is of an ancient vintage; many a day
'T has thawed my veins among our glaciers, now
Let it do thus for thine—Come, pledge me fairly.

Man. Away, away! there 's blood upon the brim!
Will it then never—never sink in the earth?

C. Hun. What dost thou mean? thy senses wander from thee.

Man. I say 't is blood!—my blood! the pure warm stream
Which ran in the veins of my fathers, and in ours
When we were in our youth, and had one heart,
And loved each other as we should not love,
And this was shed: but still it rises up,
Colouring the clouds, that shut me out from heaven,
Where thou art not—and I shall never be.

C. Hun. Man of strange words, and some half-maddening sin,
Which makes thee people vacancy, whate'er
Thy dread and sufferance be, there 's comfort yet—
The aid of holy men, and heavenly patience——

Man. Patience, and patience! Hence—that word was made
For brutes of burthen, not for birds of prey;
Preach it to mortals of a dust like thine,—
I am not of thine order.

C. Hun. Thanks to heaven!
I would not be of thine for the free fame
Of William Tell; but whatsoe'er thine ill,
It must be borne, and these wild starts are useless.

Man. Do I not bear it?—Look on me—I live.

C. Hun. This is convulsion, and no healthful life.

Man. I tell thee, man! I have lived many years,
Many long years, but they are nothing now
To those which I must number: ages—ages—
Space and eternity—and consciousness,
With the fierce thirst of death—and still unslaked!

C. Hun. Why, on thy brow the seal of middle age
Hath scarce been set; I am thine elder far.

Man. Think'st thou existence doth depend on time?
It doth; but actions are our epochs: mine
Have made my days and nights imperishable,
Endless, and all alike, as sands on the shore,
Innumerable atoms; and one desert,
Barren and cold, on which the wild waves break,
But nothing rests, save carcasses and wrecks,
Rocks, and the salt-surf weeds of bitterness.

C. Hun. Alas! he 's mad—but yet I must not leave him.

Man. I would I were—for then the things I see
Would be but a distemper'd dream.

C. Hun. What is it
That thou dost see, or think thou look'st upon?

Man. Myself, and thee—a peasant of the Alps—
Thy humble virtues, hospitable home,
And spirit patient, pious, proud, and free;
Thy self-respect, grafted on innocent thoughts;
Thy days of health, and nights of sleep; thy toils,
By danger dignified, yet guiltless; hopes
Of cheerful old age and a quiet grave,
With cross and garland over its green turf,
And thy grandchildren's love for epitaph:
This do I see—and then I look within—
It matters not—my soul was scorch'd already!

C. Hun. And wouldst thou then exchange thy lot for mine?

LORD BYRON

A. Colin inv. Revel sc.

CHAMOIS HUNTER. *Hold madman! — though aweary of thy life,*
Stain not our pure vales with thy guilty blood. —
Away with me — I will not quit my hold.

Manfred Act I — Scene II

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Man. No, friend! I would not wrong thee, nor exchange
My lot with living being: I can bear—
However wretchedly, 't is still to bear—
In life what others could not brook to dream,
But perish in their slumber.

C. Hun. And with this—
This cautious feeling for another's pain,
Canst thou be black with evil?—say not so.
Can one of gentle thoughts have wreak'd revenge
Upon his enemies?

Man. Oh! no, no, no!
My injuries came down on those who loved me—
On those whom I best loved: I never quell'd
An enemy, save in my just defence—
But my embrace was fatal.

C. Hun. Heaven give thee rest!
And penitence restore thee to thyself;
My prayers shall be for thee.

Man. I need them not,
But can endure thy pity. I depart—
'T is time—farewell!—Here's gold, and thanks for thee——
No words—it is thy due.—Follow me not—
I know my path—the mountain peril's past:
And once again, I charge thee, follow not!

[*Exit* MANFRED.

SCENE II.

A lower Valley in the Alps.—A Cataract.[1]

Enter MANFRED.

It is not noon—the sunbow's rays[2] still arch
The torrent with the many hues of heaven,
And roll the sheeted silver's waving column
O'er the crag's headlong perpendicular,
And fling its lines of foaming light along,
And to and fro, like the pale courser's tail,
The Giant steed, to be bestrode by Death,
As told in the Apocalypse.[3] No eyes
But mine now drink this sight of loveliness;
I should be sole in this sweet solitude,
And with the Spirit of the place divide
The homage of these waters.—I will call her.

[MANFRED *takes some of the water into the palm of his hand, and flings it into the air, muttering the adjuration. After a pause, the* WITCH OF THE ALPS *rises beneath the arch of the sunbow of the torrent.*

Beautiful Spirit! with thy hair of light,
And dazzling eyes of glory, in whose form
The charms of earth's least mortal daughters grow
To an unearthly stature, in an essence
Of purer elements; while the hues of youth,—
Carnation'd like a sleeping infant's cheek,
Rock'd by the beating of her mother's heart,
Or the rose tints which summer's twilight leaves
Upon the lofty glacier's virgin snow,
The blush of earth embracing with her heaven,—
Tinge thy celestial aspect, and make tame
The beauties of the sunbow which bends o'er thee.[4]
Beautiful Spirit! in thy calm clear brow,
Wherein is glass'd serenity of soul,
Which of itself shows immortality,
I read that thou wilt pardon to a Son
Of Earth, whom the abstruser powers permit
At times to commune with them—if that he
Avail him of his spells—to call thee thus,
And gaze on thee a moment.

Witch. Son of Earth!
I know thee, and the powers which give thee power;
I know thee for a man of many thoughts,
And deeds of good and ill, extreme in both,
Fatal and fated in thy sufferings.
I have expected this—what wouldst thou with me?

Man. To look upon thy beauty—nothing further.[5]

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[1] [This scene is one of the most poetical and most sweetly written in the poem. There is a still and delicious witchery in the tranquillity and seclusion of the place, and the celestial beauty of the being who reveals herself in the midst of these visible enchantments.—JEFFREY.]

[2] This iris is formed by the rays of the sun over the lower part of the Alpine torrents: it is exactly like a rainbow come down to pay a visit, and so close that you may walk into it: this effect lasts till noon.—["Before ascending the mountain, went to the torrent; the sun upon it, forming a *rainbow* of the lower part of all colours, but principally purple and gold; the bow moving as you move: I never saw any thing like this; it is only in the sunshine."—*Swiss Journal.*]

[3] ["Arrived at the foot of the Jungfrau; glaciers; torrents: one of these torrents nine hundred feet in height of visible descent; heard an avalanche-fall, like thunder; glaciers enormous; storm came on—thunder, lightning, hail: all in perfection, and beautiful. The torrent is in shape curving over the rock, like the tail of a white horse streaming in the wind, such as it might be conceived would be that of the '*pale horse*' on which Death is mounted in the *Apocalypse*. It is neither mist nor water, but something between both: its immense height gives it a wave or curve, a spreading here or condensation there, wonderful and indescribable."—*Swiss Journal.*]

[4] [In all Lord Byron's heroes we recognise, though with infinite modifications, the same great characteristics—a high and audacious conception of the power of the mind,—an intense sensibility of passion,—an almost boundless capacity of tumultuous emotion,—a haunting admiration of the grandeur of disordered power,—and, above all, a soul-felt, blood-felt delight in beauty. Parisina is full of it to overflowing; it breathes from every page of the "Prisoner of Chillon;" but it is in "Manfred" that it rints and revels among the streams, and waterfalls, and groves, and mountains, and heavens. There is in the character of Manfred more of the self-might of Byron than in all his previous productions. He has therein brought, with wonderful power, metaphysical conceptions into forms,—and we know of no poem in which the aspect of external nature is throughout lighted up with an expression at once so beautiful, solemn, and majestic. It is the poem, next to "Childe Harold," which we should give to a foreigner to read, that he might know something of Byron. Shakspeare has given to those abstractions of human life and being, which are truth in the intellect, forms as full, clear, glowing, as the idealised forms of visible nature. The very words of Ariel picture to us his beautiful being. In "Manfred," we see glorious but immature manifestations of similar power. The poet there creates, with delight, thoughts and feelings and fancies into visible forms, that he may cling and cleave to them, and clasp them in his passion. The beautiful Witch of the Alps seems exhaled from the luminous spray of the cataract,—as if the poet's eyes, sated with the beauty of inanimate nature, gave spectral apparitions of loveliness to feed the pure passion of the poet's soul.—PROFESSOR WILSON.]

[5] [There is something exquisitely beautiful in all this passage;

The face of the earth hath madden'd me, and I
Take refuge in her mysteries, and pierce
To the abodes of those who govern her—
But they can nothing aid me. I have sought
From them what they could not bestow, and now
I search no further.

Witch. What could be the quest
Which is not in the power of the most powerful
The rulers of the invisible?

Man. A boon;
But why should I repeat it? 't were in vain.

Witch. I know not that; let thy lips utter it.

Man. Well, though it torture me, 't is but the same;
My pang shall find a voice. From my youth upwards
My spirit walk'd not with the souls of men,
Nor look'd upon the earth with human eyes;
The thirst of their ambition was not mine,
The aim of their existence was not mine;
My joys, my griefs, my passions, and my powers,
Made me a stranger; though I wore the form,
I had no sympathy with breathing flesh,
Nor midst the creatures of clay that girded me
Was there but one who—but of her anon.
I said with men, and with the thoughts of men,
I held but slight communion; but instead,
My joy was in the Wilderness, to breathe
The difficult air of the iced mountain's top,
Where the birds dare not build, nor insect's wing
Flit o'er the herbless granite; or to plunge
Into the torrent, and to roll along
On the swift whirl of the new breaking wave
Of river-stream, or ocean, in their flow.
In these my early strength exulted; or
To follow through the night the moving moon,
The stars and their development; or catch
The dazzling lightnings till my eyes grew dim;
Or to look, list'ning, on the scatter'd leaves,
While Autumn winds were at their evening song.
These were my pastimes, and to be alone;
For if the beings, of whom I was one,
Hating to be so,—cross'd me in my path,
I felt myself degraded back to them,
And was all clay again. And then I dived,
In my lone wanderings, to the caves of death,
Searching its cause in its effect; and drew
From wither'd bones, and skulls, and heap'd up dust,
Conclusions most forbidden. Then I pass'd
The nights of years in sciences untaught,
Save in the old time; and with time and toil,
And terrible ordeal, and such penance
As in itself hath power upon the air,
And spirits that do compass air and earth,
Space, and the peopled infinite, I made
Mine eyes familiar with Eternity,
Such as, before me, did the Magi, and
He who from out their fountain dwellings raised
Eros and Anteros [1] at Gadara,
As I do thee;—and with my knowledge grew
The thirst of knowledge, and the power and joy
Of this most bright intelligence, until——

Witch. Proceed.

Man. Oh! I but thus prolong'd my words,
Boasting these idle attributes, because
As I approach the core of my heart's grief—
But to my task. I have not named to thee
Father or mother, mistress, friend, or being,
With whom I wore the chain of human ties;
If I had such, they seem'd not such to me—
Yet there was one——

Witch. Spare not thyself—proceed.

Man. She was like me in lineaments—her eyes,
Her hair, her features, all, to the very tone
Even of her voice, they said were like to mine;
But soften'd all, and temper'd into beauty;
She had the same lone thoughts and wanderings,
The quest of hidden knowledge, and a mind
To comprehend the universe: nor these
Alone, but with them gentler powers than mine,
Pity, and smiles, and tears—which I had not;
And tenderness—but that I had for her;
Humility—and that I never had.
Her faults were mine—her virtues were her own—
I loved her, and destroy'd her!

Witch. With thy hand?

Man. Not with my hand, but heart—which broke her heart—
It gazed on mine, and wither'd. I have shed
Blood, but not hers—and yet her blood was shed—
I saw—and could not stanch it.

Witch. And for this—
A being of the race thou dost despise,
The order which thine own would rise above,
Mingling with us and ours, thou dost forego
The gifts of our great knowledge, and shrink'st back
To recreant mortality——Away!

Man. Daughter of Air! I tell thee, since that hour—
But words are breath—look on me in my sleep,
Or watch my watchings—Come and sit by me!

---

and both the apparition and the dialogue are so managed, that the sense of their improbability is swallowed up in that of their beauty; and, without actually believing that such spirits exist or communicate themselves, we feel for the moment as if we stood in their presence.—Jeffrey.]

[1] The philosopher Jamblicus. The story of the raising of Eros and Anteros may be found in his life by Eunapius. It is well told.—["It is reported of him," says Eunapius, "that while he and his scholars were bathing in the hot baths of Gadara in Syria, a dispute arising concerning the baths, he, smiling, ordered his disciples to ask the inhabitants by what names the two lesser springs, that were nearer and handsomer than the rest, were called. To which the inhabitants replied, that 'the one was called Eros, and the other Anteros, but for what reason they knew not.' Upon which Jamblicus, sitting by one of the springs, put his hand in the water, and muttering some few words to himself, called up a fair-complexioned boy, with gold-coloured locks dangling from his back and breast, so that he looked like one that was washing; and then, going to the other spring, and doing as he had done before, called up another Cupid, with darker and more dishevelled hair: upon which both the Cupids clung about Jamblicus; but he presently sent them back to their proper places. After this, his friends submitted their belief to him in every thing."—E.]

My solitude is solitude no more,
But peopled with the Furies:—I have gnash'd
My teeth in darkness till returning morn;
Then cursed myself till sunset;—I have pray'd
For madness as a blessing—'t is denied me.
I have affronted death—but in the war
Of elements the waters shrunk from me,
And fatal things pass'd harmless—the cold hand
Of an all-pitiless demon held me back,
Back by a single hair, which would not break.
In fantasy, imagination, all
The affluence of my soul—which one day was
A Cresus in creation—I plunged deep,
But, like an ebbing wave, it dash'd me back
Into the gulf of my unfathom'd thought.
I plunged amidst mankind—Forgetfulness
I sought in all, save where 't is to be found,
And that I have to learn;—my sciences,
My long pursued and super-human art,
Is mortal here—I dwell in my despair—
And live—and live for ever.

Witch. It may be
That I can aid thee.

Man. To do this thy power
Must wake the dead, or lay me low with them.
Do so—in any shape—in any hour—
With any torture—so it be the last.

Witch. That is not in my province; but if thou
Wilt swear obedience to my will, and do
My bidding, it may help thee to thy wishes.

Man. I will not swear—Obey! and whom? the spirits
Whose presence I command, and be the slave
Of those who served me—Never!

Witch. Is this all?
Hast thou no gentler answer?—Yet bethink thee,
And pause ere thou rejectest.

Man. I have said it.

Witch. Enough!—I may retire then—say!

Man. Retire!

[*The* Witch *disappears*.

Man. (*alone*). We are the fools of time and terror: days
Steal on us and steal from us; yet we live,
Loathing our life, and dreading still to die.
In all the days of this detested yoke—
This vital weight upon the struggling heart,
Which sinks with sorrow, or beats quick with pain,
Or joy that ends in agony or faintness—
In all the days of past and future, for
In life there is no present, we can number
How few—how less than few—wherein the soul
Forbears to pant for death, and yet draws back
As from a stream in winter, though the chill
Be but a moment's. I have one resource
Still in my science—I can call the dead,
And ask them what it is we dread to be:
The sternest answer can but be the Grave,
And that is nothing—if they answer not—
The buried Prophet answered to the Hag
Of Endor;[1] and the Spartan Monarch drew
From the Byzantine maid's unsleeping spirit
An answer and his destiny—he slew
That which he loved, unknowing what he slew,
And died unpardon'd—though he call'd in aid
The Phyxian Jove, and in Phigalia roused
The Arcadian Evocators to compel
The indignant shadow to depose her wrath,
Or fix her term of vengeance—she replied
In words of dubious import, but fulfill'd.[2]
If I had never lived, that which I love
Had still been living; had I never loved,
That which I love would still be beautiful—
Happy and giving happiness. What is she?
What is she now?—a sufferer for my sins—
A thing I dare not think upon—or nothing.
Within few hours I shall not call in vain—
Yet in this hour I dread the thing I dare:
Until this hour I never shrunk to gaze
On spirit, good or evil—now I tremble,
And feel a strange cold thaw upon my heart.
But I can act even what I most abhor,
And champion human fears.—The night approaches.

[*Exit*.

SCENE III.

The Summit of the Jungfrau Mountain.

Enter First Destiny.

The moon is rising broad, and round, and bright;
And here on snows, where never human foot
Of common mortal trod, we nightly tread,

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[1] [See *ante*, p. 283. n.—E.]

[2] The story of Pausanias, king of Sparta (who commanded the Greeks at the battle of Platea, and afterwards perished for an attempt to betray the Lacedæmonians), and Cleonice, is told in Plutarch's life of Cimon; and in the Laconics of Pausanias the sophist, in his description of Greece.—[The following is the passage from Plutarch:—" It is related, that when Pausanias was at Byzantium, he cast his eyes upon a young virgin named Cleonice, of a noble family there, and insisted on having her for a mistress. The parents, intimidated by his power, were under the hard necessity of giving up their daughter. The young woman begged that the light might be taken out of his apartments, that she might go to his bed in secrecy and silence. When she entered he was asleep, and she unfortunately stumbled upon the candlestick, and threw it down. The noise waked him suddenly, and he, in his confusion, thinking it was an enemy coming to assassinate him, unsheathed a dagger that lay by him, and plunged it into the virgin's heart. After this he could never rest. Her image appeared to him every night, and with a menacing tone repeated this heroic verse,—

'Go to thy fate which pride and lust prepare.'

The allies, highly incensed at this infamous action, joined Cimon to besiege him in Byzantium. But he found means to escape thence; and, as he was still haunted by the spectre, he is said to have applied to a temple at Heraclea, where the manes of the dead were consulted. There he invoked the spirit of Cleonice, and entreated her pardon. She appeared, and told him 'he would soon be delivered from all his troubles, after his return to Sparta:' in which, it seems, his death was enigmatically foretold. These particulars we have from many historians."—Langhorn's *Plutarch*, vol. iii. p. 279. "Thus we find," adds the translator, "that it was a custom in the Pagan as well as in the Hebrew theology, to conjure up the spirits of the dead; and that the witch of Endor was not the only witch in the world."—E.]

And leave no traces; o'er the savage sea,
The glassy ocean of the mountain ice,
We skim its rugged breakers, which put on
The aspect of a tumbling tempest's foam,
Frozen in a moment—a dead whirlpool's image:
And this most steep fantastic pinnacle,
The fretwork of some earthquake—where the clouds
Pause to repose themselves in passing by—
Is sacred to our revels, or our vigils;
Here do I wait my sisters, on our way
To the Hall of Arimanes, for to-night
Is our great festival—'t is strange they come not.

A Voice without, singing.

The Captive Usurper,
Hurl'd down from the throne,
Lay buried in torpor,
Forgotten and lone;
I broke through his slumbers,
I shiver'd his chain,
I leagued him with numbers—
He 's Tyrant again!
With the blood of a million he 'll answer my care,
With a nation's destruction—his flight and despair.

Second Voice, without.

The ship sail'd on, the ship sail'd fast,
But I left not a sail, and I left not a mast:
There is not a plank of the hull or the deck,
And there is not a wretch to lament o'er his wreck;
Save one, whom I held, as he swam, by the hair,
And he was a subject well worthy my care;
A traitor on land, and a pirate at sea—
But I saved him to wreak further havoc for me!

FIRST DESTINY, *answering.*

The city lies sleeping:
The morn, to deplore it,
May dawn on it weeping:
Sullenly, slowly,
The black plague flew o'er it—
Thousands lie lowly;
Tens of thousands shall perish—
The living shall fly from
The sick they should cherish;
But nothing can vanquish
The touch that they die from.
Sorrow and anguish,
And evil and dread,
Envelope a nation—
The blest are the dead,
Who see not the sight
Of their own desolation—
This work of a night—
This wreck of a realm—this deed of my doing—
For ages I 've done, and shall still be renewing!

Enter the SECOND *and* THIRD DESTINIES.

The Three.

Our hands contain the hearts of men,
Our footsteps are their graves;
We only give to take again
The spirits of our slaves!

First Des. Welcome!—Where 's Nemesis?
Second Des. At some great work;
But what I know not, for my hands were full.
Third Des. Behold she cometh.

Enter NEMESIS.

First Des. Say, where hast thou been?
My sisters and thyself are slow to-night.
Nem. I was detain'd repairing shatter'd thrones,
Marrying fools, restoring dynasties,
Avenging men upon their enemies,
And making them repent their own revenge;
Goading the wise to madness; from the dull
Shaping out oracles to rule the world
Afresh, for they were waxing out of date,
And mortals dared to ponder for themselves,
To weigh kings in the balance, and to speak
Of freedom, the forbidden fruit.—Away!
We have outstay'd the hour—mount we our clouds!"[2]
[*Exeunt.*

SCENE IV.

The Hall of Arimanes—Arimanes on his Throne, a Globe of Fire, surrounded by the Spirits.

Hymn of the SPIRITS.

Hail to our Master!—Prince of Earth and Air!
Who walks the clouds and waters—in his hand
The sceptre of the elements, which tear
Themselves to chaos at his high command!
He breatheth—and a tempest shakes the sea;
He speaketh—and the clouds reply in thunder;
He gazeth—from his glance the sunbeams flee;
He moveth—earthquakes rend the world asunder.
Beneath his footsteps the volcanoes rise;
His shadow is the Pestilence; his path
The comets herald through the crackling skies:[3]
And planets turn to ashes at his wrath.
To him War offers daily sacrifice;
To him Death pays his tribute; Life is his,
With all its infinite of agonies—
And his the spirit of whatever is!

Enter the DESTINIES *and* NEMESIS.

First Des. Glory to Arimanes! on the earth
His power increaseth—both my sisters did
His bidding, nor did I neglect my duty!

[1] ["Came to a morass; Hobhouse dismounted to get over well: I tried to pass my horse over; the horse sunk up to the chin, and of course he and I were in the mud together; bemired, but not hurt; laughed, and rode on. Arrived at the Grindenwald; mounted again, and rode to the higher glacier—like a *frozen hurricane*."—*Swiss Journal.*—E.]

[2] [This we think is out of place, at least, if not out of character; and though the author may tell us that human calamities are naturally subjects of derision to the ministers of vengeance, yet we cannot be persuaded that satirical and political allusions are at all compatible with the feelings and impressions which it was here his business to maintain.—JEFFREY.]

[3] [MS.—"The comets herald through the { crackling / burning } skies."—E.]

Second Des. Glory to Arimanes! we who bow
The necks of men, bow down before his throne!
Third Des. Glory to Arimanes! we await
His nod!
Nem. Sovereign of Sovereigns! we are thine,
And all that liveth, more or less, is ours,
And most things wholly so; still to increase
Our power, increasing thine, demands our care,
And we are vigilant—Thy late commands
Have been fulfill'd to the utmost.

Enter Manfred.

A Spirit. What is here?
A mortal!—Thou most rash and fatal wretch,
Bow down and worship!
Second Spirit. I do know the man—
A Magian of great power, and fearful skill!
Third Spirit. Bow down and worship, slave!—
What, know'st thou not
Thine and our Sovereign?—Tremble, and obey!
All the Spirits. Prostrate thyself, and thy condemned clay,
Child of the Earth! or dread the worst.
Man. I know it;
And yet ye see I kneel not.
Fourth Spirit. 'T will be taught thee.
Man. 'T is taught already;—many a night on the earth,
On the bare ground, have I bow'd down my face,
And strew'd my head with ashes; I have known
The fulness of humiliation, for
I sunk before my vain despair, and knelt
To my own desolation.
Fifth Spirit. Dost thou dare
Refuse to Arimanes on his throne
What the whole earth accords, beholding not
The terror of his Glory?—Crouch! I say.
Man. Bid *him* bow down to that which is above him,
The overruling Infinite—the Maker
Who made him not for worship—let him kneel,
And we will kneel together.
The Spirits. Crush the worm!
Tear him in pieces!—
First Des. Hence! Avaunt!—he 's mine.
Prince of the Powers invisible! this man
Is of no common order, as his port
And presence here denote; his sufferings
Have been of an immortal nature, like
Our own; his knowledge, and his powers and will,
As far as is compatible with clay,
Which clogs the ethereal essence, have been such
As clay hath seldom borne; his aspirations
Have been beyond the dwellers of the earth,
And they have only taught him what we know—
That knowledge is not happiness, and science
But an exchange of ignorance for that
Which is another kind of ignorance.
This is not all—the passions, attributes
Of earth and heaven, from which no power, nor being,
Nor breath, from the worm upwards, is exempt,
Have pierced his heart, and in their consequence
Made him a thing, which I, who pity not,
Yet pardon those who pity. He is mine,
And thine, it may be—be it so, or not,
No other Spirit in this region hath
A soul like his—or power upon his soul.
Nem. What doth he here then?
First Des. Let him answer that.
Man. Ye know what I have known; and without power
I could not be amongst ye: but there are
Powers deeper still beyond—I come in quest
Of such, to answer unto what I seek.
Nem. What wouldst thou?
Man. Thou canst not reply to me.
Call up the dead—my question is for them.
Nem. Great Arimanes, doth thy will avouch
The wishes of this mortal?
Ari. Yea.
Nem. Whom wouldst thou
Uncharnel?
Man. One without a tomb—call up
Astarte.

Nemesis.

Shadow! or Spirit!
Whatever thou art,
Which still doth inherit
The whole or a part
Of the form of thy birth,
Of the mould of thy clay,
Which return'd to the earth,
Re-appear to the day!
Bear what thou borest,
The heart and the form,
And the aspect thou wore'st
Redeem from the worm.
Appear!—Appear!—Appear!
Who sent thee there requires thee here!

[*The Phantom of* Astarte *rises and stands in the midst.*

Man. Can this be death? there's bloom upon her cheek;
But now I see it is no living hue,
But a strange hectic—like the unnatural red
Which Autumn plants upon the perish'd leaf.
It is the same! Oh, God! that I should dread
To look upon the same—Astarte! No,
I cannot speak to her—but bid her speak—
Forgive me or condemn me.

Nemesis.

By the power which hath broken
The grave which enthrall'd thee,
Speak to him who hath spoken,
Or those who have call'd thee!

Man. She is silent,
And in that silence I am more than answer'd.
Nem. My power extends no further. Prince of Air!
It rests with thee alone—command her voice.
Ari. Spirit—obey this sceptre!
Nem. Silent still!
She is not of our order, but belongs

To the other powers. Mortal! thy quest is vain,
And we are baffled also.
Man. Hear me, hear me—
Astarte! my beloved! speak to me:
I have so much endured—so much endure—
Look on me! the grave hath not changed thee more
Than I am changed for thee. Thou lovedst me
Too much, as I loved thee: we were not made
To torture thus each other, though it were
The deadliest sin to love as we have loved.
Say that thou loath'st me not—that I do bear
This punishment for both—that thou wilt be
One of the blessed—and that I shall die,
For hitherto all hateful things conspire
To bind me in existence—in a life
Which makes me shrink from immortality—
A future like the past. I cannot rest.
I know not what I ask, nor what I seek:
I feel but what thou art—and what I am;
And I would hear yet once before I perish
The voice which was my music—Speak to me!
For I have call'd on thee in the still night,
Startled the slumbering birds from the hush'd boughs,
And woke the mountain wolves, and made the caves
Acquainted with thy vainly echoed name,
Which answer'd me—many things answer'd me—
Spirits and men—but thou wert silent all.
Yet speak to me! I have outwatch'd the stars,
And gazed o'er heaven in vain in search of thee.
Speak to me! I have wander'd o'er the earth,
And never found thy likeness—Speak to me!
Look on the fiends around—they feel for me:
I fear them not, and feel for thee alone—
Speak to me! though it be in wrath;—but say—
I reck not what—but let me hear thee once—
This once—once more!
Phantom of Astarte. Manfred!
Man. Say on, say on—
I live but in the sound—it is thy voice!

Phan. Manfred! To-morrow ends thine earthly ills.
Farewell!
Man. Yet one word more—am I forgiven?
Phan. Farewell!
Man. Say, shall we meet again?
Phan. Farewell!
Man. One word for mercy! Say, thou lovest me.
Phan. Manfred!
[*The Spirit of* Astarte *disappears.*
Nem. She 's gone, and will not be recall'd;
Her words will be fulfill'd. Return to the earth.
A Spirit. He is convulsed—This is to be a mortal,
And seek the things beyond mortality.
Another Spirit. Yet, see, he mastereth himself, and makes
His torture tributary to his will.
Had he been one of us, he would have made
An awful spirit.
Nem. Hast thou further question
Of our great sovereign, or his worshippers?
Man. None.
Nem. Then for a time farewell.
Man. We meet then! Where? On the earth?
Even as thou wilt: and for the grace accorded
I now depart a debtor. Fare ye well!
[*Exit* Manfred.

(*Scene closes.*)

ACT III.*

SCENE I.

A Hall in the Castle of Manfred.

Manfred *and* Herman.

Man. What is the hour?
Her. It wants but one till sunset,
And promises a lovely twilight.
Man. Say,
Are all things so disposed of in the tower
As I directed?

---

† [Over this fine drama, a moral feeling hangs like a sombrous thunder-cloud. No other guilt but that so darkly shadowed out could have furnished so dreadful an illustration of the hideous aberrations of human nature, however noble and majestic, when left a prey to its desires, its passions, and its imagination. The beauty, at one time so innocently adored, is at last soiled, profaned, and violated. Affection, love, guilt, horror, remorse, and death, come in terrible succession, yet all darkly linked together. We think of Astarte as young, beautiful, innocent—guilty—lost—murdered—buried—judged—pardoned; but still, in her permitted visit to earth, speaking in a voice of sorrow, and with a countenance yet pale with mortal trouble. We had but a glimpse of her in her beauty and innocence; but, at last, she rises up before us in all the mortal silence of a ghost, with fixed, glazed, and passionless eyes, revealing death, judgment, and eternity. The moral breathes and burns in every word,—in sadness, misery, insanity, desolation, and death. The work is 'instinct with spirit,'—and in the agony and distraction, and all its dimly imagined causes, we behold, though broken up, confused, and shattered, the elements of a purer existence.—Professor Wilson.]

* [The third act, as originally written being shown to the late Mr. Gifford, he expressed his unfavourable opinion of it very distinctly; and Mr. Murray transmitted this to Lord Byron. The result is told in the following extracts from his letters:—

"Venice, April 14, 1817.—The third act is certainly d—d bad, and, like the Archbishop of Granada's homily (which savoured of the palsy), has the dregs of my fever, during which it was written. It must *on no account* be published in its present state. I will try and reform it, or re-write it altogether; but the impulse is gone, and I have no chance of making any thing out of it. The speech of Manfred to the Sun is the only part of this Act I thought good myself; the rest is certainly as bad as bad can be, and I wonder what the devil possessed me. I am very glad, indeed, that you sent me Mr. Gifford's opinion without *deduction*. Do you suppose me such a booby as not to be very much obliged to him? or that I was not, and am not, convinced and convicted in my conscience of this same overt act of nonsense? I shall try at it again; in the mean time, lay it upon the shelf—the whole Drama I mean—Recollect not to publish upon pain of I know not what, until I have tried again at the third act. I am not sure that I shall try, and still less that I shall succeed if I do."

"Rome, May 3.—I have re-written the greater part, and reformed what is not altered in the proof you sent me. The Abbot is become a good man, and the Spirits are brought in at the death. You will find, I think, some good poetry in this new Act, here and there; and if so, print it, without sending me farther proofs, *under Mr. Gifford's correction*, if he will have the goodness to overlook it."—E.]

Her. All, my lord, are ready:
Here is the key and casket.
Man. It is well:
Thou may'st retire.
(*Exit* HERMAN.
Man. (*alone*). There is a calm upon me—
Inexplicable stillness! which till now
Did not belong to what I knew of life.
If that I did not know philosophy
To be of all our vanities the motliest,
The merest word that ever fool'd the ear
From out the schoolman's jargon, I should deem
The golden secret, the sought "Kalon," found,
And seated in my soul. It will not last,
But it is well to have known it, though but once:
It hath enlarged my thoughts with a new sense,
And I within my tablets would note down
That there is such a feeling. Who is there?
Re-enter HERMAN.
Her. My lord, the abbot of St. Maurice craves
To greet your presence.
Enter the ABBOT OF ST. MAURICE.
Abbot. Peace be with Count Manfred!
Man. Thanks, holy father! welcome to these walls;
Thy presence honours them, and blesseth those
Who dwell within them.
Abbot. Would it were so, Count!—
But I would fain confer with thee alone.
Man. Herman, retire.—What would my reverend guest?
Abbot. Thus, without prelude:—Age and zeal, my office,
And good intent, must plead my privilege;
Our near, though not acquainted neighbourhood,
May also be my herald. Rumours strange,
And of unholy nature, are abroad,
And busy with thy name; a noble name
For centuries: may he who bears it now
Transmit it unimpair'd!
Man. Proceed,—I listen.
Abbot. 'Tis said thou holdest converse with the things
Which are forbidden to the search of man;
That with the dwellers of the dark abodes,
The many evil and unheavenly spirits
Which walk the valley of the shade of death,
Thou communest. I know that with mankind,
Thy fellows in creation, thou dost rarely
Exchange thy thoughts, and that thy solitude
Is as an anchorite's, were it but holy.
Man. And what are they who do avouch these things?
Abbot. My pious brethren—the scared peasantry—
Even thy own vassals—who do look on thee
With most unquiet eyes. Thy life 's in peril.
Man. Take it.
Abbot. I come to save, and not destroy—
I would not pry into thy secret soul;
But if these things be sooth, there still is time
For penitence and pity: reconcile thee [heaven,
With the true church, and through the church to
Man. I hear thee. This is my reply: whate'er
I may have been, or am, doth rest between
Heaven and myself.—I shall not choose a mortal
To be my mediator. Have I sinn'd
Against your ordinances? prove and punish!*

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* [Thus far the text stands as originally penned: we subjoin the sequel of the scene as given in the first MS.:—

"*Abbot.* Then, hear and tremble! For the headstrong wretch
Who in the pride of innate hardihood
Would shield himself, and battle for his sins,
There is the stake on earth, and beyond earth eternal——
Man. Charity, most reverend father,
Becomes thy lips so much more than this menace,
That I would call thee back to it: but say,
What wouldst thou with me?
Abbot. It may be there are
Things that would shake thee—but I keep them back,
And give thee till to-morrow to repent.
Then if thou dost not all devote thyself
To penance, and with gift of all thy lands
To the monastery——
Man. I understand thee,—well!
Abbot. Expect no mercy: I have warned thee.
Man. (*opening the casket.*) Stop—
There is a gift for thee within this casket.
[MANFRED *opens the casket, strikes a light, and burns some incense.*
Ho! Astaroth!
The DEMON ASTAROTH *appears, singing as follows:*
The raven sits,
On the raven-stone,
And his black wing flits
O'er the milk-white bone;
To and fro, as the night-winds blow,
The carcass of the assassin swings;
And there alone, on the raven-stone,*
The raven flaps his dusky wings.
The fetters creak—and his ebon beak
Croaks to the close of the hollow sound;
And this is the tune, by the light of the moon,
To which the witches dance their round—
Merrily, merrily, cheerily, cheerily,
Merrily speeds the ball:
The dead in their shrouds, and the demons in clouds,
Flock to the witches' carnival:
Abbot. I fear thee not—hence—hence—
Avaunt thee, evil one!—help, ho! without there!
Man. Convey this man to the Shrechhorn—to its peak—
To its extremest peak—watch with him there
From now till sunrise; let him pass, and know
He ne'er again will be so near to heaven.
But harm him not, and, when the morrow breaks,
Set him down safe in his cell—away with him!
Ash. Had I not better bring his brethren too,
Convent and all, to bear him company?
Man. No, this will serve for the present. Take him up.
Ash. Come, friar! now an exorcism or two,
And we shall fly the lighter.
ASHTAROTH *disappears with the* ABBOT, *singing as follows:*—
A prodigal son, and a maid undone,
And a widow re-wedded within the year,
And a worldly monk, and a pregnant nun,
Are things which every day appear.
MANFRED *alone.*
Man. Why would this fool break in on me, and force
My art to pranks fantastical?—no matter,
It was not of my seeking. My heart sickens,
And weighs a fix'd foreboding on my soul.
But it is calm—calm as a sullen sea
After the hurricane; the winds are still,
But the cold waves swell high and heavily,
And there is danger in them. Soft a rest
Is on repose. My life hath been a combat,
And every thought a wound, till I am scarr'd
In the immortal part of me.—What now?"]

* "Raven-stone (Rabenstein), a translation of the German word for the gibbet, which in Germany and Switzerland is permanent, and made of stone."

Abbot. My son! I did not speak of punishment,
But penitence and pardon;—with thyself
The choice of such remains—and for the last,
Our institutions and our strong belief
Have given me power to smooth the path from sin
To higher hope and better thoughts; the first
I leave to heaven,—"Vengeance is mine alone!"
So saith the Lord, and with all humbleness
His servant echoes back the awful word.

Man. Old man! there is no power in holy men,
Nor charm in prayer—nor purifying form
Of penitence—nor outward look—nor fast—
Nor agony—nor, greater than all these,
The innate tortures of that deep despair,
Which is remorse without the fear of hell,
But all in all sufficient to itself
Would make a hell of heaven—can exorcise
From out the unbounded spirit the quick sense
Of its own sins, wrongs, sufferance, and revenge
Upon itself; there is no future pang
Can deal that justice on the self-condemn'd
He deals on his own soul.

Abbot. All this is well;
For this will pass away, and be succeeded
By an auspicious hope, which shall look up
With calm assurance to that blessed place,
Which all who seek may win, whatever be
Their earthly errors, so they be atoned:
And the commencement of atonement is
The sense of its necessity.—Say on—
And all our church can teach thee shall be taught;
And all we can absolve thee shall be pardon'd.

Man. When Rome's sixth emperor[1] was near his last,
The victim of a self-inflicted wound,
To shun the torments of a public death[2]
From senates once his slaves, a certain soldier,
With show of loyal pity, would have stanch'd
The gushing throat with his officious robe;
The dying Roman thrust him back, and said—
Some empire still in his expiring glance,
"It is too late—is this fidelity?"

Abbot. And what of this?

Man. I answer with the Roman—
"It is too late!"

Abbot. It never can be so,
To reconcile thyself with thy own soul,
And thy own soul with heaven. Hast thou no hope?
'T is strange—even those who do despair above,
Yet shape themselves some fantasy on earth,
To which frail twig they cling, like drowning men.

Man. Ay—father! I have had those earthly visions
And noble aspirations in my youth,
To make my own the mind of other men,
The enlightener of nations; and to rise
I knew not whither—it might be to fall;
But fall, even as the mountain-cataract,
Which having leapt from its more dazzling height,
Even in the foaming strength of its abyss,
(Which casts up misty columns that become
Clouds raining from the re-ascended skies;)
Lies low but mighty still:—But this is past,
My thoughts mistook themselves.

Abbot. And wherefore so?

Man. I could not tame my nature down; for he
Must serve who fain would sway—and soothe—and sue—
And watch all time—and pry into all place—
And be a living lie—who would become
A mighty thing amongst the mean, and such
The mass are; I disdain'd to mingle with
A herd, though to be leader—and of wolves.
The lion is alone, and so am I.

Abbot. And why not live and act with other men?

Man. Because my nature was averse from life;
And yet not cruel; for I would not make,
But find a desolation:—like the wind,
The red-hot breath of the most lone Simoom,
Which dwells but in the desert, and sweeps o'er
The barren sands which bear no shrubs to blast,
And revels o'er their wild and arid waves,
And seeketh not, so that it is not sought,
But being met is deadly; such hath been
The course of my existence; but there came
Things in my path which are no more.

Abbot. Alas!
I 'gin to fear that thou art past all aid
From me and from my calling; yet so young,
I still would——

Man. Look on me! there is an order
Of mortals on the earth, who do become
Old in their youth, and die ere middle age,
Without the violence of warlike death;
Some perishing of pleasure—some of study—
Some worn with toil—some of mere weariness—
Some of disease—and some insanity—[3]
And some of wither'd, or of broken hearts;
For this last is a malady which slays
More than are number'd in the lists of Fate,

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[1] [Otho, being defeated in a general engagement near Brixellum, stabbed himself. Plutarch says, that, though he lived full as badly as Nero, his last moments were those of a philosopher. He comforted his soldiers who lamented his fortune, and expressed his concern for their safety, when *they* solicited to pay him the last friendly offices. Martial says:

"Sit Cato, dum vivit, sane vel Cæsare major,
Dum moritur, numquid major Othone fuit?"—E.]

[2] [MS.—

"To shun { not life of life, but / the torments of a } public death.

Chose between them."]

[3] [This speech has been quoted in more than one of the sketches of the poet's own life. Much earlier, when only twenty-three years of age, he had thus *prophesied*:—"It seems as if I were to experience in my youth the greatest misery of old age. My friends fall around me, and I shall be left a lonely tree before I am withered. Other men can always take refuge in their families—I have no resource but my own reflections, and they present no prospect, here or hereafter, except the selfish satisfaction of surviving my betters. I am, indeed, very wretched. My days are listless, and my nights restless. I have very seldom any society; and when I have, I run out of it. I don't know that I sha'n't end with insanity."—*B. Letters*, 1811.]

Taking all shapes, and bearing many names.
Look upon me! for even of all these things
Have I partaken; and of all these things,
One were enough; then wonder not that I
Am what I am, but that I ever was,
Or having been, that I am still on earth.

Abbot. Yet, hear me still——

Man. Old man! I do respect
Thine order, and revere thine years; I deem
Thy purpose pious, but it is in vain:
Think me not churlish; I would spare thyself,
Far more than me, in shunning at this time
All further colloquy—and so—farewell.[1]

[*Exit* Manfred.

Abbot. This should have been a noble creature:[2] he
Hath all the energy which would have made
A goodly frame of glorious elements,
Had they been wisely mingled; as it is,
It is an awful chaos—light and darkness—
And mind and dust—and passions and pure thoughts
Mix'd, and contending without end or order,
All dormant or destructive: he will perish,
And yet he must not; I will try once more,
For such are worth redemption; and my duty
Is to dare all things for a righteous end.
I 'll follow him—but cautiously, though surely.

[*Exit* Abbot.

SCENE II.

Another Chamber.

Manfred *and* Herman.

Her. My lord, you bade me wait on you at sunset:
He sinks behind the mountain.

Man. Doth he so?
I will look on him.

[Manfred *advances to the Window of the Hall.*

Glorious Orb! the idol
Of early nature, and the vigorous race
Of undiseased mankind, the giant sons[3]
Of the embrace of angels, with a sex
More beautiful than they which did draw down
The erring spirits who can ne'er return.—
Most glorious orb! that wert a worship, ere
The mystery of thy making was reveal'd!
Thou earliest minister of the Almighty,
Which gladden'd, on their mountain tops, the heart
Of the Chaldean shepherds, till they pour'd
Themselves in orisons! Thou material God!
And representative of the Unknown—
Who chose thee for his shadow! Thou chief star!
Centre of many stars! which mak'st our earth
Endurable, and temperest the hues
And hearts of all who walk within thy rays!
Sire of the seasons! Monarch of the climes,
And those who dwell in them! for near or far,
Our inborn spirits have a tint of thee
Even as our outward aspects;—thou dost rise,
And shine, and set in glory. Fare thee well!
I ne'er shall see thee more. As my first glance
Of love and wonder was for thee, then take
My latest look: thou wilt not beam on one
To whom the gifts of life and warmth have been
Of a more fatal nature.[4] He is gone:
I follow.

[*Exit* Manfred.

SCENE III.

The Mountains—The Castle of Manfred at some distance—A Terrace before a Tower.—Time, Twilight.

Herman, Manuel, *and other dependants of* Manfred.

Her. 'T is strange enough; night after night, for years,
He hath pursued long vigils in the tower,
Without a witness. I have been within it,—
So have we all been oft-times; but from it,
Or its contents, it were impossible
To draw conclusions absolute, of aught
His studies tend to. To be sure, there is

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[1] ["Of the immortality of the soul, it appears to me that there can be little doubt—if we attend for a moment to the action of mind. It is in perpetual activity. I used to doubt of it—but reflection has taught me better. How far our future state will be individual; or, rather, how far it will at all resemble our present existence, is another question; but that the mind is eternal seems as probable as that the body is not so."—*B. Diary*, 1821.—"I have no wish to reject Christianity without investigation; on the contrary, I am very desirous of believing; for I have no happiness in my present unsettled notions on religion."—*B. Conversations with Kennedy*, 1825.]

[2] [There are three only, even among the great poets of modern times, who have chosen to depict, in their full shape and vigour, those agonies to which great and meditative intellects are, in the present progress of human history, exposed by the eternal recurrence of a deep and discontented scepticism. But there is only one who has dared to represent himself as the victim of those nameless and indefinable sufferings. Goethe chose for his doubts and his darkness the terrible disguise of the mysterious Faustus. Schiller, with still greater boldness, planted the same anguish in the restless, haughty, and heroic bosom of Wallenstein. But Byron has sought no eternal symbol in which to embody the inquietudes of his soul. He takes the world, and all that it inherit, for his arena and his spectators; and he displays himself before their gaze, wrestling unceasingly and ineffectually with the demon that torments him. At times, there is something mournful and depressing in his scepticism; but oftener it is of a high and solemn character, approaching to the very verge of a confiding faith. Whatever the poet may believe, we, his readers, always feel ourselves too much ennobled and elevated, even by his melancholy, not to be confirmed in our own belief by the very doubts so majestically conceived and uttered. His scepticism, if it ever approaches to a creed, carries with it its refutation in its grandeur. There is neither philosophy nor religion in those bitter and savage taunts which have been cruelly thrown out, from many quarters, against those moods of mind which are involuntary, and will not pass away; the shadows and spectres which still haunt his imagination may once have disturbed our own;—through his gloom there are frequent flashes of illumination;—and the sublime sadness which to him is breathed from the mysteries of mortal existence, is always joined with a longing after immortality, and expressed in language that is itself divine.—Professor Wilson.]

[3] "And it came to pass, that the *Sons of God* saw the daughters of men, that they were fair," etc.—"There were giants in the earth in those days; and also after that, when the *Sons of God* came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."—*Genesis*, ch. vi. verses 2 and 4.

[4] ["Pray, was Manfred's speech to the Sun still retained in Act third? I hope so: it was one of the best in the thing, and better than the Coliseum."—*B. Letters*, 1817.]

One chamber where none enter: I would give
The fee of what I have to come these three years,
To pore upon its mysteries.

Manuel. 'T were dangerous;
Content thyself with what thou know'st already.

Her. Ah! Manuel! thou art elderly and wise,
And couldst say much; thou hast dwelt within the castle—
How many years is 't?

Manuel. Ere Count Manfred's birth,
I served his father, whom he nought resembles.

Her. There be more sons in like predicament.
But wherein do they differ?

Manuel. I speak not
Of features or of form, but mind and habits;
Count Sigismund was proud,—but gay and free,—
A warrior and a reveller; he dwelt not
With books and solitude, nor made the night
A gloomy vigil, but a festal time,
Merrier than day; he did not walk the rocks
And forests like a wolf, nor turn aside
From men and their delights.

Her. Beshrew the hour,
But those were jocund times! I would that such
Would visit the old walls again; they look
As if they had forgotten them.

Manuel. These walls
Must change their chieftain first. Oh! I have seen
Some strange things in them, Herman.[2]

Her. Come, be friendly;
Relate me some to while away our watch:
I 've heard thee darkly speak of an event
Which happen'd hereabouts, by this same tower.

Manuel. That was a night indeed! I do remember
'T was twilight, as it may be now, and such
Another evening;—you red cloud, which rests
On Eigher's pinnacle, so rested then,—
So like that it might be the same; the wind
Was faint and gusty, and the mountain snows
Began to glitter with the climbing moon;
Count Manfred was, as now, within his tower,—
How occupied, we knew not, but with him
The sole companion of his wanderings
And watchings—her, whom of all earthly things
That lived, the only thing he seem'd to love,—
As he, indeed, by blood was bound to do,
The lady Astarte, his——
Hush! who comes here?

Enter the Abbot.

Abbot. Where is your master?

Her. Yonder in the tower.

Abbot. I must speak with him.

Manuel. 'T is impossible;
He is most private, and must not be thus
Intruded on.

Abbot. Upon myself I take
The forfeit of my fault, if fault there be—
But I must see him.

Her. Thou hast seen him once
This eve already.

Abbot. Herman! I command thee,
Knock, and apprize the Count of my approach.

Her. We dare not.

Abbot. Then it seems I must be herald
Of my own purpose.

Manuel. Reverend father, stop—
I pray you pause.

Abbot. Why so?

Manuel. But step this way,
And I will tell you further.

[*Exeunt.*

SCENE IV.[3]

Interior of the Tower.

Manfred *alone.*

The stars are forth, the moon above the tops
Of the snow-shining mountains.—Beautiful!
I linger yet with Nature, for the night

---

[2] [MS.—"Some strange things in these few years."—E.]

[3] [The remainder of the third act, in its original shape, ran thus:—

Her. Look—look—the tower—
The tower 's on fire. Oh, heavens and earth! what sound,
What dreadful sound is that? [*A crash like thunder.*

Manuel. Help, help, there!—to the rescue of the Count,—
The Count 's in danger,—what ho! there! approach!

[*The Servants, Vassals, and Peasantry approach, stupified with terror.*

If there be any of you who have heart
And love of human kind, and will to aid
Those in distress—pause not—but follow me—
The portal 's open, follow. [Manuel *goes in.*

Her. Come—who follows?
What, none of ye?—ye recreants! shiver then
Without. I will not see old Manuel risk
His few remaining years unaided. [Herman *goes in.*

Vassal. Hark!—
No—all is silent—not a breath—the flame
Which shot forth such a blaze is also gone:
What may this mean? Let 's enter!

Peasant. Faith, not I,—
Not that, if one, or two, or more, will join,
I then will stay behind; but, for my part,
I do not see precisely to what end.

Vassal. Cease your vain prating—come.

Manuel (*speaking within*). 'T is all in vain—
He 's dead.

Her. (*within*). Not so—even now methought he moved;
But it is dark—so bear him gently out—
Softly—how cold he is! take care of his temples
In winding down the staircase.

Re-enter Manuel *and* Herman, *bearing* Manfred *in their arms.*

Manuel. Ride to the castle, some of ye, and bring
What aid you can. Saddle the horse, and speed
For the leech to the city—quick! some water there!

Her. His cheek is black—but there is a faint heat
Still lingering about the heart. Some water.

[*They sprinkle* Manfred *with water: after a pause, he gives some signs of life.*

Manuel. He seems to strive to speak—come—cheerly, Count!
He moves his lips—canst hear him? I am old,
And cannot catch faint sounds.

[Herman *inclining his head and listening.*

Her. I hear a word
Or two—but indistinctly—what is next?
What 's to be done? let 's bear him to the castle.

[Manfred *motions with his hand not to remove him.*

Manuel. He disapproves—and 'twere of no avail—
He changes rapidly.

Her. 'T will soon be over.]

[3] [The opening of this scene is, perhaps, the finest passage in the drama; and its solemn, calm, and majestic character throws an air of grandeur over the catastrophe, which was in danger of appearing extravagant, and somewhat too much in the style of the "Devil and Dr. Faustus."—Wilson.]

Hath been to me a more familiar face
Than that of man; and in her starry shade
Of dim and solitary loveliness,
I learn'd the language of another world.
I do remember me, that in my youth,
When I was wandering,—upon such a night
I stood within the Coliseum's wall,
Midst the chief relics of almighty Rome;
The trees which grew along the broken arches
Waved dark in the blue midnight, and the stars
Shone through the rents of ruin; from afar
The watchdog bay'd beyond the Tiber; and
More near from out the Cæsars' palace came
The owl's long cry, and, interruptedly,
Of distant sentinels the fitful song
Begun and died upon the gentle wind.
Some cypresses beyond the time-worn breach
Appear'd to skirt the horizon, yet they stood
Within a bowshot—Where the Cæsars dwelt,
And dwell the tuneless birds of night, amidst
A grove which springs through levell'd battlements,
And twines its roots with the imperial hearths,
Ivy usurps the laurel's place of growth;—
But the gladiators' bloody Circus stands,
A noble wreck in ruinous perfection!
While Cæsar's chambers, and the Augustan halls,
Grovel on earth in indistinct decay.—
And thou didst shine, thou rolling moon, upon
All this, and cast a wide and tender light,
Which soften'd down the hoar austerity
Of rugged desolation, and fill'd up,
As 't were anew, the gaps of centuries;
Leaving that beautiful which still was so,
And making that which was not, till the place
Became religion, and the heart ran o'er
With silent worship of the great of old!—
The dead, but sceptred sovereigns, who still rule
Our spirits from their urns.—
'T was such a night!
'T is strange that I recall it at this time;
But I have found our thoughts take wildest flight
Even at the moment when they should array
Themselves in pensive order.

Enter the Abbot.

Abbot. My good lord!
I crave a second grace for this approach;
But yet let not my humble zeal offend
By its abruptness—all it hath of ill
Recoils on me; its good in the effect
May light upon your head—could I say *heart*—
Could I touch *that*, with words or prayers, I should
Recall a noble spirit which hath wander'd,
But is not yet all lost.
Man. Thou know'st me not;
My days are number'd, and my deeds recorded,
Retire, or 't will be dangerous—Away!
Abbot. Thou dost not mean to menace me?
Man. Not I;
I simply tell thee peril is at hand,
And would preserve thee.
Abbot. What dost thou mean?
Man. Look there!
What dost thou see?
Abbot. Nothing.
Man. Look there, I say,
And steadfastly;—now tell me what thou seest?
Abbot. That which should shake me,—but I fear it not—
I see a dusk and awful figure rise,
Like an infernal god, from out the earth;
His face wrapt in a mantle, and his form
Robed as with angry clouds: he stands between
Thyself and me—but I do fear him not.
Man. Thou hast no cause—he shall not harm thee—but
His sight may shock thine old limbs into palsy.
I say to thee—Retire!
Abbot. And I reply—
Never—till I have battled with this fiend:—
What doth he here?
Man. Why—ay—what doth he here?—
I did not send for him,—he is unbidden.
Abbot. Alas! lost mortal! what with guests like these
Hast thou to do? I tremble for thy sake:
Why doth he gaze on thee, and thou on him?
Ah! he unveils his aspect: on his brow
The thunder-scars are graven; from his eye
Glares forth the immortality of hell—
Avaunt!——
Man. Pronounce—what is thy mission?
Spirit. Come!
Abbot. What art thou, unknown being? answer!—speak!
Spirit. The genius of this mortal.—Come! 't is time.
Man. I am prepared for all things, but deny
The power which summons me. Who sent thee here?
Spirit. Thou 'lt know anon—Come! come!
Man. I have commanded
Things of an essence greater far than thine,
And striven with thy masters. Get thee hence!
Spirit. Mortal! thine hour is come—Away! I say.
Man. I knew, and know my hour is come, but not
To render up my soul to such as thee:
Away! I 'll die as I have lived—alone.
Spirit. Then I must summon up my brethren.—
[*Other Spirits rise up.*
Abbot. Avaunt! ye evil ones!—Avaunt! I say,—
Ye have no power where piety hath power,
And I do charge ye in the name——

[" Drove at midnight to see the Coliseum by moonlight: but what can I say of the Coliseum? It must be *seen*; to describe it I should have thought impossible, if I had not read 'Manfred.' To see it aright, as the Poet of the North tells us of the fair Melrose, one 'must see it by the pale moonlight.' The stillness of night, the whispering echoes, the moonlight shadows, and the awful grandeur of the impending ruins, form a scene of romantic sublimity, such as Byron alone could describe as it deserved. His description is the very thing itself."—MATTHEW'S *Diary of an Invalid.*]

Spirit. Old man!
We know ourselves, our mission, and thine order;
Waste not thy holy words on idle uses,
It were in vain: this man is forfeited;
Once more I summon him—Away! away!

Man. I do defy ye,—though I feel my soul
Is ebbing from me, yet I do defy ye;
Nor will I hence, while I have earthly breath
To breathe my scorn upon ye—earthly strength
To wrestle, though with spirits; what ye take
Shall be ta'en limb by limb.

Spirit. Reluctant mortal!
Is this the Magian who would so pervade
The world invisible, and make himself
Almost our equal?—Can it be that thou
Art thus in love with life? the very life
Which made thee wretched!

Man. Thou false fiend, thou liest!
My life is in its last hour,—*that* I know,
Nor would redeem a moment of that hour;
I do not combat against death, but thee
And thy surrounding angels; my past power
Was purchased by no compact with thy crew,
But by superior science—penance—daring—
And length of watching—strength of mind—and skill
In knowledge of our fathers—when the earth
Saw men and spirits walking side by side,
And gave ye no supremacy: I stand
Upon my strength—I do defy—defy—
Spurn back, and scorn ye!—

Spirit. But thy many crimes
Have made thee——

Man. What are they to such as thee?
Must crimes be punish'd but by other crimes,
And greater criminals? Back to thy hell!
Thou hast no power upon me, *that* I feel;
Thou never shalt possess me, *that* I know:
What I have done is done; I bear within
A torture which could nothing gain from thine:
The mind which is immortal makes itself
Requital for its good or evil thoughts—
Is its own origin of ill and end—
And its own place and time—its innate sense,
When stripp'd of this mortality, derives
No colour from the fleeting things without;
But is absorb'd in sufferance or in joy,
Born from the knowledge of its own desert. [me.
Thou didst not tempt me, and thou couldst not tempt
I have not been thy dupe, nor am thy prey—
But was my own destroyer, and will be
My own hereafter.—Back, ye baffled fiends!
The hand of death is on me—but not yours!

[*The Demons disappear.*

Abbot. Alas! how pale thou art—thy lips are white—
And thy breast heaves—and in thy gasping throat
The accents rattle—Give thy prayers to Heaven—
Pray—albeit but in thought,—but die not thus.

Man. 'T is over—my dull eyes can fix thee not;
But all things swim around me, and the earth
Heaves as it were beneath me. Fare thee well—
Give me thy hand.

Abbot. Cold—cold—even to the heart—
But yet one prayer—Alas! how fares it with thee?

Man. Old man! 't is not so difficult to die.

[MANFRED *expires.*

Abbot. He 's gone—his soul hath ta'en its earthless flight—
Whither? I dread to think—but he is gone.*

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* [In the first edition, this line was accidentally left out. On discovering the omission, Lord Byron wrote to Mr. Murray,—"You have destroyed the whole effect and moral of the poem, by omitting the last line of Manfred's speaking."—E.]

* [In June, 1820, Lord Byron thus writes to his publisher:—"Enclosed is something which will interest you; to wit, the opinion of the greatest man in Germany—perhaps in Europe—upon one of the great men of your advertisements (all 'famous hands,' as Jacob Tonson used to say of his raggamuffins)—in short, a critique of Goethe's upon *Manfred*. There is the original, an English translation, and an Italian one. Keep them all in your archives; for the opinions of such a man as Goethe, whether favourable or not, are always interesting—and this is more so as favourable. His Faust I never read, for I don't know German; but Matthew Monk Lewis, in 1816, at Coligny, translated most of it to me *viva voce*, and I was naturally much struck with it—but it was the Staubach and the Jungfrau, and something else, much more than Faustus, that made me write Manfred. The first scene, however, and that of Faustus are very similar."

The following is the extract from Goethe's *Kunst und Alterthum* (*i. e.* Art and Antiquity) which the above letter enclosed:—

"Byron's tragedy, 'Manfred,' was to me a wonderful phenomenon, and one that closely touched me. This singularly intellectual poet has taken my Faustus to himself, and extracted from it the strongest nourishment for his hypochondriac humour. He has made use of the impelling principles in his own way, for his own purposes, so that no one of them remains the same; and it is particularly on this account that I cannot enough admire his genius. The whole is in this way so completely formed anew, that it would be an interesting task for the critic to point out, not only the alterations he has made, but their degree of resemblance with, or dissimilarity to, the original: in the course of which I cannot deny, that the gloomy heat of an unbounded and exuberant despair becomes at last oppressive to us. Yet is the dissatisfaction we feel always connected with esteem and admiration.

"We find thus, in this tragedy, the quintessence of the most astonishing talent born to be its own tormentor. The character of Lord Byron's life and poetry hardly permits a just and equitable appreciation. He has often enough confessed what it is that torments him. He has repeatedly portrayed it; and scarcely any one feels compassion for this intolerable suffering, over which he is ever laboriously ruminating. There are, properly speaking, two females whose phantoms for ever haunt him, and which, in this piece also, perform principal parts—one under the name of Astarte, the other without form or actual presence, and merely a voice. Of the horrid occurrence which took place with the former, the following is related:—When a bold and enterprising young man, he won the affections of a Florentine lady.* Her

* ["The grave confidence with which the venerable critic traces the fancies of his brother poet to real persons and events, making no difficulty even of a double murder at Florence to furnish grounds for his theory, affords an amusing instance of the disposition so prevalent throughout Europe, to picture Byron as a man of marvels and mysteries, as well in his life as his poetry. To these exaggerated, or wholly false notions of him, the numerous fictions palmed upon the world of his romantic tours and wonderful adventures, in places he never saw, and with persons that never existed, have, no doubt, considerably contributed; and the consequence is, so utterly out of truth and nature are the representations of his life and character long current upon the Continent, that it may be questioned whether the real 'flesh and blood' hero of these pages,—the social, practical-minded, and, with all his faults and eccentricities, *English* Lord Byron,—may not, to the over-excited imaginations of most of his foreign admirers, appear but an ordinary, unromantic, and prosaic personage."—Moore's *Life of Byron.*]

THE LAMENT OF TASSO.*

ADVERTISEMENT.

At Ferrara, in the Library, are preserved the original MSS. of Tasso's Gierusalemme and of Guarini's Pastor Fido, with letters of Tasso, one from Titian to Ariosto; and the inkstand and chair, the tomb and the house of the latter. But, as misfortune has a greater interest for posterity, and little or none for the contemporary, the cell where Tasso was

husband discovered the amour, and murdered his wife; but the murderer was the same night found dead in the street, and there was no one on whom any suspicion could be attached. Lord Byron removed from Florence, and these spirits haunted him all his life after.

"This romantic incident is rendered highly probable by innumerable allusions to it in his poems. As, for instance, when turning his sad contemplations inwards, he applies to himself the fatal history of the king of Sparta. It is as follows:—Pausanias, a Lacedæmonian general, acquires glory by the important victory at Platæa, but afterwards forfeits the confidence of his countrymen through his arrogance, obstinacy, and secret intrigues with the enemies of his country. This man draws upon himself the heavy guilt of innocent blood, which attends him to his end; for, while commanding the fleet of the allied Greeks, in the Black Sea, he is inflamed with a violent passion for a Byzantine maiden. After long resistance, he at length obtains her from her parents, and she is to be delivered up to him at night. She modestly desires the servant to put out the lamp, and, while groping her way in the dark, she overturns it. Pausanias is awakened from his sleep—apprehensive of an attack from murderers, he seizes his sword, and destroys his mistress. The horrid sight never leaves him. Her shade pursues him unceasingly, and he implores for aid in vain from the gods and the exorcising priests.

"That poet must have a lacerated heart who selects such a scene from antiquity, appropriates it to himself, and burdens his tragic image with it. The following soliloquy, which is overladen with gloom and a weariness of life, is, by this remark, rendered intelligible. We recommend it as an exercise to all friends of declamation. Hamlet's soliloquy appears improved upon here."—Goethe here subjoins Manfred's soliloquy, beginning "We are the fools of time and terror," in which the allusion to Pausanias occurs. The reader will not be sorry to pass from this German criticism to that of the Edinburgh Review on Manfred.—"This is, undoubtedly, a work of great genius and originality. Its worst fault, perhaps, is that it fatigues and overawes us by the uniformity of its terror and solemnity. Another, is the painful and offensive nature of the circumstance on which its distress is ultimately founded. The lyrical songs of the Spirits are too long, and not all excellent. There is something of pedantry in them now and then; and even Manfred deals in classical allusions a little too much. If we were to consider it as a proper drama, or even as a finished poem, we should be obliged to add, that it is far too indistinct and unsatisfactory. But this we take to be according to the design and conception of the author. He contemplated but a dim and magnificent sketch of a subject which did not admit of more accurate drawing or more brilliant colouring. Its obscurity is a part of its grandeur;—and the darkness that rests upon it, and the smoky distance in which it is lost, are all devices to increase its majesty, to stimulate our curiosity, and to impress us with deeper awe.—It is suggested, in an ingenious paper in a late number of the Edinburgh Magazine, that the general conception of this piece, and much of what is excellent in the manner of its execution, have been borrowed from "The Tragical History of Dr. Faustus," of Marlow;* and a variety of passages are quoted, which the author considers as similar, and, in many respects, superior to others in the poem before us. We cannot agree in the general terms of the conclusion; but there is no doubt a certain resemblance, both in some of the topics that are suggested and in the cast of the diction in which they are expressed. Thus, to induce Faustus to persist in his unlawful studies, he is told that the Spirits of the Elements will serve him,—

> 'Sometimes like women, or unwedded maids,
> Shadowing more beauty in their airy brows,
> Than have the white breasts of the Queene of Love.'

And again, when the amorous sorcerer commands Helen of Troy to revive again to be his paramour, he addresses her, on her first appearance, in these rapturous lines—

> 'Was this the face that launcht a thousand ships,
> And burn'd the topless towers of Ilium?
> Sweet Helen! make me immortal with a kiss.
> Her lips suck forth my soule!—see where it flies.
> Come, Helen, come give me my soule again!
> Here will I dwell, for heaven is on that lip,
> And all is dross that is not Helena:
> O! thou art fairer than the evening aire,
> Clad in the beauty of a thousand starres:
> More lovely than the monarch of the skyes,
> In wanton Arethusa's azure arms!'

The catastrophe, too, is bewailed in verses of great elegance and classical beauty—

> 'Cut is the branch that might have grown full straight,
> And burned is Apollo's laurel bough
> That sometime grew within this learned man,
> Faustus is gone!—regard his hellish fall,
> Whose fearful torture may exhort the wise,
> Only to wonder at unlawful things!'

But these, and many other smooth and fanciful verses in this curious old drama, prove nothing, we think, against the originality of Manfred; for there is nothing to be found there of the pride, the abstraction, and the heart-rooted misery in which that originality consists. Faustus is a vulgar sorcerer, tempted to sell his soul to the devil for the ordinary price of sensual pleasure, and earthly power and glory; and who shrinks and shudders in agony when the forfeit comes to be exacted. The style, too, of Marlow, though elegant and scholarlike, is weak and childish compared with the depth and force of much of Lord Byron; and the disgusting buffoonery and low farce of which his piece is principally made up, place it more in contrast, than in any terms of comparison, with that of his noble successor. In the tone and pitch of the composition, as well as in the character of the diction in the more solemn parts, Manfred reminds us much more of the 'Prometheus' of Æschylus,† than of any more modern performance. The tremendous solitude of the principal person—the supernatural beings with whom alone he holds communion—the guilt—the firmness—the misery—are all points of resemblance, to which the grandeur of the poetic imagery only gives a more striking effect. The chief differences are, that the subject of the Greek poet was sanctified and exalted by the established belief of his country, and that his terrors are nowhere tempered with the sweetness which breathes from so many passages of his English rival."—Jeffrey.]

† [In a moment of dissatisfaction with himself, or during some melancholy mood, when his soul felt the worthlessness of fame and glory, Lord Byron told the world that his muse should, for a long

* [On reading this, Lord Byron wrote from Venice:—"Jeffrey is very kind about Manfred, and defends its originality, which I did not know that any body had attacked. As to the germs of it, they may be found in the Journal which I sent to Mrs. Leigh, shortly before I left Switzerland. I have the whole scene of Manfred before me, as if it was but yesterday, and could point it out, spot by spot, torrent and all."—E.]

* [" Of the 'Prometheus' of Æschylus I was passionately fond as a boy (it was one of the Greek plays we read thrice a year at Harrow): indeed, that and the 'Medea' were the only ones, except the 'Seven before Thebes,' which ever much pleased me. The Prometheus, if not exactly in my plan, has always been so much in my head, that I can easily conceive its influence over all or any thing that I have written; but I deny Marlow and his progeny, and beg that you will do the same."—*B. Letters*, 1817.]

confined in the hospital of St. Anna attracts a more fixed attention, than the residence or the monument of Ariosto—at least it had this effect on me. There are two inscriptions, one on the outer gate, the second over the cell itself, inviting, unnecessarily, the wonder and the indignation of the spectator. Ferrara is much decayed, and depopulated; the castle still exists entire; and I saw the court where Parisina and Hugo were beheaded, according to the annal of Gibbon.

THE LAMENT OF TASSO.[1]

I.

Long years!—It tries the thrilling frame to bear,
And eagle-spirit of a Child of Song,
Long years of outrage, calumny, and wrong;
Imputed madness, prison'd solitude,
And the mind's canker in its savage mood,
When the impatient thirst of light and air
Parches the heart; and the abhorred grate,
Marring the sunbeams with its hideous shade,
Works through the throbbing eyeball to the brain
With a hot sense of heaviness and pain;
And bare, at once, Captivity display'd
Stands scoffing through the never-open'd gate,
Which nothing through its bars admits, save day,
And tasteless food, which I have eat alone
Till its unsocial bitterness is gone;
And I can banquet like a beast of prey,
Sullen and lonely, couching in the cave

season, shroud herself in solitude (see *ante*, page 264.); and every true lover of genius lamented that her lofty music was to cease. But there was a tide in his spirit obeying the laws of its nature, and not to be controlled by any human will. When he said that he was to be silent, he looked, perhaps, into the inner regions of his soul, and saw there a dim, hard, and cheerless waste, like the sand of the sea-shore; but the ebbed waves of passion in due course returned, and the scene was restored to its former beauty and magnificence,—its foam, its splendours, and its thunder. The mind of a mighty poet cannot submit even to chains of its own imposing; when it feels most enslaved, even then, perhaps, is it about to become most free; and one sudden flash may raise it from the darkness of its despondency up to the pure air of untroubled confidence. It required, therefore, but small knowledge of human nature, to assure ourselves that the obligation under which Lord Byron had laid himself could not bind, and that the potent spirit within him would laugh to scorn whatever dared to curb the frenzy of its own inspirations.

It was not long, therefore, till he again came forth in his perfect strength, and exercised that dominion over our spirits which is truly a power too noble to be possessed without being wielded. Though all his heroes are of one family, yet are they a noble band of brothers, whose countenances and whose souls are strongly distinguished by peculiar characteristics. Each personage, as he advances before us, reminds us of some other being, whose looks, thoughts, words, and deeds had troubled us by their wild and perturbed grandeur. But though all the same, yet are they all strangely different. We hail each successive existence with a profounder sympathy; and we are lost in wonder, in fear, and in sorrow, at the infinitely varied struggles, the endless and agonising modifications of the human passions, as they drive along through every gate and avenue of the soul, darkening or brightening, elevating or laying prostrate.

From such agitating and terrific pictures, it is delightful to turn to those compositions in which Lord Byron has allowed his soul to sink down into gentler and more ordinary feelings. Many beautiful and pathetic strains have flowed from his heart, of which the tenderness is as touching as the grandeur of his nobler works is agitating and sublime. To those, indeed, who looked deeply into his poetry, there never was at any time a want of pathos; but it was a pathos so subdued and so profound, that even the poet himself seemed afraid of being delivered up unto it; nay, he seemed ashamed of being overcome by emotions, which the gloomy pride of his intellect often vainly strove to scorn; and he dashed the weakness from his heart, and the tear from his eyes, like a man suddenly assailed by feelings which he wished to hide, and which, though true to his nature, were inconsistent with the character which that mysterious nature had been forced, as in self-defence, to assume.

But there is one poem in which he has almost wholly laid aside all remembrance of the darker and stormier passions; in which the tone of his spirit and his voice at once is changed, and where he who seemed to care only for agonies, and remorse, and despair, and death, and insanity, in all their most appalling forms, shows that he has a heart that can feed on the purest sympathies of our nature, and deliver itself up to the sorrows, the sadness, and the melancholy of humbler souls. The "Prisoner of Chillon" is a poem over which Infancy has shed its first mysterious tears for sorrows so alien to its own happy innocence,—over which the gentle, pure, and pious soul of Woman has brooded with ineffable, and yearning, and bursting tenderness of affection,—and over which old Age, almost loosened from this world, has bowed his hoary head in delighted approbation of that fraternal love, whose beauty and simplicity fling a radiance over the earth he is about to leave, and exhibit our fallen nature in near approximation to the glories of its ultimate destiny. The "Lament" possesses much of the tenderness and pathos of the "Prisoner of Chillon." Lord Byron has not delivered himself unto any one wild and fearful vision of the imprisoned Tasso,—he has not dared to allow himself to rush forward with headlong passion into the horrors of his dungeon, and to describe, as he could fearfully have done, the conflict and agony of his uttermost despair,—but he shows us the poet sitting in his cell, and singing there—a low, melancholy, wailing lament, sometimes, indeed, bordering on utter wretchedness, but oftener partaking of a settled grief, occasionally subdued into mournful resignation, cheered by delightful remembrances, and elevated by the confident hope of an immortal fame. His is the gathered grief of many years, over which his soul has brooded, till she has in some measure lost the power of misery; and this soliloquy is one which we can believe he might have uttered to himself any morning, or noon, or night of his solitude, as he seemed to be half communing with his own heart, and half addressing the ear of that human nature from which he was shut out, but of which he felt the continual and abiding presence within his imagination.—Wilson.]

[1] [The original MS. of this poem is dated, "The Apennines, April 20, 1817." It was written in consequence of Lord Byron having visited Ferrara, for a single day, on his way to Florence. In a letter from Rome, he says—"The 'Lament of Tasso,' which I sent from Florence, has, I trust, arrived. I look upon it as a 'These be good rhymes!' as Pope's papa said to him when he was a boy."—E.]

[2] [Tasso's biographer, the Abate Serassi, has left it without doubt, that the first cause of the poet's punishment was his desire to be occasionally, or altogether, free from his servitude at the court of Alfonso. In 1575, Tasso resolved to visit Rome, and enjoy the indulgence of the jubilee; "and this error," says the Abate, "increasing the suspicion already entertained, that he was in search of another service, was the origin of his misfortunes. On his return to Ferrara, the Duke refused to admit him to an audience, and he was repulsed from the houses of all the dependants of the court; and not one of the promises which the Cardinal Albano had obtained for him were carried into effect. Then it was that Tasso—after having suffered these hardships for some time, seeing himself constantly discountenanced by the Duke and the Princesses, abandoned by his friends, and derided by his enemies—could no longer contain himself within the bounds of moderation, but, giving vent to his choler, publicly broke forth into the most injurious expressions imaginable, both against the Duke and all the house of Este, cursing his past service, and retracting

Which is my lair, and—it may be—my grave.
All this hath somewhat worn me, and may wear,
But must be borne. I stoop not to despair;
For I have battled with mine agony,
And made me wings wherewith to overfly
The narrow circus of my dungeon wall,
And freed the Holy Sepulchre from thrall;
And revell'd among men and things divine,
And pour'd my spirit over Palestine,
In honour of the sacred war for Him,
The God who was on earth and is in heaven,
For he hath strengthen'd me in heart and limb.
That through this sufferance I might be forgiven,
I have employ'd my penance to record
How Salem's shrine was won, and how adored.

II.

But this is o'er—my pleasant task is done :—[1]
My long-sustaining friend of many years!
If I do blot thy final page with tears,
Know, that my sorrows have wrung from me none.
But thou, my young creation! my soul's child!
Which ever playing round me came and smiled,
And woo'd me from myself with thy sweet sight,
Thou too art gone—and so is my delight:
And therefore do I weep and inly bleed
With this last bruise upon a broken reed.
Thou too art ended—what is left me now?
For I have anguish yet to bear—and how?
I know not that—but in the innate force
Of my own spirit shall be found resource.
I have not sunk, for I had no remorse,
Nor cause for such: they call'd me mad—and why?
Oh Leonora! wilt not *thou* reply?[2]
I was indeed delirious in my heart
To lift my love so lofty as thou art;
But still my frenzy was not of the mind;
I knew my fault, and feel my punishment
Not less because I suffer it unbent.
That thou wert beautiful, and I not blind,
Hath been the sin which shuts me from mankind;
But let them go, or torture as they will,
My heart can multiply thine image still;
Successful love may sate itself away,
The wretched are the faithful; 't is their fate
To have all feeling save the one decay,
And every passion into one dilate,
As rapid rivers into ocean pour;
But ours is fathomless, and hath no shore.

III.

Above me, hark! the long and maniac cry
Of minds and bodies in captivity.
And hark! the lash and the increasing howl,
And the half-inarticulate blasphemy!
There be some here with worse than frenzy foul,
Some who do still goad on the o'er-labour'd mind,
And dim the little light that 's left behind
With needless torture, as their tyrant will
Is wound up to the lust of doing ill:[4]
With these and with their victims am I class'd,
'Mid sounds and sights like these long years have pass'd;
'Mid sights and sounds like these my life may close:
So let it be—for then I shall repose.

IV.

I have been patient, let me be so yet;
I had forgotten half I would forget,
But it revives—Oh! would it were my lot
To be forgetful as I am forgot!—
Feel I not wroth with those who bade me dwell

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all the praises he had ever given in his verses to those princes, or to any individual connected with them, declaring that they were all a gang of poltroons, ingrates, and scoundrels (poltroni, ingrati, e ribaldi). For this offence he was arrested, conducted to the hospital of St. Anna, and confined in a solitary cell as a madman."—Serassi, *Vita del Tasso*.]

[1] [In the hospital of St. Anna, at Ferrara, they show a cell, over the door of which is the following inscription :—"Rispettate, O posteri, la celebrità di questa stanza, dove Torquato Tasso, infermo più di tristezza che delirio, ditenuto dimorò anni vii, mesi iii, scrisse versi e prose, e fu rimesso in libertà ad instanza della città di Bergamo, nel giorno vi Luglio, 1586."—The dungeon is below the ground floor of the hospital, and the light penetrates through its grated window from a small yard, which seems to have been common to other cells. It is nine paces long, between five and six wide, and about seven feet high. The bedstead, so they tell, has been carried off piecemeal, and the door half cut away by the devotion of those whom "the verse and prose" of the prisoner have brought to Ferrara. The poet was confined in this room from the middle of March, 1579, to December 1580, when he was removed to a contiguous apartment much larger, in which, to use his own expressions, he could "philosophise and walk about." The inscription is incorrect as to the immediate cause of his enlargement, which was promised to the city of Bergamo, but was carried into effect at the intercession of Don Vincenzo Gonzaga, Prince of Mantua.—Hobhouse.]

[2] [The opening lines bring the poet before us at once, as if the door of the dungeon was thrown open. From this bitter complaint, how nobly the unconquered bard rises into calm, and serene, and dignified exultation over the beauty of "that young creation, his soul's child," the Gierusalemme Liberata. The exultation of conscious genius then dies away, and we behold him, "bound between distraction and disease," no longer in an inspired mood, but sunk into the lowest prostration of human misery. There is something terrible in this transition from divine rapture to degraded agony.—Wilson.]

[3] [In a letter written to his friend Scipio Gonzaga, shortly after his confinement, Tasso exclaims—"Ah, wretched me! I had designed to write, besides two epic poems of most noble argument, four tragedies, of which I had formed the plan. I had schemed, too, many works in prose, on subjects the most lofty, and most useful to human life; I had designed to write philosophy with eloquence, in such a manner that there might remain of me an eternal memory in the world. Alas! I had expected to close my life with glory and renown; but now, oppressed by the burden of so many calamities, I have lost every prospect of reputation and of honour. The fear of perpetual imprisonment increases my melancholy; the indignities which I suffer augment it; and the squalor of my beard, my hair, and habit, the sordidness and filth, exceedingly annoy me. Sure am I, that if she who so little has corresponded to my attachment—if she saw me in such a state, and in such affliction—she would have some compassion on me."—*Opere*, t. x. p. 387.]

[4] [For nearly the first year of his confinement Tasso endured all the horrors of a solitary cell, and was under the care of a gaoler whose chief virtue, although he was a poet and a man of letters, was a cruel obedience to the commands of his prince. His name was Agostino Mosti. Tasso says of him, in a letter to his sister, "ed usa meco ogni sorte di rigore ed inumanità."—Hobhouse.]

In this vast lazar-house of many woes?
Where laughter is not mirth, nor thought the mind,
Nor words a language, nor even men mankind;
Where cries reply to curses, shrieks to blows,
And each is tortured in his separate hell—
For we are crowded in our solitudes—
Many, but each divided by the wall,
Which echoes Madness in her babbling moods;—
While all can hear, none heed his neighbour's call—
None! save that One, the veriest wretch of all,
Who was not made to be the mate of these,
Nor bound between Distraction and Disease.
Feel I not wroth with those who placed me here?
Who have debased me in the minds of men,
Debarring me the usage of my own,
Blighting my life in best of its career,
Branding my thoughts as things to shun and fear?
Would I not pay them back these pangs again,
And teach them inward Sorrow's stifled groan?
The struggle to be calm, and cold distress,
Which undermines our Stoical success?
No!—still too proud to be vindictive—I
Have pardon'd princes' insults, and would die.
Yes, Sister of my sovereign! for thy sake
I weed all bitterness from out my breast,
It hath no business where *thou* art a guest;
Thy brother hates—but I can not detest;[2]
Thou pitiest not—but I can not forsake.

V.

Look on a love which knows not to despair,[3]
But all unquench'd is still my better part,
Dwelling deep in my shut and silent heart
As dwells the gather'd lightning in its cloud,
Encompass'd with its dark and rolling shroud,
Till struck,—forth flies the all-ethereal dart!
And thus at the collision of thy name
The vivid thought still flashes through my frame,
And for a moment all things as they were
Flit by me;—they are gone—I am the same.
And yet my love without ambition grew;
I knew thy state, my station, and I knew
A Princess was no love-mate for a bard;
I told it not, I breathed it not, it was
Sufficient to itself, its own reward,
And if my eyes reveal'd it, they, alas!
Were punish'd by the silentness of thine,
And yet I did not venture to repine.
Thou wert to me a crystal-girded shrine,
Worshipp'd at holy distance, and around
Hallow'd and meekly kiss'd the saintly ground;
Not for thou wert a princess, but that Love
Had robed thee with a glory, and array'd
Thy lineaments in beauty that dismay'd—
Oh! not dismay'd—but awed, like One above;
And in that sweet severity there was
A something which all softness did surpass—
I know not how—thy genius master'd mine—
My star stood still before thee:—if it were
Presumptuous thus to love without design,
That sad fatality hath cost me dear;
But thou art dearest still, and I should be
Fit for this cell, which wrongs me—but for *thee*.
The very love which lock'd me to my chain
Hath lighten'd half its weight; and for the rest,
Though heavy, lent me vigour to sustain,
And look to thee with undivided breast,
And foil the ingenuity of Pain.[4]

VI.

It is no marvel—from my very birth
My soul was drunk with love,—which did pervade
And mingle with whate'er I saw on earth;
Of objects all inanimate I made
Idols, and out of wild and lonely flowers,
And rocks, whereby they grew, a paradise,
Where I did lay me down within the shade
Of waving trees, and dream'd uncounted hours,
Though I was chid for wandering; and the Wise
Shook their white aged heads o'er me, and said
Of such materials wretched men were made,
And such a truant boy would end in woe,
And that the only lesson was a blow;—
And then they smote me, and I did not weep,
But cursed them in my heart, and to my haunt
Return'd and wept, alone, and dream'd again
The visions which arise without a sleep.
And with my years my soul began to pant
With feelings of strange tumult and soft pain;
And the whole heart exhaled into One Want,

[1] [This fearful picture is finely contrasted with that which Tasso draws of himself in youth, when nature and meditation were forming his wild, romantic, and impassioned genius. Indeed, the great excellence of the "Lament" consists in the ebbing and flowing of the noble prisoner's soul;—his feelings often come suddenly from afar off,—sometimes gentle airs are breathing, and then all at once arise the storms and tempest,—the gloom, though black as night while it endures, gives way to frequent bursts of radiance,—and when the wild strain is closed, our pity and commiseration are blended with a sustaining and elevating sense of the grandeur and majesty of his character.—WILSON.]

[2] [Not long after his imprisonment, Tasso appealed to the mercy of Alfonso, in a canzone of great beauty, couched in terms so respectful and pathetic, as must have moved, it might be thought, the severest bosom to relent. The heart of Alfonso was, however, impregnable to the appeal; and Tasso, in another ode to the princesses, whose pity he invoked in the name of their own mother, who had herself known, if not the like horrors, the like solitude of imprisonment, and bitterness of soul. "Considered merely as poems," says Black, "these canzoni are extremely beautiful; but, if we contemplate them as the productions of a mind diseased, they form important documents in the history of man."—*Life of Tasso*, vol. ii. p. 408.]

[3] [As to the indifference which the Princess is said to have exhibited for the misfortunes of Tasso, and the little effort she made to obtain his liberty, this is one of the negative arguments founded on an hypothesis that may be easily destroyed by a thousand others equally plausible. Was not the Princess anxious to avoid her own ruin? In taking too warm an interest for the poet, did she not risk destroying herself, without saving him?—FOSCOLO.]

[4] [Tasso's profound and unconquerable love for Leonora, sustaining itself without hope throughout years of darkness and solitude, breathes a moral dignity over all his sentiments, and we feel the strength and power of his noble spirit in the un-upbraiding devotedness of his passion.—WILSON.]

But undefined and wandering, till the day
I found the thing I sought—and that was thee;
And then I lost my being all to be
Absorb'd in thine—the world was past away—
Thou didst annihilate the earth to me!

VII.

I loved all Solitude—but little thought
To spend I know not what of life, remote
From all communion with existence, save
The maniac and his tyrant;—had I been
Their fellow, many years ere this had seen
My mind like theirs corrupted to its grave;[1]
But who hath seen me writhe, or heard me rave?
Perchance in such a cell we suffer more
Than the reck'd sailor on his desert shore;
The world is all before him—*mine* is *here*,
Scarce twice the space they must accord my bier.
What though *he* perish, he may lift his eye,
And with a dying glance upbraid the sky—
I will not raise my own in such reproof,
Although 't is clouded by my dungeon roof.

VIII.

Yet do I feel at times my mind decline,
But with a sense of its decay:—I see
Unwonted lights along my prison shine,
And a strange demon, who is vexing me
With pilfering pranks and petty pains, below
The feeling of the healthful and the free;
But much to One, who long hath suffer'd so,
Sickness of heart, and narrowness of place,
And all that may be borne, or can debase.
I thought mine enemies had been but Man,
But Spirits may be leagued with them—all Earth
Abandons—Heaven forgets me;—in the dearth
Of such defence the Powers of Evil can,
It may be, taunt me further,—and prevail
Against the outworn creature they assail.
Why in this furnace is my spirit proved
Like steel in tempering fire? because I loved?
Because I loved what not to love, and see,
Was more or less than mortal, and than me.

IX.

I once was quick in feeling—that is o'er;—
My scars are callous, or I should have dash'd
My brain against these bars, as the sun flash'd
In mockery through them;—if I bear and bore
The much I have recounted, and the more
Which hath no words,—'t is that I would not die
And sanction with self-slaughter the dull lie
Which snared me here, and with the brand of shame
Stamp Madness deep into my memory,
And woo Compassion to a blighted name,
Sealing the sentence which my foes proclaim.
No—it shall be immortal!—and I make
A future temple of my present cell,
Which nations yet shall visit for my sake.[3]
While thou, Ferrara! when no longer dwell
The ducal chiefs within thee, shalt fall down,
And crumbling piecemeal view thy hearthless halls,
A poet's wreath shall be thy only crown,—
A poet's dungeon thy most far renown,
While strangers wonder o'er thy unpeopled walls![4]
And thou, Leonora!—thou—who wert ashamed
That such as I could love—who blush'd to hear
To less than monarchs that thou couldst be dear,
Go! tell thy brother, that my heart, untamed
By grief, years, weariness—and it may be
A taint of that he would impute to me—
From long infection of a den like this,
Where the mind rots congenial with the abyss,—
Adores thee still;—and add—that when the towers
And battlements which guard his joyous hours
Of banquet, dance, and revel, are forgot,
Or left unfended in a dull repose,
This—this—shall be a consecrated spot!
But Thou—when all that Birth and Beauty throws
Of magic round thee is extinct—shalt have
One half the laurel which o'ershades my grave.[5]

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[1] [MS.—"My mind like theirs { corrupted / or / adapted } in its grave."—E.]

[2] ["Nor do I lament," wrote Tasso, shortly after his confinement, "that my heart is deluged with almost constant misery, that my head is always heavy and often painful, that my sight and hearing are much impaired, and that all my frame is become spare and meagre; but, passing all this with a short sigh, what I would bewail is the infirmity of my mind. My mind sleeps, not thinks; my fancy is dull, and forms no pictures; my negligent senses will no longer furnish the images of things; my hand is sluggish in writing, and my pen seems as if it shrunk from the office. I feel as if I were chained in all my operations, and as if I were overcome by an unwonted numbness and oppressive stupor." *Opere*, t. xiii. p. 238.]

[3] [MS.—"Which { nations yet / after-days } shall visit for my sake."—E.]

[4] [Those who indulge in the dreams of earthly retribution will observe, that the cruelty of Alfonso was not left without its recompense, even in his own person. He survived the affection of his subjects and of his dependants, who deserted him at his death; and suffered his body to be interred without princely or decent honours. His last wishes were neglected; his testament cancelled. His kinsman, Don Cæsar, shrank from the excommunication of the Vatican, and, after a short struggle, or rather suspense, Ferrara passed away for ever from the dominion of the house of Este. Hosmo'sa.]

[5] [In July, 1586, after a confinement of more than seven years, Tasso was released from his dungeon. In the hope of receiving his mother's dowry, and of again beholding his sister Cornelia, he shortly after visited Naples, where his presence was welcomed with every demonstration of esteem and admiration. Being on a visit at Mola di Gaeta, he received the following remarkable tribute of respect. Marco di Sciarra, the notorious captain of a numerous troop of banditti, hearing where the great poet was, sent to compliment him, and offered him not only a free passage, but protection by the way, and assured him that he and his followers would be proud to execute his orders. See *Manso, Vita del Tasso*, p. 219. Mr. Rogers thus introduces the incident into his description of the life, "fearful and full of change," of the mountain-robber:—

"Time was, the trade was nobler, if not honest;
When they that robb'd were men of better faith
Than kings or pontiffs when, such reverence
The poet drew among the woods and wilds,
A voice was heard, that never bade to spare,
Crying aloud, 'Hence to the distant hills!
Tasso approaches; he, whose song beguiles

No power in death can tear our names apart,
As none in life could rend thee from my heart.[1]

Yes, Leonora! it shall be our fate
To be entwined for ever—but too late![2]

BEPPO;

A VENETIAN STORY.[3]

Rosalind. Farewell, Monsieur Traveller: look, you lisp, and wear strange suits; disable all the benefits of your own country, be out of love with your nativity, and almost chide God for making you that countenance you are; or I will scarce think that you have swam in a *Gondola*. *As You Like It*, Act. IV. Sc. 1.

Annotation of the Commentators.

That is, been at *Venice*, which was much visited by the young English gentlemen of those times, and was then what *Paris* is now—the seat of all dissoluteness. S. A.[4]

BEPPO.

I.

'T is known, at least it should be, that throughout
All countries of the Catholic persuasion,
Some weeks before Shrove Tuesday comes about,
The people take their fill of recreation,
And buy repentance, ere they grow devout,
However high their rank, or low their station,
With fiddling, feasting, dancing, drinking, masquing,
And other things which may be had for asking.

The day of hall is hours; whose sorcery
Damns the sense, turning our forest-glades
To lists that blaze with gorgeous armoury,
Our mountain-caves to regal palaces.
Hence, nor descend till he and his are gone.
Let me fear nothing!'"—E.]

[1] [MS.—"As none in life could { wring / wrench / rend } thee from my heart."—E.]

[4] [The "pleasures of imagination" have been explained and justified by Addison in prose, and by Akenside in verse: but there are moments of real life when its miseries and its necessities seem to overpower and destroy them. The history of mankind, however, furnishes proofs, that no bodily suffering, no adverse circumstances, operating on our material nature, will extinguish the spirit of imagination. Perhaps there is no instance of this so very affecting and so very sublime as the case of Tasso. They who have seen the dark, horror-striking dungeon-hole at Ferrara, in which he was confined seven years under the imputation of madness, will have had this truth impressed upon their hearts to a manner never to be erased. In this vault, of which the sight makes the hardest heart shudder, the poet employed himself in finishing and correcting his immortal epic poem. Lord Byron's "Lament" on this subject is as sublime and profound a lesson in morality, and in the pictures of the recesses of the human soul, as it is a production most eloquent, most pathetic, most vigorous, and most elevating among the gifts of the Muse. The bosom which is not touched with it—the fancy which is not warmed,—the understanding which is not enlightened and exalted by it, is not fit for human intercourse. If Lord Byron had written nothing but this, to deny him the praise of a grand poet would have been flagrant injustice or gross stupidity.—SIR EGERTON BRYDGES.]

[3] [Beppo was written at Venice in October, 1817, and acquired great popularity immediately on its publication in the May of the following year. Lord Byron's letters show that he attached very little importance to it at the time. He was not aware that he had opened a new vein, in which his genius was destined to work out some of its brightest triumphs. "I have written," he says to Mr. Murray, "a poem humorous, in or after the excellent manner of Mr. Whistlecraft, and founded on a Venetian anecdote which amused me. It is called *Beppo*—the short name for *Giuseppo*,—that is, the *Joe* of the Italian Joseph. It has politics and ferocity." Again—"Whistlecraft is my immediate model, but Berni is the father of that kind of writing; which, I think, suits our language, too, very well. We shall see by this experiment. It will, at any rate, show that I can write cheerfully, and repel the charge of monotony and mannerism." He wished Mr. Murray to accept of Beppo as a free gift, or, as he chose to express it, "as part of the contract for Canto Fourth of Childe Harold;" adding, however, "If it pleases, you shall have more in the same mood; for I know the Italian *way of life*, and, as for the *verse* and the *passions*, I have them still in tolerable vigour."

The Right Honourable John Hookham Frere has, then, by Lord Byron's confession, the merit of having first introduced the *Bernesque* style into our language; but his performance, entitled "Prospectus and Specimen of an intended National Work, by William and Robert Whistlecraft, of Stowmarket, in Suffolk, Harness and Collar Makers, intended to comprise the most interesting Particulars relating to King Arthur and his Round Table," though it delighted all elegant and learned readers, obtained at the time little notice from the public at large, and is already almost forgotten. For the causes of this failure, about which Mr. Rose and others have written at some length, it appears needless to look further than the last sentence we have been quoting from the letters of the author of the more successful *Beppo*. Whistlecraft had the *verse*: it had also the humour, the wit, and even the poetry of the Italian model; but it wanted the life of actual manners, and the strength of stirring passions. Mr. Frere had forgot, or was, with all his genius, unfit to profit by remembering, that the poets, whose style he was adopting, always made their style *appear* a secondary matter. They never failed to embroider their merriment on the texture of a really interesting story. Lord Byron perceived this; and avoiding his immediate master's one fatal error, and at least equalling him in the excellences which he did display, engaged at once the sympathy of readers of every class, and became substantially the founder of a new species of English poetry.

In justice to Mr. Frere, however, whose "Specimen" has long been out of print, we must take this opportunity of showing how completely, as to style and versification, he had anticipated Beppo and Don Juan. In the introductions to his cantos, and in various detached passages of mere description, he had produced precisely the sort of effect at which Lord Byron aimed in what we may call

[4] [Roger Ascham, Queen Elizabeth's tutor, says, in his "School-master"—"Although I was only nine days at Venice, I saw, in that little time, more liberty to sin, than ever I heard tell of in the city of London in nine years."—E.]

II.

The moment night with dusky mantle covers
The skies (and the more duskily the better),
The time less liked by husbands than by lovers
Begins, and prudery flings aside her fetter;
And gaiety on restless tiptoe hovers,
Giggling with all the gallants who beset her;
And there are songs and quavers, roaring, humming,
Guitars, and every other sort of strumming.

III.

And there are dresses splendid, but fantastical,
Masks of all times and nations, Turks and Jews,
And harlequins and clowns, with feats gymnastical,
Greeks, Romans, Yankee-doodles, and Hindoos;
All kinds of dress, except the ecclesiastical,
All people, as their fancies hit, may chose,
But no one in these parts may quiz the clergy,—
Therefore take heed, ye Freethinkers! I charge ye.

the secondary, or merely ornamental, parts of his Comic Epic. For example, this is the beginning of Whistlecraft's first canto:—

"I've often wish'd that I could write a book,
Such as all English people might peruse;
I never should regret the pains it took,
That is just the sort of tame that I should choose:
To sail about the world like Captain Cook,
I'd sling a cot up for my favourite Muse,
And we'd take verses out to Demarara,
To New South Wales, and up to Niagara.

"Poets consume exclusible commodities,
They raise the nation's spirit when victorious,
They drive an export trade in whims and oddities,
Making our commerce and revenue glorious;
As an industrious and pains-taking body 't is
That Poets should be reckon'd meritorious:
And therefore I submissively propose
To erect one Board for Verse and one for Prose.

"Princes protecting Sciences and Art
I've often seen, in copper-plate and print;
I never saw them elsewhere, for my part,
And therefore I conclude there's nothing in 't:
But every body knows the Regent's heart;
I trust he won't reject a well-meant hint;
Each Board to have twelve members, with a seat
To bring them in per ann. five hundred neat.

"From Princes I descend to the Nobility:
In former times all persons of high stations,
Lords, Baronets, and Persons of gentility,
Paid twenty guineas for the dedications:
This practice was attended with utility;
The patrons lived to future generations,
The poets lived by their industrious earning,—
So men alive and dead could live by Learning.

"Then, twenty guineas was a little fortune;
Now, we must starve unless the times should mend:
Our poets now-a-days are deem'd importune
If their addresses are diffusely penn'd;
Most fashionable authors make a short one
To their own wife, or child, or private friend,
To show their independence, I suppose;
And that may do for Gentlemen like those.

"Lastly, the common people I beseech—
Dear People! if you think my verses clever,
Preserve with care your noble parts of speech,
And take it as a maxim to endeavour
To talk as your good mothers used to teach,
And then these lines of mine may last for ever;
And don't confound the language of the nation
With long-tail'd words in *ority* and *ation*.

"I think that Poets (whether Whig or Tory,
Whether they go to meeting or to church)
Should study to promote their country's glory
With patriotic, diligent research;
That children yet unborn may learn the story,
With grammars, dictionaries, canes, and birch:
It stands to reason—This was Homer's plan,
And we must do—like him—the best we can.

"Madoc and Marmion, and many more,
Are out in print, and most of them have sold:
Perhaps together they may make a score;
Richard the First has had his story told,
But there were Lords and Princes long before,
That had behaved themselves like warriors bold:
Among the rest there was the great King Arthur,
What hero's fame was ever carried farther?"

The following description of King Arthur's Christmas at Carlisle is equally meritorious:—

"The Great King Arthur made sumptuous Feast,
And held his Royal Christmas at Carlisle,
And thither came the Vassals, most and least,
From every corner of this British Isle;
And all were entertain'd, both man and beast,
According to their rank, in proper style:
The steeds were fed and litter'd in the stable,
The ladies and the knights sat down to table.

"The bill of fare (as you may well suppose)
Was suited to those plentiful old times,
Before our modern luxuries arose,
With truffles and ragouts and various crimes;
And therefore, from the original in prose
I shall arrange the catalogue in rhymes:
They served up salmon, venison, and wild boars
By hundreds, and by dozens, and by scores.

"Hogsheads of honey, kilderkins of mustard
Muttons, and fatted beeves, and bacon swine;
Herons and bitterns, peacock, swan and bustard,
Teal, mallard, pigeons, widgeons and in fine
Plum-puddings, pancakes, apple-pies and custard;
And therewithal they drank goot Gascon wine,
With mead, and ale, and cyder of our own;
For porter, punch, and negus were not known.

"The noise and uproar of the scullery tribe,
All pilfering and scrambling in their calling,
Was past all powers of language to describe—
The din of manful oaths and female squalling:
The sturdy porter, handling up his bribe,
And then at random breaking heads and bawling,
Oateries, and cries of order, and confusions,
Made a confusion beyond all confusions.

"Beggars and vagabonds, blind, lame, and sturdy,
Minstrels and singers with their various airs,
The pipe, the tabor, and the hurdy-gurdy,
Jugglers and mountebanks with apes and bears,
Continued from the first day to the third day,
An uproar like ten thousand Smithfield fairs;
There were wild beasts and foreign birds and creatures,
And Jews and Foreigners with foreign features.

"All sorts of people there were seen together,
All sorts of characters, all sorts of dresses;
The fool with fox's tail and peacock's feather,
Pilgrims, and penitents, and grave burgesses;
The country people with their coats of leather,
Vintners and victuallers with cans and messes;
Grooms, archers, varlets, falconers and yeomen,
Damsels and waiting-maids, and waiting-women.

"Not the profane, indelicate amours,
The vulgar, unenlighten'd conversation
Of minstrels, mantuas, courtesans, and boors,
(Although appropriate to their meaner station)
Would certainly revolt a taste like yours;
Therefore I shall omit the calculation
Of all the curses, oaths, and cuts, and stabs,
Occasion'd by their dice, and drink, and drabs.

"We must take care in our poetic cruise,
And never hold a single lack too long;
Therefore my versatile, ingenious Muse
Takes leave of this illiterate, low-bred throng,
Intending to present superior views,
Which to genteeler company belong,
And show the higher orders of society
Behaving with politeness and propriety.

"And certainly they say, for fine behaving
King Arthur's Court has never had its match;
True point of honour, without pride or braving,
Strict etiquette for ever on the watch:
Their manners were refined and perfect—saving

IV.

You 'd better walk about begirt with briars,
Instead of coat and smallclothes, than put on
A single stitch reflecting upon friars,
Although you swore it only was in fun;
They 'd haul you o'er the coals, and stir the fires
Of Phlegethon with every mother's son,
Nor say one mass to cool the caldron's bubble
That boil'd your bones, unless you paid them double.

V.

But saving this, you may put on whate'er
You like by way of doublet, cape, or cloak,
Such as in Monmouth-street, or in Rag Fair,
Would rig you out in seriousness or joke;
And even in Italy such places are,
With prettier name in softer accents spoke,
For, bating Covent Garden, I can hit on
No place that 's call'd "Piazza" in Great Britain.[1]

VI.

This feast is named the Carnival,[2] which being
Interpreted, implies "farewell to flesh:"
So call'd, because the name and thing agreeing,
Through Lent they live on fish both salt and fresh.
But why they usher Lent with so much glee in,
Is more than I can tell, although I guess
'T is as we take a glass with friends at parting,
In the stage-coach or packet, just at starting.

VII.

And thus they bid farewell to carnal dishes,
And solid meats, and highly spiced ragouts,

Some modern graces, which they could not catch,
As spitting through the teeth, and driving stages,
Accomplishments reserved for distant ages.

"They look'd a manly, generous generation;
Beards, shoulders, eyebrows, broad, and square, and thick,
Their accents firm and loud in conversation,
Their eyes and gestures eager, sharp, and quick,
Showed them prepared, on proper provocation,
To give the lie, pull noses, stab and kick;
And for that very reason, it is said,
They were so very courteous and well-bred.

"The ladies look'd of an heroic race—
At first a general likeness struck your eye,
Tall figures, open features, oval face,
Large eyes, with ample eyebrows arch'd and high;
Their manners had an odd, peculiar grace,
Neither repulsive, affable, nor shy,
Majestical, reserved, and somewhat sullen;
Their dresses partly silk, and partly woollen."

The little snatches of critical *quizzing* introduced in Whistlecraft are perfect in their way. Take for example this good-humoured parody on one of the most magnificent passages in Wordsworth:—

"In castles and in courts Ambition dwells,
But not in castles or in courts alone;
She breathed a wish, throughout those sacred cells,
For bells of larger size, and louder tone;
Giants abominate the sound of bells,
And soon the fierce antipathy was shown,
The ticking and the jingling, and the clangor,
Roused their irrational, gigantic anger.

"Unhappy mortals! ever blind to fate!
Unhappy Monks! you see no farther nigh;
Exulting in their sound, and size, and weight,
From morn till noon the merry peal you ply:
The belfry rocks, your bosoms are elate,
Your spirits with the ropes and pulleys fly;
Tired, but transported, pulling, pulling, hauling,
Ramping and stamping, overjoy'd and bawling.

"Meanwhile the solemn mountains that surrounded
The silent valley where the convent lay,
With tintinnabular uproar were astounded,
When the first peal burst forth at break of day:
Feeling their granite ears severely wounded,
They scarce knew what to think, or what to say;
And though large mountains commonly conceal
Their sentiments, dissembling what they feel,

"Yet *Cader-Gibberish from his cloudy throne*
To huge Lobloonnan gave an intimation
Of this strange rumour, with an awful tone,
Thund'ring his deep surprise and indignation;
The larger hills, in language of their own,
Discuss'd the topic by reverberation;
Discoursing with their echoes all day long,
Their only conversation was, 'ding-dong.'"

Mr. Rose has a very elegant essay on Whistlecraft, in his "Thoughts and Recollections by One of the last Century," which thus concludes:—

"Beppo, which had a story, and which pointed but one way, met with signal and universal success; while 'The Monks and the Giants' have been little appreciated, by the majority of readers. Yet those who will only laugh upon a sufficient warrant, may, on analysing this bravura-poem, find legitimate matter for their mirth. The want of meaning cannot certainly be objected to it, with reason; for it contains a deep substratum of sense, and does not exhibit a character which has not, or might not, have its parallel in nature. I remember at the time this poem was published, (which was, when the French monarchy seemed endangered by the vacillating conduct of Louis XVIII., who, under the guidance of successive ministers, was trimming between the loyalists and the liberals, apparently thinking that civility and conciliation was a remedy for all evils,) a friend dared me to prove my assertion; and, by way of a text, referred me to the character of the crippled abbot, under whose direction,

'The convent was all going to the devil,
While he, poor creature, thought himself beloved
For saying handsome things, and being civil,
Wheeling about as he was pull'd and shoved.'

"The obvious application of this was made by me to Louis XVIII.; and if it was not the intention of the author to designate him in particular, the applicability of the passage to the then state of France, and her ruler, shows, at least, the intrinsic truth of the description. Take, in the same way, the character of Sir Tristram, and we shall find its elements, if not in one, in different living persons.

'Songs, music, languages, and many a lay
Asturian, or Armoric, Irish, Basque,
His ready memory seized and bore away;
And ever when the ladies chose to ask,
Sir Tristram was prepar'd to sing and play,
Not like a minstrel, earnest in his task,
But with a sportive, careless, easy style,
As if he seem'd to mock himself the while.

'His ready wit, and rambling education,
With the congenial influence of his stars,
Had taught him all the arts of conversation,
All games of skill, and stratagems of wars;
His birth, it seems, by Merlin's calculation,
Was under Venus, Mercury, and Mars:
His mind with all their attributes was mix'd,
And, like those planets, wand'ring and unfix'd.'

"Who can read this description without recognising in it the portraits (flattering portraits, perhaps) of two military characters well known in society?"

The reader will find a copious criticism on Whistlecraft, from the pen of Ugo Foscolo, in the *Quarterly Review*, vol. xxi.—E.]

[1] [MS.—"For, bating Covent Garden, I can't hit on
A place, etc.]

[2] ["The Carnival," says Mr. Rose, "though it is gayer or duller, according to the genius of the nations which celebrate it, is, in its general character, nearly the same all over the Peninsula. The beginning is like any other season; towards the middle you begin to meet masques and mummers in sunshine: in the last fifteen days the plot thickens; and during *the three last* all is hurly-burly. But to paint these, which may be almost considered as a separate festival, I must avail myself of the words of Messrs. William and Thomas Whistlecraft, in whose 'Prospectus and Specimen of an Intended National Work,' I find the description ready made to my hand, observing that, besides the ordinary dramatis personæ,—

To live for forty days on ill-dress'd fishes,
  Because they have no sauces to their stews,
A thing which causes many "poohs" and "pishes,"
  And several oaths (which would not suit the Muse),
From travellers accustom'd from a boy
To eat their salmon, at the least, with soy;

VIII.

And therefore humbly I would recommend
  "The curious in fish-sauce," before they cross
The sea, to bid their cook, or wife, or friend,
  Walk or ride to the Strand, and buy in gross
(Or if set out beforehand, these may send
  By any means least liable to loss),
Ketchup, soy, Chili-vinegar, and Harvey,
Or, by the Lord! a Lent will well nigh starve ye;

IX.

That is to say, if your religion 's Roman,
  And you at Rome would do as Romans do,
According to the proverb,—although no man,
  If foreign, is obliged to fast; and you,
If Protestant, or sickly, or a woman,
  Would rather dine in sin on a ragout—
Dine and be d—d! I don't mean to be coarse,
But that 's the penalty, to say no worse.

X.

Of all the places where the Carnival
  Was most facetious in the days of yore,
For dance, and song, and serenade, and ball,
  And masque, and mime, and mystery, and more,
Than I have time to tell now, or at all
  Venice the bell from every city bore,—
And at the moment when I fix my story,
The sea-born city was in all her glory.

XI.

They 've pretty faces yet, those same Venetians,
  Black eyes, arch'd brows, and sweet expressions still;
Such as of old were copied from the Grecians,
  In ancient arts by moderns mimick'd ill;
And like so many Venuses of Titian's
  (The best 's at Florence[1]—see it, if ye will,)
They look when leaning over the balcony,
Or stepp'd from out a picture by Giorgione,[2]

XII.

Whose tints are truth and beauty at their best;
  And when you to Manfrini's palace go,[3]
That picture (howsoever fine the rest)
  Is loveliest to my mind of all the show;
It may perhaps be also to *your* zest,
  And that 's the cause I rhyme upon it so:
'T is but a portrait of his son, and wife,
And self; but *such* a woman! love in life![4]

XIII.

Love in full life and length, not love ideal,
  No, nor ideal beauty, that fine name,
But something better still, so very real,
  That the sweet model must have been the same;
A thing that you would purchase, beg, or steal,
  Were 't not impossible, besides a shame:
The face recalls some face, as 't were with pain,
You once have seen, but ne'er will see again;

XIV.

One of those forms which flit by us, when we
  Are young, and fix our eyes on every face;
And, oh! the loveliness at times we see
  In momentary gliding, the soft grace,
The youth, the bloom, the beauty which agree,

'Beggars and vagabonds, blind, lame, and sturdy,
  Minstrels and singers, with their various airs,
The pipe, the tabor, and the hurdy-gurdy,
  Jugglers and mountebanks, with apes and bears,
Continue from the first day to the third day,
  An uproar like ten thousand Smithfield fairs.'

The shops are shut, all business is at a stand, and the drunken cries heard at night afford a clear proof of the pleasures to which these days of leisure are dedicated. These holidays may surely be reckoned amongst the secondary causes which contribute to the indolence of the Italian, since they reconcile this to his conscience, as being of religious institution. Now there is, perhaps, no offence which is so unproportionably punished by conscience as that of indolence. With the wicked man, it is an intermittent disease; with the idle man, it is a chronic one."—*Letters from the North of Italy*, vol. ii. p. 171.]

[1] ["At Florence I remained but a day, having a hurry for Rome. However, I went to the two galleries, from which one returns drunk with beauty; but there are sculpture and painting, which, for the first time, gave me an idea of what people mean by their *cant*, about those two most artificial of the arts. What struck me most were,—the mistress of Raphael, a portrait; the mistress of Titian, a portrait; a Venus of Titian, in the Medici gallery,—*the* Venus; Canova's Venus, also in the other gallery," etc.—*B. Letters*, 1820.]

[2] ["I know nothing of pictures myself, and care almost as little; but to me there are none like the Venetian—above all, Giorgione. I remember well his Judgment of Solomon, in the Mariscalchi gallery in Bologna. The real mother is beautiful, exquisitely beautiful."—*B. Letters*, 1817.]

[3] [The following is Lord Byron's account of his visit to this palace, in April, 1817.—"To-day, I have been over the Manfrini palace, famous for its pictures. Amongst them, there is a portrait of Ariosto, by Titian, surpassing all my anticipation of the power of painting or human expression: it is the poetry of portrait, and the portrait of poetry. There was also one of some learned lady centuries old, whose name I forget, but whose features must always be remembered. I never saw greater beauty, or sweetness, or wisdom;—it is the kind of face to go mad for, because it cannot walk out of its frame. There is also a famous dead Christ and five Apostles, for which Bonaparte offered in vain five thousand louis; and of which, though it is a capo d' opera of Titian, as I am no connoisseur, I say little, and thought less, except of one figure in it. There are ten thousand others, and some very fine Giorgiones amongst them. There is an original Laura and Petrarch, very hideous both. Petrarch has not only the dress, but the features and air of an old woman; and Laura looks by no means like a young one, or a pretty one. What struck most in the general collection was the extreme resemblance of the style of the female faces in the mass of pictures, so many centuries or generations old, to those you see and meet every day among the existing Italians. The Queen of Cyprus and Giorgione's wife, particularly the latter, are Venetians as it were of yesterday; the same eyes and expression, and to my mind, there is none finer. You must recollect, however, that I know nothing of painting, and that I detest it, unless it reminds me of something I have seen, or think it possible to see."]

[4] [This appears to be an incorrect description of the picture; as, according to Vassari and others, Giorgione never was married, and died young.—E.]

In many a nameless being we retrace,
Whose course and home we knew not, nor shall know,
Like the lost Pleiad [1] seen no more below.

XV.

I said that like a picture by Giorgione
Venetian women were, and so they *are*,
Particularly seen from a balcony,
(For beauty 's sometimes best set off afar);
And there, just like a heroine of Goldoni,
They peep from out the blind, or o'er the bar;
And truth to say, they 're mostly very pretty,
And rather like to show it, more 's the pity!

XVI.

For glances beget ogles, ogles sighs,
Sighs wishes, wishes words, and words a letter,
Which flies on wings of light-heel'd Mercuries,
Who do such things because they know no better;
And then, God knows, what mischief may arise,
When love links two young people in one fetter:
Vile assignations, and adulterous beds,
Elopements, broken vows, and hearts, and heads.

XVII.

Shakspeare described the sex in Desdemona
As very fair, but yet suspect in fame,
And to this day from Venice to Verona
Such matters may be probably the same,
Except that since those times was never known a
Husband whom mere suspicion could inflame
To suffocate a wife no more than twenty,
Because she had a "cavalier servente."

XVIII.

Their jealousy (if they are ever jealous)
Is of a fair complexion altogether,
Not like that sooty devil of Othello's,
Which smothers women in a bed of feather,
But worthier of these much more jolly fellows,
When weary of the matrimonial tether,
His head for such a wife no mortal bothers,
But takes at once another, or another's.[3]

XIX.

Didst ever see a Gondola? For fear
You should not, I'll describe it you exactly:
'Tis a long cover'd boat that 's common here,
Carved at the prow, built lightly, but compactly,
Row'd by two rowers, each call'd "Gondolier,"
It glides along the water looking blackly,
Just like a coffin clapt in a canoe,
Where none can make out what you say or do.

XX.

And up and down the long canals they go,
And under the Rialto [4] shoot along,
By night and day, all paces, swift or slow,
And round the theatres, a sable throng,
They wait in their dusk livery of woe;
But not to them do woful things belong,
For sometimes they contain a deal of fun,
Like mourning coaches when the funeral 's done.

XXI.

But to my story.—'T was some years ago,
It may be thirty, forty, more or less,
The carnival was at its height, and so
Were all kinds of buffoonery and dress;
A certain lady went to see the show,
Her real name I know not, nor can guess,
And so we 'll call her Laura, if you please,
Because it slips into my verse with ease.

XXII.

She was not old, nor young, nor at the years
Which certain people call a "*certain age*,"
Which yet the most uncertain age appears,
Because I never heard, nor could engage
A person yet by prayers, or bribes, or tears,
To name, define by speech, or write on page,
The period meant precisely by that word,
Which surely is exceedingly absurd.

XXIII.

Laura was blooming still, had made the best
Of time, and time return'd the compliment,
And treated her genteelly, so that, dress'd,
She look'd extremely well where'er she went;
A pretty woman is a welcome guest,
And Laura's brow a frown had rarely bent,
Indeed she shone all smiles, and seem'd to flatter
Mankind with her black eyes for looking at her.

XXIV.

She was a married woman; 't is convenient,
Because in Christian countries 't is a rule
To view their little slips with eyes more lenient;
Whereas if single ladies play the fool,
(Unless, within the period intervenient,
A well-timed wedding makes the scandal cool,)
I dont know how they ever can get over it,
Except they manage never to discover it.

XXV.

Her husband sail'd upon the Adriatic,
And made some voyages, too, in other seas,

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[1] "Quam septem dici sex tamen esse solent."—Ovid.

[" Look to 't:
In Venice they do let heaven see the pranks
They dare not show their husbands; their best conscience
Is—not to leave undone, but keep unknown."—*Othello*.]

[3] ["Jealousy is not the order of the day in Venice, and daggers are out of fashion, while duels on love matters are unknown—at least, with the husbands."—*B. Letters*.]

[4] [An English abbreviation. Rialto is the name, not of the bridge, but of the island from which it is called; and the Venetians say, Il ponte di Rialto, as we say Westminster Bridge. In that island is the Exchange; and I have often walked there as on classic ground. In the days of Antonio and Bassanio it was second to none. "I sotto portichi," says Sansovino, writing in 1580, "sono ogni giorni frequentati dai mercatanti Fiorentini, Genovesi, Milanesi, Spagnuoli, Turchi, et d' altre nationi diverse del mondo, i quali vi concorrano in tanta copia, che questa piazza è annoverata fra le prime dell' universo." It was there that the Christian held discourse with the Jew; and Shylock refers to it, when he says,

"Signor Antonio, many a time and oft,
In the Rialto, you have rated me."

'Andiamo a Rialto'—'l' ora di Rialto'—were on every tongue; and continue so to the present day.—Rogers.]

And when he lay in quarantine for pratique
(A forty days' precaution 'gainst disease),
His wife would mount, at times, her highest attic,
For thence she could discern the ship with ease:
He was a merchant trading to Aleppo,
His name Giuseppe, call'd more briefly, Beppo.

XXVI.

He was a man as dusky as a Spaniard,
Sunburnt with travel, yet a portly figure;
Though colour'd, as it were, within a tanyard,
He was a person both of sense and vigour—
A better seaman never yet did man yard:
And *she*, although her manners show'd no rigour,
Was deem'd a woman of the strictest principle,
So much as to be thought almost invincible.*

XXVII.

But several years elapsed since they had met;
Some people thought the ship was lost, and some
That he had somehow blunder'd into debt,
And did not like the thought of steering home;
And there were several offer'd any bet,
Or that he would, or that he would not come,
For most men (till by losing render'd sager)
Will back their own opinions with a wager.

XXVIII.

'T is said that their last parting was pathetic,
As partings often are, or ought to be,
And their presentiment was quite prophetic
That they should never more each other see,
(A sort of morbid feeling, half poetic,
Which I have known occur in two or three,)
When kneeling on the shore upon her sad knee,
He left this Adriatic Ariadne.

XXIX.

And Laura waited long, and wept a little,
And thought of wearing weeds, as well she might;
She almost lost all appetite for victual,
And could not sleep with ease alone at night;
She deem'd the window-frames and shutters brittle
Against a daring housebreaker or sprite,
And so she thought it prudent to connect her
With a vice-husband, *chiefly to protect her*.

XXX.

She chose, (and what is there they will not choose,
If only you will but oppose their choice?)
Till Beppo should return from his long cruise,
And bid once more her faithful heart rejoice,
A man some women like, and yet abuse—
A coxcomb was he by the public voice;
A Count of wealth, they said, as well as quality,
And in his pleasures of great liberality.

XXXI.

And then he was Count, and then he knew
Music, and dancing, fiddling, French and Tuscan;
The last not easy, be it known to you,
For few Italians speak the right Etruscan.
He was a critic upon operas, too,
And knew all niceties of the sock and buskin;
And no Venetian audience could endure a
Song, scene, or air, when he cried "seccatura!"

XXXII.

His "bravo" was decisive, for that sound
Hush'd "Academie" sigh'd in silent awe;
The fiddlers trembled as he look'd around,
For fear of some false note's detected flaw.
The "prima donna's" tuneful heart would bound,
Dreading the deep damnation of his "bah!"
Soprano, basso, even the contra-alto,
Wish'd him five fathom under the Rialto.

XXXIII.

He patronised the Improvisatori,
Nay, could himself extemporise some stanzas,
Wrote rhymes, sang songs, could also tell a story,
Sold pictures, and was skilful in the dance as
Italians can be, though in this their glory
Must surely yield the palm to that which France has;
In short, he was a perfect cavaliero,
And to his very valet seem'd a hero.

XXXIV.

Then he was faithful too, as well as amorous;
So that no sort of female could complain,
Although they 're now and then a little clamorous,
He never put the pretty souls in pain;
His heart was one of those which most enamour us,
Wax to receive, and marble to retain.
He was a lover of the good old school,
Who still become more constant as they cool.

XXXV.

No wonder such accomplishments should turn
A female head, however sage and steady—
With scarce a hope that Beppo could return,
In law he was almost as good as dead; he
Nor sent, nor wrote, nor show'd the least concern,
And she had waited several years already;
And really if a man won't let us know
That he 's alive, he 's *dead*, or should be so.

XXXVI.

Besides, within the Alps, to every woman,
(Although, God knows, it is a grievous sin,)
'T is, I may say, permitted to have two men;
I can't tell who first brought the custom in,
But "Cavalier Serventes" are quite common,

* ["The general state of morals here is much the same as in the Doges' time: a woman is virtuous (according to the code) who limits herself to her husband and one lover; those who have two, three, or more, are a little wild; but it is only those who are indiscriminately diffuse, and form a low connexion, who are considered as overstepping the modesty of marriage. There is no convincing a woman here, that she is in the smallest degree deviating from the rule of right or the fitness of things, in having an *amoroso*. The great sin seems to lie in concealing it, or having more than one; that is, unless such an extension of the prerogative is understood and approved of by the prior claimant."—*B. Letters*, 1817.]

a [MS.—"A Count of wealth inferior to his quality,
Which somewhat limited his liberality."]

And no one notices nor cares a pin;
And we may call this (not to say the worst)
A *second* marriage which corrupts the *first*.

XXXVII.

The word was formerly a "Cisisheo,"
But *that* is now grown vulgar and indecent;
The Spaniards call the person a "*Cortejo*,"[1]
For the same mode subsists in Spain, though recent;
In short it reaches from the Po to Teio,
And may perhaps at last be o'er the sea sent.
But Heaven preserve Old England from such courses!
Or what becomes of damage and divorces?

XXXVIII.

However, I still think, with all due deference
To the fair *single* part of the Creation,
That married ladies should preserve the preference
In *tête-à-tête* or general conversation—
And this I say without peculiar reference
To England, France, or any other nation—
Because they know the world, and are at ease,
And being natural, naturally please.

XXXIX.

'T is true, your budding Miss is very charming,
But shy and awkward at first coming out,
So much alarm'd, that she is quite alarming,
All giggle, blush; half pertness, and half pout;
And glancing at *Mamma*, for fear there 's harm in
What you, she, it, or they, may be about,
The Nursery still lisps out in all they utter—
Besides, they always smell of bread and butter.

XL.

But "Cavalier Servente" is the phrase
Used in politest circles to express
This supernumerary slave, who stays
Close to the lady as a part of dress,
Her word the only law which he obeys.
His is no sinecure, as you may guess;
Coach, servants, gondola, he goes to call,
And carries fan and tippet, gloves and shawl.

XLI.

With all its sinful doings, I must say
That Italy 's a pleasant place to me,
Who love to see the Sun shine every day,
And vines (not nail'd to walls) from tree to tree
Festoon'd, much like the back scene of a play,
Or melodrame, which people flock to see,
When the first act is ended by a dance
In vineyards copied from the south of France.

XLII.

I like on Autumn evenings to ride out,
Without being forced to bid my groom be sure
My cloak is round his middle strapp'd about,
Because the skies are not the most secure;
I know too that, if stopp'd upon my route,
Where the green alleys windingly allure,
Reeling with *grapes* red waggons choke the way,—
In England 't would be dung, dust, or a dray.

XLIII.

I also like to dine on becaficas,
To see the Sun set, sure he 'll rise to-morrow,
Not through a misty morning twinkling weak as
A drunken man's dead eye in maudlin sorrow,
But with all Heaven t' himself; that day will break as
Beauteous as cloudless, nor be forced to borrow
That sort of farthing candlelight which glimmers
Where reeking London's smoky caldron simmers.

XLIV.

I love the language, that soft bastard Latin,
Which melts like kisses from a female mouth,
And sounds as if it should be writ on satin,
With syllables which breathe of the sweet South,
And gentle liquids gliding all so pat in,
That not a single accent seems uncouth,
Like our harsh northern whistling, grunting guttural,
Which we 're obliged to hiss, and spit, and sputter all.

XLV.

I like the women too (forgive my folly),
From the rich peasant cheek of ruddy bronze,[2]
And large black eyes that flash on you a volley
Of rays that say a thousand things at once,
To the high dama's brow, more melancholy,
But clear, and with a wild and liquid glance,
Heart on her lips, and soul within her eyes,
Soft as her clime,[3] and sunny as her skies.[4]

XLVI.

Eve of the land which still is Paradise!
Italian beauty! didst thou not inspire
Raphael,[5] who died in thy embrace, and vies
With all we know of Heaven, or can desire,
In what he hath bequeath'd us?—in what guise,
Though flashing from the fervour of the lyre,
Would *words* describe thy past and present glow,
While yet Canova can create below?[6]

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[1] Cortejo is pronounced Cortecho, with an aspirate, according to the Arabesque guttural. It means what there is as yet no precise name for in England, though the practice is as common as in any tramontane country whatever.

[2] [MS.—"From the tall peasant with her ruddy bronze."]

[3] [MS.—"Like her own clime, all sun, and bloom, and skies."]

[4] [In these lines the author rises above the usual and appropriate pitch of his composition, and is betrayed into something too like enthusiasm and deep feeling for the light and fantastic strain of his poetry. Neither does the fit go off, for he rises quite into rapture in the succeeding stanza. This is, however, the only slip of the kind in the whole work—the only passage in which the author betrays the secret (which might, however, have been suspected) of his own genius, and his affinity to a higher order of poets than those to whom he has here been pleased to hold out a model."—JEFFREY.]

[5] For the received accounts of the cause of Raphael's death, see his lives.

[6] (In talking thus, the writer, more especially
Of women, would be understood to say,
He speaks as a spectator, not officially,
And always, reader, in a modest way;
Perhaps, too, in no very great degree shall he
Appear to have offended in this lay,
Since, as all know, without the sex, our bonnets
Would seem unfinish'd, like their untrimm'd bonnets.)
(Signed) PAINTER'S DITTO.

XLVII.

"England! with all thy faults I love thee still,"
I said at Calais, and have not forgot it;
I like to speak and incubrate my fill;
I like the government (but that is not it);
I like the freedom of the press and quill;
I like the Habeas Corpus (when we 've got it);
I like a parliamentary debate,
Particularly when 't is not too late;

XLVIII.

I like the taxes, when they 're not too many;
I like a seacoal fire, when not too dear;
I like a beef-steak, too, as well as any;
Have no objection to a pot of beer;
I like the weather, when it is not rainy,
That is, I like two months of every year.
And so, God save the Regent, Church, and King!
Which means that I like all and every thing.

XLIX.

Our standing army, and disbanded seamen,
Poor's rate, Reform, my own, the nation's debt,
Our little riots just to show we are free men,
Our trifling bankruptcies in the Gazette,
Our cloudy climate, and our chilly women,
All these I can forgive, and those forget,
And greatly venerate our recent glories,
And wish they were not owing to the Tories.

L.

But to my tale of Laura,—for I find
Digression is a sin, that by degrees
Becomes exceeding tedious to my mind,
And, therefore, may the reader too displease—
The gentle reader, who may wax unkind,
And, caring little for the author's ease,
Insist on knowing what he means, a hard
And hapless situation for a bard.

LI.

Oh, that I had the art of easy writing
What should be easy reading! could I scale
Parnassus, where the Muses sit inditing
Those pretty poems never known to fail,
How quickly would I print (the world delighting)
A Grecian, Syrian, or Assyrian tale;
And sell you, mix'd with western sentimentalism,
Some samples of the finest Orientalism.

LII.

But I am but a nameless sort of person,
(A broken Dandy * lately on my travels)
And take for rhyme, to hook my rambling verse on,
The first that Walker's Lexicon unravels,
And when I can't find that, I put a worse on;
Not caring as I ought for critic's cavils;
I 've half a mind to tumble down to prose,
But verse is more in fashion—so here goes.

LIII.

The count and Laura made their new arrangement,
Which lasted, as arrangements sometimes do,
For half a dozen years without estrangement;
They had their little differences, too;
Those jealous whiffs, which never any change meant:
In such affairs there probably are few
Who have not had this pouting sort of squabble,
From sinners of high station to the rabble.

LIV.

But, on the whole, they were a happy pair,
As happy as unlawful love could make them;
The gentleman was fond, the lady fair,
Their chains so slight, 't was not worth while to break them;
The world beheld them with indulgent air;
The pious only wish'd "the devil take them!"
He took them not; he very often waits,
And leaves old sinners to be young ones' baits.

LV.

But they were young: Oh! what without our youth
Would love be! What would youth be without love?
Youth lends it joy, and sweetness, vigour, truth,
Heart, soul, and all that seems as from above;
But, languishing with years, it grows uncouth—
One of few things experience don't improve,
Which is, perhaps, the reason why old fellows
Are always so preposterously jealous.

LVI.

It was the Carnival, as I have said
Some six and thirty stanzas back, and so
Laura the usual preparations made,
Which you do when your mind 's made up to go
To-night to Mrs. Boehm's masquerade,
Spectator, or partaker in the show;
The only difference known between the cases
Is—*here*, we have six weeks of "varnish'd faces."

LVII.

Laura, when dress'd, was (as I sang before)
A pretty woman as was ever seen,
Fresh as the Angel o'er a new inn door,
Or frontispiece of a new Magazine,
With all the fashions which the last month wore,
Colour'd, and silver paper leaved between
That and the title-page, for fear the press
Should soil with parts of speech the parts of dress.

LVIII.

They went to the Ridotto;—'t is a hall
Where people dance, and sup, and dance again;
Its proper name, perhaps, were a mask'd ball,

* [The expressions '*blue-stocking*' and '*dandy*' may furnish matter for the learning of a commentator at some future period. At this moment, every English reader will understand them. Our present ephemeral dandy is akin to the maccaroni of my earlier days. The first of those expressions has become classical by Mrs. Hannah More's poem of 'Bas-Bleu,' and the other by the use of it in one of Lord Byron's poems. Though now become familiar and trite, their day may not be long.

——'Cathanique
Quæ nunc sonit in honore vocabulo.'"
Lord Gravenavil, *Beccherdetto*, 1822.]

But that 's of no importance to my strain;
'T is (on a smaller scale) like our Vauxhall,
Excepting that it can't be spoilt by rain:
The company is "mix'd" (the phrase I quote is
As much as saying, they 're below your notice);

LIX.

For a "mix'd company" implies that, save
Yourself and friends, and half a hundred more,
Whom you may bow to without looking grave,
The rest are but a vulgar set, the bore
Of public places, where they basely brave
The fashionable stare of twenty score
Of well-bred persons, call'd "*the World*;" but I,
Although I know them, really don't know why.

LX.

This is the case in England; at least was
During the dynasty of Dandies, now
Perchance succeeded by some other class
Of imitated imitators:—how
Irreparably soon decline, alas!
The demagogues of fashion: all below
Is frail; how easily the world is lost
By love, or war, and now and then by frost!

LXI.

Crush'd was Napoleon by the northern Thor,
Who knock'd his army down with icy hammer,
Stopp'd by the *elements*,[1] like a whaler, or
A blundering novice in his new French grammar;
Good cause had he to doubt the chance of war,
And as for Fortune—but I dare not d—n her,
Because, were I to ponder to infinity,
The more I should believe in her divinity.[2]

LXII.

She rules the present, past, and all to be yet,
She gives us luck in lotteries, love, and marriage;
I cannot say that she's done much for me yet;
Not that I mean her bounties to disparage,
We 've not yet closed accounts, and we shall see yet
How much she 'll make amends for past miscarriage;
Meantime the goddess I 'll no more importune,
Unless to thank her when she 's made my fortune.

LXIII.

To turn,—and to return;—the devil take it!
This story slips for ever through my fingers,
Because, just as the stanza likes to make it,
It needs must be—and so it rather lingers;
This form of verse began, I can't well break it,
But must keep time and tune like public singers;
But if I once get through my present measure,
I 'll take another when I 'm next at leisure.

LXIV.

They went to the Ridotto ('t is a place
To which I mean to go myself to-morrow,[4]
Just to divert my thoughts a little space,
Because I 'm rather hippish, and may borrow
Some spirits, guessing at what kind of face
May lurk beneath each mask; and as my sorrow
Slackens its pace sometimes, I 'll make, or find,
Something shall leave it half an hour behind.)

LXV.

Now Laura moves along the joyous crowd,
Smiles in her eyes, and simpers on her lips:
To some she whispers, others speaks aloud;
To some she curtsies, and to some she dips,
Complains of warmth, and, this complaint avow'd,
Her lover brings the lemonade, she sips;
She then surveys, condemns, but pities still
Her dearest friends for being dress'd so ill.

LXVI.

One has false curls, another too much paint,
A third—where did she buy that frightful turban?
A fourth 's so pale she fears she 's going to faint,
A fifth's look 's vulgar, dowdyish, and suburban,
A sixth's white silk has got a yellow taint,
A seventh's thin muslin surely will be her bane,
And lo! an eighth appears,—"I 'll see no more!"
For fear, like Banquo's kings, they reach a score.

LXVII.

Meantime, while she was thus at others gazing,
Others were levelling their looks at her:
She heard the men's half-whisper'd mode of praising,
And, till 't was done, determined not to stir;
The women only thought it quite amazing
That, at her time of life, so many were
Admirers still,—but men are so debased,
Those brazen creatures always suit their taste.

LXVIII.

For my part, now, I ne'er could understand
Why naughty women—but I won't discuss
A thing which is a scandal to the land,
I only don't see why it should be thus;
And if I were but in a gown and band,
Just to entitle me to make a fuss,

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[1] ["I liked the Dandies: they were always very civil to me; though, in general, they disliked literary people, and persecuted and mystified Madame de Staël, Lewis, Horace Twiss, and the like. The truth is, that though I gave up the business early, I had a tinge of Dandyism in my minority, and probably retained enough of it to conciliate the greatones, at four and twenty."—*B. Diary*, 1821].

[2] ["When Brummell was obliged to retire to France, he knew no French, and having obtained a grammar for the purpose of study, one friend Scrope Davies was asked what progress Brummell had made in French: he responded, 'that Brummell had been stopped, like Bonaparte in Russia, by the *elements*.' I have put this pun into Beppo, which is 'a fair exchange and no robbery;' for Scrope made his fortune at several dinners (as he owned himself), by repeating occasionally, as his own, some of the buffooneries with which I had encountered him in the morning."—*B. Diary*, 1821.]

[3] [Like Sylla, I have always believed that all things depend upon Fortune, and nothing upon ourselves. I am not aware of any one thought or action, worthy of being called good to myself or others, which is not to be attributed to the good goddess—Fortuna!"—*MS. Diary*, 1821.]

[4] [In the margin of the original MS. Lord Byron has written—"January 19th, 1818. 'To-morrow will be a Sunday, and full Ridotto.'—E.]

I 'd preach on this till Wilberforce and Romilly
Should quote in their next speeches from my homily.

LXIX.

While Laura thus was seen and seeing, smiling,
Talking, she know not why and cared not what,
So that her female friends, with envy broiling,
Beheld her airs and triumph, and all that;
And well-dress'd males still kept before her filing,
And passing bow'd and mingled with her chat;
More than the rest one person seem'd to stare
With pertinacity that's rather rare.

LXX.

He was a Turk, the colour of mahogany;
And Laura saw him, and at first was glad,
Because the Turks so much admire philogyny,
Although their usage of their wives is sad;
'T is said they use no better than a dog any
Poor woman, whom they purchase like a pad:
They have a number, though they ne'er exhibit 'em,
Four wives by law, and concubines "ad libitum."

LXXI.

They lock them up, and veil, and guard them daily,
They scarcely can behold their male relations,
So that their moments do not pass so gaily
As is supposed the case with northern nations;
Confinement, too, must make them look quite palely:
And, as the Turks abhor long conversations,
Their days are either pass'd in doing nothing,
Or bathing, nursing, making love, and clothing.

LXXII.

They cannot read, and so don't lisp in criticism;
Nor write, and so they don't affect the muse;
Were never caught in epigram or witticism,
Have no romances, sermons, plays, reviews,—
In harams learning soon would make a pretty schism!
But luckily these beauties are no "Blues,"
No bustling Botherbys have they to show 'em
"That charming passage in the last new poem."

LXXIII.

No solemn, antique gentleman of rhyme,
Who, having angled all his life for fame,
And getting but a nibble at a time,
Still fussily keeps fishing on, the same
Small "Triton of the minnows," the sublime
Of mediocrity, the furious tame,
The echo's echo, usher of the school
Of female wits, boy bards—in short, a fool!

LXXIV.

A stalking oracle of awful phrase,
The approving "*Good!*" (by no means GOOD in law)
Humming like flies around the newest blaze,
The bluest of bluebottles you e'er saw,
Teasing with blame, excruciating with praise,
Gorging the little fame he gets all raw,
Translating tongues he knows not even by letter,
And sweating plays so middling, half were better.

LXXV.

One hates an author that's *all author*, fellows
In foolscap uniforms turn'd up with ink,
So very anxious, clever, fine, and jealous,
One don't know what to say to them, or think,
Unless to puff them with a pair of bellows;
Of coxcombry's worst coxcombs e'en the pink
Are preferable to these shreds of paper,
These unquench'd snuffings of the midnight taper.

LXXVI.

Of these some we see several, and of others,
Men of the world, who know the world like men,
Scott, Rogers, Moore, and all the better brothers,
Who think of something else besides the pen;
But for the children of the "mighty mother's,"
The would-be wits and can't-be gentlemen,
I leave them to their daily "tea is ready,"
Smug coterie, and literary lady.[1]

LXXVII.

The poor dear Mussulwomen whom I mention
Have none of these instructive pleasant people,
And one would seem to them a new invention,
Unknown as bells within a Turkish steeple;
I think 't would almost be worth while to pension
(Though best-sown projects very often reap ill)
A missionary author, just to preach
Our Christian usage of the parts of speech.

LXXVIII.

No chemistry for them unfolds her gasses,
No metaphysics are let loose in lectures,
No circulating library amasses
Religious novels, moral tales, and strictures
Upon the living manners, as they pass us;
No exhibition glares with annual pictures;
They stare not on the stars from out their attics,
Nor deal (thank God for that!) in mathematics.

LXXIX.

Why I thank God for that is no great matter;
I have my reasons, you no doubt suppose,
And as, perhaps, they would not highly flatter,
I 'll keep them for my life (to come) in prose;
I fear I have a little turn for satire,
And yet methinks the older that one grows
Inclines us more to laugh than scold, though laughter
Leaves us so doubly serious shortly after.

LXXX.

Oh, Mirth and Innocence! Oh, Milk and Water!
Ye happy mixtures of more happy days!
In these sad centuries of sin and slaughter,
Abominable Man no more allays
His thirst with such pure beverage. No matter,
I love you both, and both shall have my praise.
Oh, for old Saturn's reign of sugar-candy!—
Meantime I drink to your return in brandy.

LXXXI.

Our Laura's Turk still kept his eyes upon her,

[1] [Nothing can be cleverer than this caustic little diatribe, introduced *à propos* of the life of Turkish ladies in their harams.—JEFFREY.]

Less in the Mussulman than Christian way,
Which seems to say, "Madam, I do you honour,
"And while I please to stare, you'll please to stay:"
Could staring win a woman, this had won her,
But Laura could not thus be led astray;
She had stood fire too long and well, to boggle
Even at this stranger's most outlandish ogle.

LXXXII.

The morning now was on the point of breaking,
A turn of time at which I would advise
Ladies who have been dancing, or partaking
In any other kind of exercise,
To make their preparations for forsaking
The ball-room ere the sun begins to rise,
Because, when once the lamps and candles fail,
His blushes make them look a little pale.

LXXXIII.

I've seen some balls and rovels in my time,
And stay'd them over for some silly reason,
And then I look'd (I hope it was no crime)
To see what lady best stood out the season;
And though I've seen some thousands in their prime,
Lovely and pleasing, and who still may please on,
I never saw but one (the stars withdrawn)
Whose bloom could after dancing dare the dawn.

LXXXIV.

The name of this Aurora I'll not mention,
Although I might, for she was nought to me
More than that patent work of God's invention,
A charming woman, whom we like to see;
But writing names would merit reprehension,
Yet if you like to find out this fair *she*,
At the next London or Parisian ball
You still may mark her cheek, out-blooming all.

LXXXV.

Laura, who knew it would not do at all
To meet the daylight after seven hours' sitting
Among three thousand people at a ball,
To make her curtsy thought it right and fitting;
The Count was at her elbow with her shawl,
And they the room were on the point of quitting,
When lo! those cursed gondoliers had got
Just in the very place where they *should not*.

LXXXVI.

In this they 're like our coachmen, and the cause
Is much the same—the crowd; and pulling, hauling,
With blasphemies enough to break their jaws,
They make a never intermitting bawling.
At home, our Bow-street gentlemen keep the laws,
And here a sentry stands within your calling;
But for all that, there is a deal of swearing,
And nauseous words past mentioning or bearing.

LXXXVII.

The Count and Laura found their boat at last,
And homeward floated o'er the silent tide,
Discussing all the dances gone and past,
The dancers and their dresses, too, beside;
Some little scandals eke: but all aghast
(As to their palace stairs the rowers glide)
Sate Laura by the side of her adorer,
When lo! the Mussulman was there before her.

LXXXVIII.

"Sir," said the Count, with brow exceeding grave,
"Your unexpected presence here will make
It necessary for myself to crave
Its import? But perhaps 'tis a mistake;
I hope it is so; and at once to wave
All compliment, I hope so for *your* sake;
You understand my meaning, or you *shall*."
"Sir," (quoth the Turk) "'t is no mistake at all.

LXXXIX.

"That lady is *my wife!*" Much wonder paints
The lady's changing cheek, as well it might;
But where an Englishwoman sometimes faints,
Italian females don't do so outright;
They only call a little on their saints,
And then come to themselves, almost or quite;
Which saves much hartshorn, salts, and sprinkling
And cutting stays, as usual in such cases. [Faces,

XC.

She said,—what could she say? Why, not a word:
But the Count courteously invited in
The stranger, much appeased by what he heard:
"Such things, perhaps, we'd best discuss within,"
Said he; "don't let us make ourselves absurd
In public, by a scene, nor raise a din,
For then the chief and only satisfaction
Will be much quizzing on the whole transaction."

XCI.

They entered, and for coffee call'd—it came,
A beverage for Turks and Christians both,
Although the way they make it 's not the same.
Now Laura, much recover'd, or less loth
To speak, cries "Beppo! what 's your pagan name?
Bless me! your beard is of amazing growth!
And how came you to keep away so long?
Are you not sensible 't was very wrong?

XCII.

"And are you *really, truly*, now a Turk?
With any other women did you wive?
Is 't true they use their fingers for a fork?
Well, that 's the prettiest shawl—as I 'm alive!
You 'll give it me? They say you eat no pork.
And how so many years did you contrive
To—Bless me! did I ever? No, I never
Saw a man grown so yellow! How 's your liver?

XCIII.

"Beppo! that beard of yours becomes you not;
It shall be shaved before you 're a day older:
Why do you wear it? Oh! I had forgot—
Pray don't your think the weather here is colder?

[1] [MS.—"Sate Laura with a kind of comic horror."]

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Ind are you really, truly, now a Turk?
With any other women did you wive?
Let true they use their fingers for a fork?
Well, that's the prettiest shawl — as I'm alive!
You'll give it me? They say you eat no pork

How do I look? You shan't stir from this spot
In that queer dress, for fear that some beholder
Should find you out, and make the story known.
How short your hair is! Lord! how gray it 's grown!"

XCIV.

What answer Beppo made to these demands
Is more than I know. He was cast away
About where Troy stood once, and nothing stands;
Became a slave of course, and for his pay
Had bread and bastinadoes, till some bands
Of pirates landing in a neighbouring bay,
He join'd the rogues and prosper'd, and became
A renegado of indifferent fame.

XCV.

But he grew rich, and with his riches grew so
Keen the desire to see his home again,
He thought himself in duty bound to do so,
And not be always thieving on the main:
Lonely he felt, at times, as Robin Crusoe,
And so he hired a vessel come from Spain,
Bound for Corfu: she was a fine polacca,
Mann'd with twelve hands, and laden with tobacco.

XCVI.

Himself, and much (Heaven knows how gotten!) cash,
He then embark'd with risk of life and limb,
And got clear off, although the attempt was rash;
He said that *Providence* protected him—
For my part, I say nothing—lest we clash
In our opinions:—well, the ship was trim,
Set sail, and kept her reckoning fairly on,
Except three days of calm when off Cape Bonn.

XCVII.

They reach'd the island, he transferr'd his lading,
And self and live stock, to another bottom,
And pass'd for a true Turkey-merchant, trading
With goods of various names; but I 've forget 'em.
However, he got off by this evading,
Or else the people would perhaps have shot him;
And thus at Venice[1] landed to reclaim
His wife, religion, house, and Christian name.

XCVIII.

His wife received, the patriarch re-baptized him,
(He made the church a present, by the way);
He then threw off the garments which disguised him,
And borrow'd the Count 's smallclothes for a day:
His friends the more for his long absence prized him,
Finding he 'd wherewithal to make them gay,
With dinners, where he oft became the laugh of them,
For stories—but *I* don't believe the half of them.

XCIX.

Whate'er his youth had suffer'd, his old age
With wealth and talking make him some amends;
Though Laura sometimes put him in a rage,
I 've heard the Count and he were always friends.
My pen is at the bottom of a page,
Which being finish'd, here the story ends;
'T is to be wish'd it had been sooner done,
But stories somehow lengthen when begun.[2]

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[1] ["You ask me," says Lord Byron, in a letter written in 1820, "for a volume of Manners, etc. on Italy. Perhaps I am in the case to know more of them than most Englishmen, because I have lived among the natives, and in parts of the country where Englishmen never resided before (I speak of Romagna and this place particularly); but there are many reasons why I do not choose to treat in print on such a subject. Their moral is not your moral; their life is not your life; you would not understand it: it is not English, nor French, nor German, which you would all understand. The conventual education, the cavalier servitude, the habits of thought and living, are so entirely different, and the difference becomes so much more striking the more you live intimately with them that I know not how to make you comprehend a people who are at once temperate and profligate, serious in their characters and buffoons in their amusements, capable of impressions and passions, which are at once *sudden* and *durable* (what you find in no other nation), and who actually have no society (what we would call so), as you may see by their comedies: they have no real comedy, not even in Goldoni, and that is because they have no society to draw it from. Their conversazioni are not society at all. They go to the theatre to talk, and into company to hold their tongues. The women sit in a circle, and the men gather into groups, or they play at dreary faro, or 'lottu reale,' for small sums. Their academie are concerts like our own, with better music and more form. Their best things are the carnival balls and masquerades, when every body runs mad for six weeks. After their dinners and suppers they make extempore verses and buffoon one another; but it is in a humour which you would not enter into, ye of the north.—In their houses it is better. As for the women, from the fisherman's wife up to the noble dama, their system has its rules, and its fitnesses, and its decorums, so as to be reduced to a kind of discipline or game at hearts, which admits few deviations, unless you wish to lose it. They are extremely tenacious, and jealous as furies, not permitting their lovers even to marry if they can help it, and keeping them always close to them in public as in private, whenever they can. In short, they transfer marriage to adultery, and strike the *not* out of that commandment. The reason is, that they marry for their parents, and love for themselves. They exact fidelity from a lover as a debt of honour, while they pay the husband as a tradesman, that is, not at all. You hear a person's character, male or female, canvassed not as depending on their conduct to their husbands or wives, but to their mistress or lover. If I wrote a quarto, I don't know that I could do more than amplify what I have here noted."]

[2] [This extremely clever and amusing performance affords a very curious and complete specimen of a kind of diction and composition of which our English literature has hitherto presented very few examples. It is, in itself, absolutely a thing of nothing—without story, characters, sentiments, or intelligible object;—a mere piece of lively and loquacious prattling, in short, upon all kinds of frivolous subjects,—a sort of gay and desultory babbling about Italy and England, Turks, balls, literature, and fish sauces. But still there is something very engaging in the uniform gaiety, politeness, and good humour of the author, and something still more striking and admirable in the matchless facility with which he has cast into regular, and even difficult, versification the unmingled, unconstrained, and unselected language of the most light, familiar, and ordinary conversation. With great skill and felicity, he has furnished us with an example of about one hundred stanzas of good verse, entirely composed of common words, in their common places: never presenting us with one sprig of what is called poetical diction, or even making use of a single inversion, either to raise the style or assist the rhyme—but running on in an inexhaustible series of good easy colloquial phrases, and finding them fall into verse by some unaccountable and happy fatality. In this great and characteristic quality it is almost invariably excellent. In some other respects, it is more unequal. About one half is as good as possible, in the style to which it belongs; the other half bears, perhaps, too many marks of that haste with which such a work must necessarily be written.

MAZEPPA.[1]

ADVERTISEMENT.

"Celui qui remplissait alors cette place était un gentilhomme Polonais, nommé Mazeppa, né dans le palatinat de Padolie : il avait été élevé page de Jean Casimir, et avait pris à sa cour quelque teinture des belles-lettres. Une intrigue qu'il eut dans sa jeunesse avec la femme d'un gentilhomme Polonais ayant été découverte, le mari le fit lier tout nu sur un cheval farouche, et le laissa aller en cet état. Le cheval, qui était du pays de l'Ukraine, y retourna, et y porta Mazeppa, demi-mort de fatigue et de faim. Quelques paysans le secoururent : il resta long-temps parmi eux, et se signala dans plusieurs courses contre les Tartares. La supériorité de ses lumières lui donna une grande considération parmi les Cosaques : sa réputation s'augmentant de jour en jour, obligea le Czar à le faire Prince de l'Ukraine." —VOLTAIRE, *Histoire de Charles XII*, p. 196.

"Le roi fuyant, et poursuivi, eut son cheval tué sous lui; le Colonel Gieta, blessé, et perdant tout son sang, lui donna le sien. Ainsi on remit deux fois à cheval, dans la fuite, ce conquérant qui n'avait pu y monter pendant la bataille." —p. 216.

"Le roi alla par un autre chemin avec quelques cavaliers. Le carrosse où il était rompit dans la marche; on le remit à cheval. Pour comble de disgrace, il s'égara pendant la nuit dans un bois; là, son courage ne pouvant plus suppléer à ses forces épuisées, les douleurs de sa blessure devenues plus insupportables par la fatigue, son cheval étant tombé de lassitude, il se coucha quelques heures au pied d'un arbre, en danger d'être surpris à tout moment par les vainqueurs qui le cherchaient de tous côtés."—p. 218.[2]

MAZEPPA.

I.

'T was after dread Pultowa's day,
When fortune left the royal Swede,
Around a slaughter'd army lay,
No more to combat and to bleed.
The power and glory of the war,
Faithless as their vain votaries, men,
Had pass'd to the triumphant Czar,
And Moscow's walls were safe again,
Until a day more dark and drear,
And a more memorable year,
Should give to slaughter and to shame
A mightier host and haughtier name;
A greater wreck, a deeper fall,
A shock to one—a thunderbolt to all.

II.

Such was the hazard of the die;
The wounded Charles was taught to fly
By day and night through field and flood,
Stain'd with his own and subjects' blood;
For thousands fell that flight to aid:
And not a voice was heard to upbraid
Ambition in his humbled hour,
When truth had nought to dread from power.
His horse was slain, and Gieta gave
His own—and died the Russians' slave.
This too sinks after many a league
Of well sustain'd, but vain fatigue;
And in the depths of forests, darkling
The watch-fires in the distance sparkling—
The beacons of surrounding foes—
A king must lay his limbs at length.
Are these the laurels and repose
For which the nations strain their strength?
They laid him by a savage tree,
In outworn nature's agony;
His wounds were stiff—his limbs were stark—
The heavy hour was chill and dark;
The fever in his blood forbade
A transient slumber's fitful aid:
And thus it was; but yet through all,
Kinglike the monarch bore his fall,
And made, in this extreme of ill,
His pangs the vassals of his will:
All silent and subdued were they,
As once the nations round him lay.

Some passages are rather too snappish, and some run too much on the cheap and rather plebeian humour of out-of-the-way rhymes, and strange-sounding words and epithets. But the greater part is extremely pleasant, amiable, and gentlemanlike.—JEFFREY.]

[1] [The following "lively, spirited, and pleasant tale," as Mr. Gifford calls it, on the margin of the MS., was written in the autumn of 1818, at Ravenna. We extract the following from a reviewal of the time.—"MAZEPPA is a very fine and spirited sketch of a very noble story, and is every way worthy of its author. The story is a well-known one; namely, that of the young Pole, who, being bound naked on the back of a wild horse, on account of an intrigue with the lady of a certain great noble of his country, was carried by his steed into the heart of the Ukraine, and being there picked up by some Cossacks, in a state apparently of utter hopelessness and exhaustion, recovered, and lived to be long after the prince and leader of the nation among whom he had arrived in this extraordinary manner. Lord Byron has represented the strange and wild incidents of this adventure, as being related in a half serious, half sportive way, by Mazeppa himself, to no less a person than Charles the Twelfth of Sweden, in some of whose last campaigns, the Cossack Hetman took a distinguished part. He tells it during the desolate bivouack of Charles and the few friends who fled with him towards Turkey, after the bloody overthrow of Pultowa. There is not a little of beauty and gracefulness in this way of setting the picture;—the age of Mazeppa—the calm, practised indifference with which he now submits to the worst of fortune's deeds—the, heroic, unthinking coldness of the royal madman to whom he speaks—the dreary and perilous accompaniments of the scene around the speaker and the audience,—all contribute to throw a very striking charm both of preparation and of contrast over the wild story of the Hetman. Nothing can be more beautiful, in like manner, than the account of the love—the guilty love—the fruits of which had been so miraculous."—E.]

[2] [For some authentic and interesting particulars concerning the Hetman MAZEPPA, see Mr. Barrow's delightful "*Memoir of the Life of Peter the Great*." FAMILY LIBRARY, No. XXXV.—E.]

III.

A band of chiefs!—alas! how few;
Since but the fleeting of a day
Had thinn'd it; but this wreck was true
And chivalrous: upon the clay
Each sate him down, all sad and mute,
Beside his monarch and his steed,
For danger levels man and brute,
And all are fellows in their need.
Among the rest, Mazeppa made
His pillow in an old oak's shade—
Himself as rough, and scarce less old,
The Ukraine's hetman, calm and bold;
But first, outspent with this long course,
The Cossack prince rubb'd down his horse,
And made for him a leafy bed,
And smooth'd his fetlocks and his mane,
And slack'd his girth, and stripp'd his rein,
And joy'd to see how well he fed;
For until now he had the dread
His wearied courser might refuse
To browse beneath the midnight dews:
But he was hardy as his lord,
And little cared for bed and board;
But spirited and docile too;
Whate'er was to be done, would do.
Shaggy and swift, and strong of limb,
All Tartar-like he carried him;
Obey'd his voice, and came to call,
And knew him in the midst of all:
Though thousands were around,—and Night,
Without a star, pursued her flight,—
That steed from sunset until dawn
His chief would follow like a fawn.

IV.

This done, Mazeppa spread his cloak,
And laid his lance beneath his oak,
Felt if his arms in order good
The long day's march had well withstood—
If still the powder fill'd the pan,
And flints unloosen'd kept their lock—
His sabre's hilt and scabbard felt,
And whether they had chafed his belt—
And next the venerable man,
From out his havresack and can,
Prepared and spread his slender stock,
And to the monarch and his men
The whole or portion offer'd then,
With far less of inquietude
Than courtiers at a banquet would.
And Charles of this his slender share
With smiles partook a moment there,
To force of cheer a greater show,
And seem above both wounds and woe;—
And then he said—"Of all our band,
Though firm of heart and strong of hand,
In skirmish, march, or forage, none
Can less have said or more have done
Than thee, Mazeppa! On the earth
So fit a pair had never birth,
Since Alexander's days till now,
As thy Bucephalus and thou:
All Scythia's fame to thine should yield
For pricking on o'er flood and field."
Mazeppa answer'd—"Ill betide
The school wherein I learn'd to ride!"
Quoth Charles—"Old Hetman, wherefore so,
Since thou hast learn'd the art so well?"
Mazeppa said—"'T were long to tell;
And we have many a league to go,
With every now and then a blow,
And ten to one at least the foe,
Before our steeds may graze at ease,
Beyond the swift Borysthenes:
And, sire, your limbs have need of rest,
And I will be the sentinel
Of this your troop."—"But I request,"
Said Sweden's monarch, "thou wilt tell
This tale of thine, and I may reap,
Perchance, from this the boon of sleep;
For at this moment from my eyes
The hope of present slumber flies."
"Well, sire, with such a hope, I'll track
My seventy years of memory back:
I think 't was in my twentieth spring,—
Ay, 't was,—when Casimir was king—
John Casimir,—I was his page
Six summers, in my earlier age:
A learned monarch, faith! was he,
And most unlike your majesty:
He made no wars, and did not gain
New realms to lose them back again;
And (save debates in Warsaw's diet)
He reign'd in most unseemly quiet;
Not that he had no cares to vex,
He loved the muses and the sex;
And sometimes these so froward are,
They made him wish himself at war;
But soon his wrath being o'er, he took
Another mistress, or new book:
And then he gave prodigious fêtes—
All Warsaw gather'd round his gates
To gaze upon his splendid court,
And dames, and chiefs, of princely port:
He was the Polish Solomon,
So sung his poets, all but one,
Who, being unpension'd, made a satire,
And boasted that he could not flatter.
It was a court of jousts and mimes,
Where every courtier tried at rhymes;
Even I for once produced some verses,
And sign'd my odes 'Despairing Thyrsis.'
There was a certain Palatine,
A count of far and high descent,
Rich as a salt or silver mine;*

* This comparison of a "*salt* mine" may, perhaps, be permitted to a Pole, as the wealth of the country consists greatly in the salt mines.

And he was proud, ye may divine,
As if from heaven he had been sent:
He had such wealth in blood and ore
As few could match beneath the throne;
And he would gaze upon his store,
And o'er his pedigree would pore,
Until by some confusion led,
Which almost look'd like want of head,
He thought their merits were his own.
His wife was not of his opinion—
His junior she by thirty years—
Grew daily tired of his dominion;
And, after wishes, hopes, and fears,
To virtue a few farewell tears,
A restless dream or two, some glances
At Warsaw's youth, some songs, and dances,
Awaited but the usual chances,
Those happy accidents which render
The coldest dames so very tender,
To deck her Count with titles given,
'T is said, as passports into heaven;
But, strange to say, they rarely boast
Of these, who have deserved them most.

V.

"I was a goodly stripling then;
At seventy years I so may say,
That there were few, or boys or men,
Who, in my dawning time of day,
Of vassal, or of knight's degree,
Could vie in vanities with me;
For I had strength, youth, gaiety,
A port, not like to this ye see,
But smooth, as all is rugged now;
For time, and care, and war, have plough'd
My very soul from out my brow;
And thus I should be disavow'd
By all my kind and kin, could they
Compare my day and yesterday;
This change was wrought, too, long ere age
Had ta'en my features for his page:
With years, ye know, have not declined
My strength, my courage, or my mind,
Or at this hour I should not be
Telling old tales beneath a tree,
With starless skies my canopy.
But let me on: Theresa's form—
Methinks it glides before me now,
Between me and yon chesnut's bough,
The memory is so quick and warm;
And yet I find no words to tell
The shape of her I loved so well:
She had the Asiatic eye,
Such as our Turkish neighbourhood
Hath mingled with our Polish blood,
Dark as above us is the sky;
But through it stole a tender light,
Like the first moonrise of midnight;
Large, dark, and swimming in the stream,
Which seem'd to melt to its own beam;
All love, half languor, and half fire,
Like saints that at the stake expire,
And lift their raptured looks on high,
As though it were a joy to die.[1]
A brow like a midsummer lake,
Transparent with the sun therein,
When waves no murmur dare to make,
And heaven beholds her face within.
A cheek and lip—but why proceed?
I loved her then—I love her still;
And such as I am, love indeed
In fierce extremes—in good and ill.
But still we love even in our rage,
And haunted to our very age
With the vain shadow of the past,
As is Mazeppa to the last.

VI.

"We met—we gazed—I saw, and sigh'd,
She did not speak, and yet replied;
There are ten thousand tones and signs
We hear and see, but none defines—
Involuntary sparks of thought,
Which strike from out the heart o'erwrought,
And form a strange intelligence,
Alike mysterious and intense,
Which link the burning chain that binds,
Without their will, young hearts and minds;
Conveying, as the electric wire,
We know not how, the absorbing fire.—
I saw, and sigh'd—in silence wept,
And still reluctant distance kept,
Until I was made known to her,
And we might then and there confer
Without suspicion—then, even then,
I long'd, and was resolved to speak;
But on my lips they died again,
The accents tremulous and weak,
Until one hour.—There is a game,
A frivolous and foolish play,
Wherewith we while away the day;
It is—I have forgot the name—
And we to this, it seems, were set,
By some strange chance, which I forget:
I reck'd not if I won or lost,
It was enough for me to be
So near to hear, and oh! to see
The being whom I loved the most.—
I watch'd her as a sentinel,
(May ours this dark night watch as well!)
Until I saw, and thus it was,
That she was pensive, nor perceived
Her occupation, nor was grieved
Nor glad to lose or gain; but still
Play'd on for hours, as if her will
Yet bound her to the place, though not

[1] [MS.—"Until it proves a joy to die."]

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LORD BYRON

Bring forth the horse! — the horse was brought.
In truth, he was a noble steed
A factor of the Ukraine breed,
but he was wild
Wild as the wild deer

BIBLIOTECA NAZIONALE "VITTORIO EMANUELE" NAPOLI

That hers might be the winning lot.*
Then through my brain the thought did pass
Even as a flash of lightning there,
That there was something in her air
Which would not doom me to despair;
And on the thought my words broke forth,
All incoherent as they were—
Their eloquence was little worth,
But yet she listen'd—'t is enough—
Who listens once will listen twice;
Her heart, be sure, is not of ice,
And one refusal no rebuff.

VII.

"I loved, and was beloved again—
They tell me, Sire, you never knew
Those gentle frailties; if 't is true,
I shorten all my joy or pain;
To you 't would seem absurd as vain;
But all men are not born to reign,
Or o'er their passions, or as you
Thus o'er themselves and nations too.
I am—or rather *was*—a prince,
A chief of thousands, and could lead
Them on where each would foremost bleed;
But could not o'er myself evince
The like control—But to resume:
I loved, and was beloved again;
In sooth, it is a happy doom,
But yet where happiest ends in pain.—
We met in secret, and the hour
Which led me to that lady's bower
Was fiery Expectation's dower.
My days and nights were nothing—all
Except that hour which doth recall
In the long lapse from youth to age
No other like itself—I'd give
The Ukraine back again to live
It o'er once more—and be a page,
The happy page, who was the lord
Of one soft heart, and his own sword,
And had no other gem nor wealth
Save nature's gift of youth and health.—
We met in secret—doubly sweet,
Some say, they find it so to meet;
I know not that—I would have given
My life but to have call'd her mine
In the full view of earth and heaven;
For I did oft and long repine
That we could only meet by stealth.

VIII.

"For lovers there are many eyes,
And such there were on us;—the devil
On such occasions should be civil—
The devil!—I'm loth to do him wrong,
It might be some untoward saint,
Who would not be at rest too long,
But to his pious bile gave vent—
But one fair night some lurking spies
Surprised and seized us both.
The Count was something more than wroth—
I was unarm'd: but if in steel,
All cap-à-pie from head to heel,
What 'gainst their numbers could I do?—
'T was near his castle, far away
From city or from succour near,
And almost on the break of day;
I did not think to see another,
My moments seem'd reduced to few;
And with one prayer to Mary Mother,
And, it may be, a saint or two,
As I resigned me to my fate,
They led me to the castle-gate:
Theresa's doom I never knew,
Our lot was henceforth separate.—
An angry man, ye may opine,
Was he, the proud Count Palatine;
And he had reason good to be,
But he was most enraged lest such
An accident should chance to touch
Upon his future pedigree;
Nor less amazed, that such a blot
His noble 'scutcheon should have got,
While he was highest of his line;
Because unto himself he seem'd
The first of men, nor less he deem'd
In others' eyes, and most in mine.
'Sdeath! with a *page*—perchance a king
Had reconciled him to the thing;
But with a stripling of a page—
I felt—but cannot paint his rage.

IX.

"'Bring forth the horse!'—the horse was brought;
In truth, he was a noble steed,
A Tartar of the Ukraine breed,
Who look'd as though the speed of thought
Were in his limbs; but he was wild,
Wild as the wild deer, and untaught,
With spur and bridle undefiled—
'T was but a day he had been caught;
And snorting, with erected mane,
And struggling fiercely, but in vain,
In the full foam of wrath and dread
To me the desert-born was led:
They bound me on, that menial throng,
Upon his back with many a thong;
Then loosed him with a sudden lash—
Away!—away!—and on we dash!—
Torrents less rapid and less rash.

X.

"Away!—away!—My breath was gone,—
I saw not where he hurried on:
'T was scarcely yet the break of day,

* [MS.— —"but not
For that which we had both forgot."]

And on he foam'd—away!—away!—
The last of human sounds which rose,
As I was darted from my foes,
Was the wild shout of savage laughter,
Which on the wind came roaring after
A moment from that rabble rout:
With sudden wrath I wrench'd my head,
And snapp'd the cord, which to the mane
Had bound my neck in lieu of rein,
And, writhing half my form about,
Howl'd back my curse; but 'midst the tread,
The thunder of my courser's speed,
Perchance they did not hear nor heed:
It vexes me—for I would fain
Have paid their insult back again.
I paid it well in after days:
There is not of that castle-gate,
Its drawbridge and portcullis' weight,
Stone, bar, moat, bridge, or barrier left:
Nor of its fields a blade of grass,
Save what grows on a ridge of wall,
Where stood the hearth-stone of the hall;
And many a time ye there might pass,
Nor dream that e'er that fortress was:
I saw its turrets in a blaze,
Their crackling battlements all cleft;
And the hot lead pour down like rain
From off the scorch'd and blackening roof,
Whose thickness was not vengeance-proof.
They little thought that day of pain,
When launch'd, as on the lightning's flash,
They bade me to destruction dash,
That one day I should come again,
With twice five thousand horse, to thank
The Count for his uncourteous ride.
They play'd me then a bitter prank,
When, with the wild horse for my guide,
They bound me to his foaming flank:
At length I play'd them one as frank—
For time at last sets all things even—
And if we do but watch the hour,
There never yet was human power
Which could evade, if unforgiven,
The patient search and vigil long
Of him who treasures up a wrong.

XI.

"Away, away, my steed and I,
Upon the pinions of the wind,
All human dwellings left behind;
We sped like meteors through the sky,
When with its crackling sound the night
Is chequer'd with the northern light:
Town—village—none were on our track,
But a wild plain of far extent,
And bounded by a forest black;
And, save the scarce seen battlement
On distant heights of some stronghold,
Against the Tartars built of old,
No trace of man. The year before
A Turkish army had march'd o'er;
And where the Spahi's hoof hath trod,
The verdure flies the bloody sod:—
The sky was dull, and dim, and gray,
And a low breeze crept mourning by—
I could have answer'd with a sigh—
But fast we fled, away, away—
And I could neither sigh nor pray;
And my cold sweat-drops fell like rain
Upon the courser's bristling mane;
But, snorting still with rage and fear,
He flew upon his far career:
At times I almost thought, indeed,
He must have slacken'd in his speed;
But no—my bound and slender frame
Was nothing to his angry might,
And merely like a spur became:
Each motion which I made to free
My swoln limbs from their agony
Increased his fury and affright:
I tried my voice,—'t was faint and low;
But yet he swerved as from a blow;
And, starting to each accent, sprang
As from a sudden trumpet's clang:
Meantime my cords were wet with gore,
Which, oozing through my limbs, ran o'er;
And in my tongue the thirst became
A something fierier far than flame.

XII.

"We near'd the wild wood—'t was so wide,
I saw no bounds on either side;
'T was studded with old sturdy trees,
That bent not to the roughest breeze
Which howls down from Siberia's waste,
And strips the forest in its haste,—
But these were few, and far between
Set thick with shrubs more young and green,
Luxuriant with their annual leaves,
Ere strown by those autumnal eves
That nip the forest's foliage dead,
Discolour'd with a lifeless red,
Which stands thereon like stiffen'd gore
Upon the slain when battle 's o'er,
And some long winter's night hath shed
Its frost o'er every tombless head,
So cold and stark the raven's beak
May peck unpierced each frozen cheek:
'T was a wild waste of underwood,
And here and there a chesnut stood,
The strong oak, and the hardy pine;
But far apart—and well it were,
Or else a different lot were mine—
The boughs gave way, and did not tear
My limbs; and I found strength to bear
My wounds, already scarr'd with cold—
My bonds forbade to loose my hold.
We rustled through the leaves like wind,
Left shrubs, and trees, and wolves behind;
By night I heard them on the track,
Their troop came hard upon our back,
With their long gallop, which can tire

The bound's deep hate, and hunter's fire:
Where'er we flew they follow'd on,
Nor left us with the morning sun;
Behind I saw them scarce a rood,
At day-break winding through the wood,
And through the night had heard their feet
Their stealing, rustling step repeat.
Oh! how I wish'd for spear or sword,
At least to die amidst the horde,
And perish—if it must be so—
At bay, destroying many a foe.
When first my courser's race begun,
I wish'd the goal already won;
But now I doubted strength and speed.
Vain doubt! his swift and savage breed
Had nerved him like the mountain-roe;
Nor faster falls the blinding snow
Which whelms the peasant near the door
Whose threshold he shall cross no more,
Bewilder'd with the dazzling blast,
Than through the forest-paths he past,—
Untired, untamed, and worse than wild;
All furious as a favour'd child
Balk'd of its wish; or, fiercer still—
A woman piqued—who has her will.

XIII.

"The wood was past; 't was more than noon,
But chill the air, although in June;
Or it might be my veins ran cold—
Prolong'd endurance tames the bold;
And I was then not what I seem,
But headlong as a wintry stream,
And wore my feelings out before
I well could count their causes o'er:
And what with fury, fear, and wrath,
The tortures which beset my path,
Cold, hunger, sorrow, shame, distress,
Thus bound in nature's nakedness;
Sprung from a race whose rising blood,
When stirr'd beyond its calmer mood,
And trodden hard upon, is like
The rattle-snake's in act to strike,
What marvel if this worn-out trunk
Beneath its woes a moment sunk?
The earth gave way, the skies roll'd round,
I seem'd to sink upon the ground;
But err'd, for I was fastly bound.
My heart turn'd sick, my brain grew sore,
And throbb'd awhile, then beat no more:
The skies spun like a mighty wheel;
I saw the trees like drunkards reel,
And a slight flash sprang o'er my eyes,
Which saw no farther: he who dies
Can die no more than then I died.
O'ertortured by that ghastly ride,
I felt the blackness come and go,
And strove to wake; but could not make
My senses climb up from below:
I felt as on a plank at sea,
When all the waves that dash o'er thee,
At the same time upheave and whelm,
And hurl thee towards a desert realm.
My undulating life was as
The fancied lights that flitting pass
Our shut eyes in deep midnight, when
Fever begins upon the brain;
But soon it pass'd, with little pain,
But a confusion worse than such:
I own that I should deem it much,
Dying, to feel the same again;
And yet I do suppose we must
Feel far more ere we turn to dust:
No matter; I have bared my brow
Full in Death's face—before—and now.[1]

XIV.

"My thoughts came back; where was I? Cold,
And numb, and giddy: pulse by pulse
Life reassumed its lingering hold,
And throb by throb: till grown a pang
Which for a moment would convulse,
My blood reflow'd, though thick and chill;
My ear with uncouth noises rang,
My heart began once more to thrill;
My sight return'd, though dim; alas!
And thicken'd, as it were, with glass.
Methought the dash of waves was nigh;
There was a gleam too of the sky,
Studded with stars;—it is no dream;
The wild horse swims the wilder stream!
The bright broad river's gushing tide
Sweeps, winding onward, far and wide,
And we are half-way, struggling o'er
To yon unknown and silent shore.
The waters broke my hollow trance,
And with a temporary strength
My stiffen'd limbs were rebaptized.
My courser's broad breast proudly braves,
And dashes off the ascending waves,
And onward we advance!
We reach the slippery shore at length,
A haven I but little prized,
For all behind was dark and drear,
And all before was night and fear.
How many hours of night or day
In those suspended pangs I lay,
I could not tell; I scarcely knew
If this were human breath I drew.

XV.

"With glossy skin, and dripping mane,
And reeling limbs, and reeking flank,
The wild steed's sinewy nerves still strain

[1] [The reviewer already quoted says,—"As the Hetman proceeds, it strikes us there is a much closer resemblance to the fiery flow of Walter Scott's chivalrous narrative, than in any of Lord Byron's previous pieces. Nothing can be grander than the sweep and torrent of the horse's speed, and the slow, unwearied, inflexible pursuit of the wolves."]

Up the repelling bank.
We gain the top: a boundless plain
Spreads through the shadow of the night,
And onward, onward, onward, seems,
Like precipices in our dreams,
To stretch beyond the sight;
And here and there a speck of white,
Or scatter'd spot of dusky green,
In masses broke into the light,
As rose the moon upon my right.
But nought distinctly seen
In the dim waste would indicate
The omen of a cottage gate;
No twinkling taper from afar
Stood like an hospitable star;
Not even an ignis-fatuus rose
To make him merry with my woes:
That very cheat had cheer'd me then!
Although detected, welcome still,
Reminding me, through every ill,
Of the abodes of men.

XVI.

"Onward we went—but slack and slow;
His savage force at length o'erspent,
The drooping courser, faint and low,
All feebly foaming went.
A sickly infant had had power
To guide him forward in that hour;
But useless all to me,
His new-born tameness nought avail'd—
My limbs were bound; my force had fail'd,
Perchance, had they been free.
With feeble effort still I tried
To rend the bonds so starkly tied—
But still it was in vain;
My limbs were only wrung the more,
And soon the idle strife gave o'er,
Which but prolong'd their pain:
The dizzy race seem'd almost done,
Although no goal was nearly won:
Some streaks announced the coming sun—
How slow, alas! he came!
Methought that mist of dawning gray
Would never dapple into day;
How heavily it roll'd away—
Before the eastern flame
Rose crimson, and deposed the stars,
And call'd the radiance from their cars,*
And fill'd the earth, from his deep throne,
With lonely lustre, all his own.

XVII.

"Up rose the sun; the mists were curl'd
Back from the solitary world
Which lay around—behind,—before;
What booted it to traverse o'er
Plain, forest, river? Man nor brute,
Nor dint of hoof, nor print of foot,
Lay in the wild luxuriant soil;
No sign of travel—none of toil;
The very air was mute;
And not an insect's shrill small horn,
Nor matin bird's new voice was borne
From herb nor thicket. Many a werst,
Panting as if his heart would burst,
The weary brute still stagger'd on;
And still we were—or seem'd—alone:
At length, while reeling on our way,
Methought I heard a courser neigh,
From out yon tuft of blackening firs.
Is it the wind those branches stirs?
No, no! from out the forest prance
A trampling troop; I see them come!
In one vast squadron they advance!
I strove to cry—my lips were dumb.
The steeds rush on in plunging pride;
But where are they the reins to guide?
A thousand horse—and none to ride!
With flowing tail, and flying mane,
Wide nostrils—never stretch'd by pain,
Mouths bloodless to the bit or rein,
And feet that iron never shod,
And flanks unscarr'd by spur or rod,
A thousand horse, the wild, the free,
Like waves that follow o'er the sea,
Came thickly thundering on,
As if our faint approach to meet;
The sight re-nerved my courser's feet,
A moment staggering, feebly fleet,
A moment, with a faint low neigh,
He answer'd, and then fell;
With gasps and glazing eyes he lay,
And reeking limbs immoveable,
His first and last career is done!
On came the troop—they saw him stoop,
They saw me strangely bound along
His back with many a bloody thong:
They stop—they start—they snuff the air,
Gallop a moment here and there,
Approach, retire, wheel round and round,
Then plunging back with sudden bound,
Headed by one black mighty steed,
Who seem'd the patriarch of his breed,
Without a single speck or hair
Of white upon his shaggy hide;
They snort—they foam—neigh—swerve aside,
And backward to the forest fly,
By instinct, from a human eye.—
They left me there to my despair,
Link'd to the dead and stiffening wretch,
Whose lifeless limbs beneath me stretch,
Relieved from that unwonted weight,
From whence I could not extricate
Nor him nor me—and there we lay

[* MS.—"Rose crimson, and forbad the stars
To sparkle in their radiant cars."—E.]

The dying on the dead!
I little deem'd another day
Would see my houseless, helpless head.

"And there from morn till twilight bound,
I felt the heavy hours toil round,
With just enough of life to see
My last of suns go down on me,
In hopeless certainty of mind,
That makes us feel at length resign'd
To that which our foreboding years
Presents the worst and last of fears.
Inevitable—even a boon,
Nor more unkind for coming soon;
Yet shunn'd and dreaded with such care,
As if it only were a snare
That prudence might escape:
At times both wish'd for and implored,
At times sought with self-pointed sword;
Yet still a dark and hideous close
To even intolerable woes,
And welcome in no shape.
And, strange to say, the sons of pleasure,
They who have revell'd beyond measure,
In beauty, wassail, wine, and treasure,
Die calm, or calmer, oft than he
Whose heritage was misery:
For he who hath in turn run through
All that was beautiful and new,
Hath nought to hope, and nought to leave;
And, save the future, (which is view'd
Not quite as men are base or good,
But as their nerves may be endued,)
With nought perhaps to grieve:—
The wretch still hopes his woes must end,
And Death, whom he should deem his friend,
Appears, to his distemper'd eyes,
Arrived to rob him of his prize,
The tree of his new Paradise.
To-morrow would have given him all,
Repaid his pangs, repair'd his fall;
To-morrow would have been the first
Of days no more deplored or curst,
But bright, and long, and beckoning years,
Seen dazzling through the mist of tears,
Guerdon of many a painful hour;
To-morrow would have given him power
To rule, to shine, to smite, to save—
And must it dawn upon his grave?

XVIII.

"The sun was sinking—still I lay
Chain'd to the chill and stiffening steed,
I thought to mingle there our clay;
And my dim eyes of death had need,
No hope arose of being freed:
I cast my last looks up the sky,
And there between me and the sun
I saw the expecting raven fly,
Who scarce would wait till both should die,
Ere his repast begun;
He flew, and perch'd, then flew once more,
And each time nearer than before;
I saw his wing through twilight flit,
And once so near me he alit
I could have smote, but lack'd the strength;
But the slight motion of my hand,
And feeble scratching of the sand,
The exerted throat's faint struggling noise,
Which scarcely could be call'd a voice,
Together scared him off at length.—
I know no more—my latest dream
Is something of a lovely star
Which fix'd my dull eyes from afar,
And went and came with wandering beam,
And of the cold, dull, swimming, dense
Sensation of recurring sense,
And then subsiding back to death,
And then again a little breath,
A little thrill, a short suspense,
An icy sickness curdling o'er
My heart, and sparks that cross'd my brain—
A gasp, a throb, a start of pain,
A sigh, and nothing more.

XIX.

"I woke—Where was I?—Do I see
A human face look down on me?
And doth a roof above me close?
Do these limbs on a couch repose?
Is this a chamber where I lie?
And is it mortal yon bright eye,
That watches me with gentle glance?
I closed my own again once more,
As doubtful that the former trance
Could not as yet be o'er.
A slender girl, long-hair'd, and tall,
Sate watching by the cottage wall;
The sparkle of her eye I caught,
Even with my first return of thought;
For ever and anon she threw
A prying, pitying glance on me
With her black eyes so wild and free:
I gazed, and gazed, until I knew
No vision it could be,—
But that I lived, and was released
From adding to the vulture's feast:
And when the Cossack maid beheld
My heavy eyes at length unseal'd,
She smiled—and I essay'd to speak,
But fail'd—and she approach'd, and made
With lip and finger signs that said,
I must not strive as yet to break
The silence, till my strength should be
Enough to leave my accents free;
And then her hand on mine she laid,
And smooth'd the pillow for my head,
And stole along on tiptoe tread,
And gently oped the door, and spake
In whispers—ne'er was voice so sweet!
Even music follow'd her light feet;—
But those she call'd were not awake,
And she went forth; but, ere she pass'd,

Another look on me she cast,
  Another sign she made, to say,
That I had nought to fear, that all
Were near, at my command or call,
  And she would not delay
Her due return :—while she was gone,
Methought I felt too much alone.

XX.

"She came with mother and with sire—
What need of more?—I will not tire
With long recital of the rest,
Since I became the Cossack's guest ;
They found me senseless on the plain—
  They bore me to the nearest hut—
They brought me into life again—
Me—one day o'er their realm to reign!
  Thus the vain fool who strove to glut
His rage, refining on my pain,
  Sent me forth to the wilderness,
Bound, naked, bleeding, and alone,
To pass the desert to a throne.—
  What mortal bis own doom may guess?—
  Let none despond, let none despair!
To-morrow the Borysthenes
May see our coursers graze at ease
Upon his Turkish bank,—and never
Had I such welcome for a river
  As I shall yield when safely there.[1]
Comrades, good night!"—The Hetman threw
  His length beneath the oak-tree shade,
  With leafy couch already made,
A bed nor comfortless nor new
To him, who took his rest whene'er
The hour arrived, no matter where :
  His eyes the hastening slumbers steep.
And if ye marvel Charles forgot
To thank his tale, *he* wonder'd not,—
  The king had been an hour asleep.[2]

ODE ON VENICE.[3]

I.

Oh Venice! Venice! when thy marble walls
  Are level with the waters, there shall be
A cry of nations o'er thy sunken halls,
  A loud lament along the sweeping sea!
If I, a northern wanderer, weep for thee,
What should thy sons do?—any thing but weep:
And yet they only murmur in their sleep.
In contrast with their fathers—as the slime,
The dull green ooze of the receding deep,
Is with the dashing of the spring-tide foam,
That drives the sailor shipless to his home,
Are they to those that were; and thus they creep,
Crouching and crab-like, through their sapping streets,
Oh! agony—that centuries should reap
No mellower harvest! Thirteen hundred years
Of wealth and glory turn'd to dust and tears;
And every monument the stranger meets,
Church, palace, pillar, as a mourner greets;
And even the Lion all subdued appears,
And the harsh sound of the barbarian drum,
With dull and daily dissonance, repeats,
The echo of thy tyrant's voice along
The soft waves, once all musical to song,
That heaved beneath the moonlight with the throng
Of gondolas—and to the busy hum
Of cheerful creatures, whose most sinful deeds
Were but the overheating of the heart,
And flow of too much happiness, which needs
The aid of age to turn its course apart
From the luxuriant and voluptuous flood
Of sweet sensations, battling with the blood.
But these are better than the gloomy errors,
The weeds of nations in their last decay,
When Vice walks forth with her unsoften'd terrors,
And Mirth is madness, and but smiles to slay;
And Hope is nothing but a false delay,
The sick man's lightning half an hour ere death,
When Faintness, the last mortal birth of Pain,
And apathy of limb, the dull beginning
Of the cold staggering race which Death is winning,
Steals vein by vein and pulse by pulse away;
Yet so relieving the o'er-tortured clay,
To him appears renewal of his breath,
And freedom the mere numbness of his chain;
And then he talks of life, and how again
He feels his spirits soaring—albeit weak,
And of the fresher air which he would seek;
And as he whispers knows not that he gasps,

[1] ["Charles, having perceived that the day was lost, and that his only chance of safety was to retire with the utmost precipitation, suffered himself to be mounted on horseback, and with the remains of his army fled to a place called Perewolochna, situated in the angle formed by the junction of the Vorskla and the Borysthenes. Here, accompanied by Mazeppa, and a few hundreds of his followers, Charles swam over the latter great river, and proceeding over a desolate country, in danger of perishing with hunger, at length reached the Bog, where he was kindly received by the Turkish pacha. The Russian envoy at the Sublime Porte demanded that Mazeppa should be delivered up to Peter, but the old Hetman of the Cossacks escaped this fate by taking a disease which hastened his death."—BARROW's *Peter the Great*, pp. 196—203.]

[2] [The copy of Mazeppa sent to this country by Lord Byron, is in the handwriting of Theresa, Countess Guiccioli; and it is impossible not to suspect that the Poet had some circumstances of his own personal history in his mind, when he portrayed the fair Polish *Theresa*, her youthful lover, and the jealous rage of the old Count Palatine.—E.]

[3] [This Ode was transmitted from Venice, along with Mazeppa.—E.]

That his thin finger feels not what it clasps,
And so the film comes o'er him—and the dizzy
Chamber swims round and round—and shadows busy,
At which he vainly catches, flit and gleam,
Till the last rattle chokes the strangled scream,
And all is ice and blackness,—and the earth
That which it was the moment ere our birth.

II.

There is no hope for nations!—Search the page
Of many thousand years—the daily scene,
The flow and ebb of each recurring age,
The everlasting *to be* which *hath been*,
Hath taught us nought or little: still we lean
On things that rot beneath our weight, and wear
Our strength away in wrestling with the air;
For 't is our nature strikes us down: the beasts
Slaughter'd in hourly hecatombs for feasts
Are of as high an order—they must go [slaughter,
Even where their driver goads them, though to
Ye men, who pour your blood for kings as water,
What have they given your children in return?
A heritage of servitude and woes,
A blindfold bondage, where your hire is blows.
What! do not yet the red-hot ploughshares burn,
O'er which you stumble in a false ordeal,
And deem this proof of loyalty the *real*;
Kissing the hand that guides you to your scars,
And glorying as you tread the glowing bars?
All that your sires have left you, all that Time
Bequeaths of free, and History of sublime,
Spring from a different theme!—Ye see and read,
Admire and sigh, and then succumb and bleed!
Save the few spirits, who, despite of all,
And worse than all, the sudden crimes engender'd
By the down-thundering of the prison-wall,
And thirst to swallow the sweet waters tender'd,
Gushing from Freedom's fountains—when the crowd,
Madden'd with centuries of drought, are loud,
And trample on each other to obtain
The cup which brings oblivion of a chain
Heavy and sore,—in which long yoked they plough'd
The sand,—or if there sprung the yellow grain,
'T was not for them, their necks were too much bow'd,
And their dead palates chew'd the cud of pain:—
Yes! the few spirits—who, despite of deeds
Which they abhor, confound not with the cause
Those momentary starts from Nature's laws,
Which, like the pestilence and earthquake, smite
But for a term, then pass, and leave the earth
With all her seasons to repair the blight
With a few summers, and again put forth
Cities and generations—fair, when free—
For, Tyranny, there blooms no bud for thee!

III.

Glory and Empire! once upon these towers
With Freedom—godlike Triad! how ye sate!
The league of mightiest nations, in those hours
When Venice was an envy, might abate,
But did not quench, her spirit—in her fate
All were enwrapp'd: the feasted monarchs knew
And loved their hostess, nor could learn to hate,
Although they humbled—with the kingly few
The many felt, for from all days and climes
She was the voyager's worship;—even her crimes
Were of the softer order—born of Love,
She drank no blood, nor fatten'd on the dead,
But gladden'd where her harmless conquests spread;
For these restored the Cross, that from above
Hallow'd her sheltering banners, which incessant
Flew between earth and the unholy Crescent,
Which, if it waned and dwindled, Earth may thank
The city it has clothed in chains, which clank
Now, creaking in the ears of those who owe
The name of Freedom to her glorious struggles;
Yet she but shares with them a common woe,
And, call'd the "kingdom" of a conquering foe,
But knows what all—and, most of all, we know—
With what set gilded terms a tyrant juggles!

IV.

The name of Commonwealth is past and gone
O'er the three fractions of the groaning globe;
Venice is crush'd, and Holland deigns to own
A sceptre, and endures the purple robe;
If the free Switzer yet bestrides alone
His chainless mountains, 't is but for a time,
For tyranny of late is cunning grown,
And in its own good season tramples down
The sparkles of our ashes. One great clime,
Whose vigorous offspring by dividing ocean
Are kept apart and nursed in the devotion
Of Freedom, which their fathers fought for, and
Bequeath'd—a heritage of heart and hand,
And proud distinction from each other land,
Whose sons must bow them at a monarch's motion,
As if his senseless sceptre were a wand
Full of the magic of exploded science—
Still one great clime, in full and free defiance,
Yet rears her crest, unconquer'd and sublime,
Above the far Atlantic!—She has taught
Her Esau-brethren that the haughty flag,
The floating fence of Albion's feebler crag,
May strike to those whose red right hands have bought
Rights cheaply earn'd with blood.—Still, still, for ever
Better, though each man's life-blood were a river,
That it should flow, and overflow, than creep
Through thousand lazy channels in our veins,
Damm'd like the dull canal with locks and chains,
And moving, as a sick man in his sleep,
Three paces, and then faltering:—better be
Where the extinguish'd Spartans still are free,
In their proud charnel of Thermopylæ,
Than stagnate in our marsh,—or o'er the deep
Fly, and one current to the ocean add,
One spirit to the souls our fathers had,
One freeman more, America, to thee!

THE MORGANTE MAGGIORE

OF PULCI*

ADVERTISEMENT.

The Morgante Maggiore, of the first canto of which this translation is offered, divides with the Orlando Innamorato the honour of having formed and suggested the style and story of Ariosto. The great defects of Boiardo were his treating too seriously the narratives of chivalry, and his harsh style. Ariosto, in his continuation, by a judicious mixture of the gaiety of Pulci, has avoided the one; and Berni, in his reformation of *Boiardo's* poem, has corrected the other. Pulci may be considered as the precursor and model of Berni altogether, as he has partly been to Ariosto, however inferior to both his copyists. He is no less the founder of a new style of poetry very lately sprung up in England. I allude to that of the ingenious Whistlecraft. The serious poems on Roncesvalles in the same language, and more particularly the excellent one of Mr. Merivale, are to be traced to the same source. It has never yet been decided entirely whether Pulci's intention was or was not to deride the religion which is one of his favourite topics. It appears to me, that such an intention would have been no less hazardous to the poet than to the priest, particularly in that age and country; and the permission to publish the poem, and its reception among the classics of Italy, prove

* [The following translation was executed at Ravenna, in February, 1820, and first saw the light in the pages of the unfortunate journal called "The Liberal." The merit of it, as Lord Byron over and over states in his letters, consists in the wonderful *verbum pro verbo* closeness of the version. It was, in fact, an exercise of skill in this art; and cannot be fairly estimated, without continuous reference to the original Italian, which the reader will now, for the first time, find placed opposite to the text. Those who want full information, and clear philosophical views, as to the origin of the Romantic Poetry of the Italians, will do well to read at length an article on that subject, from the pen of the late Ugo Foscolo, in the forty-second number of the Quarterly Review. We extract from it the passage in which that learned writer applies himself more particularly to the Morgante of Pulci. After showing that all the poets of this class adopted as the groundwork of their fictions, the old wild materials which had for ages formed the stock in trade of the professed story-tellers,—in those days a class of persons holding the same place in Christendom, and more especially in Italy, which their brothers still maintain all over the East,—Foscolo thus proceeds:—

"The customary forms of the narrative oil and a place in romantic poetry: such are the sententious reflections suggested by the matters which he has just related, or arising in anticipation of those which he is about to relate, and which the story-teller always opens when he resumes his recitations; his defence of his own merits against the attacks of rivals in trade; and his formal leave-taking when he parts from his audience, and invites them to meet him again on the morrow. This method of winding up each portion of the poem is a favourite among the romantic poets; who constantly finish their cantos with a distich, of which the words may vary, but the sense is uniform.

'All' altro canto vo farò sentire,
Se all' altro canto mi verrete a udire.'—Ariosto.

Or at the end of another canto, according to Harrington's translation,—

'I now cut off abruptly here my rhyme,
And keep my tale note another time.'

"The forms and materials of these popular stories were adopted by writers of a superior class, who considered the vulgar tales of their predecessors as blocks of marble finely tinted and variegated by the hand of nature, but which might afford a master-piece, when tastefully worked and polished. The romantic poets treated the traditionary fictions just as Dante did the legends invented by the monks to maintain their mastery over weak minds. He formed them into a poem, which became the admiration of every age and nation: but Dante and Petrarca were poets, who, though universally celebrated, were not universally understood. The learned found employment in writing comments upon their poems, but the nation, without even excepting the higher ranks, knew them only by name. At the beginning of the fifteenth century, a few obscure authors began to write romances in prose and in rhyme, taking for their subject the wars of Charlemagne and Orlando, or sometimes the adventures of Arthur and the knights of the Round Table. These works were so pleasing, that they were rapidly multiplied, but the bards of romance cared little about style or versification,—they sought for adventures, and enchantments, and miracles. We here obtain at least a partial explanation of the rapid decline of Italian poetry, and the amazing corruption of the Italian language, which took place immediately after the death of Petrarch, and which proceeded from bad to worse until the era of Lorenzo de Medici.

It was then that Pulci composed his Morgante for the amusement of Madonna Lucrezia, the mother of Lorenzo; and he used to recite it at table to Ficino, and Politiano, and Lorenzo, and the other illustrious characters who then flourished at Florence: yet Pulci adhered strictly to the original plan of the popular story-tellers; and if his successors have embellished them so that they can scarcely be recognised, it is certain that in no other poem can they be found so genuine and native as in the Morgante. Pulci accommodated himself, though sportively, to the genius of his age: classical taste and sound criticism began to prevail, and great endeavours were making by the learned to separate historical truth from the chaos of fable and tradition: so that, though Pulci introduced the most extravagant fables, he affected to complain of the errors of his predecessors. 'I grieve,' he said, 'for my Emperor Charlemagne: for I see that his history has been badly written and worse understood.'

'E del mio Carlo imperador m' increbbe...
È stato questo istorio, a quel ch' io veggio,
Di Carlo male intesa, e scritta peggio.'

"And whilst he quotes the great historian Leonardo Aretino with respect, he professes to believe the authority of the holy Archbishop Turpin, who is also one of the heroes of the poem. In another passage, where he imitates the apologies of the story-tellers, he makes a neat allusion to the taste of his audience, 'I know,' he says, 'that I must proceed straight-forward, and not tell a single lie in the course of my tale. This is not a story of mere invention: and if I go one step out of the right road, one chastises, another criticises, a third scolds—they try to drive me mad—but in fact they are out of their senses.'

"Pulci's versification is remarkably fluent. Yet he is deficient in melody; his language is pure, and his expressions flow naturally; but his phrases are abrupt and unconnected, and he frequently writes ungrammatically. His vigour degenerates into harshness; and his love of brevity prevents the development of his poetical imagery. He bears all the marks of rude genius; he was capable of delicate pleasantry, yet his smiles are usually bitter and severe. His humour never arises from points, but from unexpected situations strongly contrasted. The Emperor Charlemagne sentences King Marsilius of Spain to be hanged for high treason: and Archbishop Turpin kindly offers his services on the occasion.

'E' disse, io vo', Marsilio, che tu muoja
Dove io ordinasti il tradimento.
Disse Turpino: io voglio fare il boja.
Carlo rispose: Ed io son ben contento
Che sia tentato di questi due casi
L' opera santa con le sante mani.'

"Here we have an emperor superintending the execution of a king, who is hanged in the presence of a vast multitude, all of whom are greatly edified at beholding an archbishop officiating in the character of a hangman of the law. Before this adventure took place, Carandoro had despatched an ambassador to the emperor, complaining of the shameful conduct of a wicked Paladin, who had seduced the princess his daughter. The orator does not present himself with modern diplomatic courtesy—

'Mecon l' abbatte comegradittore,
O disleale e ingiusto imperadore!
A Carandoro è stato scritto, O Carlo,
O Carlo! O Carlo! io crollava la testa!
De la tua corte, che non puol negarlo,
De la sua figlia cosa disonesta.'

"'O Charles,' he cried, 'Charles, Charles!'—and as he cried
He shook his head—'a sad complaint I bring
Of shameful acts which cannot be denied:
King Carandoro has ascertain'd the thing.

that it neither was nor is so interpreted. That he intended to ridicule the monastic life, and suffered his imagination to play with the simple dulness of his converted giaot, seems evident enough; but surely it were as unjust to accuse him of irreligion on this account, as to denounce Fielding for his Parson Adams, Barnabas, Thwackum, Supple, and the Ordinary to Jonathan Wild,—or Scott, for the exquisite one of his Covenanters in the "Tales of my Landlord."

In the following translation I have used the liberty of the original with the proper names; as Pulci uses Gan, Ganellon, or Ganellone; Carlo, Carlomagno, or Carlumano; Rundel, or Rondello, etc., as it suits his convenience; so has the translator. In other respects the version is faithful to the best of the translator's ability, in combining his interpretation of the one language with the not very easy task of reducing it to the same versification in the other. The reader, on comparing it with the original, is requested to remember that the antiquated language of Pulci, however pure, is not easy to the generality of Italians themselves, from its great mixture of Tuscan proverbs; and he may therefore be more indulgent to the present attempt. How far the translator has succeeded, and whether or no he shall continue the work, are questions which the public will decide. He was induced to make the experiment partly by his love for, and partial intercourse with, the Italian language, of which it so easy to acquire a slight knowledge and with which it is so nearly impossible for a foreigner to become accurately conversant. The Italian language is like a capricious beauty, who accords her smiles to all, her favours to few, and sometimes least to those who have courted her longest. The translator wished also to present in an English dress a part at least of a poem never yet rendered into a northern language; at the same time that it has been the original of some of the most celebrated productions on this side of the Alps, as well as of those recent experiments in poetry in England which have been already mentioned.

Which comes moreover proved and verified
By letters from your own side of the water
Respecting the behaviour of his daughter.'

"Such scenes may appear somewhat strange; but Caradoro's embassy, and the execution of king Marsilion, are told in strict conformity to the notions of the common people; and as they must still be described if we wished to imitate the popular story-tellers. If Pulci be occasionally refined and delicate, his snatches of amenity resulted from the national character of the Florentines, and the revival of letters. But at the same time, we must trace to national character, and to the influence of his daily companions, the buffoonery which, in the opinion of foreigners, frequently disgraces the poem. M. Ginguené has criticised Pulci in the usual style of his countrymen. He attributes modern manners to ancient times, and takes it for granted that the individuals of every other nation think and act like modern Frenchmen. On these principles, he concludes that Pulci, both with respect to his subject and to his mode of treating it, intended only to write burlesque poetry; because, as he says, such buffoonery could not have been introduced into a composition recited to Lorenzo de' Medici and his enlightened guests, if the author had intended to be in earnest. In the fine portrait of Lorenzo given by Machiavelli at the end of his Florentine history, the historian complains that he took more pleasure in the company of jesters and buffoons than becomed such a man. It is a little singular that Benedetto Varchi, a contemporary historian, makes the same complaint of Machiavelli himself. Indeed, many known anecdotes of Machiavelli, no less than his fugitive pieces, prove that it was only when he was acting the statesman that he wished to be grave, and that he could laugh like other men when he laid aside his dignity. We do not think he was in the wrong. But, whatever opinion may be formed on the subject, we shall yet be forced to conclude that great men may be compelled to blame the manners of their times, without being able to withstand their influence. In other respects, the poem of Pulci is serious, both in subject and in tone. And here we shall repeat a general observation, which we advise our readers to apply to all the romantic poems of the Italians—*That their comic humour arises from the contrast between the constant endeavours of the writers to adhere to the forms and subjects of the popular story-tellers, and the efforts made at the same time by the genius of these writers to render such materials interesting and sublime.*

"This simple elucidation of the causes of the poetical character of the Morgante has been overlooked by the critics; and they have therefore disputed with great earnestness during the last two centuries, whether the Morgante is written in jest or earnest, and whether Pulci is not an atheist, who wrote in verse for the express purpose of scoffing at all religion. Mr. Merivale declines. In his Orlando in Roncesvalles, to the opinion of M. Ginguené, that the Morgante is decidedly to be considered as a burlesque poem, and a satire against the Christian religion. Yet Mr. Merivale himself acknowledges that it is wound up with a tragical effect, and dignified by religious sentiment; and is therefore forced to 'leave the question amongst the unexplained, and perhaps inexplicable phenomena of the human mind.' If a similar question had not been already decided, both in regard to Shakspeare and to Ariosto, it might be still a subject of dispute whether the former intended to write tragedies, and whether the other did not mean to burlesque his heroes. It is a happy thing that, with regard to those two great writers, the war has ended by the fortunate intervention of the general body of readers, who, on such occasions, form their judgment with less erudition and with less prejudice than the critics. But Pulci is little read, and his age is little known. We are told by Mr. Merivale, that 'the points of abstruse theology are discussed in the Morgante with a degree of sceptical freedom which we should imagine to be altogether remote from the spirit of the fifteenth century.' Mr. Merivale follows M. Ginguené, who follows Voltaire. And the philosopher of Ferney, who was always beating up in all quarters for allies against Christianity, collected all the scriptural passages of Pulci, upon which he commented in his own way. But it is only since the Council of Trent, that any doubt which might be raised on a religious dogma exposed an author to the charge of impiety; whilst, in the fifteenth century, a Catholic might be sincerely devout, and yet allow himself a certain degree of latitude in theological doubt. At one and the same time the Florentines might well believe in the Gospel and laugh at a doctor of divinity; for it was exactly at this era that they had been spectators of the memorable controversies between the representatives of the eastern and western churches. Greek and Latin bishops from every corner of Christendom had assembled at Florence for the purpose of trying whether they could possibly understand each other; and when they separated, they hated each other worse than before. At the very time when Pulci was composing his Morgante, the clergy of Florence protested against the excommunications pronounced by Sixtus IV., and with imprecations by which his holiness was anathematized in his turn. During these proceedings, an archbishop, convicted of being a papal emissary, was hanged from one of the windows of the government palace at Florence: this event may have suggested to Pulci the idea of converting another archbishop into a buffoon. The romantic poets substituted literary and scientific observations for the trivial digressions of the story-tellers. This was a great improvement: and although it was not well managed by Pulci, yet he presents us with much curious incidental matter. In quoting his philosophical friend and contemporary Matteo Palmieri, he explains the instinct of brutes by a bold hypothesis: he supposes that they are animated by evil spirits. This idea gave no offence to the theologians of the fifteenth century, but it excited much orthodox indignation when Father Bougeant, a French monk, brought it forward as a new theory of his own. Mr. Merivale, after observing that Pulci died before the discovery of America by Columbus, quotes a passage 'which will become a very interesting document for the philosophical historian.' We give it in his prose translation:—'The water is level through its whole extent, although, like the earth, it has the form of a globe. Mankind in those ages were much more ignorant than now. Hercules would blush at this day for having fixed his columns. Vessels will soon pass far beyond them. They may soon reach another hemisphere, because every thing tends to its centre, in like manner, as by a divine mystery, the earth is suspended in the midst of the stars. here below are climes and empires, which were ancient. The inhabitants of those regions were called Antipodes. They have plants and animals as well as you, and wage wars as well as you.'—*Morgante*, c. xxv, st. 229, etc.

"The more we consider the traces of ancient science, which break in transient flashes through the darkness of the middle ages, and which gradually re-illuminated the horizon, the more shall we be disposed to adopt the hypothesis suggested by Bailly, and supported by him with seductive eloquence. He maintained that all the acquirements of the Greeks and Romans had been transmitted to them as the wrecks and fragments of the knowledge once possessed by primaeval nations, by empires of sages and philosophers who were afterwards swept from the face of the globe by some overwhelming catastrophe. The theory may be considered as extravagant; but if the literary productions of the Romans were not yet extant, it would seem incredible, that, after the lapse of a few centuries, the civilisation of the Augustan age could have been succeeded in Italy by such barbarity. The Italians were so ignorant, that they forgot their family names; and before the eleventh century individuals were known only by their Christian names. They had an instinct idea, in the middle ages, of the existence of the antipodes, but it was a reminiscence of ancient knowledge. Dante has indicated the number and position of the stars composing the polar constellation of the Austral hemisphere. At the same time he tells us, that when Lucifer was hurled from the celestial regions, the arch-devil transfixed the globe; half his body remained on our side of the earth, and half on the other side. The shock given to the earth by his fall drove a great portion of the waters of the ocean to the southern hemisphere, and only one high mountain remained uncovered, upon which Dante places his purgatory. As the fall of Lucifer happened before the creation of Adam, it is evi-

THE MORGANTE MAGGIORE.

CANTO THE FIRST.

I.

In the beginning was the Word next God;
God was the Word, the Word no less was he:
This was in the beginning, to my mode
Of thinking, and without him nought could be:
Therefore, just Lord! from out thy high abode,
Benign and pious, bid an angel flee,
One only, to be my companion, who
Shall help my famous, worthy, old song through.

II.

And thou, O Virgin! daughter, mother, bride,
Of the same Lord, who gave to you each key
Of heaven, and hell, and every thing beside,
The day thy Gabriel said "All hail!" to thee,
Since to thy servants pity 's ne'er denied,
With flowing rhymes, a pleasant style and free,
Be to my verses then benignly kind,
And to the end illuminate my mind.

III.

'T was in the season when sad Philomel
Weeps with her sister, who remembers and
Deplores the ancient woes which both befell,
And makes the nymphs enamour'd, to the hand
Of Phaeton by Phœbus loved so well
His car (but temper'd by his sire's command)
Was given, and on the horizon's verge just now
Appear'd, so that Tithonus scratch'd his brow:

IV.

When I prepared my bark first to obey,
As it should still obey, the helm, my mind,
And carry prose or rhyme, and this my lay
Of Charles the Emperor, whom you will find
By several pens already praised; but they
Who to diffuse his glory were inclined,
For all that I can see in prose or verse,
Have understood Charles badly and wrote worse.

IL MORGANTE MAGGIORE.

CANTO PRIMO.

I.

In principio era il Verbo appresso a Dio;
Ed era Iddio il Verbo, a 'l Verbo lui s
Questo era nel principio, al parer mio;
E nulla si può far senza costui:
Però, giusto Signor benigno e pio,
Mandami solo un de gli angeli tui,
Che m' accompagni, e rechimi a memoria
Una famosa antica e degna storia.

II.

E tu Vergine, figlia, e madre, e sposa
Di quel Signor che ti delle le chiave
Del cielo e dell abisso, e d'ogni cosa,
Quel dì che Gabriel tuo ti disse Ave!
Perchè tu se' de' tuo' servi pietosa,
Con dolce rime, e sii grato e soave,
Ajuta i versi miei benignamente,
E 'nfino al fine alumina la mente.

III.

Era nel tempo, quando Filomena
Con la sorella si lamenta e plora,
Che si ricorda di sua antica pena,
E pe' boschetti le ninfe innamora,
E Febo il carro temperato mena,
Che 'l suo Fetonte l' ammaestra ancora;
Ed appariva appunto all' orizzonte,
Tal che Titon si graffiava la fronte.

IV.

Quand' io varai la mia barchetta, prima
Per ubbidir chi sempre ubbidir debbe
La mente, e fallcarsi in prosa e in rima,
E del mio Carlo imperador m' increbbe;
Che so quanti la penna ha posto in cima,
Che tutti la sua gloria prevarrebbe:
È stata quella istoria, a quel ch' i' veggio,
Di Carlo male intesa, e scritta peggio.

---

dent that Dante did not admit that the southern hemisphere had ever been inhabited; but, about thirty years afterwards, Petrarch, who was better versed in the ancient writers, ventured to hint that the sun shone upon mortals who were unknown to us.

'Nella stagion che il ciel rapido turbina
Verso occidente, e che il dì nostro vola
A gente che di là forse l' aspetta.'

"In the course of half a century after Petrarch, another step was gained. The existence of the antipodes was fully demonstrated. Pulci raises a devil to announce the fact, but it had been taught to him by his fellow-citizen Paolo Toscanelli, an excellent astronomer and mathematician, who wrote in his old age to Christopher Columbus, exhorting him to undertake his expedition.

"A few stanzas have been translated by Mr. Merivale, with some slight variations, which do not wrong the original. They may be considered as a specimen of Pulci's poetry, when he writes with imagination and feeling. Orlando bids farewell to his dying horse

'His faithful steed, that long had served him well
In peace and war, now closed his languid eye.
Kneel'd at his feet, and seem'd to say "Farewell!
I've brought thee to the destined port, and die."
Orlando felt anew his sorrows swell
When he beheld his Brigliadoro lie
Stretch'd on the field, that crystal fount beside,
Stiffen'd his limbs, and cold his warlike pride:
And "O my much-loved steed, my generous friend,
Companion of my better years!" he said;
"And have I lived to see so sad an end
Of all thy toils, and thy brave spirit fled?
Oh! pardon me, if e'er I did offend
With hasty wrong that mild and faithful head!"—
Just then, his eyes a momentary light
Flash'd quick;—then closed again in endless night.'

"When Orlando is expiring on the field of battle, an angel descends to him, and promises that Alda his wife shall join him in paradise.

'Bright with eternal youth and fadeless bloom,
Thine Aldabella thou shalt behold once more,
Partaker of a bliss beyond the tomb:
With her whom Sinai's holy hills adore,
Crown'd with fresh flowers, whose colour and perfume
Surpass what Spring a rich bosom ever bore—
Thy mourning widow here she will remain,
And be in Heaven thy joyful spouse again.'

"Whilst the soul of Orlando was soaring to heaven, a soft and plaintive strain was heard, and angelic voices joined in celestial harmony. They sang the psalm, 'When Israel went out of Egypt;' and the singers were known to be angels from the trembling of their wings.

'Poi si sentì con un suon dolce e fioco
Certa armonia, con sì soavi accenti
Che ben parea d' angelici strumenti.
* * * * *
'*In exitu Israel*, cantar, de *Ægypto*,
Sentito fu dagli angeli solenne
Che si gonfiò al tremolar le penne.'

V.

Leonardo Aretino said already,
That if, like Pepin, Charles had had a writer
Of genius quick, and diligently steady,
No hero would in history look brighter;
He in the cabinet being always ready,
And in the field a most victorious fighter,
Who for the church and Christian faith had wrought,
Certes, far more than yet is said or thought.

VI.

Yon still may see at Saint Liberatore
The abbey, no great way from Manopell,
Erected in the Abruzzi to his glory,
Because of the great battle in which fell
A pagan king, according to the story,
And felon people whom Charles sent to hell:
And there are bones so many, and so many,
Near them Giusaffa's would seem few, if any.

VII.

But the world, blind and ignorant, don't prize
His virtues as I wish to see them: thou,
Florence, by his great bounty dost arise,
And hast, and may have, if thou wilt allow,
All proper customs and true courtesies:
Whate'er thou hast acquired from then till now,
With knightly courage, treasure, or the lance,
Is sprung from out the noble blood of France.

VIII.

Twelve paladins had Charles in court, of whom
The wisest and most famous was Orlando;
Him traitor Gan conducted to the tomb
In Roncesvalles, as the villain plann'd too,
While the horn rang so loud, and knell'd the doom
Of their sad rout, though he did all knight can do;
And Dante in his comedy has given
To him a happy seat with Charles in heaven.

V.

Diceva già Liornardo Aretino,
Che, s'egli avesse avuto scrittor degno,
Com' egli ebbe un Ormanno il suo Pipino,
Ch' avesse diligenzia avuto e ingegno,
Sarebbe Carlo Magno un uom divino;
Però ch' egli ebbe gran vittorie e regno,
E fece per la chiesa e per la fede
Certo assai più, che non si dice o crede.

VI.

Guardisi ancora a san Liberatore
Quella badia là presso a Manoppello,
Giù ne gli Abbruzzi fatta per suo onore,
Dove fu la battaglia e 'l gran flagello
D' un re pagan, che Carlo imperadore
Uccise, e tanto del suo popol fello;
E vedesi tante ossa, e tanto il sanno,
Che tutte in Giusaffà poi si vedranno.

VII.

Ma il mondo cieco e ignorante non prezza
Le sue virtù, com' io vorrei vedere:
E tu, Fiorenza, de la sua grandezza
Possiedi, e sempre potrai possedere
Ogni costume ed ogni gentilezza
Che si potesse acquistare o avere
Col senno, col tesoro o con la lancia,
Dal nobil sangue e venuto di Francia.

VIII.

Dodici paladini aveva la corte
Carlo: e 'l più savio e famosa era Orlando:
Gan traditor lo condusse a la morte
In Roncisvalle ou trattato ordinando;
Là dove il corno sonò tanto forte
Dopo la dolorosa rotta, quando
Ne la sua commedia Dante qui dice,
E mettelo con Carlo in ciel felice.

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* Dante has inserted passages from the Vulgate in his Divina Commedia; and Petrarch, the most religious of poets, quotes Scripture even when he is courtion. Yet they were not accused of impiety. Neither did Pulci incur the danger of a posthumous excommunication until after the Reformation, when Pius V. (a Dominican, who was afterwards canonized into a saint by a subsequent pope) promoted the welfare of holy mother church by burning a few wicked books, and hanging a few troublesome authors. The notion that Pulci was in the odour of heresy influenced the opinion of Milton, who only speaks of the Morgante as a 'sportful romance.' Milton was anxious to prove that Catholic writers had ridiculed popish divines, and that the bible had been subjected to private judgment, notwithstanding the popes had prohibited the reading of it. His ardour did not allow him to stop and examine whether this prohibition might not be posterior to the death of Pulci. Milton had studied Pulci to advantage. The knowledge which he ascribes to his devils, their despairing repentance, the lofty sentiments which he bestows upon some of them, and, above all, the principle that, notwithstanding their crime and its punishment, they retain the grandeur and perfection of angelic nature, are all to be found in the Morgante as well as in Paradise Lost. Ariosto and Tasso have imitated other passages. When great poets borrow from their inferiors in genius, they turn their acquisitions to such advantage that it is difficult to detect their thefts, and still more difficult to blame them.

** The poem is filled with kings, knights, giants, and devils. There are many battles and many duels. Wars rise out of wars, and empires are conquered in a day. Pulci treats us with plenty of magic and enchantment. His love adventures are not peculiarly interesting; and, with the exception of four or five leading personages, his characters are of no moment. The fable turns wholly upon the hatred which Ganellon, the felon knight of Maganza, bears towards Orlando and the rest of the Christian Paladins. Charlemagne is easily practised upon by Ganellon, his prime confidant and man of business. So he treats Orlando and his friends in the most scurvy manner imaginable, and sends them out to hard service in the wars against France. Ganellon is despatched to Spain to treat with king Marsilio, being also instructed to obtain the cession of a kingdom for Orlando; but he concerts a treacherous device with the Spaniards, and Orlando is killed at the battle of Roncesvalles. The intrigues of Ganellon, his spite, his patience, his obstinacy, his dissimulation, his affected humility, and his inexhaustible powers of intrigue, are admirably depicted: and his character constitutes the chief and finest feature in the poem. Charlemagne is a worthy monarch, but easily gulled. Orlando is a real hero, chaste and disinterested, and who fights in good earnest for the propagation of the faith. He baptizes the giant Morgante, who afterwards serves him like a faithful squire. There is another giant, whose name is Margutte. Morgante falls in with Margutte; and they become sworn brothers. Margutte is a very infidel giant, ready to confess his failings, and full of drollery. He sets all a-laughing readers, giants, devils, and heroes, and he finishes his career by laughing till he bursts."

The reader is referred to *Moore's Notices*, for Lord Byron's letters written when he was engaged on his version of the Morgante. Great part of them is occupied with anxious endeavours to ascertain whether *usbergo* means a *helmet* or a *cuirass*; a point on which the slightest knowledge of German would have been sufficient to make him easy. *Usbergo* is only another form of our own *hauberk*, and both are manifest corruptions of the German *halsberg*, i. e. *covering of the neck*.—E.]

IX.

'T was Christmas-day; in Paris all his court
Charles held; the chief, I say, Orlando was,
The Dane; Astolfo there too did resort,
Also Ansuigi, the gay time to pass
In festival and in triumphal sport,
The much-renown'd St. Denis being the cause;
Angiolin of Bayonne, and Oliver,
And gentle Belinghieri too came there:

X.

Avolio, and Arino, and Othone
Of Normandy, and Richard Paladin,
Wise Hamo, and the ancient Salemone,
Walter of Lion's Mount and Baldovin,
Who was the son of the sad Ganellone,
Were there, exciting too much gladness in
The son of Pepin:—when his knights came hither,
He groan'd with joy to see them altogether.

XI.

But watchful Fortune, lurking, takes good heed
Ever some bar 'gainst our intents to bring.
While Charles reposed him thus, in word and deed,
Orlando ruled court, Charles, and every thing;
Curst Gan, with envy bursting, had such need
To vent his spite, that thus with Charles the king
One day he openly began to say,
"Orlando must we always then obey?

XII.

"A thousand times I've been about to say,
Orlando too presumptuously goes on;
Here are we, counts, kings, dukes, to own thy sway;
Hamo, and Otho, Ogier, Solomon,
Each have to honour thee and to obey;
But he has too much credit near the throne,
Which we won't suffer, but are quite decided
By such a boy to be no longer guided.

XIII.

"And even at Aspramont thou didst begin
To let him know he was a gallant knight,
And by the fount did much the day to win;
But I know *who* that day had won the fight
If it had not for good Gherardo been:
The victory was Almonte's else; his sight
He kept upon the standard, and the laurels
In fact and fairness are his earning, Charles.

XIV.

"If thou rememberest being in Gascony,
When there advanced the nations out of Spain,
The Christian cause had suffer'd shamefully,
Had not his valour driven them back again.
Best speak the truth when there 's a reason why:
Know then, O emperor! that all complain:
As for myself, I shall repass the mounts
O'er which I cross'd with two and sixty counts.

XV.

"'T is fit thy grandeur should dispense relief,
So that each here may have his proper part,
For the whole court is more or less in grief:
Perhaps thou deem'st this lad a Mars in heart?"
Orlando one day heard this speech in brief,
As by himself it chanced he sate apart:
Displeased he was with Gan because he said it, [dit.
But much more still that Charles should give him cre-

IX.

Era per Pasqua quella di natale:
Carlo la corte avea tutta in Parigi:
Orlando, com' io dico, il principale
Evvi, il Danese, Astolfo, e Ansuigi:
Faunosi feste e cose trionfale,
E molto celebravan San Dionigi;
Angiolin di Bajona, ed Ulivieri
V'era venuto, e 'l gentil Berlinghieri.

X.

Eravi Avolio ed Avino ed Ottone,
Di Normandia, Riccardo paladino,
E 'l savio Namo, e 'l vecchio Salamona,
Gualtier da Monlione, e Baldovino
Ch'era figliuol del tristo Ganellone.
Troppo lieto era il figliuol di Pipino;
Tanto che spesso d' allegrezza geme,
Veggendo lutti i paladini insieme.

XI.

Ma la fortuna attenta sta nascosa,
Per guastar sempre ciascun nostro effetto;
Mentre che Carlo così si riposa,
Orlando governava in fatto a in detto
La corte e Carlo Magno ed ogni cosa:
Gan per invidia scoppia il maladetto,
E cominciava un dì con Carlo a dire:
Abbiam noi sempre Orlando ad ubbidire?

XII.

Io ho creduto mille volte dirli:
Orlando ha in se troppa presunzione:
Noi siam qui conti, re, duchi a servirti,
E Namo, Ottono, Uggieri et Salamone,
Per onorarti ognun, per ubbidirti:
Che costui abbi ogni reputazione
Noi sofferrem; ma siam deliberati
Da un fanciullo non esser governati.

XIII.

Tu cominciasti insino in Aspramonte
A dargli a intender che fusse gagliardo,
E facesse gran cose a quella fonte:
Ma se non fusse stato il buon Gherardo,
Io so che la vittoria era d'Almonte:
Ma egli ebbe sempre l' occhio a lo stendardo:
Che si voleva quel di coronarlo:
Questo è colui ch' ha meritato Carlo.

XIV.

Se ti ricorda già sendo in Guascogna,
Quando e' vi venne la gente di Spagna,
Il popol da' cristiani avea vergogna,
Se non mostrava la sua forza magna.
Il ver convien pur dir, quando e' bisogna;
Sappi ch' ognuno imperador si lagna:
Quant' io per me, ripasserò que' monti
Ch' io passai 'n qua con sessantadue conti.

XV.

La tua grandezza dispensar si vuole,
E far che ciascun abbi la sua parte:
La corte tutta quanta se ne duole:
Te credi che costui sia forse Marte?
Orlando un giorno udì queste parole,
Che si sedeva soletto in disparte:
Dispiacquegli di Gan quel che diceva;
Ma molto più che Carlo gli credeva.

XVI.

And with the sword he would have murder'd Gan,
But Oliver thrust in between the pair,
And from his hand extracted Durlindan,
And thus at length they separated were.
Orlando angry too with Carloman,
Wanted but little to have slain him there;
Then forth alone from Paris went the chief,
And burst and madden'd with disdain and grief.

XVII.

From Ermellina, consort of the Dane,
He took Cortana, and then took Rondell,
And on towards Brara prick'd him o'er the plain;
And when she saw him coming, Aldabelle
Stretch'd forth her arms to clasp her lord again;
Orlando, in whose brain all was not well,
As "Welcome, my Orlando, home," she said,
Raised up his sword to smite her on the head.

XVIII.

Like him a fury counsels, his revenge
On Gan in that rash act he seem'd to take;
Which Aldabella thought extremely strange;
But soon Orlando found himself awake;
And his spouse took his bridle on this change,
And he dismounted from his horse, and spake
Of every thing which pass'd without demur,
And then reposed himself some days with her.

XIX.

Then full of wrath departed from the place,
And far as pagan countries roam'd astray;
And while he rode, yet still at every pace
The traitor Gan remember'd by the way;
And wandering on in error a long space,
An abbey which in a lone desert lay,
Midst glens obscure, and distant lands, he found,
Which form'd the Christian's and the pagan's bound.

XX.

The abbot was call'd Clermont, and by blood
Descended from Angrante; under cover
Of a great mountain's brow the abbey stood,
But certain savage giants look'd him over;
One Passamont was foremost of the brood,
And Alabaster, and Morgante hover
Second and third, with certain slings, and throw
In daily jeopardy the place below.

XXI.

The monks could pass the convent gate no more,
Nor leave their cells for water or for wood;
Orlando knock'd, but none would ope, before
Unto the prior it at length seem'd good;
Enter'd, he said that he was taught to adore
Him who was born of Mary's holiest blood,
And was baptized a Christian; and then show'd
How to the abbey he had found his road.

XXII.

Said the abbot, "You are welcome; what is mine
We give you freely, since that you believe
With us in Mary Mother's Son divine;
And that you may not, cavalier, conceive
The cause of our delay to let you in
To be rusticity, you shall receive
The reason why our gate was barr'd to you;
Thus those who in suspicion live must do.

XVI.

E volle con la spada uccider Gano;
Ma Ulivieri in quel mezzo si mise,
E Durlindana gli trasse di mano,
E così il me' che seppe gli divise.
Orlando si sdegnò con Carlo Mano,
E poco men che quivi non l'uccise;
E dipartissi di Parigi solo,
E scoppia e 'mpazza di sdegno e di duolo.

XVII.

Ad Ermellina moglie del Danese
Tolse Cortana, e poi tolse Rondello;
E 'n verso Brara il suo cammin poi prese.
Aldà la bella, come vide quello,
Per abbracciarlo le braccia distese.
Orlando, che impazzito avea il cervello,
Com'ella disse; ben venga il mio Orlando;
Gli volle in su la testa dar col brando.

XVIII.

Come colui che la furia consiglia,
Egli pareva a Gan dar veramente;
Alda la bella si fe' maraviglia:
Orlando si ravvide prestamente:
E la sua sposa pigliava la briglia,
E scese dal caval subitamente:
Ed ogni cosa narrava a costei,
E riposossi alcun giorno con lei.

XIX.

Poi si partì portato dal furore;
E terminò passare in Pagania;
E mentre che cavalca, il traditore
Di Gan sempre ricorda per la via:
E cavalcando d'uno in altro errore,
In un deserto trova una badia
In luoghi oscuri e paesi lontani,
Ch'era a' confin' tra cristiani e pagani.

XX.

L'abate si chiamava Chiaramonte,
Era del sangue discese d'Angiante:
Di sopra a la badia v'era un gran monte,
Dove abitava alcun fiero gigante,
De' quali uno avea nome Passamonte,
L'altro Alabastro, e 'l terzo era Morgante:
Con certe frombe gittavan da alto,
Ed ogni dì facevan qualche assalto.

XXI.

I monachetti non potieno uscire
Del monistero o per legne o per acque:
Orlando picchia, e non volleno aprire,
Fin che a l'abate a la fine pur piacque;
Entrato drento cominciava a dire,
Come colui, che di Maria già nacque
Adora, ed era cristian battezzato,
E com' egli era a la badia arrivato.

XXII.

Disse l'abate: il ben venuto sia;
Di quel ch' io ho volentier ti daremo;
Poi che tu credi al figliuol di Maria;
E la cagion, cavalier, ti diremo,
Acciò che non l' imputi a villania,
Perchè a l' entrar resistenza facemo,
E non ti volle aprir quel monachetto:
Così intervien chi vive con sospetto.

XXIII.

"When hither to inhabit first we came
These mountains, albeit that they are obscure,
As you perceive, yet without fear or blame
They seem'd to promise an asylum sure;
From savage brutes alone, too fierce to tame,
'T was fit our quiet dwelling to secure;
But now, if here we'd stay, we needs must guard
Against domestic beasts with watch and ward.

XXIV.

"These make us stand, in fact, upon the watch;
For late there have appear'd three giants rough;
What nation or what kingdom bore the batch
I know not, but they are all of savage stuff;
When force and malice with some genius match,
You know, they can do all—ire are not enough;
And these so much our orisons derange,
I know not what to do, till matters change.

XXV.

"Our ancient fathers living the desert in,
For just and holy works were duly fed;
Think not they lived on locusts sole, 't is certain
That manna was rain'd down from heaven instead;
But here 't is fit we keep on the alert in
Our bounds, or taste the stones shower'd down for bread,
From off yon mountain daily raining faster,
And flung by Passamont and Alabaster.

XXVI.

"The third, Morgante, 's savagest by far; he
Plucks up pines, beeches, poplar-trees, and oaks,
And flings them, our community to bury;
And all that I can do but more provokes."

While thus they parley in the cemetery,
A stone from one of their gigantic strokes,
Which nearly crush'd Rondell, came tumbling over,
So that he took a long leap under cover.

XXVII.

"For God-sake, cavalier, come in with speed;
The manna 's falling now," the abbot cried.
"This fellow does not wish my horse should feed,
Dear abbot," Roland unto him replied.
"Of restiveness he'd cure him had he need;
That stone seems with good will and aim applied."
The holy father said, "I don't deceive;
They'll one day fling the mountain, I believe."

XXVIII.

Orlando bade them take care of Rondello,
And also made a breakfast of his own;
"Abbot," he said, "I want to find that fellow
Who flung at my good horse yon corner-stone."
Said the abbot, "Let not my advice seem shallow;
As to a brother dear I speak alone;
I would dissuade you, baron, from this strife,
As knowing sure that you will lose your life.

XXIX.

"That Passamont has in his hand three darts—
Such slings, clubs, ballast-stones, that yield you must;
You know that giants have much stouter hearts
Than us, with reason, in proportion just:
If go you will, guard well against their arts,
For these are very barbarous and robust."
Orlando answer'd, "This I'll see, be sure,
And walk the wild on foot to be secure."

XXIII.

Quando ci venni al principio abitare
Queste montagne, benchè sieno oscure
Come tu vedi, pur si potea stare
Senza sospetto, ch' ell' eran sicure;
Sol da le fiere t' avevi a guardare;
Fernoci spesso di brutte paure;
Or ci bisogna, se vogliamo starci,
Da le bestie dimestiche guardarci.

XXIV.

Queste ci fan piuttosto stare a segno.
Sonci apparitti tre fieri giganti;
Non so di qual paese o di qual regno,
Ma molto son feroci tutti quanti;
La forza e 'l malvoler giunt' a lo 'ngegno
Sai che può 'l tutto; e noi non siam bastanti;
Questi perturban sì l' orazion nostra,
Che non so più che far, s' altri nol mostra.

XXV.

Gli antichi padri nostri nel deserto,
Se le lor opre sante erano e giuste,
Del ben servir da Dio n' avean buon merto;
Nè creder sol vivessin di locuste:
Piovea dal ciel la manna, questo è certo;
Ma qui convien che spesso assaggi e guste
Sassi che piovon di sopra quel monte,
Che gettano Alabastro e Passamonte.

XXVI.

E 'l terzo ch' è Morgante, assai più fiero,
Isveglie e pini e faggi e cerri e gli oppi,
E gettagli infin qui; questo è pur vero;
Non posso far che d' ira non iscoppi.

Mentre che parlan così in cimitero,
Un sasso par che Rondel quasi sgroppi;
Che da' giganti giù venne da alto
Tanto, ch' a' prese sotto il tetto un salto.

XXVII.

Tirati drento, cavalier, per Dio,
Disse l'abate, che la manna casca.
Risponde Orlando: caro abate mio,
Costui non vuol che 'l mio caval più pasca:
Vegno che lo guarrebbe del restio;
Quel sasso par che di buon braccio nasca.
Rispose il santo padre: io non l'inganno,
Credo che 'l monte un giorno gitteranno.

XXVIII.

Orlando governar fece Rondello,
E ordinar per se da colazione;
Poi disse: abate, io voglio andare a quello
Che dette al mio caval con quel cantone.
Disse l'abate: come car fratello
Consiglierotti senza passione:
Io ti sconforto, baron, di tal gita;
Ch' io so che tu vi lascerai la vita.

XXIX.

Quel Passamonte porta in man tre dardi:
Chi frombe, chi bastoni, chi mazzafrusti;
Sai che giganti più di noi gagliardi
Son per ragion, che son anco più giusti;
E pur se vuol andar fa che ti guardi,
Che questi son villan molto e robusti.
Rispose Orlando: io lo vedrò per certo;
Ed avviossi a piè su pel deserto.

XXX.

The abbot sign'd the great cross on his front,
"Then go you with God's benison and mine—"
Orlando, after he had sealed the mount,
As the abbot had directed, kept the line
Right to the usual haunt of Passamont;
Who, seeing him alone in this design,
Survey'd him fore and aft with eyes observant,
Then ask'd him, "If he wish'd to stay as servant?"

XXXI.

And promised him an office of great ease.
But said Orlando, "Saracen insane!
I come to kill you, if it shall so please
God, not to serve as footboy in your train;
You with his monks so oft have broke the peace—
Vile dog! it is past his patience to sustain."
The giant ran to fetch his arms, quite furious,
When he received an answer so injurious.

XXXII.

And being return'd to where Orlando stood,
Who had not moved him from the spot, and swinging
The cord, he hurl'd a stone with strength so rude,
As show'd a sample of his skill in slinging;
It rott'd on Count Orlando's helmet good
And bent, and set both head and helmet ringing,
So that he swooned with pain as if he died,
But more than dead, he seem'd so stupified.

XXXIII.

Then Passamont, who thought him slain outright,
Said, "I will go, and while he lies along,
Disarm me;—why such craven did I fight?"
But Christ his servants ne'er abandons long.

XXX.

Dopo l'abbate col segnarlo in fronte
Va che da Dio e me sia benedetto.
Orlando, poi che tutto ebbe il monte,
Si drizzò, come l'abate detto
Gli avea, dove sta quel Passamonte;
Il quale Orlando veggendo soletto,
Molto lo squadrò di dietro e davante,
Poi domandò, se star volea per fante.

XXXI.

E promettevi di farlo godere.
Orlando disse: "guaio a' mi chiama,
Io venuto a te, com' ebbi voluto,
Perchè mi mandi, e non per ragazzina?
A' monaci sempre fatto ha dispiacere,
Non posso più comportarti, can maltolto,
Questo gigante armar si corse a furia,
Quando, non chi' e' sentiva tagliuria.

XXXII.

E ritornato ove aspettava Orlando,
Il quale non s'era partito da bomba;
Subito verne l'accorda girando,
E lascia un sasso andar fuor de la tromba,
Che in su la testa sibilando rotando
Al conte Orlando, e l'elmetto rimbomba;
E' cadde per la pena tramortito,
Ma più che morto pel fatto è stordito.

XXXIII.

Passamonte, pensò che fusse morto,
E disse: "io voglio andarmi a disarmare;
Questo potrebbe pur chi m'avea torto,
Di Cristo i suoi non suole abbandonare.

Especially Orlando, such a knight,
As to desert would almost be a wrong,
While the giant goes to put off his defences,
Orlando has recall'd his force and senses;

XXXIV.

And loud he shouted, "Giant, where dost go?
Thou thought'st me doubtless for the bier outlaid;
To the right about—without wings thou 'rt too slow
To fly my vengeance—churlish renegade!
'T was but by treachery thou laid'st me low."
The giant his astonishment betray'd,
And turn'd about, and stopp'd his journey on,
And then he stoop'd to pick up a great stone.

XXXV.

Orlando had Cortana bare in hand;
To split the head in twain was what he schemed:—
Cortana clave the skull like a true brand,
And pagan Passamont died unredeem'd;
Yet harsh and haughty, as he lay he band'd,
And most devoutly Macon still blasphemed;
But while his crude, rude blasphemies he heard,
Orlando thank'd the Father and the Word.—

XXXVI.

Saying, "What grace to me thou 'st this day given!
And I to thee, O Lord! am ever bound:
I know my life was saved by thee from heaven,
Since by the giant I was fairly down'd.
All things by thee are measured just and even;
Our power without thine aid would nought be found:
I pray thee take heed of me, till I can
At least return once more to Carloman."

Massimo Orlando, ch' egli arebbe il torto.
Mentre il gigante l' arme va a spogliare,
Orlando in questo tempo si risentè,
E rivocava e la forza e la mente.

XXXIV.

E grida forte: gigante, ove vai?
Ben ti pensasti d' avermi ammazzato:
Voltati a dietro, che, s' ale non hai,
Non puoi da me fuggir, can rinnegato:
A tradimento ingiurlato m' hai.
Donde il gigante allor maravigliato
Si volse a dietro, e riteneva il passo,
Poi si chinò per far di terra un sasso.

XXXV.

Orlando avea Cortana ignuda in mano;
Trasse e la testa a Cortana tagliava;
Per mezzo il teschio parti del pagano,
E Passamonte morto rovinava;
E nel cadere il superbo e villano
Divotamente Macon bestemmiava;
Ma mentre che bestemmia il crudo e scerbo,
Orlando ringraziava il Padre e 'l Verbo.

XXXVI.

Dicendo: "quanta grazia oggi m' hai data!
Sempre ti sono, o Signor mio, tenuto;
Per te conosco la vita salvata,
Però che dal gigante era abbattuto:
Qual cosa a ragion fai misurata!
Non vai nostro poter senza il tuo ajuto.
Priegoti, sopra me tenga la mano,
Tanto che ancor ritorni a Carlo-Mano."

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XXXVII.

And having said thus much, he went his way;
And Alabaster he found out below;
Doing the very best that in him lay
To root from out a bank a rock or two.
Orlando, when he reach'd him, loud 'gan say,
"How think'st thou, glutton, such a stone to throw?"
When Alabaster heard his deep voice ring,
He suddenly betook him to his sling.

XXXVIII.

And hurl'd a fragment of a size so large,
That if it had in fact fulfill'd its mission,
And Roland not avail'd him of his targe,
There would have been no need of a physician.
Orlando set himself in turn to charge,
And in his bulky bosom made incision
With all his sword. The lout fell; but o'erthrown, he
However by no means forgot Macone.

XXXIX.

Morgante had a palace in his mode,
Composed of branches, logs of wood, and earth,
And stretch'd himself at ease in this abode,
And shut himself at night within his berth.
Orlando knock'd, and knock'd again, to goad
The giant from his sleep; and he came forth,
The door to open, like a crazy thing,
For a rough dream had shook him slumbering.

XL.

He thought that a fierce serpent had attack'd him;
And Mahomet he call'd; but Mahomet
Is nothing worth, and not an instant back'd him;
But praying blessed Jesu, he was set
At liberty from all the fears which rack'd him;
And to the gate he came with great regret—
"Who knocks here?" grumbling all the while, said he.
"That," said Orlando, "you will quickly see."

XLI.

"I come to preach to you, as to your brothers,
Sent by the miserable monks—repentance;
For Providence divine, in you and others,
Condemns the evil done my new acquaintance.
'Tis writ on high—your wrong must pay another's;
From heaven itself is issued out this sentence.
Know then, that colder now than a pilaster
I left your Passamont and Alabaster."

XLII.

Morgante said, "Oh, gentle cavalier!
Now by thy God say me no villany;
The favour of your name I fain would hear,
And if a Christian, speak for courtesy."
Replied Orlando, "So much to your ear
I by my faith disclose contentedly;
Christ I adore, who is the genuine Lord,
And, if you please, by you may be adored."

XLIII.

The Saracen rejoin'd in humble tone,
"I have had an extraordinary vision;
A savage serpent fell on me alone,
And Macon would not pity my condition;
Hence to thy God, who for ye did atone
Upon the cross, preferr'd I my petition;
His timely succour set me safe and free,
And I a Christian am disposed to be."

XXXVII.

Poi ch' ebbe questo detto sen' andoe,
Tanto che trova Alabastro più basso,
Che si sforzava, quando e' lo trovoe,
Di sveglier d' una ripa fuori un masso.
Orlando, com' e' giunse a quel, gridoe:
Che pensi tu, ghiotton, gittar quel sasso?
Quando Alabastro questo grido intendo,
Subitamente la sua fromba prende.

XXXVIII.

E' trasse d' una pietra molto grossa,
Tanto ch' Orlando bisognò schermisse;
Che, se l' avesse giunto la percossa,
Non bisognava il medico venisse.
Orlando adoperò poi la sua possa,
Nel pettignon tutta la spada misse;
E morto cadde questo babalone,
E non dimenticò però Macone.

XXXIX.

Morgante aveva al suo modo un palagio
Fatto di frasche e di schegge e di terra;
Quivi, secondo lui, si posa ad agio;
Quivi la notte si rinchiude e serra.
Orlando picchia, e daragli disagio,
Perchè il gigante dal sonno si sferra;
Vennegli aprir come una cosa matta,
Ch' un' aspra visione aveva fatta.

XL.

E 'gli parea ch' un feroce serpente
L' avea assalito, e chiamar Macometto,
Ma Macometto non valea niente;
Ond' e' chiamava Gesù benedetto,
E liberato l' avea finalmente.
Venne alla porta, ed ebbe così detto:
Chi busse qua? pur sempre borbottando.
Tu 'l saprai tosto, gli rispose Orlando.

XLI.

Vengo per farti come a' tuoi fratelli,
Far de' peccati tuoi la penitenzia,
Da' monaci mandato, cattivelli,
Come stato è divina providenzia,
Pel mal ch' avete fatto a torto a quelli.
E dato in ciel così questa sentenzia;
Sappi, che freddo già più ch' un pilastro
Lasciato ho Passamonte e 'l tuo Alabastro.

XLII.

Disse Morgante: o gentil cavaliere,
Per lo tuo Dio non mi dir villania;
Di grazia il nome tuo vorrei sapere,
Se se' cristian, deh dillo in cortesia.
Rispose Orlando: di cotal mestiere
Contenterotti per la fede mia;
Adoro Cristo, ch' è Signor verace,
E puoi tu adorarlo, se ti piace.

XLIII.

Rispose il Saracin con umil voce:
Io ho fatto una strana visione,
Che m' assaliva un serpente feroce;
Non mi valeva per chiamar Macone;
Onde al tuo Dio che fu conflitto in croce
Rivolsi presto la mia intenzione;
E' mi soccorse, e fui libero sano,
E son disposto al tutto esser cristiano.

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XLIV.

Orlando answer'd, "Baron just and pious,
If this good wish your heart can really move
To the true God, who will not then deny us
Eternal honour, you will go above;
And, if you please, as friends we will ally us,
And I will love you with a perfect love.
Your idols are vain liars, full of fraud:
The only true God is the Christian's God.

XLV.

"The Lord descended to the virgin breast
Of Mary Mother, sinless and divine;
If you acknowledge the Redeemer blest,
Without whom neither sun nor star can shine,
Abjure bad Macon's false and felon test,
Your renegado god, and worship mine,—
Baptize yourself with zeal, since you repent."
To which Morgante answer'd, "I'm content."

XLVI.

And then Orlando to embrace him flew,
And made much of his convert, as he cried,
"To the abbey I will gladly marshal you."
To whom Morgante, "Let us go," replied,
"I to the friars have for peace to sue."
Which thing Orlando heard with inward pride,
Saying, "My brother, so devout and good,
Ask the abbot pardon, as I wish you would."

XLVII.

"Since God has granted your illumination,
Accepting you in mercy for his own,
Humility should be your first oblation."
Morgante said, "For goodness' sake, make known—
Since that your God is to be mine—your station,
And let your name in verity be shown;
Then will I every thing at your command do."
On which the other said, he was Orlando.

XLVIII.

"Then," quoth the giant, "blessed be Jesu
A thousand times with gratitude and praise!
Oh, perfect baron! have I heard of you
Through all the different periods of my days:
And, as I said, to be your vassal too
I wish, for your great gallantry always."
Thus reasoning, they continued much to say,
And onwards to the abbey went their way.

XLIX.

And by the way about the giants dead
Orlando with Morgante reason'd: "Be,
For their decease, I pray you, comforted;
And, since it is God's pleasure, pardon me;
A thousand wrongs unto the monks they bred;
And our true Scripture soundeth openly,
Good is rewarded, and chastised the ill,
Which the Lord never faileth to fulfil."

L.

"Because his love of justice unto all
Is such, he wills his judgment should devour
All who have sin, however great or small;
But good he well remembers to restore;
Nor without justice holy could we call
Him, whom I now require you to adore,
All men must make his will their wishes sway,
And quickly and spontaneously obey."

XLIV.

Rispose Orlando: baron giusto e pio,
se questo buon voler terrai nel core,
L' anima sua arà quel vero Dio
Che ci può sol gradir d' eterno onore!
E s' tu vorrai, sarai compagno mio,
E amerotti con perfetto amore;
Gl' idoli vostri son bugiardi e vani
Il vero Dio è lo Dio de' cristiani.

XLV.

Venne questo Signor senza peccato
Ne la sua madre vergine pulzella.
Se conoscerai quel Signor beato,
Senza 'l quale non risplende sole o stella,
Abbi già Macon tuo rinnegato,
E fa con fede iniqua ingiusta e fella,
Battezzati al mio Dio di buon talento.
Morgante gli rispose: io son contento.

XLVI.

E corse Orlando subito abbracciare
Orlando, con carezze gli facea;
E' disse: a la badia ti vo' menare.
Morgante, subitamente presto, rispondea:
Co' monaci la pace ci vuol fare.
De la qual cosa Orlando in se godea,
Dicendo: frate, sei divoto e buono,
Io vo' che chiegga a l' abate perdono.

XLVII.

Da poi che Dio rallumato t' ha,
Ed accettato per la sua umiltade,
Vuolsi che tu ancor usi umiltà.
Disse Morgante: per la tua bontade,
Poi che il tuo Dio mio sempre quel sarà,
Dimmi del nome tuo la veritade,
Poi di me dispor puoi al tuo comando:
Ond' e' gli disse, com' egli era Orlando.

XLVIII.

Disse il gigante: Gesù benedetto
Per mille volte ringraziato sia;
Sentito t' ho nomar, barone perfetto,
Per tutti tempi de la vita mia:
E, com' io dissi, sempremai suggetto
Esser ti vo' per la tua cortesia,
Insieme molte cose ragionare,
E in verso la badia poi s' andare.

XLIX.

E per la via di que' giganti morti
Orlando con Morgante si ragiona:
De la lor morte voi che ti conforti;
E poi che piace a Dio, a me perdona;
A' monaci avean fatto molte torti;
E la nostra scrittura aperto suona,
Il ben remunerato, e 'l mal punito;
E mai non ha questo Signor fallito.

L.

Però ch' egli ama la giustizia tanto,
Che vuol che sempre il suo giudicio morda
Ognun ch' abbi peccato tanto o quanto,
E così il ben ristorar si ricorda;
E non sarìa senza giustizia santo;
Adunque al suo voler presto t' accorda;
Che debbe ognun voler quel che vuol questi,
Ed accordarsi volentieri e presto.

LI.

"And here our doctors are of one accord,
Coming on this point to the same conclusion,—
That in their thoughts who praise in heaven the Lord,
If pity e'er was guilty of intrusion
For their unfortunate relations stored
In hell below, and damn'd in great confusion,—
Their happiness would be reduced to nought,
And thus unjust the Almighty's self be thought.

LII.

"But they in Christ have firmest hope, and all
Which seems to him, to them too must appear
Well done; nor could it otherwise befall:
He never can in any purpose err.
If sire or mother suffer endless thrall,
They don't disturb themselves for him or her;
What pleases God to them must joy inspire;—
Such is the observance of the eternal choir."

LIII.

"A word unto the wise," Morgante said,
"Is wont to be enough, and you shall see
How much I grieve about my brethren dead;
And if the will of God seem good to me,
Just, as you tell me, 't is in heaven obey'd—
Ashes to ashes,—merry let us be!
I will cut off the hands from both their trunks;
And carry them unto the holy monks."

LIV.

"So that all persons may be sure and certain
That they are dead, and have no further fear
To wander solitary this desert in,
And that they may perceive my spirit clear
By the Lord's grace, who hath withdrawn the curtain
Of darkness, making his bright realm appear."
He cut his brethren's hands off at these words,
And left them to the savage beasts and birds.

LV.

Then to the abbey they went on together,
Where waited them the abbot in great doubt.
The monks who knew not yet the fact, ran thither
To their superior, all in breathless rout,
Saying with tremor, "Please to tell us whether
You wish to have this person in or out?"
The Abbot, looking through upon the giant,
Too greatly fear'd, at first, to be compliant.

LVI.

Orlando seeing him thus agitated,
Said quickly, "Abbot, be thou of good cheer;
He Christ believes, as Christian must be rated,
And hath renounced his Macon false;" which here
Morgante with the hands corroborated,
A proof of both the giants' fate quite clear;
Thence, with due thanks, the abbot God adored,
Saying, "Thou hast contented me, O Lord!"

LVII.

He gazed; Morgante's height he calculated,
And more than once contemplated his size;
And then he said, "O giant celebrated!
Know, that no more my wonder will arise,
How you could tear and fling the trees you late did,
When I behold your form with my own eyes.
You now a true and perfect friend will show
Yourself to Christ, as once you were a foe.

LI.

E sonsi i nostri dottori accordati,
Pigliando tutti una conclusione,
Che que' che son nei ciel glorificati,
S' avessin nel pensier compassione
De' miseri parenti, che dannati
Son ne lo inferno in gran confusione,
La lor felicità nulla sarebbe;
E vedi che qui ingiusto Iddio parrebbe.

LII.

Ma egli hanno posto in Gesù ferma spene;
E tanto pare a lor, quanto a lui pare;
Afferman ciò che' e' fa, che fecci bene,
E che non possi in nessun modo errare:
Se padre o madre è nell' eterno pene,
Di questo non si posson conturbare:
Che quel che piace a Dio, sol piace a loro;
Questo s' osserva ne l' eterno coro.

LIII.

Al savio suol bastar poche parole,
Disse Morgante: tu il potrai vedere,
De' miei fratelli, Orlando, se mi duole,
E s' io m' accorderò di Dio al volere,
Come tu di' che in ciel servar si suole:
Morti co' morti; or pensiam di godere;
Io vo' tagliar le mani a tutti quanti,
E portarolle a que' monaci santi.

LIV.

Acciò ch' ognun sia più sicuro e certo,
Com' e' son morti, e non abbin paura
Andar soletti per questo deserto;
E perchè veggan la mia mente pura
A quel Signor che m' ha il suo regno aperto,
E tratto fuor di tenebre si oscura,
E poi tagliò le mani a' due fratelli,
E lasciagli a le fiere ed agli uccelli.

LV.

A la badia insieme se ne vanno,
Ove l' abate assai dubbioso aspetta,
I monaci che 'l fatto ancor non sanno,
Correvano a l' abate tutti in fretta,
Dicendo paurosi e pien d' affanno:
Volete voi costui drento si metta?
Quando l' abate vedeva il gigante,
Si turbò tutto nel primo sembiante.

LVI.

Orlando che turbato così il vede,
Gli disse presto: abate, datti pace:
Questo è cristiano, e in Cristo nostro crede,
E rinnegato ha il suo Macon fallace;
Morgante i moncherin mostrò per fede,
Come i giganti ciascun morto giace;
Donde l' abate ringraziava Iddio,
Dicendo: or m' hai contento, Signor mio.

LVII.

E risguardava, e squadrava Morgante,
La sua grandezza e una volta e due,
E poi gli disse: o famoso gigante,
Sappi ch' io non mi maraviglio piue,
Che tu svegliessi e gittassi le piante,
Quand' io riguardo or le fattezze tue;
Tu sarai or perfetto e vero amico
A Cristo, quanto tu gli eri nimico.

LVIII.

"And one of our apostles, Saul once named,
Long persecuted sore the faith of Christ,
Till, one day, by the Spirit being inflamed,
'Why dost thou persecute me thus?' said Christ;
And then from his offence he was reclaim'd,
And went for ever after preaching Christ,
And of the faith became a trump, whose sounding
O'er the whole earth is echoing and rebounding.

LIX.

"So, my Morgante, you may do likewise;
He who repents—thus writes the Evangelist—
Occasions more rejoicing in the skies
Than ninety-nine of the celestial list.
You may be sure, should each desire arise
With just zeal for the Lord, that you 'll exist
Among the happy saints for evermore;
But you were lost and damn'd to hell before!"

LX.

And thus great honour to Morgante paid
The abbot: many days they did repose.
One day, as with Orlando they both stray'd,
And saunter'd here and there, where'er they chose,
The abbot show'd a chamber, where array'd
Much armour was, and hung up certain bows;
And one of these Morgante for a whim
Girt on, though useless, he believed, to him.

LXI.

There being a want of water in the place,

LVIII.

Un nostro apostol, Saul già chiamato,
Perseguì molto la fede di Cristo:
Un giorno poi da lo spirito infiammato,
Perchè pur mi perseguì? disse Cristo;
E' si ravide allor del suo peccato
Andò poi predicando sempre Cristo;
E fatto è or de' la fede una tromba,
La qual per tutto risuona e rimbomba.

LIX.

Così farai tu ancor, Morgante mio:
E chi s' emenda, è scritto nel Vangelo,
Che maggior festa fa lì un solo Iddio,
Che di novantanove altri su in cielo;
In fin colorto ch' ogni tuo desio
Avrai a quel signor con giusto zelo,
Che tu sarai felice in sempiterno,
Ch' eri perduto, e dannato all' inferno.

LX.

E grande onore a Morgante faceva
L' abate, e molti di si son posti,
Un giorno, come ad Orlando piaceva,
A spasso insieme e in lor sono andati:
L' abate in una camera gli aveva
Molte armadure e certi archi appiccati;
Morgante gliene piacque un che ne vede,
Onde e' sel cinse bench' oprar nol crede.

LXI.

Avea quel luogo d' acqua carestia:

Orlando, like a worthy brother, said,
"Morgante, I could wish you in this case,
To go for water." "You shall be obey'd
In all commands," was the reply, "straightways."
Upon his shoulder a great tub he laid,
And went out on his way unto a fountain,
Where he was wont to drink below the mountain.

LXII.

Arrived there, a prodigious noise he hears,
Which suddenly along the forest spread;
Whereat from out his quiver he prepares
An arrow for his bow, and lifts his head;
And lo! a monstrous herd of swine appears,
And onward rushes with tempestuous tread,
And to the fountain's brink precisely pours;
So that the giant 's join'd by all the boars.

LXIII.

Morgante at a venture shot an arrow,
Which pierced a pig precisely in the ear,
And pass'd unto the other side quite through;
So that the boar, defunct, lay tripp'd up near.
Another, to revenge his fellow farrow,
Against the giant rush'd in fierce career,
And reach'd the passage with so swift a foot,
Morgante was not now in time to shoot.

LXIV.

Perceiving that the pig was on him close,
He gave him such a punch upon the head
As floor'd him so that he no more arose,
Smashing the very bone; and he fell dead

Orlando disse come buon fratello:
Morgante, vo' che di piacer ti sia
Andar per l' acqua; ond' e' rispose a quello:
Comanda ciò che vuol che fatto sia;
E pososi in spalla un gran tinello,
Ed avviossi la verso una fonte
Dove anica ber sempre appie del monte.

LXII.

Giunto a la fonte, sente un gran fracasso
Di subito venir per la foresta:
Una saetta cavò del turcasso,
Poselo a l'arco, ed alzava la testa;
Ecco apparire un gran gregge al passo
Di porci, e vanno con molta tempesta;
E arrivono alla fontana appunto
Donde il gigante è da lor sopraggiunto.

LXIII.

Morgante a la ventura a un saetta;
Appunto ne l' orecchio lo scarnava:
De l' altro lato passò la verretta;
Onde il cinghial giù morto gambettava;
Un altro, quasi per farne vendetta,
Addosso al gran gigante irato andava;
E perchè e' giunse troppo tosto al varco,
Non fu Morgante a tempo a trar con l' arco.

LXIV.

Vedendosi venuto il porco addosso,
Gli dette in su la testa un gran pinzone[1]
Per modo che gli tuttavia insino a l' osso,
Il morto allato a quell' altro lo pone:

[1] "Gli dette in su la testa un gran pinzone." It is strange that I should have literally hitherto adopted the technical terms of my old friend and master, Jackson, and the bet which he too spirited to be behind push. "I put it on the head," or "a punch in the head,"—"mi pinzoba in su la testa,"—is the exact and frequent phrase of our best pugilists, who little dream that they are talking the pure Tuscan.

Next to the other. Having seen such blows,
The other pigs along the valley fled;
Morgante on his neck the bucket took,
Full from the spring, which neither swerved nor shook.

LXV.

The ton was on one shoulder, and there were
The hogs on t' other, and he brush'd apace
On to the abbey, though by no means near;
Nor spilt one drop of water in his race;
Orlando, seeing him so soon appear
With the dead boars, and with that brimful vase,
Marvell'd to see his strength so very great;
So did the abbot, and set wide the gate.

LXVI.

The monks, who saw the water fresh and good,
Rejoiced, but much more to perceive the pork;—
All animals are glad at sight of food:
They lay their breviaries to sleep, and work
With greedy pleasure, and in such a mood,
That the flesh needs no salt beneath their fork.
Of rankness and of rot there is no fear,
For all the fasts are now left in arrear.

LXVII.

As though they wish'd to burst at once, they ate;
And gorged so that, as if the bones had been
In water, sorely grieved the dog and cat,
Perceiving that they all were pick'd too clean.
The abbot, who to all did honour great,
A few days after this convivial scene,
Gave to Morgante a fine horse, well train'd,
Which he long time had for himself maintain'd.

LXVIII.

The horse Morgante to a meadow led,
To gallop, and to put him to the proof,
Thinking that he a back of iron had,
Or to skim eggs unbroke was light enough;
But the horse, sinking with the pain, fell dead,
And burst, while cold on earth lay head and hoof.
Morgante said, "Get up, thou sulky cur!"
And still continued pricking with the spur.

LXIX.

But finally he thought fit to dismount,
And said, "I am as light as any feather,
And he has burst;—to this what say you, count?"
Orlando answer'd, "Like a ship's mast rather
You seem to me, and with the truck for front:—
Let him go; Fortune wills that we together
Should march, but you on foot, Morgante, still."
To which the giant answer'd, "So I will.

LXX.

"When there shall be occasion, you will see
How I approve my courage in the fight."
Orlando said, "I really think you'll be,
If it should prove God's will, a goodly knight;
Nor will you napping there discover me.
But never mind your horse, though out of sight
'T were best to carry him into some wood,
If but the means or way I understood."

LXXI.

The giant said, "Then carry him I will,
Since that to carry me he was so slack—
To render, as the gods do, good for ill;
But lend a hand to place him on my back."

Gli altri porci veggendo quel percosso,
Si misson tutti in fuga pel vallone;
Morgante si levò il tinello in collo,
Ch' era pien d' acqua, e non si muove un crollo.

LXV.

Da l' una spalla il tinello avea posto,
Da l' altra i porci, e spacciava il terreno;
E torna a la badia; ch' è pur discosto,
Ch' una gocciola d' acqua non va in seno.
Orlando che 'l vedea tornar sì tosto,
Co' porci morti, e con quel vaso pieno,
Maravigliossi che sia tanto forte;
Così l' abate; e spalancan le porte.

LXVI.

I monaci veggendo l' acqua fresca,
Si rallegrorno, ma più de' cinghiali;
Ch' ogni animal si rallegra de l' esca;
E posano a dormire i breviali:
Ognun s' affanna, e non par che gl' incresca.
Acciò che questa carne non s' insali,
E che poi secca sapesse di vieto
E le digiune si restorno a drieto.

LXVII.

E ferno a scoppia corpo per un tratto,
E scuffian, che parien de l' acqua usciti;
Tanto che 'l cane sen doleva e 'l gatto,
Che gli ossi rimanean troppo puliti.
L' abate, poi che molto onore ha fatto
A tutti, un dì dopo questi conviti,
Dette a Morgante un destrier molto bello,
Che lungo tempo tenuto avea quello.

LXVIII.

Morgante in su 'n un prato il caval mena,
E vuol che corra, e che facci ogni pruova;
E pensa che di ferro abbi la schiena,
O forse non credeva schiacciar l' uova;
Questo caval s'accoscia per la pena,
E scoppia, e in su la terra si ritruova.
Dicea Morgante: lieva su, rozzone;
E va pur punzecchiando co lo sprone.

LXIX.

Ma finalmente convien ch' egli smonte,
E disse: io son pur leggier come penna,
Ed è scoppiato; che ne di' tu, conte?
Rispose Orlando: un arbore d' antenna
Mi par piuttosto, e la gaggia la fronte:
Lasciato andar, che la fortuna accenna
Che meco a piede ne vengai Morgante.
Ed io così verrò, disse il gigante.

LXX.

Quando sarà mestier, tu mi vedrai
Com' io mi proverò ne la battaglia;
Orlando disse: io credo tu farai
Come buon cavalier, se Dio mi vaglia;
Ed anco me dormir non mirerai
Di questo tuo caval non te ne caglia:
Vorrebbesi portarlo in qualche bosco;
Ma il modo nè la via non ci conosco.

LXXI.

Disse il gigante: io il porterò bene,
Da poi che portar me non ha voluto,
Per render ben per mal, come fa Dio;
Ma vo' che a porlo addosso mi dia ajuto.

Orlando answer'd, "If my counsel still
May weigh, Morgante, do not undertake
To lift or carry this dead courser, who,
As you have done to him, will do to you:

LXXII.

"Take care he don't revenge himself, though dead,
As Nessus did of old beyond all cure.
I don't know if the fact you 've heard or read;
But he will make you burst, you may be sure."
"But help him on my back," Morgante said,
"And you shall see what weight I can endure.
In place, my gentle Roland, of this palfrey,
With all the bells, I 'd carry yonder belfry."

LXXIII.

The abbot said, "The steeple may do well,
But, for the bells, you 've broken them, I wot."
Morgante answer'd, "Let them pay in hell
The penalty who lie dead in yon grot;"
And hoisting up the horse from where he fell,
He said, "Now look if I the gout have got,
Orlando, in the legs—or if I have force;"—
And then he made two gambols with the horse.

LXXIV.

Morgante was like any mountain framed;
So if he did this, 't is no prodigy;
But secretly himself Orlando blamed,
Because he was one of his family;
And fearing that he might be hurt or maim'd,
Once more he bade him lay his burden by:
"Put down, nor bear him further the desert in."
Morgante said, "I 'll carry him for certain."

Orlando gli dicea: Morgante mio,
S' al mio consiglio ti sarai attenuto,
Questo caval tu non ve 'l porteresti,
Che ti farà come tu a lui facesti.

LXXII.

Guarda che non facesse la vendetta,
Come fece già Nesso così morto.
Non so se la sua istoria hai toteso o letta;
E' ti farà scoppiar; datti conforto.
Disse Morgante: ajuta ch' io me 'l metta
Addosso, e poi vedrai s' io ve lo porto:
Io porterei, Orlando mio gentile,
Con le campane là quel campanile.

LXXIII.

Disse l' abate: il campanil v' è bene;
Ma le campane voi l' avete rotte.
Dicea Morgante, o' ne portoon le pene
Color che morti son là in quelle grotte;
E levossi il cavallo in su le schiene,
E disse: guarda s' io sento di gotte,
Orlando, nelle gambe, e s' io lo posso;
E fe' duo salti col cavallo addosso.

LXXIV.

Era Morgante come una montagna:
Se facea questo, non è maraviglia.
Ma pure Orlando con seco si lagna;
Perchè par era omai sua famiglia;
Temenza avea non pigliasse magagna.
Un' altra volta costui riconsiglia:
Posalo ancor, nol portare al deserto.
Disse Morgante: il porterò per certo.

LXXV.

He did; and stow'd him in some nook away,
And to the abbey then return'd with speed.
Orlando said, "Why longer do we stay?
"Morgante, here is nought to do indeed."
The abbot by the hand he took one day,
And said, with great respect, he had agreed
To leave his reverence; but for this decision
He wish'd to have his pardon and permission.

LXXVI.

The honours they continued to receive
Perhaps exceeded what his merits claim'd:
He said, "I mean, and quickly, to retrieve
The lost days of time past, which may be blamed;
Some days ago I should have ask'd your leave,
Kind father, but I really was ashamed,
And know not how to show my sentiment,
So much I see you with our stay content.

LXXVII.

"But in my heart I bear through every clime
The abbot, abbey, and this solitude—
So much I love you in so short a time;
For me, from heaven reward you with all good
The God so true, the eternal Lord sublime!
Whose kingdom at the last hath open stood.
Meantime we stand expectant of your blessing,
And recommend us to your prayers with pressing."

LXXVIII.

Now when the abbot Count Orlando heard,
His heart grew soft with inner tenderness,
Such fervour in his bosom bred each word;
And, "Cavalier," he said, "if I have less

LXXV.

E portollo, e gittollo in luogo strano,
E tornò a la badia subitamente.
Diceva Orlando: or che più dimoriamo?
Morgante, qui non facciam noi niente.
E prese un giorno l' abate per mano,
E disse a quel molto discretamente,
Che vuol partir de la sua reverenzia,
E domandava a perdono e licenzia.

LXXVI.

E de gli onor ricevuti da questo,
Qualche volta potendo, arà buon merito;
E dicea: io intendo ristorare e presto
I persi giorni del tempo preterito;
E' son più di che licenzia arei chiesto,
Benigno padre, se non ch' io mi pentito;
Non so mostrarvi quel che drento sente:
Tanto vi veggo del mio star contento.

LXXVII.

Io me ne porto per sempre nel core
L' abate, la badia, questo deserto:
Tanto v' ho posto in picciol tempo amore:
Rendavi su nel ciel per ma buon merto
Quel vero Dio, quello eterno Signore,
Che vi serba il suo regno al fine aperto:
Noi aspettiam vostra benedizione,
Raccomandiamci a la vostra orazione.

LXXVIII.

Quando l' abate il conte Orlando inteso,
Rintenerì nel cor per la dolcezza,
Tanto fervor nel petto se gli accese:
E disse: cavalier, se a tua prodezza

Courteous and kind to your great worth appear'd,
Than fits me for such gentle blood to express,
I know I have done too little in this case;
But blame our ignorance, and this poor place.

LXXIX.

"We can indeed but honour you with masses,
And sermons, thanksgivings, and pater-nosters,
Hot suppers, dinners (fitting other places
In verity much rather than the cloisters);
But such a love for you my heart embraces,
For thousand virtues which your bosom fosters,
That wheresoe'er you go I too shall be,
And, on the other part, you rest with me.

LXXX.

"This may involve a seeming contradiction;
But you I know are sage, and feel, and taste,
And understand my speech with full conviction.
For your just pious deeds may you be graced
With the Lord's great reward and benediction,
By whom you were directed to this waste:
To his high mercy is our freedom due,
For which we render thanks to him and you.

LXXXI.

"You saved at once our life and soul: such fear
The giants caused us, that the way was lost
By which we could pursue a fit career
In search of Jesus and the saintly host;
And your departure breeds such sorrow here,
That comfortless we all are to our cost;
But months and years you would not stay in sloth,
Nor are you form'd to wear our sober cloth;

Non sono stato benigno e cortese,
Come conviensi a la gran gentilezza;
Che so che ciò ch' l' ho fatto è stato poco,
Incolza la ignoranzia nostra e il loco.

LXXIX.

Noi il potremo di messe onorare,
Di prediche, di laude e paternostri,
Piuttosto che da cena o desinare,
O d' altri convenevol che da chiostri:
Tu m' hai di te sì fatto innamorare
Per mille alte eccellenzie che tu mostri,
Ch' in me ne vengo ove tu andrai con teco,
E d' altra parte to resti qui meco.

LXXX.

Tanto ch' a questo par contraddizione;
Ma so che tu se' savio, e 'ntendi a gusti,
E intendi il mio parlar per discrizione;
De' beneficj tuoi pietosi e giusti
Renda il Signore a te mmerazione,
Da cui mandato in queste selve fusti;
Per le virtù del qual liberi siamo,
E grazie a lui e a te noi ne rendiamo.

LXXXI.

Tu ci hai salvato l' anima e la vita:
Tanta perturbazion già que' giganti
Ci dettono, che la strada era smarrita
Da ritrovar Gesù con gli altri santi:
Però troppo ci duol la tua partita,
E sconsolati restiam tutti quanti;
Nè ritener possiamti i mesi e gli anni;
Che tu non se' da vestir questi panni.

LXXXII.

"But to bear arms, and wield the lance; indeed,
With these as much is done as with this cowl;
In proof of which the Scripture you may read.
This giant up to heaven may bear his soul
By your compassion: now in peace proceed;
Your state and name I seek not to unroll;
But, if I 'm ask'd, this answer shall be given,
That here an angel was sent down from heaven.

LXXXIII.

"If you want armour or aught else, go in,
Look o'er the wardrobe, and take what you choose,
And cover with it o'er this giant's skin."
Orlando answer'd, "If there should lie loose
Some armour, ere our journey we begin,
Which might be turn'd to my companion's use,
The gift would be acceptable to me."
The abbot said to him, "Come in and see."

LXXXIV.

And in a certain closet, where the wall
Was cover'd with old armour like a crust,
The abbot said to them, "I give you all."
Morgante rummaged piecemeal from the dust
The whole, which, save one cuirass, was too small,
And that too had the mail inlaid with rust.
They wonder'd how it fitted him exactly,
Which ne'er had suited others so compactly.

LXXXV.

'T was an immeasurable giant's, who
By the great Milo of Agrante fell
Before the abbey many years ago.
The story on the wall was figured well;

LXXXII.

Ma da portar la lancia e l' armadura:
E puossi meritar con essa, come
Con questa cappa e leggi la scrittura:
Questo gigante al ciel drizzò le some
Per tua virtù; va in pace a tua ventura
Chi tu ti sia, ch' io non ricerco il nome;
Ma dirò sempre, s' lo son domandato,
Ch' un angiol qui da Dio fusi mandato.

LXXXIII.

Se c' è armadura o cosa che tu voglia,
Vattene in sambea e pigliane lo stesso,
E cuopri e questo gigante le scoglia,
Rispose Orlando: se armadura avessi
Prima che noi uscissim de la soglia,
Che questo mio compagno difendessi,
Questo accetto lo, e sarammi piacere.
Disse l'abate: venite a vedere.

LXXXIV.

E in certa cameretta entrati sono,
Che d' armadure vecchie era copiosa;
Dice l' abate: tutte ve le dono.
Morgante va rovistando ogni cosa;
Ma solo un certo sbergo gli fu buono,
Ch' avea tutta la maglia rugginosa:
Maravigliossi che in cuopra appunto:
Che mai più gnun forse glien' era aggiunto.

LXXXV.

Questo fu d' un gigante smisurato,
Ch' a la badia fu morto per antico
Dal gran Milon d' Angrante, ch' arrivato
V' era, s' appunto questa istoria dico;

In the last moment of the abbey's foe,
Who long had waged a war implacable:
Precisely as the war occurr'd they drew him,
And there was Milo as he overthrew him.

LXXXVI.

Seeing this history, Count Orlando said
In his own heart, "O God, who in the sky
Know'st all things! how was Milo hither led?
Who caused the giant in this place to die?"
And certain letters, weeping, then he read,
So that he could not keep his visage dry,—
As I will tell in the ensuing story,
From evil keep you the high King of glory!

Ed era ne le mura istoriato,
Come a' fu morto questo gran nimico
Che fece a la badia gia longa guerra e
E Milon v' è com' e' l' abbatte in terra.

LXXXVII.

Veggendo questa istoria il conta Orlando,
Tra suo cor disse: o Dio, che sai sol tutto,
Come venne Milon qui capitando,
Cha ha questo gigante qui distrutto
E lesse certe lettre lacrimando,
Che non potè tener piu il viso asciutto,
Com' io dirò ne la seguente istoria:
Di mai vi guardi il re de l' alta gloria.

THE PROPHECY OF DANTE.*

"'T is the sunset of life gives me mystical lore,
And coming events cast their shadows before."
CAMPBELL.

PREFACE.

In the course of a visit to the city of Ravenna in the summer of 1819, it was suggested to the author that having composed something on the subject of Tasso's confinement, he should do the same on Dante's exile,—the tomb of the poet forming one of the principal objects of interest in that city, both to the native and to the stranger.

"On this hint I spake," and the result has been the following four cantos, in terza rima, now offered to the readers. If they are understood and approved, it is my purpose to continue the poem in various other cantos to its natural conclusion in the present age. The reader is requested to suppose that Dante addresses him in the interval between the conclusion of the Divina Commedia and his death, and shortly before the latter event, foretelling the fortunes of Italy in general in the ensuing centuries. In adopting this plan I have had in my mind the Cassandra of Lycophron, and the Prophecy of Nereus by Horace, as well as the Prophecies of Holy Writ. The measure adopted is the terza rima of Dante, which I am not aware to have seen hitherto tried in our language, except it may be by Mr. Hayley, of whose translation I never saw but one extract, quoted in the notes to Caliph Vathek; so that—if I do not err—this poem may be considered as a metrical experiment. The cantos are short, and about the same length as those of the poet, whose name I have borrowed, and most probably taken in vain.

Amongst the inconveniences of authors in the present day, it is difficult for any who have a name, good or bad, to escape translation. I have had the fortune to see the fourth canto of Childe Harold translated into Italian verse sciolti,—that is, a poem written in the *Spenserean stanza* into *blank verse*, without regard to the natural divisions of the stanza or of the sense. If the present poem, being on a national topic, should chance to undergo the same fate, I would request the Italian reader to remember that when I have failed in the imitation of his great "Padre Alighieri," I have failed in imitating that which all study and few understand, since to this very day it is not yet settled what was the meaning of the allegory in the first canto of the Inferno, unless Count Marchetti's ingenious and probable conjecture may be considered as having decided the question.

He may also pardon my failure the more, as I am not quite sure that he would be pleased with my success, since the Italians, with a pardonable nationality, are particularly jealous of all that is left them as a nation—their literature; and in the present bitterness of the classic and romantic war, are but ill disposed to permit a foreigner even to approve or imitate them, without finding some fault with his ultramontane presumption. I can easily enter into all this, knowing what would be thought in England of an Italian imitator of Milton, or if a translation of Monti, or Pindemonte, or Arici, should be held up to the rising generation as a model for their future poetical essays. But I perceive that I am deviating into an address to the Italian reader, when my business is with the English one; and be they few or many, I must take my leave of both.

* [This poem, which Lord Byron, in sending it to Mr. Murray, called "the best thing he had ever done, if not *unintelligible*," was written, to the summer of 1819, at

——"that place
Of old renown, once in the Adrian sea,
Ravenna!—where from Dante's sacred tomb
He had so oft, so many a verse declared,
Drawn inspiration."—HOGG.

The Prophecy, however, was first published in May, 1821. It is dedicated to the Countess Guiccioli, who thus describes the origin of its composition:—"On my departure from Venice, Lord Byron had promised to come and see me at Ravenna. Dante's tomb, the classical pine wood,* the relics of antiquity which are to be found in that place, afforded a sufficient pretext for me to invite him to come, and for him to accept my invitation. He came in the month of June, 1819, arriving at Ravenna on the day of the festival of the Corpus Domini. Being deprived at this time of his books, his horses, and all that occupied him at Venice, I begged him to gratify me by writing something on the subject of Dante; and, with his usual facility and rapidity, he composed his Prophecy."—E.]

* "'T was in a grove of spreading pines he strayed," etc.
GAYDON'S *Theodore and Honoria*.

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DEDICATION.

Lady! if for the cold and cloudy clime
Where I was born, but where I would not die,
Of the great Poet-Sire of Italy
I dare to build the imitative rhyme,
Harsh Runic copy of the South's sublime,
Thou art the cause; and howsoever I
Fall short of his immortal harmony,
Thy gentle heart will pardon me the crime.
Thou, in the pride of Beauty and of Youth,
Spakest; and for thee to speak and be obey'd
Are one; but only in the sunny South
Such sounds are utter'd, and such charms display'd,
So sweet a language from so fair a mouth—
Ah! to what effort would it not persuade?

Ravenna, June 21, 1819.

THE PROPHECY OF DANTE.[1]

CANTO THE FIRST.

Once more in man's frail world! which I had left
So long that 't was forgotten; and I feel
The weight of clay again,—too soon bereft
Of the immortal vision which could heal
My earthly sorrows, and to God's own skies
Lift me from that deep gulf without repeal,
Where late my ears rung with the damned cries
Of souls in hopeless bale; and from that place
Of lesser torment, whence men may arise
Pure from the fire to join the angelic race;
Midst whom my own bright Beatrice bless'd[2]
My spirit with her light; and to the base
Of the eternal Triad! first, last, best,
Mysterious, three, sole, infinite, great God!
Soul universal! led the mortal guest,
Unblasted by the glory, though he trod
From star to star to reach the almighty throne.
O Beatrice! whose sweet limbs the sod
So long hath press'd, and the cold marble stone,
Thou sole pure seraph of my earliest love,
Love so ineffable, and so alone,
That nought on earth could more my bosom move,
And meeting thee in heaven was but to meet
That without which my soul, like the arkless dove,
Had wander'd still in search of, nor her feet
Relieved her wing till found; without thy light
My paradise had still been incomplete.[3]
Since my tenth sun gave summer to my sight
Thou wert my life, the essence of my thought,
Loved ere I knew the name of love,[4] and bright
Still in these dim old eyes, now overwrought
With the world's war, and years, and banishment,
And tears for thee, by other woes untaught;
For mine is not a nature to be bent
By tyrannous faction, and the brawling crowd,
And though the long, long conflict hath been spent
In vain, and never more, save when the cloud
Which overhangs the Apennine, my mind's eye
Pierces to fancy Florence, once so proud
Of me, can I return, though but to die,
Unto my native soil, they have not yet
Quench'd the old exile's spirit, stern and high.
But the sun, though not overcast, must set,
And the night cometh; I am old in days,
And deeds, and contemplation, and have met
Destruction face to face in all his ways.
The world hath left me, what it found me, pure,
And if I have not gather'd yet its praise,
I sought it not by any baser lure;
Man wrongs, and time avenges, and my name
May form a monument not all obscure,
Though such was not my ambition's end or aim,
To add to the vain-glorious list of those
Who dabble in the pettiness of fame,
And make men's fickle breath the wind that blows
Their sail, and deem it glory to be class'd
With conquerors, and virtue's other foes,
In bloody chronicles of ages past.
I would have had my Florence great and free:[5]

---

[1] [Dante Alighieri was born in Florence in May, 1265, of an ancient and honourable family. In the early part of his life he gained some credit in a military character, and distinguished himself by his bravery in an action where the Florentines obtained a signal victory over the citizens of Arezzo. He became still more eminent by the acquisition of court honours; and at the age of thirty-five he rose to be one of the chief magistrates of Florence, when that dignity was conferred by the suffrages of the people. From this exaltation the poet himself dated his principal misfortunes. Italy was at that time distracted by the contending factions of the Ghibellines and Guelphs,—among the latter Dante took an active part. In one of the proscriptions he was banished, his possessions confiscated, and he died in exile in 1321. Boccaccio thus describes his person and manners:—"He was of the middle stature, of a mild disposition, and, from the time he arrived at manhood, grave in his manner and deportment. His clothes were plain, and his dress always conformable to his years: his face was long; his nose aquiline; his eyes rather large than otherwise. His complexion was dark, melancholy, and pensive. In his meals he was extremely moderate; in his manners most courteous and civil; and, both in public and private life, he was admirably decorous."—E.]

[2] The reader is requested to adopt the Italian pronunciation of Beatrice, sounding all the syllables.

[3] "Che sol per le belle opre
Che fanno in Cielo il sole e l' altre stelle,
Dentro di lui *si crede il Paradiso*,
Così se guardi fiso,
Pensar ben dei ch' egni terren' piacere."

Canzone, in which Dante describes the person of Beatrice, strophe third.

[4] [According to Boccaccio, Dante was a lover long before he was a soldier, and his passion for the Beatrice whom he has immortalised commenced while he was in his ninth year, and she in her eighth year. It is said that their first meeting was at a banquet in the house of Folco Portinaro, her father; and certain it is, that the impression then made on the susceptible and constant heart of Dante was not obliterated by her death, which happened after an interval of sixteen years.—Cary.]

[5] "L' ostile che m' è dato onor mi tegno.
. . . . . .
Cader tra' buoni è pur di lode degno."

[*Sonnet of Dante.*

in which he represents Right, Generosity, and Temperance, as banished from among men, and seeking refuge from Love, who inhabits his bosom.

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Oh Florence! Florence! unto me thou wast
Like that Jerusalem which the Almighty He
Wept over, "but thou wouldst not;" as the bird
Gathers its young, I would have gather'd thee
Beneath a parent pinion, hadst thou heard
My voice; but as the adder, deaf and fierce,
Against the breast that cherish'd thee was stirr'd
Thy venom, and my state thou didst amerce,
And doom this body forfeit to the fire.
Alas! how bitter is his country's curse
To him who *for* that country would expire,
But did not merit to expire *by* her,
And loves her, loves her even in her ire.
The day may come when she will cease to err,
The day may come she would be proud to have
The dust she dooms to scatter, and transfer
Of him, whom she denied a home, the grave.
But this shall not be granted; let my dust
Lie where it falls; nor shall the soil which gave
Me breath, but in her sudden fury thrust
Me forth to breathe elsewhere, so reassume
My indignant bones, because her angry gust
Forsooth is over, and repeat'd her doom;
No,—she denied me what was mine—my roof,
And shall not have what is not hers—my tomb.
Too long her armed wrath hath kept aloof
The breast which would have bled for her, the heart
That beat, the mind that was temptation proof,
The man who fought, toil'd, travell'd, and each part
Of a true citizen fulfill'd, and saw
For his reward the Guelf's ascendant art
Pass his destruction even into a law.
These things are not made for forgetfulness,
Florence shall be forgotten first; too raw
The wound, too deep the wrong, and the distress
Of such endurance too prolong'd to make
My pardon greater, her injustice less,
Though late repented; yet—yet for her sake
I feel some fonder yearnings, and for thine,
My own Beatrice, I would hardly take
Vengeance upon the land which once was mine,
And still is hallow'd by thy dust's return,
Which would protect the murderess like a shrine,
And save ten thousand foes by thy sole urn.
Though, like old Marius[2] from Minturnæ's marsh
And Carthage' ruins, my lone breast may burn
At times with evil feelings hot and harsh,
And sometimes the last pangs of a vile foe
Writhe in a dream before me, and o'erarch
My brow with hopes of triumph,—let them go!
Such are the last infirmities of those
Who long have suffer'd more than mortal woe,
And yet, being mortal still, have no repose
But on the pillow of Revenge—Revenge,
Who sleeps to dream of blood, and waking glows
With the oft-baffled, sleepless thirst of change,
When we shall mount again, and they that trod
Be trampled on, while Death and Até range
O'er humbled heads and sever'd necks——Great God!
Take these thoughts from me—to thy hands I yield
My many wrongs, and thine almighty rod
Will fall on those who smote me,—be my shield!
As thou hast been in peril, and in pain,
In turbulent cities, and the tented field—
In toil, and many troubles borne in vain
For Florence.[3]—I appeal from her to Thee!
Thee, whom I late saw in thy loftiest reign,
Even in that glorious vision, which to see
And live was never granted until now,
And yet thou hast permitted this to me.
Alas! with what a weight upon my brow
The sense of earth and earthly things come back,
Corrosive passions, feelings dull and low,
The heart's quick throb upon the mental rack,
Long day, and dreary night; the retrospect
Of half a century bloody and black,
And the frail few years I may yet expect
Hoary and hopeless, but less hard to bear,
For I have been too long and deeply wreck'd
On the lone rock of desolate Despair
To lift my eyes more to the passing sail
Which shuns that reef so horrible and bare;
Nor raise my voice—for who would heed my wail?
I am not of this people, nor this age,
And yet my harpings will unfold a tale
Which shall preserve these times when not a page
Of their perturbed annals could attract
An eye to gaze upon their civil rage,
Did not my verse embalm full many an act
Worthless as they who wrought it: 't is the doom
Of spirits of my order to be rack'd
In life, to wear their hearts out, and consume
Their days in endless strife, and die alone;
Then future thousands crowd around their tomb,
And pilgrims come from climes where they have known
The name of him—who now is but a name,

[1] "Et Aquis prædictorum illo tempore infortiam dicti communis pervenerit, *talis perveniens igne comburatur, sic quod moriatur.*" Second sentence of Florence against Dante, and the fourteen accused with him. The Latin is worthy of the sentence.—[On the 27th of January, 1302, Dante was mulcted eight thousand lire, and condemned to two years' banishment; and in case the fine was not paid, his goods were to be confiscated. On the eleventh of March, the same year, he was sentenced to a punishment due only to the most desperate of malefactors. The decree, that he and his associates in exile should be burned, if they fell into the hands of their enemies, was first discovered, in 1772, by the Conte Ludovico Savioli. See Tiraboschi, where the sentence is given at length.—E.]

[2] [Under the pretence of opposing the power of Sylla, Marius, who had been five times elected to the consulship, aimed at the sovereign power. Stapylton says, that the Minturnian fens, in which he was discovered by Sylla's emissaries, were in Switzerland! For this accurate piece of topography, he was indebted to the old scholiasts. The spot, however, lies on the right hand of the ferry of Garigliano, as you go from Rome to Naples.—GIFFORD.]

[3] [In one so highly endowed by nature, and so consummate by instruction, we may well sympathise with a resentment which exile and poverty rendered perpetually fresh. But the heart of Dante was naturally *sensible*, and *even tender*; his poetry is full of comparisons from rural life; and the sincerity of his early passion for Beatrice pierces through the veil of allegory that surrounds her. But the memory of his injuries pursued him into the immensity of eternal light: and, in the company of saints and angels, his unforgiving spirit darkens at the name of Florence.—HALLAM.]

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And, wasting homage o'er the sullen stone,
Spread his—by him unheard, unheeded—fame;
And mine at least hath cost me dear: to die
Is nothing; but to wither thus—to tame
My mind down from its own infinity—
To live in narrow ways with little men,
A common sight to every common eye,
A wanderer, while even wolves can find a den,
Ripp'd from all kindred, from all home, all things
That make communion sweet, and soften pain—
To feel me in the solitude of kings
Without the power that makes them bear a crown—
To envy every dove his nest and wings
Which waft him where the Apennine looks down,
On Arno, till he perches, it may be,
Within my all inexorable town,
Where yet my boys are, and that fatal she,[1]
Their mother, the cold partner who hath brought
Destruction for a dowry—this to see
And feel, and know without repair, hath taught
A bitter lesson; but it leaves me free:
I have not vilely found, nor basely sought;
They made an Exile—not a slave of me.

THE PROPHECY OF DANTE.

CANTO THE SECOND.

The Spirit of the fervent days of Old,
When words were things that came to pass, and thought
Flash'd o'er the future, bidding men behold
Their children's children's doom already brought
Forth from the abyss of time which is to be,
The chaos of events, where lie half-wrought
Shapes that must undergo mortality;
What the great Seers of Israel wore within,
That spirit was on them, and is on me,
And if, Cassandra-like, amidst the din
Of conflict none will hear, or hearing heed,
This voice from out the Wilderness, the sin
Be theirs, and my own feelings be my meed,
The only guerdon I have ever known,
Hast thou not bled? and hast thou still to bleed,
Italia? Ah! to me such things, foreshown
With dim sepulchral light, bid me forget
In thine irreparable wrongs my own:
We can have but one country, and even yet
Thou art mine—my bones shall be within thy breast,
My soul within thy language, which once set
With one old Roman sway in the wide West;
But I will make another tongue arise
As lofty and more sweet, in which express'd
The hero's ardour, or the lover's sighs,
Shall find alike such sounds for every theme
That every word, as brilliant as thy skies,
Shall realise a poet's proudest dream,
And make thee Europe's nightingale of song;
So that all present speech to thine shall seem
The note of meaner birds, and every tongue
Confess its barbarism when compared with thine.
This shalt thou owe to him thou didst so wrong,
Thy Tuscan Bard, the banish'd Ghibelline.
Woe! woe! the veil of coming centuries
Is rent,—a thousand years which yet supine
Lie like the ocean waves ere winds arise,
Heaving in dark and sullen undulation,
Float from eternity into these eyes;
The storms yet sleep, the clouds still keep their station,
The unborn earthquake yet is in the womb,
The bloody chaos yet expects creation,
But all things are disposing for thy doom;
The elements await but for the word,
"Let there be darkness!" and thou grow'st a tomb!
Yes! thou, so beautiful, shalt feel the sword,
Thou, Italy! so fair that Paradise,
Revived in thee, blooms forth to man restored:
Ah! must the sons of Adam lose it twice?
Thou, Italy! whose ever golden fields,
Plough'd by the sunbeams solely, would suffice
For the world's granary; thou, whose sky heaven gilds
With brighter stars, and robes with deeper blue;
Thou, in whose pleasant places Summer builds
Her palace, in whose cradle Empire grew,
And form'd the Eternal City's ornaments
From spoils of kings whom freemen overthrew;
Birthplace of heroes, sanctuary of saints,
Where earthly first, then heavenly glory made
Her home; thou, all which fondest fancy paints,
And finds her prior vision but portray'd
In feeble colours, when the eye—from the Alps
Of horrid snow, and rock, and shaggy shade
Of desert-loving pine, whose emerald scalp

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[1] This lady, whose name was *Gemma*, sprung from one of the most powerful Guelf families, named Donati. Corso Donati was the principal adversary of the Ghibellines. She is described as being "*Admodum inorata, ut de Xantippe Socratis philosophi conjuge scriptum esse legimus*," according to Giannozzo Manetti. But Leonardo Aretino is scandalised with Boccace, in his life of Dante, for saying that literary men should not marry. "Qui il Boccaccio non ha pazienza, e dice, le mogli esser contrarie agli studj; e non si ricorda che Socrate il più nobile filosofo che mai fosse, ebbe moglie e figliuole; uffici della Repubblica nella sua Città; e Aristotile che, etc. etc. ebbe due mogli in varj tempi, ed ebbe figliuoli, e ricchezze assai.—E Marco Tullio—e Catone—e Varrone—e Seneca—ebbero moglie," etc. etc. It is odd that honest Leonardo's examples, with the exception of Seneca, and, for any thing I know, of Aristotle, are not the most felicitous. Tully's Terentia, and Socrates' Xantippe, by no means contributed to their husbands' happiness, whatever they might do to their philosophy—Cato gave away his wife—of Varro's we know nothing—and of Seneca's, only that she was disposed to die with him, but recovered, and lived several years afterwards. But, says Leonardo, "L'uomo è *animale civile*, secondo piace a tutti i filosofi." And thence concludes that the greatest proof of the *animal's civism* is "la prima congiunzione, dalla quale moltiplicata nasce la Città."

[2] (The violence of Gemma's temper proved a source of the bitterest suffering to Dante; and in that passage of the Inferno, where one of the characters says—

"La Sera moglie più ch' altro, mi nuoce,
———'me, my wife,
Of savage temper, more than aught beside,
Hath to this evil brought,'

his own conjugal unhappiness must have recurred forcibly and painfully to his mind.—Cary.]

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Nods to the storm—dilates and dotes o'er thee,
And wistfully implores, as 't were, for help
To see thy sunny fields, my Italy,
Nearer and nearer yet, and dearer still
The more approach'd, and dearest were they free.
Thou—Thou must wither to each tyrant's will:
The Goth hath been,—the German, Frank, and Hun
Are yet to come,—and on the imperial hill
Ruin, already proud of the deeds done
By the old barbarians, there awaits the new,
Throned on the Palatine, while lost and won
Rome at her feet lies bleeding; and the hue
Of human sacrifice and Roman slaughter
Troubles the clotted air, of late so blue,
And deepens into red the saffron water
Of Tiber, thick with dead; the helpless priest,
And still more helpless nor less holy daughter,
Vow'd to their God, have shrieking fled, and ceased
Their ministry: the nations take their prey,
Iberian, Almain, Lombard, and the beast
And bird, wolf, vulture, more humane than they
Are: these but gorge the flesh and lap the gore
Of the departed, and then go their way;
But those, the human savages, explore
All paths of torture, and insatiate yet,
With Ugolino hunger prowl for more.
Nine moons shall rise o'er scenes like this and set;
The chiefless army of the dead, which late
Beneath the traitor Prince's banner met,
Hath left its leader's ashes at the gate;
Had but the royal Rebel lived, perchance
Thou hadst been spared, but his involved thy fate.
O Rome! the spoiler or the spoil of France,
From Brennus to the Bourbon, never, never
Shall foreign standard to thy walls advance
But Tiber shall become a mournful river.
Oh! when the strangers pass the Alps and Po,
Crush them, ye rocks! floods, whelm them, and for
Why sleep the idle avalanches so, [ever!
To topple on the lonely pilgrim's head?
Why doth Eridanus but overflow
The peasant's harvest from his turbid bed?
Were not each barbarous horde a nobler prey?
Over Cambyses' host the desert spread
Her sandy ocean, and the sea waves' sway
Roll'd over Pharaoh and his thousands,—why,
Mountains and waters, do ye not as they?
And you, ye men! Romans, who dare not die,
Sons of the conquerors who overthrew
Those who overthrew proud Xerxes, where yet lie
The dead whose tomb Oblivion never knew,
Are the Alps weaker than Thermopylæ?
Their passes more alluring to the view
Of an invader? is it they, or ye,
That to each host the mountain-gate unbar,
And leave the march in peace, the passage free?
Why, Nature's self detains the victor's car,
And makes your land impregnable, if earth
Could be so; but alone she will not war,
Yet aids the warrior worthy of his birth
In a soil where the mothers bring forth men:
Not so with those whose souls are little worth:
For them no fortress can avail,—the den
Of the poor reptile which preserves its sting
Is more secure than walls of adamant, when
The hearts of those within are quivering.
Are ye not brave? Yes, yet the Ausonian soil
Hath hearts, and hands, and arms, and hosts to bring
Against Oppression; but how vain to toil;
While still Division sows the seeds of woe
And weakness, till the stranger reaps the spoil.
Oh! my own beautous land! so long laid low,
So long the grave of thy own children's hopes,
When there is but required a single blow
To break the chain, yet—yet the Avenger stops;
And Doubt and Discord step 'twixt thine and thee,
And join their strength to that which with thee
What is there wanting then to set thee free, [copes;
And show thy beauty in its fullest light?
To make the Alps impassable; and we,
Her sons, may do this with *one* deed——Unite.

THE PROPHECY OF DANTE.

CANTO THE THIRD.

From out the mass of never-dying ill, [Sword,
The Plague, the Prince, the Stranger, and the
Vials of wrath but emptied to refill
And flow again, I cannot all record
That crowds on my prophetic eye; the earth
And ocean written o'er would not afford
Space for the annal, yet it shall go forth;
Yes, all, though not by human pen, is graven;
There where the farthest suns and stars have birth,
Spread like a banner at the gate of heaven,
The bloody scroll of our millennial wrongs
Waves, and the echo of our groans is driven
Athwart the sound of archangelic songs,
And Italy, the martyr'd nation's gore,
Will not in vain arise to where belongs
Omnipotence and mercy evermore:
Like to a harpstring stricken by the wind,
The sound of her lament shall, rising o'er
The seraph voices, touch the Almighty Mind.
Meantime I, humblest of thy sons, and of
Earth's dust by immortality refined
To sense and suffering, though the vain may scoff,
And tyrants threat, and meeker victims bow
Before the storm because its breath is rough,
To thee, my country! whom before, as now,
I loved and love, devote the mournful lyre

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* See "Sacco di Roma," generally attributed to Guicciardini. There is another written by a Jacobo *Buonaparte*.—[The original MS. of the latter work is preserved in the Royal Library at Paris. It is entitled, "Ragguaglio Storico di tutto l' occorso, giorno per giorno, nel Sacco di Roma dell anno MDXXVII, scritto da Jacopo Buonaparte, gentiluomo Sanminiatese, che vi si trovò presente." An edition of it was printed at Cologne in 1756, to which is prefixed a genealogy of the Buonaparte family.]

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And melancholy gift high powers allow
To read the future; and if now my fire
Is not as once it shone o'er thee, forgive!
I but foretell thy fortunes—thou expire:
Think not that I would look on them and live.
A spirit forces me to see and speak,
And for my guerdon grants not to survive;
My heart shall be pour'd over thee and break:
Yet for a moment, ere I must resume
Thy sable web of sorrow, let me take
Over the gleams that flash athwart thy gloom [night,
A softer glimpse; some stars shine through thy
And many meteors, and above thy tomb
Leans sculptured Beauty, which Death cannot blight;
And from thine ashes boundless spirits rise
To give thee honour, and the earth delight;
Thy soil shall still be pregnant with the wise,
The gay, the learn'd, the generous, and the brave,
Native to thee as summer to thy skies,
Conquerors on foreign shores, and the far wave,[1]
Discoverers of new worlds, which take their name,[2]
For *thee* alone they have no arm to save,
And all thy recompense is in their fame,
A noble one to them, but not to thee—
Shall they be glorious, and thou still the same?
Oh! more than these illustrious far shall be
The being—and even yet he may be born—
The mortal saviour who shall set thee free,
And see thy diadem, so changed and worn
By fresh barbarians, on thy brow replaced;
And the sweet sun replenishing thy morn,
Thy moral morn, too long with clouds defaced
And noxious vapours from Avernus risen,
Such as all they must breathe who are debased
By servitude, and have the mind in prison.
Yet through this centuried eclipse of woe
Some voices shall be heard, and earth shall listen;
Poets shall follow in the path I show,
And make it broader; the same brilliant sky
Which cheers the birds to song shall bid them glow,
And raise their notes as natural and high;
Tuneful shall be their numbers; they shall sing
Many of love, and some of liberty,
But few shall soar upon that eagle's wing,
And look in the sun's face with eagle's gaze,
All free and fearless as the feather'd king,
But fly more near the earth; how many a phrase
Sublime shall lavish'd be on some small prince
In all the prodigality of praise!
And language, eloquently false, evince
The harlotry of genius, which, like beauty,
Too oft forgets its own self-reverence,
And looks on prostitution as a duty.
He who once enters in a tyrant's hall
As guest is slave, his thoughts become a booty,
And the first day which sees the chain enthral
A captive, sees his half of manhood gone—[3]
The soul's emasculation saddens all
His spirit; thus the Bard too near the throne
Quails from his inspiration, bound to *please*:—
How servile is the task to please alone!
To smooth the verse to suit his sovereign's ease
And royal leisure, nor too much prolong
Aught save his eulogy, and find, and seize,
Or force, or forge fit argument of song! [trebles,
Thus trammell'd, thus condemn'd to Flattery's
He toils through all, still trembling to be wrong:
For fear some noble thoughts, like heavenly rebels,
Should rise up in high treason to his brain,
He sings, as the Athenian spoke, with pebbles
In 's mouth, lest truth should stammer through his strain.
But out of the long file of sonneteers
There shall be some who will not sing in vain,
And he, their prince, shall rank among my peers,[4]
And love shall be his torment; but his grief
Shall make an immortality of tears,
And Italy shall hail him as the Chief
Of Poet-lovers, and his higher song
Of Freedom wreathe him with as green a leaf.
But in a farther age shall rise along
The banks of Po two greater still than he;
The world which smiled on him shall do them wrong
Till they are ashes, and repose with me.
The first will make an epoch with his lyre,
And fill the earth with feats of chivalry:
His fancy like a rainbow, and his fire,
Like that of Heaven, immortal, and his thought
Borne onward with a wing that cannot tire:
Pleasure shall, like a butterfly new caught,
Flutter her lovely pinions o'er his theme,
And Art itself seem into Nature wrought
By the transparency of his bright dream.—
The second, of a tenderer, sadder mood,
Shall pour his soul out o'er Jerusalem;
He, too, shall sing of arms, and Christian blood
Shed where Christ bled for man; and his high harp
Shall, by the willow over Jordan's flood,
Revive a song of Sion; and the sharp
Conflict, and final triumph of the brave
And pious, and the strife of hell to warp
Their hearts from their great purpose, until wave
The red-cross banners where the first red Cross
Was crimson'd from his veins who died to save,
Shall be his sacred argument; the loss
Of years, of favour, freedom, even of fame
Contested for a time, while the smooth gloss
Of courts would slide o'er his forgotten name,
And call captivity a kindness, meant
To shield him from insanity or shame.
Such shall be his meet guerdon! who was sent
To lie Christ's Laureate—they reward him well!

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[1] Alexander of Parma, Spinola, Pescara, Eugene of Savoy, Montecuccoli.

[2] Columbus, Americus Vespasius, Sebastian Cabot.

[3] A verse from the Greek tragedians, with which Pompey took leave of Cornelia on entering the boat in which he was slain.

[4] The verse and sentiment are taken from Homer.

[5] Petrarch.

Florence dooms me but death or banishment;
Ferrers him a pittance and a cell,
Harder to bear and less deserved; for I
Had stung the factions which I strove to quell;
But this meek man, who with a lover's eye
Will look on earth and heaven, and who will deign
To embalm with his celestial flattery
As poor a thing as e'er was spawn'd to reign,
What will *he* do to merit such a doom?
Perhaps he 'll *love*,—and is not love in vain
Torture enough without a living tomb?
Yet it will be so—he and his compeer,
The Bard of Chivalry, will both consume
In penury and pain too many a year,
And, dying in despondency, bequeath
To the kind world, which scarce will yield a tear,
A heritage enriching all who breathe
With the wealth of a genuine poet's soul,
And to their country a redoubled wreath
Unmatch'd by time; not Hellas can unroll
Through her olympiads two such names, though one
Of hers be mighty;—and is this the whole
Of such men's destiny beneath the sun?
Must all the finer thoughts, the thrilling sense,
The electric blood with which their arteries run,
Their body's self turn'd soul with the intense
Feeling of that which is, and fancy of
That which should be, to such a recompense
Conduct? shall their bright plumage on the rough
Storm be still scatter'd? Yes, and it must be,
For, form'd of far too penetrable stuff,
These birds of Paradise but long to flee
Back to their native mansion; soon they find
Earth's mist with their pure pinions not agree,
And die or are degraded, for the mind
Succumbs to long infection, and despair,
And vulture passions flying close behind,
Await the moment to assail and tear;
And when at length the winged wanderers stoop,
Then is the prey-birds' triumph, then they share
The spoil, o'erpower'd at length by one fell swoop,
Yet some have been untouch'd who learn to bear,
Some whom no power could ever force to droop,
Who could resist themselves even, hardest care!
And task most hopeless; but some such have been,
And if my name amongst the number were,
That destiny austere, and yet serene,
Were prouder then more dazzling fame unbless'd;
The Alps' snow summit nearer heaven is seen
Than the volcano's fierce eruptive crest,
Whose splendour from the black abyss is flung,
While the scorch'd mountain, from whose burning breast
A temporary torturing flame is wrung,
Shines for a night of terror, then repels
Its fire back to the hell from whence it sprung,
The hell which in its entrails ever dwells.

THE PROPHECY OF DANTE.

CANTO THE FOURTH.

Many are poets who have never penn'd
Their inspiration, and perchance the best:
They felt, and loved, and died, but would not lend
Their thoughts to meaner beings; they compress'd
The god within them, and rejoin'd the stars
Unlaurell'd upon earth, but far more bless'd
Than those who are degraded by the jars
Of passion, and their frailties link'd to fame,
Conquerors of high renown, but full of scars.
Many are poets, but without the name,
For what is poesy but to create
From overfeeling good or ill; and aim
At an external life beyond our fate,
And be the new Prometheus of new men,
Bestowing fire from heaven, and then, too late,
Finding the pleasure given repaid with pain,
And vultures to the heart of the bestower,
Who, having lavish'd his high gift in vain,
Lies chain'd to his lone rock by the sea-shore?
So be it: we can bear.—But thus all they,
Whose intellect is an o'ermastering power,
Which still recoils from its encumbering clay
Or lightens it to spirit, whatsoe'er
The form which their creations may essay,
Are bards; the kindled marble's bust may wear
More poesy upon its speaking brow
Than aught less than the Homeric page may bear;
One noble stroke with a whole life may glow,
Or deify the canvass till it shine
With beauty so surpassing all below,
That they who kneel to idols so divine
Break no commandment, for high heaven is there
Transfused, transfigurated: and the line
Of poesy, which peoples but the air
With thought and beings of our thought reflected,
Can do no more: then let the artist share
The palm, he shares the peril, and dejected
Faints o'er the labour unapproved—Alas!
Despair and Genius are too oft connected.
Within the ages which before me pass,
Art shall resume and equal even the sway
Which with Apelles and old Phidias
She held in Hellas' unforgotten day.
Ye shall be taught by Ruin to revive

[1] ["Why is it necessary to adopt the invidious and too common practice of weighing the transcendent talents of Ariosto and Tasso in opposite, and as it were contending, scales? Reader! if you have already had the delight of perusing the last production of Lord Byron's muse, how must you have admired those exquisitely beautiful and affecting portraitures of the two matchless poets which conclude the third canto of the 'Prophecy of Dante!' We there see them contrasted without such invidious comparison, or depreciation of the one to exalt the other; and characterised in numbers, style, and sentiment, so wonderfully *Dantesque*, that—mastering our uncongenial language, and habitual modes of thought as well as expression—they seem to have been inspired by the very genius of the *inarrivabile* Dante himself."—GLENDERVIX, *Ricciardetto*, p. 106.]

The Grecian forms at least from their decay,
And Roman souls at last again shall live
In Roman works wrought by Italian hands;
And temples, loftier than the old temples, give
New wonders to the world; and while still stands
The austere Pantheon, into heaven shall soar
A dome,[1] its image, while the base expands
Into a fane surpassing all before,
Such as all flesh shall flock to kneel in: ne'er
Such sight hath been unfolded by a door,
As this, to which all nations shall repair,
And lay their sins at this huge gate of heaven.
And the bold Architect unto whose care
The daring charge to raise it shall be given,
Whom all arts shall acknowledge as their lord,[2]
Whether into the marble chaos driven
His chisel bid the Hebrew,[3] at whose word
Israel left Egypt, stop the waves in stone;
Or lines of Hell be by his pencil pour'd
Over the damn'd before the Judgment throne,[4]
Such as I saw them, such as all shall see,
Or fanes be built of grandeur yet unknown,
The stream of his great thoughts shall spring from me,[5]
The Ghibelline, who traversed the three realms
Which form the empire of eternity.
Amidst the clash of swords, and clang of helms,
The age which I anticipate, no less
Shall be the Age of Beauty, and while whelms
Calamity the nations with distress,
The genius of my country shall arise,
A Cedar towering o'er the Wilderness,
Lovely in all its branches to all eyes,
Fragrant as fair, and recognised afar,
Wafting its native incense through the skies.
Sovereigns shall pause amidst their sport of war,
Wean'd for an hour from blood, to turn and gaze
On canvass or on stone; and they who mar
All beauty upon earth, compell'd to praise,
Shall feel the power of that which they destroy;
And Art's mistaken gratitude shall raise
To tyrants, who but take her for a toy,
Emblems and monuments, and prostitute
Her charms to pontiffs proud,[6] who but employ
The man of genius as the meanest brute

---

[1] The cupola of St. Peter's.

[2] ["'M.' says Sir Joshua Reynolds, "the high admiration and esteem in which Michael Angelo has been held by all nations, and in all ages, should be put to the account of prejudice, it must still be granted that those prejudices could not have been entertained without a cause: the ground of our prejudice then becomes the source of our admiration. But from whatever it proceeds, or whatever it is called, it will not, I hope, be thought presumptuous in me to appear in the train. I cannot say of his imitators, but of his admirers. I have taken another course, one more suited to my abilities, and to the taste of the times in which I live. Yet, however unequal I feel myself to that attempt, were I now to begin the world again, I would tread in the steps of that great master. To kiss the hem of his garment, to catch the slightest of his perfections, would be glory and distinction enough for an ambitious man."—SIR JOSHUA REYNOLDS'S *Discourses*, vol. ii. p. 215.]

[3] The statue of Moses on the monument of Julius II.

SONETTO.

Di Giovanni Battista Zappi.

Chi è costui, che in dura pietra scolto,
Siede gigante, e le più illustre, e conte
Opre dell' arte avanza, e ha vive, e pronte
Le labbra sì, che le parole ascolto?
Quest' è Mosè, ben me 'l direste il volto
Onor del mento e 'l doppio raggio in fronte,
Quest' è Mosè, quando scendea del monte,
E gran parte del Nume avea nel volto.
Tal era allor, che le sonanti, e vaste
Acque ei sospese a se d' intorno, e tale
Quando il mar chiuse, e aprì l'ambe cistrali.
E voi, con turbe un rio vitello elaste?
Ahimè avete image e questa epiciclo!
Ch' era meno fallo l'adorar costui.

"And who is he that, shaped in sculptured stone,
Sits giant-like? stern monument of art
Unparalleled, while language seems in start
From his prompt lips, and we his precepts own?
—'Tis Moses; by his beard's thick honours known,
And the twin beams that from his temples dart;
'Tis Moses; seated on the mount apart,
Whilst yet the Godhead o'er his features shone.
Such form he took, when ocean's sounding wave
Suspended hung, and such amidst the storm,
When o'er his foes the rallicent waters roar'd.
An idol calf his followers did engrave;
And had they raised this awe-commanding form,
Then had they with less guilt their work adored."—BOWRING.

[4] The Last Judgment, in the Sistine Chapel.—["It is obvious, throughout Michael Angelo's works, that the poetical mind of Dante influenced his feelings. The demons in the Last Judgment, with all their mixed and various passions, may find a prototype in 'La Divina Commedia.' The figures rising from the grave mark his study of 'L' Inferno et il Purgatorio;' and the subject of the Brazen Serpent, in the Sistine Chapel, must remind every reader of canto xxv. dell' Inferno, where the flying serpents, the writhings and contortions of the human body from envenomed wounds, are described with pathos and horror; and the execution of Haman, in the opposite angle of the same ceiling, is doubtless designed from these lines.—

'Poi piovve dentro all' alta fantasia
Un crocifisso dispettoso e fero
Nella sua vista, e morì di morte,
Intorno ed esso era 'l grande Assuero,
Ester sua sposa, e 'l giusto Mardoccheo,
Che fu al dire ed al far così intero.'"—DUPPA.]

[5] I have read somewhere (if I do not err, for I cannot recollect where,) that Dante was so great a favourite of Michael Angelo's, that he had designed the whole of the Divina Commedia; but that the volume containing these studies was lost by sea.—["Michael Angelo's copy of Dante," says Duppa, "was a large folio, with Landino's commentary; and upon the broad margin of the leaves he designed, with a pen and ink, all the interesting subjects. This book was possessed by Antonio Montanti, a sculptor and architect of Florence, who, being appointed architect to St. Peter's, removed to Rome, and shipped his effects at Leghorn for Civita Vecchia, among which was this edition of Dante: in the voyage the vessel foundered at sea, and it was unfortunately lost in the wreck."]

[6] See the treatment of Michael Angelo by Julius II., and his neglect by Leo X.—[Julius II. was no sooner seated on the papal throne than he was surrounded by men of genius, and Michael Angelo was among the first invited to his court. The pope had a personal attachment to him, and conversed with him upon every subject, as well as sculpture, with familiarity and friendship; and, that he might visit him frequently, and with perfect convenience, caused a covered bridge to be made from the Vatican palace to his study, to enable him to pass at all times without being observed. On paying his visit one morning, Michael Angelo was rudely interrupted by the person in waiting, who said, "I have an order not to let you enter." Michael felt with indignation this unmerited disgrace; and, in the warmth of resentment, desired him to tell the Pope, "from that time forward, if his Holiness should want him, he should have to seek him in another place." On his return home, he ordered his servants to sell the furniture in his house to the Jews, and to follow him to Florence. Himself, the same evening, took post, and arrived at Poggibonzi castle, in Tuscany, before

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To bear a burthen, and to serve a need,
To sell his labours, and his soul to boot.
Who toils for nations may be poor indeed,
But free; who sweats for monarchs is no more
Than the gilt chamberlain, who, clothed and fee'd,
Stands sleek and slavish, bowing at his door.
Oh, Power that rulest and inspirest! how
Is it that they on earth, whose earthly power
Is likest thine in heaven in outward show,
Least like to thee in attributes divine,
Tread on the universal necks that bow,
And then assure us that their rights are thine?
And how is it that they, the sons of fame,
Whose inspiration seems to them to shine
From high, they whom the nations' oftest name,
Must pass their days in penury or pain,
Or step to grandeur through the paths of shame,
And wear a deeper brand and gaudier chain?
Or if their destiny be borne aloof
From lowliness, or tempted thence in vain,
In their own souls sustain a harder proof,
The inner war of passions deep and fierce?
Florence! when thy harsh sentence razed my roof,
I loved thee; but the vengeance of my verse,
The hate of injuries which every year
Makes greater, and accumulates my curse,
Shall live, outliving all thou boldest dear,
Thy pride, thy wealth, thy freedom, and even *that*,
The most infernal of all evils here,
The sway of petty tyrants in a state;
For such sway is not limited to kings,
And demagogues yield to them but in date,
As swept off sooner; in all deadly things
Which make men hate themselves, and one another,
In discord, cowardice, cruelty, all that springs
From Death the Sin-born's incest with his mother,
In rank oppression in its rudest shape,
The faction Chief is but the Sultan's brother,
And the worst despot's far less human ape.
Florence! when this lone spirit, which so long
Yearn'd, as the captive toiling at escape,
To fly back to thee in despite of wrong,
An exile, saddest of all prisoners,
Who has the whole world for a dungeon strong,
Seas, mountains, and the horizon's verge for bars,
Which shut him from the sole small spot of earth
Where—whatsoe'er his fate—he still were hers,
His country's, and might die where he had birth—
Florence! when this lone spirit shall return
To kindred spirits, thou wilt feel my worth,
And seek to honour with an empty urn
The ashes thou shalt ne'er obtain.—Alas!
"What have I done to thee, my people?" Stern
Are all thy dealings, but in this they pass

---

be rested. The Pope despatched five couriers with orders to conduct him back; but he was not overtaken until he was in a foreign state. A reconciliation was, however, a few months after, effected at Bologna, through the mediation of the gonfaloniere. As Michael Angelo entered the presence-chamber, the Pope gave him an askance look of displeasure, and after a short pause saluted him, "In the stead of your coming to us, you seem to have expected that we should wait upon you." Michael Angelo replied, with submission, that his error arose from too hastily feeling a disgrace that he was unconscious of meriting, and hoped his Holiness would pardon what was past. The Pope thereupon gave him his benediction, and restored him to his friendship. The whole reign of Leo X. was a blank in the life of Michael Angelo.—Duppa.]

[In his "Convito," Dante speaks of his banishment, and the poverty and distress which attended it, in very affecting terms. "Alas!" said he, "had it pleased the Dispenser of the Universe that the occasion of this excuse had never existed; that neither others had committed wrong against me, nor I suffered unjustly; suffered, I say, the punishment of exile and of poverty; since it was the pleasure of the citizens of that fairest and most renowned daughter of Rome, Florence, to cast me forth out of her sweet bosom, in which I had my birth and nourishment, even to the ripeness of my age, and in which, with her good-will, I desire, with all my heart, to rest this wearied spirit of mine, and to terminate the time allotted to me on earth. Wandering over almost every part, to which this our language extends, I have gone about like a mendicant, showing against my will the wound with which fortune has smitten me, and which is often imputed to his ill-deserving on whom it is inflicted. I have, indeed, been a vessel without sail and without steerage, carried about to divers ports, and roads, and shores, by the dry wind that springs out of sad poverty, and have appeared before the eyes of many who, perhaps, from some report that had reached them, had imagined me of a different form; in whose sight not only my person was disparaged, but every action of mine became of less value, as well already performed, as those which yet remained for me to attempt."]

[About the year 1316, the friends of Dante succeeded in obtaining his restoration to his country and his possessions, on condition that he should pay a certain sum of money, and, entering a church, there avow himself guilty, and ask pardon of the republic. The following was his answer, on this occasion, to one of his kinsmen:—"From your letter, which I received with due respect and affection, I observe how much you have at heart my restoration to my country. I am bound to you the more gratefully, that an exile rarely finds a friend. But, after mature consideration, I must, by my answer, disappoint the wishes of some little minds; and I confide in the judgment to which your impartiality and prudence will lead you. Your nephew and mine, has written to me, what indeed had been mentioned by many other friends, that, by a decree concerning the exiles, I am allowed to return to Florence, provided I pay a certain sum of money, and submit to the humiliation of asking and receiving absolution; wherein, my Father, I see two propositions that are ridiculous and impertinent. I speak of the impertinence of those who mention such conditions to me; for in your letter, dictated by judgment and discretion, there is no such thing. Is such an invitation to return to his country glorious for Dante, after suffering in exile almost fifteen years? Is it thus, then, they would recompense innocence which all the world knows, and the labour and fatigue of uninterrupted study? Far from the man who is familiar with philosophy, be the senseless baseness of a heart of earth, that could do like a little sciolist, and imitate the infamy of some others, by offering himself up as it were in chains. Far from the man who cries aloud for justice, this compromise, by his money, with his persecutors! No, my Father, this is not the way that shall lead me back to my country. But I shall return with hasty steps, if you or any other can open to me a way that shall not derogate from the fame and honour of Dante; but if by no such way Florence can be entered, then Florence I shall never enter. What! shall I not every where enjoy the sight of the sun and stars? and may I not seek and contemplate, to every corner of the earth under the canopy of heaven, consoling and delightful truth, without first rendering myself inglorious, nay infamous, to the people and republic of Florence? Bread, I hope, will not fail me." Yet he continued to experience

"How salt the savour is of others' bread,
How hard the passage to descend and climb
By others' stairs!"

His countrymen persecuted even his memory; he was excommunicated after death by the Pope.—E.]

"E scrisse più volte non solamente a particolari cittadini del

The limits of man's common malice, for
All that a citizen could be I was;
Raised by thy will, all thine in peace or war,
And for this thou hast warr'd with me.—'T is done:
I may not overleap the eternal bar
Built up between us, and will die alone,
Beholding with the dark eye of a seer
The evil days to gifted souls foreshown,
Foretelling them to those who will not hear,
As in the old time, till the hour be come [a tear,
When Truth shall strike their eyes through many
And make them own the Prophet in his tomb.'

OCCASIONAL PIECES.

WRITTEN IN 1817—19.

VERSICLES.[1]

I read the "Christabel;"
Very well:
I read the "Missionary;"
Pretty—very:
I tried at "Ilderim;"
Ahem!
I read a sheet of "Marg'ret of Anjou:"[2]
Can you?
I turn'd a page of Scott's "Waterloo:"
Pooh! pooh!
I look'd at Wordsworth's milk-white "Rylstone Doe;"
Hillo!—Etc. etc. etc.

TO MR. MURRAY.[4]

To hook the reader, you, John Murray,
Have publish'd "Anjou's Margaret,"
Which won't be sold off in a hurry
(At least, it has not been as yet);
And then, still further to bewilder 'em,
Without remorse you set up "Ilderim;"
So mind you don't get into debt,
Because as how, if you should fail,
These books would be but baddish bail.
And mind you do not let escape
These rhymes to Morning Post or Perry,
Which would be *very* treacherous—*very*,
And get me into such a scrape!
For, firstly, I should have to sally,
All in my little boat against a *Galley*;
And, should I chance to slay the Assyrian wight,
Have next to combat with the female knight.

March 25, 1817.

EPISTLE FROM MR. MURRAY TO DR. POLIDORI.[5]

Dear Doctor, I have read your play,
Which is a good one in its way,—

reggimento, ma ancora al popolo, e intra l'altre una Epistola assai lunga che comincia:—*Populi mi, quid feci tibi?*"—*Vita di Dante scritta da Lionardo Aretino.*

[2] [Dante died at Ravenna in 1321, in the palace of his patron, Guido Novello da Polenta, who testified his sorrow and respect by the sumptuousness of his obsequies, and by giving orders to erect a monument, which he did not live to complete. His countrymen showed, too late, that they knew the value of what they had lost. At the beginning of the next century, they entreated that the mortal remains of their illustrious citizen might be restored to them, and deposited among the tombs of their fathers. But the people of Ravenna were unwilling to part with the sad and honourable memorial of their own hospitality. No better success attended the subsequent negociations of the Florentines for the same purpose, though renewed under the auspices of Leo X., and conducted through the powerful mediation of Michael Angelo.

Never did any poem rise so suddenly into notice, after the death of its author, as the Divina Commedia. About the year 1350, Giovanni Visconti, Archbishop of Milan, selected six of the most learned men in Italy,—two divines, two philosophers, and two Florentines,—and gave them in charge to contribute their joint endeavours towards the compilation of an ample comment, a copy of which is preserved in the Laurentian library. At Florence, a public lecture was founded for the purpose of explaining a poem, which was at the same time the boast and the disgrace of the city. The decree for this institution was passed in 1373; and in that year Boccaccio was appointed, with a salary of a hundred florins, to deliver lectures in one of the churches on the first of their poets. The example of Florence was speedily followed by Bologna, Pisa, Piacenza, and Venice. It is only within a few years that the merits of this great and original poet were attended to, and made known in this country. And this seems to be owing to a translation of the very pathetic story of Count Ugolino; to the judicious and spirited summary given of this poem in the 31st section of the History of English Poetry; and to Mr. Hayley's translations of the three cantos of the Inferno. "Dante believed," says Ugo Foscolo, "that, by his sufferings on earth, he atoned for the errors of humanity—

'Ma la bontà divina ha sì gran braccia,
Che prende ciò che si rivolge a lei.'

'So wide arms
Hath goodness infinite, that it receives
All who turn to it.'—

And he seems to address Heaven in the attitude of a worshipper, rather than a suppliant. Being convinced 'that Man is then truly happy when he freely exercises all his energies,' he walked through the world with an assured step, 'keeping his vigils'—

'So that, nor night nor slumber with close stealth
Convey'd from him a single step in all
The goings on of time.'

He collected the opinions, the follies, the vicissitudes, the miseries, and the passions that agitate mankind; and left behind him a monument, which, while it humbles us by the representation of our own wretchedness, should make us glory that we partake of the same nature with such a man, and encourage us to make the best use of our fleeting existence."—E.]

[3] ["I have been ill with a slow fever, which at last took to flying, and became as quick as need be. But, at length, after a week of half delirium, burning skin, thirst, hot headach, horrible pulsation, and no sleep, by the blessing of barley water, and refusing to see my physician, I recovered. It is an epidemic of the place. Here are some versicles, which I made one sleepless night."—*B. Letters*: Venice, March, 1817.]

[4] [The "Missionary" was written by Mr. Bowles; "Ilderim" by Mr. Gally Knight; and "Margaret of Anjou" by Miss Holford.]

[5] [See Moore's Notices, Vol. III. p. 367.]

[6] [For some particulars relating to Dr. Polidori, and his tragedy, see Moore's Notices, Vol. III. "I never," says Lord Byron,

Purges the eyes and moves the bowels,
And drenches handkerchiefs like towels
With tears, that, in a flux of grief,
Afford hysterical relief
To shatter'd nerves and quicken'd pulses,
Which your catastrophe convulses.

I like your moral and machinery;
Your plot, too, has such scope for scenery;
Your dialogue is apt and smart;
The play's concoction full of art;
Your hero raves, your heroine cries,
All stab, and every body dies.
In short, your tragedy would be
The very thing to hear and see:
And for a piece of publication,
If I decline on this occasion,
It is not that I am not sensible
To merits in themselves ostensible,
But—and I grieve to speak it—plays
Are drugs—mere drugs, sir—now-a-days.
I had a heavy loss by "Manuel,"—
Too lucky if it prove not annual,—
And Sotheby, with his "Orestes,"
(Which, by the by, the author's best is,)
Has lain so very long on hand
That I despair of all demand.
I 've advertised; but see my books,
Or only watch my shopman's looks;—
Still Ivan, Ina, and such lumber,
My back-shop glut, my shelves encumber.

There 's Byron too, who once did better,
Has sent me, folded in a letter,
A sort of—It 's no more a drama
Than Darnley, Ivan, or Kehama;
So alter'd since last year his pen is,
I think he 's lost his wits at Venice.
In short, sir, what with one and t' other,
I dare not venture on another.
I write in haste; excuse each blunder;
The coaches through the street so thunder!
My room 's so full—we 've Gifford here
Reading MS., with Hookham Frere,
Pronouncing on the nouns and particles
Of some of our forthcoming Articles.

The Quarterly—Ah, sir, if you
Had but the genius to review!—
A smart critique upon St. Helena,
Or if you only would but tell in a
Short compass what—but, to resume:
As I was saying, sir, the room—
The room 's so full of wits and bards;
Crabbes, Campbells, Crokers, Freres, and Wards,
And others, neither bards nor wits:—
My humble tenement admits
All persons in the dress of gent.,
From Mr. Hammond to Dog Dent.

A party dines with me to-day;
All clever men, who make their way;
Crabbe, Malcolm, Hamilton, and Chantrey,
Are all partakers of my pantry.
They 're at this moment in discussion
On poor de Stael's late dissolution.
Her book, they say, was in advance—
Pray Heaven, she tell the truth of France!
Thus run our time and tongues away.—
But, to return, sir, to your play:
Sorry, sir, but I can not deal,
Unless 't were acted by O'Neill.
My hands so full, my head so busy,
I 'm almost dead, and always dizzy;
And so, with endless truth and hurry,
Dear Doctor, I am yours,

JOHN MURRAY.

EPISTLE TO MR. MURRAY.[1]

My dear Mr. Murray,
You 're in a damn'd hurry
To set up this ultimate Canto;[2]
But (if they don't rob us)
You 'll see Mr. Hobhouse
Will bring it safe in his portmanteau.

For the Journal you hint of,
As ready to print off,
No doubt you do right to commend it;
But as yet I have writ off
The devil a bit of
Our "Beppo:"—when copied, I 'll send it.

Then you 've ***'s Tour,—
No great things, to be sure,—
You could hardly begin with a less work;
For the pompous rascallion,
Who don't speak Italian
Nor French, must have scribbled by guess-work.

You can make any loss up
With "Spence" and his gossip,
A work which must surely succeed;
Then Queen Mary's Epistle-craft,
With the new "Fytte" of "Whistlecraft,"
Must make people purchase and read.

Then you 've General Gordon,
Who girded his sword on
To serve with a Muscovite master,
And help him to polish

"was much more disgusted with any human production than with the eternal nonsense, and tracasseries, and emptiness, and ill-humour, and vanity of this young person; but he has some talent, and is a man of honour, and has dispositions of amendment. Therefore use your interest for him, for he is improved and improvable. You want a 'civil and delicate declension' for the medical tragedy? Take it."—*Lord B. to Mr. M.* August 21, 1817.]

[1] [See Moore's Notices, Vol. IV. p. 76.]

[2] [The fourth Canto of "Childe Harold."—E.]

A nation so owlish,
They thought shaving their beards a disaster.

For the man, "poor and shrewd,"
With whom you 'd conclude
A compact without more delay,
Perhaps some such pen is
Still extant in Venice;
But please, sir, to mention *your pay*.

Venice, January 8, 1812.

TO MR. MURRAY.[1]

Strahan, Tonson, Lintot of the times,
Patron and publisher of rhymes,
For thee the bard up Pindus climbs,
My Murray.

To thee, with hope and terror dumb,
The unfledged MS. authors come;
Thou printest all—and sellest some—
My Murray.

Upon thy table's baize so green
The last new Quarterly is seen,—
But where is thy new Magazine,
My Murray?

Along thy sprucest bookshelves shine
The works thou deemest most divine—
The "Art of Cookery," and mine,
My Murray.

Tours, Travels, Essays, too, I wist,
And Sermons to thy mill bring grist;
And then thou hast the "Navy List,"
My Murray.

And Heaven forbid I should conclude
Without "the Board of Longitude,"
Although this narrow paper would,
My Murray!

Venice, March 25, 1818.

TO THOMAS MOORE.[2]

What are you doing now,
O Thomas Moore?
What are you doing now,
O Thomas Moore?
Sighing or suing now,
Rhyming or wooing now,
Billing or cooing now,
Which, Thomas Moore?

But the Carnival 's coming,
O Thomas Moore!
The Carnival 's coming,
O Thomas Moore!
Masking and humming,
Fifing and drumming,
Guitaring and strumming,
O Thomas Moore!

EPITAPH FOR WILLIAM PITT.

With death doom'd to grapple
Beneath this cold slab, he
Who lied in the Chapel
Now lies in the Abbey.

SONNET TO GEORGE THE FOURTH.

ON THE REPEAL OF LORD EDWARD FITZGERALD'S FORFEITURE.

To be the father of the fatherless,
To stretch the hand from the throne's height, and raise
His offspring, who expired in other days
To make thy sire's sway by a kingdom less,—
This is to be a monarch, and repress
Envy into unutterable praise.
Dismiss thy guard, and trust thee to such traits,
For who would lift a hand, except to bless?
Were it not easy, sir, and is 't not sweet
To make thyself beloved? and to be
Omnipotent by mercy's means? for thus
Thy sovereignty would grow but more complete,
A despot thou, and yet thy people free,
And by the heart, not hand, enslaving us.

Bologna, August 12, 1819.[3]

EPIGRAM.

FROM THE FRENCH OF RULHIERES.

If, for silver or for gold,
You could melt ten thousand pimples
Into half a dozen dimples,
Then your face we might behold,
Looking, doubtless, much more snugly;
Yet even *then* 't would be d——d ugly.

ON MY WEDDING-DAY.

Here 's a happy new year! but with reason
I beg you 'll permit me to say—
Wish me *many* returns of the *season*,
But as *few* as you please of the *day*.

EPIGRAM.

In digging up your bones, Tom Paine,
Will. Cobbett has done well:
You visit him on earth again,
He 'll visit you in hell.

STANZAS.

When a man hath no freedom to fight for at home,
Let him combat for that of his neighbours;
Let him think of the glories of Greece and of Rome,
And get knock'd on the head for his labours.

[1] [See Moore's Notices, Vol. IV. p. 96.]

[2] [See Moore's Notices, Vol. III. p. 319.]

[3] ["So the prince has been repealing Lord Fitzgerald's forfeiture? Ecco un' sonetto? There, you dogs! there's a sonnet for you: you won't have such as that in a hurry from Fitzgerald. You may publish it with my name, an' ye wool. He deserves all praise, bad and good: it was a very noble piece of principality."—*Lord B. to Mr. Murray.*]

To do good to mankind is the chivalrous plan,
And is always as nobly requited;
Then battle for freedom wherever you can,
And, if not shot or hang'd, you 'll get knighted.

EPIGRAM.

The world is a bundle of hay,
Mankind are the asses who pull;
Each tugs it a different way,
And the greatest of all is John Bull.

THE IRISH AVATAR.

I.

Ere the daughter of Brunswick is cold in her grave,
And her ashes still float to their home o'er the tide,
Lo! George the triumphant speeds over the wave,
To the long-cherish'd isle which he loved like his—bride.

II.

True, the great of her bright and brief era are gone,
The rainbow-like epoch where Freedom could pause
For the few little years, out of centuries won,
Which betray'd not, or crush'd not, or wept not her cause.

III.

True, the chains of the Catholic clank o'er his rags,
The castle still stands, and the senate 's no more,
And the famine which dwelt on her freedomless crags
Is extending its steps to her desolate shore:

IV.

To her desolate shore—where the emigrant stands
For a moment to gaze ere he flies from his hearth;
Tears fall on his chain, though it drops from his hands,
For the dungeon he quits is the place of his birth.

V.

But he comes! the Messiah of royalty comes!
Like a goodly Leviathan roll'd from the waves!
Then receive him as best such an advent becomes,
With a legion of cooks, and an army of slaves!

VI.

He comes in the promise and bloom of threescore,
To perform in the pageant the sovereign's part—
But long live the shamrock which shadows him o'er!
Could the green in his *hat* be transferr'd to his *heart*!

VII.

Could that long-wither'd spot but be verdant again,
And a new spring of noble affections arise—
Then might freedom forgive thee this dance in thy chain,
And this shout of thy slavery which saddens the skies.

VIII.

Is it madness or meanness which clings to thee now?
Were he God—as he is but the commonest clay,
With scarce fewer wrinkles than sins on his brow—
Such servile devotion might shame him away.

IX.

Ay, roar in his train! let thine orators lash
Their fanciful spirits to pamper his pride—
Not thus did thy Grattan indignantly flash
His soul o'er the freedom implored and denied.

X.

Ever glorious Grattan! the best of the good!
So simple in heart, so sublime in the rest!
With all which Demosthenes wanted endued,
And his rival or victor in all he possess'd.

XI.

Ere Tully arose in the zenith of Rome,
Though unequall'd, preceded, the task was begun—
But Grattan sprung up like a god from the tomb
Of ages, the first, last, the saviour, the *one!*

XII.

With the skill of an Orpheus to soften the brute;
With the fire of Prometheus to kindle mankind;
Even Tyranny listening sate melted or mute,
And Corruption shrunk scorch'd from the glance of his mind.

XIII.

But back to our theme! Back to despots and slaves!
Feasts furnish'd by Famine! rejoicings by Pain!
True freedom but *welcomes*, while slavery still *raves*,
When a week's saturnalia hath loosen'd her chain.

XIV.

Let the poor squalid splendour thy wreck can afford
(As the bankrupt's profusion his ruin would hide)
Gild over the palace, lo! Erin, thy lord!
Kiss his foot with thy blessing, his blessings denied!

XV.

Or if freedom past hope be extorted at last,
If the idol of brass find his feet are of clay,
Must what terror or policy wring forth be class'd
With what monarchs ne'er give, but as wolves yield their prey?

XVI.

Each brute hath its nature, a king's is to *reign*,—
To *reign*! in that word see, ye ages, comprised
The cause of the curses all annals contain,
From Cæsar the dreaded to George the despised!

XVII.

Wear, Fingal, thy trapping! O'Connell, proclaim
His accomplishments! *His!!!* and thy country convince
Half an age's contempt was an error of fame,
And that "Hal is the rascaliest, sweetest *young* prince!"

XVIII.

Will thy yard of blue riband, poor Fingal, recall
The fetters from millions of Catholic limbs?
Or, has it not bound thee the fastest of all
The slaves, who now hail their betrayer with hymns?

XIX.

Ay! "Build him a dwelling!" let each give his mite!
Till, like Babel, the new royal dome hath arisen!

Let thy beggars and helots their pittance unite—
And a palace bestow for a poor-house and prison!

XX.

Spread—spread, for Vitellius, the royal repast,
Till the gluttonous despot be stuff'd to the gorge!
And the roar of his drunkards proclaim him at last
The Fourth of the fools and oppressors call'd "George!"

XXI.

Let the tables be loaded with feasts till they groan!
Till they *groan* like thy people, through ages of woe!
Let the wine flow around the old Bacchanal's throne,
Like their blood which has flow'd, and which yet has to flow.

XXII.

But let not *his* name be thine idol alone—
On his right hand behold a Sejanus appears!
Thine own Castlereagh! let him still be thine own!
A wretch, never named but with curses and jeers!

XXIII.

Till now, when the isle which should blush for his birth,
Deep, deep as the gore which he shed on her soil,
Seems proud of the reptile which crawl'd from her earth
And for murder repays him with shouts and a smile!

XXIV.

Without one single ray of her genius, without
The fancy, the manhood, the fire of her race—
The miscreant who well might plunge Erin in doubt
If *she* ever gave birth to a being so base.

XXV.

If she did—let her long-boasted proverb be hush'd,
Which proclaims that from Erin no reptile can spring—
See the cold-blooded serpent, with venom full flush'd,
Still warming its folds in the breast of a king!

XXVI.

Shout, drink, feast, and flatter! O Erin! how low
Wert thou sunk by misfortune and tyranny, till
Thy welcome of tyrants hath plunged thee below
The depth of thy deep in a deeper gulf still.

XXVII.

My voice, though but humble, was raised for thy right,
My vote, as a freeman's, still voted thee free,
This hand, though but feeble, would arm in thy fight,
And this heart, though outworn, had a throb still for *thee!*

XXVIII.

Yes, I loved thee and thine, though thou art not my land;
I have known noble hearts and great souls in thy sons,
And I wept with the world o'er the patriot band
Who are gone, but I weep them no longer as once.

XXIX.

For happy are they now reposing afar,—
Thy Grattan, thy Curran, thy Sheridan, all
Who, for years, were the chiefs in the eloquent war,
And redeem'd, if they have not retarded, thy fall.

XXX.

Yes, happy are they in their cold English graves!
Their shades cannot start to thy shouts of to-day—
Nor the steps of enslavers and chain-kissing slaves
Be stamp'd in the turf o'er their fetterless clay.

XXXI.

Till now I had envied thy sons and their shore,
Though their virtues were hunted, their liberties fled;
There was something so warm and sublime in the core
Of an Irishman's heart, that I envy—thy *dead.*

XXXII.

Or, if aught in my bosom can quench for an hour
My contempt for a nation so servile, though sore,
Which though trod like the worm will not turn upon power,
'T is the glory of Grattan, and genius of Moore!

ON THE BIRTH OF JOHN WILLIAM RIZZO HOPPNER.

His father's sense, his mother's grace,
In him, I hope, will always fit so;
With—still to keep him in good case,—
The health and appetite of Rizzo.[1]

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[1] [On the birth of this child, the son of the British vice-consul at Venice, Lord Byron wrote these lines. They are in no other respect remarkable, than that they were thought worthy of being metrically translated into no less than ten different languages; namely, Greek, Latin, Italian (also in the Venetian dialect), German, French, Spanish, Illyrian, Hebrew, Armenian, and Samaritan. The original lines, with the different versions above mentioned, were printed, in a small neat volume, in the seminary of Padua; from which we take the following:—

GREEK.

Φέρει κυνὶ Πατρὸς καὶ Μητέρος ἀγλαὸν εἶδος
Ἀστιτόκου κόσμοι νοῦν τε, δέμας τε, βέρους.
Ὄρμα δὲ κοινὶ βίῳ ἠ ἄθεος, αἶαν ἐκείνου
Σχέθη καὶ Ῥίζου καὶ γάνος, τὸν ἔτικν.

LATIN.

Magnanimos Patris versat sub pectore sensus,
Maternus roseo fulgeat ore decor;
Nec quid le lit desit, quo robore Rizzus
Festivo polleat, polleat iste puer.

ITALIAN.

Del Padre il senno, e il bel materno aspetto
Splendano ognora in Te, fanciul diletto;
Felice appieno! se al tuo corporeo velo
Dona il Ristoratore di Rizzo il cielo.

THE VENETIAN DIALECT.

De gratiele el te modelo
Sia la Mama, bel Putelo.
E l'Intelento del Papà
In ti cresca co l'età;
E pet-salso, o contentin
Ghebo o Rizzo ciso morbin.

GERMAN.

Aus des Kindes Auge strahlet
Seines Vaters hoher Sinn,
Und der Mutter Schönheit malet
Sich in Wange, Mund, und Kinn.
Glücklich Kleiner wirst du seyn,
Kannst du Rizzo's frohen Muthes,
Seines feurigen Blutes,
Seiner Starke dich erfreu'n.

FRENCH.

Sois en tout fortuné, semblant Jouvenceau,
Porte dans les festins le valeur de Rizzo.
Porte au barreau l'esprit qui fait briller ton père,
Et pour vaincre?... au boudoir sois beau comme ta mère.

FRANCESCA OF RIMINI.[1]

FROM THE INFERNO OF DANTE.

CANTO V.

"The land where I was born[2] sits by the seas,
Upon that shore to which the Po descends,
With all his followers, in search of peace.
Love, which the gentle heart soon apprehends,
Seized him for the fair person which was ta'en[3]
From me, and me even yet the mode offends.
Love, who to none beloved to love again
Remits, seized me with wish to please, so strong,
That, as thou see'st, yet, yet it doth remain.

FRANCESCA DA RIMINI.[4]

DANTE, L'INFERNO.

CANTO V.

Siede la terra dove nata fui
Su la marina, dove il Po discende,
Per aver pace coi seguaci sui.
Amor, che al cor gentil ratto s' apprende,
Prese costui della bella persona
Che mi fu tolta; e il modo ancor m' offende.
Amor, che a nullo amato amar perdona,
Mi prese del costui piacer sì forte,
Che, come vedi, ancor non m' abbandona;

SPANISH.

Si é lo gracia materna el gusto ayuntas
Y cordura del Padre, z bello infante,
Serás feliz, y lo serás bastante;
Mas, si felicidad quieres completa,
Sé, como Eteo, alegre, sé un atleta.

ILLYRIAN.

Ako ti sjagnu—Otjeve kriposti
Budesc sadrusciti—majciou ghisdavost,
Prisiadki dilichin—, srichjan-i zaéosti.
Ako pak naczav—ti budesc altiti
Rizza priveseta—, gnegovu i nasladost,
Srichjnia od tebe—nechiesce vditi.

HEBREW.

חָכְמַת אָבִיךָ לְךָ יִהְיֶה
יֹפִי אִמְּךָ לְךָ תוֹפִיעַ
עִזּוּז לֵב רִיצוֹ לְךָ תַרְגִּיעַ
גַּם חַיֵּי שָׁלוֹם אַתָּה תִחְיֶה.

[1] [This translation, of what is generally considered the most exquisitely pathetic episode in the Divina Commedia, was executed in March, 1820, at Ravenna, where, just five centuries before, and in the very house in which the unfortunate lady was born, Dante's poem had been composed.

In mitigation of the crime of Francesca, Boccaccio relates, that "Guido engaged to give his daughter in marriage to Lanciotto, the eldest son of his enemy, the master of Rimini. Lanciotto, who was hideously deformed in countenance and figure, foresaw that, if he presented himself in person, he should be rejected by the lady. He therefore resolved to marry her by proxy, and sent as his representative his younger brother, Paolo, the handsomest and most accomplished man in all Italy. Francesca saw Paolo arrive, and imagined she beheld her future husband. That mistake was the commencement of her passion. The friends of Guido addressed him in strong remonstrances, and mournful predictions of the dangers to which he exposed a daughter, whose high spirit would never brook to be sacrificed with impunity. But Guido was no longer in a condition to make war; and the necessities of the politician overcame the feelings of the father."

In transmitting his version to Mr. Murray, Lord Byron says—"Enclosed you will find, line for line, in third rhyme (terza rima), of which your British blackguard reader as yet understands nothing, Fanny of Rimini. You know that she was born here, and married, and slain, from Cary, Boyd, and such people. I have done it into *cramp* English, line for line, and rhyme for rhyme, to try the possibility. If it is published, publish it *with the original.*"

In one of the poet's MS. Diaries we find the following passage,—"January 29, 1821, past midnight—one of the clock. I have been reading Frederick Schlegel[5] till now, and I can make out nothing. He evidently shows a great power of words, but there is nothing to be taken hold of. He is like Hazlitt in English, who *talks pimples*; a red and white corruption rising up (in little imitation of mountains upon maps), but containing nothing, and discharging nothing, except their own humours. I like him the worse (that is, Schlegel), because he always seems upon the verge of meaning; and, lo! he goes down like sunset, or melts like a rainbow, leaving a rather rich confusion. Of Dante, he says, that 'at no time has the greatest and most national of all Italian poets ever been much the favourite of his countrymen!' 'T is false. There have been more editors and commentators (and imitators ultimately) of Dante than of all their poets put together. *Not* a favourite! Why, they talk Dante—write Dante—and think and dream Dante, at this moment (1821), to an excess which would be ridiculous, but that he deserves it. He says also that Dante's 'chief defect is a want, in a word, of gentle feelings.' Of gentle feelings!—and Francesca of Rimini—and the father's feelings in Ugolino—and Beatrice—and 'La Pia!' Why, there is a gentleness in Dante beyond all gentleness, when he is tender. It is true that, treating of the Christian Hades, or Hell, there is not much scope or site for gentleness: but who *but* Dante could have introduced any 'gentleness' at all into Hell? Is there any in Milton's? No—and Dante's Heaven is all love, and glory, and majesty."

This translation was first published in 1830.—E.]

[2] Ravenna.

[3] [Among Lord Byron's unpublished letters we find the following:—"Varied readings of the translation from Dante.

Seized him for the fair person, which in life
Bloom was ta'en from me, yet the mode offends.

Or,

Seized him for the fair form, of which to life
Bloom I was reft, and yet the mode offends.

Love, which to none beloved to love remits,
Seized me { with mutual wish to please / with wish of pleasing him / with the desire to please } so strong,
That, as thou see'st, not yet that passion quits, etc.

You will find these readings vary from the MS. I sent you. They are closer, but rougher: take which is liked best; or, if you like, print them as variations. They are all close to the text."—*B. Letters.*]

[4] [Francesca, daughter of Guido da Polenta, Lord of Ravenna and of Cervia, was given by her father in marriage to Lanciotto son of Malatesta, Lord of Rimini, a man of extraordinary courage, but deformed in his person. His brother Paolo, who unhappily possessed those graces which the husband of Francesca wanted, engaged her affections; and being taken in adultery, they were both put to death by the enraged Lanciotto. The interest of this pathetic narrative is much increased, when it is recollected that the

[5] ["Lectures on the History of Literature, Ancient and Modern."]

Love to one death conducted us along,
  But Cainà [1] waits for him our life who ended."
  These were the accents utter'd by her tongue.—
Since I first listen'd to these souls offended,
  I bow'd my visage, and so kept it till—
  "What think'st thou?" said the bard; when I unbended,
And recommenced: "Alas! unto such ill
  How many sweet thoughts, what strong ecstasies
  Led these their evil fortune to fulfil!"
And then I turn'd unto their side my eyes,
  And said, "Francesca, thy sad destinies
  Have made me sorrow till the tears arise.
But tell me, in the season of sweet sighs,
  By what and how thy love to passion rose,
  So as his dim desires to recognise?"
Then she to me: "The greatest of all woes
  Is to remind us of our happy days [2]
  In misery, and that thy teacher knows.[3]
But if to learn our passion's first root preys
  Upon thy spirit with such sympathy,
  I will do even as he who weeps and says.[4]—
We read one day for pastime, seated nigh,
  Of Lancilot, how love enchain'd him too.

Amor condusse noi ad una morte:
  Caina attende chi in vita ci spense. [5]
  Queste parole da lor ci fur porte.
Da ch' io intesi quell' anime offense
  Chinai il viso, e tanto il tenni basso
  Fin che il Poeta mi disse: "Che pense?"
Quando risposi incominciai: "Ahi lasso!
  Quanti dolci pensier, quanto desio
  Menò costoro al doloroso passo!"
Poi mi rivolsi a loro, e parlai io,
  E cominciai: Francesca, i tuoi martiri
  A lagrimar mi fanno tristo e pio.
Ma dimmi: al tempo de' dolci sospiri
  A che, e come concedette Amore
  Che conosceste i dubbiosi desiri?
Ed ella a me: nessun maggior dolore
  Che ricordarsi del tempo felice
  Nella miseria;[3] e ciò sa il tuo dottore.
Ma se a conoscer la prima radice
  Del nostro amor tu hai cotanto affetto
  Farò: come colui che piange e dice.
Noi leggevamo un giorno per diletto
  Di Lancillotto,[6] come Amor lo strinse:

father of this unfortunate lady was the beloved friend and generous protector of Dante during his latter days. See *antè*, page 404, and also Canto xxvii. of the Inferno, where Dante, speaking of Ravenna, says—

L' aquila da Polenta là si cova,
Sì che Cervia ricopre co' suoi vanni.
——There Polenta's eagle broods,
And in his broad circumference of plume
O'ershadows Cervia. CARY.

Guido was the son of Ostasio da Polenta, and made himself master of Ravenna in 1265. In 1322, he was deprived of his sovereignty, and died at Bologna in the year following. He is enumerated, by Tiraboschi, among the poets of his time.—E.]

[1] [From Cain, the first fratricide. By Cainà we are to understand that part of the Inferno to which murderers are condemned.]

[2] [MS.—"In to {recall to mind / remind us of} our happy days."]

[3] [MS.—"In misery and {this / that} thy teacher knows."]

[4] [MS.—"I will {relate / do even} as he weeps and says."]

[5] [The whole history of woman's love is as highly and completely wrought, we think, in these few lines, as that of Juliet in the whole tragedy of Shakspeare. Francesca imputes the passion her brother-in-law conceived for her, not to depravity, but noldeness of heart in him, and to her own loveliness. With a mingled feeling of keen sorrow and complacent naiveté, she says she was fair, and that an ignominious death robbed him of her beauty. She confesses that she loved, because she was beloved,—that charm had deluded her; and she declares, with transport, that joy had not abandoned her even in hell—

——"piacer sì forte,
Che, come vedi, ancor non m' abbandona."

It is thus that Dante unites perspicuity with conciseness, and the most naked simplicity with the profoundest observation of the heart. Her guilty passion survives its punishment by Heaven—but without a shade of impiety. How striking is the contrast of her extreme happiness in the midst of torments that can never cease; when, resuming her narrative, she looks at her lover, and repeats with enthusiasm—

"Questi, che mai da me non fia diviso"—

She nevertheless goes on to relieve her brother-in-law from all imputation of having seduced her. Alone, and unconscious of their danger, they read a love-story together. They gazed upon each other, pale with emotion; but the secret of their mutual passion never escaped their lips:—

"Per più fiate gli occhi ci scontrò
Quella lettura, e scolorocci il viso;
Ma solo un punto fu quel che ci vinse."

The description of two happy lovers in the story was the ruin of Francesca. It was the romance of Lancilot and Genevra, wife of Arthur, King of England:—

"Quando leggemmo il disiato riso
Esser baciato da cotanto amante,
Questi, che mai da me non fia diviso
La bocca mi baciò tutto tremante."

After this avowal, she hastens to complete the picture with one touch which covers her with confusion—

"Quel giorno più non vi leggemmo avante."

She utters not another word!—and yet we fancy her before us, with her downcast and glowing looks; whilst her lover stands by her side, listening in silence and in tears. Dante, too, who had hitherto questioned her, no longer ventures to enquire in what manner her husband had put her to death; but is so overawed by pity, that he sinks into a swoon. Nor is this to be considered as merely a poetical exaggeration. The poet had probably known her, when a girl, blooming in innocence and beauty under the paternal roof. This, we think, is the true account of the overwhelming sympathy with which her form overpowers him. The episode, too, was written by him in the very house in which she was born, and in which he had himself, during the last ten years of his exile, found a constant asylum.—MACAULAY.]

[6] ["In omni adversitate fortunæ infelicissimum genus infortunii est fuisse felicem."—*Boetius*. Dante himself tells us, that Boetius and Cicero de Amicitiâ were the two first books that engaged his attention.—E.]

[7] ["In some of the editions it is 'dirò,' in others 'faro,'—an essential difference between 'saying' and 'doing,' which I know not how to decide. Ask Foscolo. The d—d editions drive me mad."—*Lord B. to Mr. M.*]

[8] [One of the Knights of Arthur's Round Table, and the lover of Genevra, celebrated in romance. See Southey's "King Arthur," vol. i. p. 52. Whitaker, the historian of Manchester, makes out for the knight both a local habitation and a name. "The name of

["I pass each day where Dante's bones are laid:
A little cupola, more neat than solemn,
Protects his dust,—but reverence here is paid
To the bard's tomb, and not the warrior's column?
The time must come when, both alike decay'd,
The chieftain's trophy, and the poet's volume,
Will sink where lie the songs and wars of earth,
Before Pelides' death, or Homer's birth."—
Don Juan, C. iv.]

We were alone, quite unsuspiciously:
But oft our eyes met, and our cheeks in hue
All o'er discolour'd by that reading were:
But one point only wholly us o'erthrew;[1]
When we read the long-sigh'd-for smile of her,
To be thus kiss'd by such devoted lover,[2]
He who from me can be divided ne'er
Kiss'd my mouth, trembling in the act all over.
Accursed was the book and he who wrote!
That day no further leaf we did uncover."——
While thus one spirit told us of their lot,
The other wept, so that with pity's thralls
I swoon'd as if by death I had been smote,
And fell down even as a dead body falls.[3]

Soli eravamo, e senza alcun sospetto.
Per più fiate gli occhi ci sospinse
Quella lettura, e scolorocci il viso:
Ma solo un punto fu quel che ci vinse.
Quando leggemmo il disiato riso
Esser baciato da cotanto amante,
Questi, che mai da me non fia diviso,
La bocca mi baciò tutto tremante:
Galeotto fu il libro, e chi lo scrisse—
Quel giorno più non vi leggemmo avante.
Mentre che l' uno spirto questo disse,
L' altro piangeva sì che di pietade
Io venni men così com' io morisse,
E caddi come corpo morto cade.[4]

STANZAS TO THE PO.[5]

I.

River, that rollest by the ancient walls,[6]
Where dwells the lady of my love, when she
Walks by thy brink, and there perchance recalls
A faint and fleeting memory of me;

II.

What if thy deep and ample stream should be
A mirror of my heart, where she may read
The thousand thoughts I now betray to thee,
Wild as thy wave, and headlong as thy speed!

Lancelot," he says, "is an appellation truly British, and significative of royalty; Lance being a Celtic term for a spear, and Leod, Lod, or Lot, importing a people. He was *therefore* (!) a British sovereign; and since he is denominated Lancelot of the Lake, perhaps (!) he resided at Coccium, in the region Linnis, and was the monarch of Lancashire; as the kings of Creones, living at Selma, on the forest of Morven, are generally denominated sovereigns of Morven; or, more properly, was King of Cheshire, and resided at Pool-ton Lancelot, in the hundred of Wirrall." See also Ellis's Specimens of early Romances, vol. i. p. 271.—E.]

[1] [MS.—"But one point only us { overthrew / o'erthrew }."]

[2] [MS.—"To be thus kiss'd by such { a fervent / devoted } lover."]

[3] [The story of Francesca and Paolo is a great favourite with the Italians. It is noticed by all the historians of Ravenna. Petrarch introduces it, in his Trionfi d'Amor, among his examples of calamitous passion; and Tassoni, in his Secchia Rapita, represents Paolo Malatesta as leading the troops of Rimini, and describes him, when mounted on his charger, as contemplating a golden sword-chain, presented to him by Francesca:—

"Rimini vien con la bandiera sesta,
Guida mille cavalli, e mille fanti...
Balli donata al dispartir Francesca
L' aurea catena' a cui la spada appende.
La vi mirando al misero, e rinfresca
Quel foco ognor, che l' anima gli accende,
Quanto cerca fuggir, tanto s' invesca."

"To him Francesca gave the golden chain
At parting-time, from which his sword was hung;
The wretched lover gazed at it with pain,
Adding new pangs in those his heart had wrung:
The more he sought to fly the luscious bane,
The firmer he was bound, the deeper stung."—E.]

[4] [The episode of Francesca of Rimini is thus translated by Cary: and it is only justice to Lord Byron to give the passage here, in order to show how he succeeded in overcoming all the difficulties of rhyme, with which Mr. Cary does not grapple:—

"'The land that gave me birth
Is situate on the coast, where Po descends
To rest in ocean with his sequent streams.
"'Love, that in gentle heart is quickly learnt,
Entangled him by that fair form, from me
Ta'en in such cruel sort, as grieves me still.
Love, that denial takes from none beloved,
Caught me with pleasing him so passing well,
That, as thou see'st, he yet deserts me not.
Love brought us to one death: Caina waits
The soul who spilt our life.' Such were their words;
At hearing which downward I bent my looks,
And held them there so long, that the Bard cried
'What art thou pondering?' I in answer thus:
'Alas! by what sweet thoughts, what fond desire,
Must they at length to that ill pass have reach'd!'
"Then turning, I to them my speech address'd,
And thus began: 'Francesca! your sad fate
Even to tears my grief and pity moves.
But tell me: in the time of your sweet sighs,
By what, and how Love granted, that ye knew
Your yet uncertain wishes?' She replied:
'No greater grief than to remember days
Of joy, when misery is at hand. That kens
Thy learn'd instructor. Yet so eagerly
If thou art bent to know the primal root
From whence our love gat being, I will do
As one, who weeps and tells his tale. One day,
For our delight, we read of Lancelot,
How him love thrall'd. Alone we were, and no
Suspicion near us. Oft-times by that reading
Our eyes were drawn together, and the hue
Fled from our alter'd cheek. But at one point
Alone we fell. When of that smile we read,
The wished smile, so rapturously kiss'd
By one so deep in love, then he, who ne'er
From me shall separate, at once my lips
All trembling kiss'd. The book and writer both
Were love's purveyors. In its leaves that day
We read no more.' While thus one spirit spake,
The other wail'd so sorely, that heart-struck,
I, through compassion fainting, seem'd not far
From death, and like a corse fell to the ground."

[5] [About the middle of April, 1819, Lord Byron travelled from Venice to Ravenna, at which last city he expected to find the Countess Guiccioli. The following stanzas, which have been as much admired as any of the kind he ever wrote, were composed, according to Madame Guiccioli's statement, during this journey, and while Lord Byron was actually sailing on the Po. In transmitting them to England, in May, 1820, he says,—"They must not be published: pray recollect this, as they are mere verses of society, and written upon private feelings and passions." They were first printed in 1824.—E.]

[6] [Ravenna—a city to which Lord Byron afterwards declared himself more attached than to any other place, except Greece. He resided in it rather more than two years, "and quitted it," says

III.

What do I say—a mirror of my heart?
Are not thy waters sweeping, dark, and strong?
Such as my feelings were and are, thou art;
And such as thou art were my passions long.

IV.

Time may have somewhat tamed them,—not for ever;
Thou overflow'st thy banks, and not for aye
Thy bosom overboils, congenial river!
Thy floods subside, and mine have sunk away,

V.

But left long wrecks behind; and now again,
Borne in our old unchanged career, we move;
Thou tendest wildly onwards to the main,
And I—to loving *one* I should not love.

VI.

The current I behold will sweep beneath
Her native walls and murmur at her feet;
Her eyes will look on thee, when she shall breathe
The twilight air, unharm'd by summer's heat.

VII.

She will look on thee,—I have look'd on thee,
Full of that thought; and, from that moment, ne'er
Thy waters could I dream of, name, or see,
Without the inseparable sigh for her!

VIII.

Her bright eyes will be imaged in thy stream,—
Yes! they will meet the wave I gaze on now:
Mine cannot witness, even in a dream,
That happy wave repass me in its flow!

IX.

The wave that bears my tears returns no more:
Will she return by whom that wave shall sweep?—
Both tread thy banks, both wander on thy shore,
I by thy source, she by the dark-blue deep.

X.

But that which keepeth us apart is not
Distance, nor depth of wave, nor space of earth,
But the distraction of a various lot,
As various as the climates of our birth.

XI.

A stranger loves the lady of the land,
Born far beyond the mountains, but his blood
Is all meridian, as if never fann'd
By the black wind that chills the polar flood.

XII.

My blood is all meridian; were it not,
I had not left my clime, nor should I be,
In spite of tortures ne'er to be forgot,
A slave again of love,—at least of thee.

XIII.

'T is vain to struggle—let me perish young—
Live as I lived, and love as I have loved;
To dust if I return, from dust I sprung,
And then, at least, my heart can ne'er be moved.

STANZAS WRITTEN

ON THE ROAD BETWEEN FLORENCE AND PISA.[1]

I.

Oh, talk not to me of a name great in story;
The days of our youth are the days of our glory;
And the myrtle and ivy of sweet two-and-twenty
Are worth all your laurels, though ever so plenty.

II.

What are garlands and crowns to the brow that is wrinkled?
'T is but as a dead-flower with May-dew besprinkled.
Then away with all such from the head that is hoary!
What care I for the wreaths that can *only* give glory?

III.

O FAME!—if I e'er took delight in thy praises,
'T was less for the sake of thy high sounding phrases,
Than to see the bright eyes of the dear one discover
She thought that I was not unworthy to love her.

IV.

There chiefly I sought thee, *there* only I found thee;
Her glance was the best of the rays that surround thee;
When it sparkled o'er aught that was bright in my story,
I knew it was love, and I felt it was glory.

Madame Guiccioli, "with the deepest regret, and with a presentiment that his departure would be the forerunner of a thousand evils; he was continually performing generous actions: many families owed to him the few prosperous days they ever enjoyed: his arrival was spoken of as a piece of public good fortune, and his departure as a public calamity." In the third Canto of "Don Juan," Lord Byron has pictured the tranquil life which, at this time, he was leading:—

"Sweet hour of twilight!—in the solitude
Of the pine forest, and the silent shore
Which bounds Ravenna's immemorial wood,
Rooted where once the Adrian wave flow'd o'er
To where the last Cæsarean fortress stood,
Evergreen forest! which Boccaccio's lore
And Dryden's lay made haunted ground to me,
How have I loved the twilight hour and thee!

"The shrill cicalas, people of the pine,
Making their summer lives one ceaseless song,
Were the sole echoes, save my steed's and mine,
And vesper bells that rose the boughs among,
The spectre huntsman of Onesti's line,
His hell-dogs, and their chase, and the fair throng,
Which learn'd from this example not to fly
From a true lover, shadow'd my mind's eye."]

[1] ["I composed these stanzas (except the fourth, added now) a few days ago, on the road from Florence to Pisa."—*B. Diary*, Pisa, 6th Nov. 1821.]

[2] [In the same Diary, we find the following painfully interesting passage:—"As far as FAME goes (that is to say, living Fame), I have had my share, perhaps—indeed, *certainly*—more than my deserts. Some odd instances have occurred to my own experience of the wild and strange places to which a name may penetrate, and where it may impress. Two years ago—(almost three, being in August, or July, 1819)—I received at Ravenna a letter in *English* verse from Drontheim in Norway, written by a Norwegian, and full of the usual compliments, etc. etc. In the same month I received an invitation into *Holstein*, from a Mr. Jacobson, I think, of Hamburgh; also (by the same medium) a translation of Medora's song in the 'Corsair,' by a Westphalian baroness (*not* 'Thunderton-tronck'), with some original verses of hers (very pretty and Klopstockish), and a prose translation annexed to them, on the

THE BLUES;[1]

A LITERARY ECLOGUE.[2]

"Nimium ne crede colori."—Virgil.

O trust not, ye beautiful creatures, to hue,
Though your *hair* were as *red*, as your *stockings* are *blue*.

ECLOGUE FIRST.

London—Before the Door of a Lecture Room.

Enter Tracy, *meeting* Inkel.

Ink. You 're too late.
Tra. Is it over?
Ink. Nor will be this hour.
But the benches are cramm'd, like a garden in flower,
With the pride of our belles, who have made it the fashion;
So, instead of "beaux arts," we may say "la *belle* [passion"
For learning, which lately has taken the lead in
The world, and set all the fine gentlemen reading.
Tra. I know it too well, and have worn out my patience
With studying to study your new publications.
There 's Vamp, Scamp, and Mouthy, and Wordswords and Co.[3]
With their damnable—
Ink. Hold, my good friend, do you know
Whom you speak to?
Tra. Right well, boy, and so does "the Row:"[4]
You 're an author—a poet—
Ink. And think you that I
Can stand tamely in silence, to hear you decry
The Muses?
Tra. Excuse me: I meant no offence
To the Nine; though the number who make some pretence
To their favour is such——but the subject to drop,
I am just piping hot from a publisher's shop,
(Next door to the pastry-cook's; so that when I
Cannot find the new volume I wanted to buy
On the bibliopole's shelves, it is only two paces,
As one finds every author in one of those places;)
Where I just had been skimming a charming critique,
So studded with wit, and so sprinkled with Greek!
Where your friend—you know who—has just got such a threshing, [*ing*."[5]
That it is, as the phrase goes, extremely "*refresh-*
What a beautiful word!
Ink. Very true; 't is so soft
And so cooling—they use it a little too oft;
And the papers have got it at last—but no matter.
So they 've cut up our friend then?
Tra. Not left him a tatter—
Not a rag of his present or past reputation,
Which they call a disgrace to the age and the nation.
Ink. I 'm sorry to hear this! for friendship, you know——
Our poor friend!—but I thought it would terminate so.
Our friendship is such, I 'll read nothing to shock it.
You don't happen to have the Review in your pocket?
Tra. No; I left a round dozen of authors and others

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subject of my wife. As they concerned her more than me, I sent them to her with Mr. Jacobson's letter. It was odd enough to receive an invitation to pass the *summer* in Holstein, while in Italy, from people I never knew. The letter was addressed to Venice. Mr. J. talked to me of the 'wild roses growing in the Holstein summer:' why, then, did the Cimbri and the Teutones emigrate? —What a strange thing is life and man! Were I to present myself at the door of the house where my daughter now is, the door would be shut in my face, unless (as is not impossible) I knocked down the porter; and if I had gone in that year (and perhaps now) to Drontheim (the furthest town in Norway), or into Holstein, I should have been received with open arms into the mansions of strangers and foreigners—attached to me by no tie but that of mind and rumour. As far as *Fame* goes, I have had my share: it has, indeed, been leavened by other human contingencies; and this in a greater degree than has occurred to most literary men of a decent rank in life; but, on the whole, I take it that such equipoise is the condition of humanity."]

[2] ["About the year 1781, it was much the fashion for several ladies to have evening assemblies, where the fair sex might participate in conversation with literary and ingenious men, animated by a desire to please. These societies were denominated *Blue-stocking Clubs*; the origin of which title being little known, it may be worth while to relate it. One of the most eminent members of those societies, when they first commenced, was Mr. Stillingfleet, whose dress was remarkably grave, and in particular it was observed that he wore blue stockings. Such was the excellence of his conversation, that his absence was felt as so great a loss, that it used to be said, 'We can do nothing without the *blue stockings*;' and thus by degrees the title was established.'—Croker's *Boswell*, vol. iv. p. 480.—Sir William Forbes, in his Life of Dr. Beattie, says, that "a foreigner of distinction bearing the expression, translated it literally '*Bas bleu*,' by which these meetings came to be distinguished. Miss Hannah More, who was herself a member, has written a poem with the title of 'Bas bleu,' in allusion to this mistake of the foreigner, in which she has characterised most of the eminent personages of which it was composed."]

[3] [This trifle, which Lord Byron has himself designated as "a mere buffoonery, never meant for publication," was written in 1820, and first appeared in "The Liberal." The personal allusions in which it abounds are, for the most part, sufficiently intelligible; and, with a few exceptions, so good-humoured, that the parties concerned may be expected to join in the laugh.—E.]

[4] [See the stanzas on Messrs. Wordsworth and Southey in Don Juan.—E.]

[4] [Paternoster-row—long and still celebrated as a very bazaar of booksellers, Sir Walter Scott "hitches into rhyme" one of the most important firms—that

"Of Longman, Hurst, Rees, Orme, and Brown,
Our fathers of the Row.'—E.]

[5] [This cant phrase was first used in the Edinburgh Review—probably by Mr. Jeffrey.—E.]

(Very sorry, no doubt, since the cause is a brother's,)
All scrambling and jostling, like so many imps,
And on fire with impatience to get the next glimpse.
Ink. Let us join them.
Tra. What, won't you return to the lecture?
Ink. Why, the place is so cramm'd, there 's not room for a spectre.
Besides, our friend Scamp is to-day so absurd—
Tra. How can you know that till you hear him?
Ink. I heard
Quite enough; and, to tell you the truth, my retreat
Was from his vile nonsense, no less than the heat.
Tra. I have had no great loss then?
Ink. Loss!—such a palaver!
I 'd inoculate sooner my wife with the slaver
Of a dog when gone rabid, than listen two hours
To the torrent of trash which around him he pours,
Pump'd up with such effort, disgorged with such labour,
That——come—do not make me speak ill of one's neighbour.
Tra. *I* make you!
Ink. Yes, you! I said nothing until
You compell'd me, by speaking the truth——
Tra. *To speak ill?*
Is that your deduction?
Ink. When speaking of Scamp ill,
I certainly *follow*, *not set* an example.
The fellow 's a fool, an impostor, a zany.
Tra. And the crowd of to-day shows that one fool makes many.
But we two will be wise.
Ink. Pray, then, let us retire.
Tra. I would, but——
Ink. There must be attraction much higher
Than Scamp, or the Jews' harp he nicknames his lyre,
To call *you* to this hotbed.
Tra. I own it—'t is true—
A fair lady——
Ink. A spinster?
Tra. Miss Lilac!
Ink. The Blue!
The heiress?
Tra. The angel!
Ink. The devil! why, man!
Pray get out of this hobble as fast as you can.
You wed with Miss Lilac! 't would be your perdition:
She 's a poet, a chymist, a mathematician.
Tra. I say she 's an angel.
Ink. Say rather an *angle*.
If you and she marry, you 'll certainly wrangle.[1]
I say she 's a Blue, man, as blue as the ether.
Tra. And is that any cause for not coming together?
Ink. Humph! I can't say I know any happy alliance
Which has lately sprung up from a wedlock with science.
She 's so learned in all things, and fond of concerning
Herself in all matters connected with learning,
That——
Tra. What?
Ink. I perhaps may as well hold my tongue;
But there 's five hundred people can tell you you 're wrong.
Tra. You forget Lady Lilac 's as rich as a Jew.
Ink. Is it Miss, or the cash of mamma you pursue?
Tra. Why, Jack, I 'll be frank with you—something
The girl 's a fine girl.
Ink. And you feel nothing loth
To her good lady-mother's reversion: and yet
Her life is as good as your own, I will bet.
Tra. Let her live, and as long as she likes; I demand
Nothing more than the heart of her daughter and hand.
Ink. Why, that heart 's in the inkstand—that hand on the pen.
Tra. A propos—Will you write me a song now and then?
Ink. To what purpose?
Tra. You know, my dear friend, that in prose
My talent is decent, as far as it goes;
But in rhyme——
Ink. You 're a terrible stick, to be sure.
Tra. I own it; and yet, in these times, there 's no lure
For the heart of the fair like a stanza or two;
And so, as I can't, will you furnish a few?
Ink. In your name?
Tra. In my name. I will copy them out,
To slip into her hand at the very next rout.
Ink. Are you so far advanced as to hazard this?
Tra. Why,
Do you think me subdued by a Blue-stocking's eye,
So far as to tremble to tell her in rhyme
What I 've told her in prose, at the least, as sublime?
Ink. *As sublime!* If it be so, no need of my Muse.
Tra. But consider, dear Inkel, she 's one of the "Blues."
Ink. As sublime!—Mr. Tracy—I 've nothing to say.
Stick to prose—As sublime!!—but I wish you good day.
Tra. Nay, stay, my dear fellow—consider—I 'm wrong;
I own it; but, prithee, compose me the song.
Ink. *As* sublime!!
Tra. I but used the expression in haste.
Ink. That maybe, Mr. Tracy, but shows damn'd bad taste.
Tra. I own it—I know it—acknowledge it—what
Can I say to you more?
Ink. I see what you 'd be at:
You disparage my parts with insidious abuse,
Till you think you can turn them best to your own use.
Tra. And is that not a sign I respect them?
Ink. Why, that
To be sure makes a difference.
Tra. I know what is what:
And you, who 're a man of the gay world, no less

[1] "Her favourite science was the mathematical
In short, she was a walking calculation,
Miss Edgeworth's novels stepping from their covers,
Morality's prim personification—
But—oh! ye lords of ladies intellectual,
Inform us truly, have they not hen-peck'd you all?"
Don Juan, Canto I.]

Than a poet of t'other, may easily guess
That I never could mean, by a word, to offend
A genius like you, and moreover my friend. [is due
Ink. No doubt; you by this time should know what
To a man of——but come—let us shake hands.
Tra. You knew,
And you *know*, my dear fellow, how heartily I,
Whatever you publish, am ready to buy.
Ink. That's my bookseller's business; I care not for sale;
Indeed the best poems at first rather fail.
There were Renegade's epics, and Botherby's plays,[1]
And my own grand romance——
Tra. Had its full share of praise.
I myself saw it puff'd in the "Old Girl's Review."[2]
Ink. What Review? [Trévoux;[3]"
Tra. 'T is the English "Journal de
A clerical work of our jesuits at home.
Have you never yet seen it?
Ink. That pleasure 's to come.
Tra. Make haste then.
Ink. Why so?
Tra. I have heard people say
That *it* threaten'd to give up the *ghost* t'other day.
Ink. Well, that *is* a sign of some *spirit*.
Tra. No doubt.
Shall you be at the Countess of Fiddlecome's rout?
Ink. I've a card, and shall go: but at present, as soon
As friend Scamp shall be pleased to step down from the moon
(Where he seems to be soaring in search of his wits),
And an interval grants from his lecturing fits,
I 'm engaged to the Lady Bluebottle's collation,
To partake of a luncheon and learn'd conversation:
'T is a sort of re-union for Scamp, on the days
Of his lecture, to treat him with cold tongue and praise;
And I own, for my own part, that 't is not unpleasant.
Will you go? There 's Miss Lilac will also be present.
Tra. That "metal 's attractive."
Ink. No doubt—to the pocket.
Tra. You should rather encourage my passion than shock it.
But let us proceed; for I think, by the bum——
Ink. Very true; let nago, then, before they can come,
Or else we 'll be kept here an hour at their levy,
On the rack of cross questions, by all the blue bevy.
Hark! Zounds, they 'll be on us; I know by the drone
Of old Botherby's spouting ex-cathedrâ tone.
Ay! there he is at *it*. Poor Scamp! better join
Your friends, or he 'll pay you back in your own coin.
Tra. All fair; 't is but lecture for lecture.
Ink. That's clear.
But for God's sake let 's go, or the Bore will be here.
Come, come; nay, I 'm off.
[*Exit* Inkel.
Tra. You are right, and I 'll follow;
'T is high time for a "*Sic me servavit Apollo.*"[4]
And yet we shall have the whole crew on our kibes,
Blues, dandies, and dowagers, and second-hand scribes,
All flocking to moisten their exquisite throttles
With a glass of Madeira at Lady Bluebottle's.
[*Exit* Tracy.

ECLOGUE SECOND.

An Apartment in the House of Lady Bluebottle.—*A Table prepared.*

Sir Richard Bluebottle *solus.*

Was there ever a man who was married so sorry?
Like a fool, I must needs do the thing in a hurry.
My life is reversed, and my quiet destroy'd;
My days, which once pass'd in so gentle a void,
Must now, every hour of the twelve, be employ'd:
The twelve, do I say?—of the whole twenty-four,
Is there one which I dare call my own any more?
What with driving and visiting, dancing and dining,
What with learning, and teaching, and scribbling, and shining,
In science and art, I 'll be cursed if I know
Myself from my wife; for although we are two,
Yet she somehow contrives that all things shall be done
In a style which proclaims us eternally one.
But the thing of all things which distresses me more
Than the bills of the week (though they trouble me sore)
Is the numerous, humorous, backbiting crew
Of scribblers, wits, lecturers, white, black, and blue,
Who are brought to my house as an inn, to my cost
—For the bill here, it seems, is defray'd by the host—
No pleasure! no leisure! no thought for my pains,
But to hear a vile jargon which addles my brains;
A smatter and chatter, glean'd out of reviews,
By the rag, tag, and bobtail, of those they call "Blues:"
A rabble who know not——But soft, here they come!
Would to God I were deaf! as I 'm not, I 'll be dumb.

Enter Lady Bluebottle, Miss Lilac, Lady Bluemount, Mr. Botherby, Inkel, Tracy, Miss Mazarine, *and others, with* Scamp *the Lecturer, etc.*

Lady Blueb. Ah! Sir Richard, good morning; I've brought you some friends.

[1] [Messrs. Southey and Sotheby.]

[2] ["My Grandmother's Review, the British"—See Moore's Notices, Vol. IV. This heavy journal has since been gathered to its grandmothers.]

[3] [The "Journal de Trévoux" (in fifty-six volumes) is one of the most curious collections of literary gossip in the world,—and the Poet paid the British Review an extravagant compliment, when he made this comparison.—E.]

[4] ["Sotheby is a good man—rhymes well (if not wisely); but is a bore. He seizes you by the button. One night of a rout at Mrs. Hope's, he had fastened upon me—(something about Agamemnon, or Orestes, or some of his plays) notwithstanding my symptoms of manifest distress—(for *I* was in love, and just picked a minute when neither mothers, nor husbands, nor rivals, nor gossips were near my then idol, who was beautiful as the statues of the gallery where we stood at the time. Sotheby, *I* say, had seized upon me by the button and the heart-strings, and spared neither. William Spencer, who likes fun, and don't dislike mischief, saw my case, and coming up to us both, took me by the hand, and pathetically bade me farewell; "for," said he, "I see it is all over with you." Sotheby then went away: '*sic me servavit Apollo.*'"—*B. Diary, 1821.*]

Sir Rich. (*bows, and afterwards aside.*) If friends, they 're the first.
Lady Blueb. But the luncheon attends.
I pray ye be seated, "*sans cérémonie.*"
Mr. Scamp, you 're fatigued; take your chair there, next me. [*They all sit.*
Sir Rich. (*aside.*) If he does, his fatigue is to come.
Lady Blueb. Mr. Tracy—
Lady Bluemount—Miss Lilac—be pleased, pray, to place ye;
And you, Mr. Botherby—
Both. Oh, my dear Lady,
I obey.
Lady Blueb. Mr. Inkel, I ought to upbraid ye:
You were not at the lecture.
Ink. Excuse me, I was;
But the heat forced me out in the best part—alas!
And when——
Lady Blueb. To be sure it was broiling: but then
You have lost such a lecture!
Both. The best of the ten.
Tra. How can you know that? there are two more.
Both. Because
I defy him to beat this day's wondrous applause.
The very walls shook.
Ink. Oh, if that be the test,
I allow our friend Scamp has this day done his best.
Miss Lilac, permit me to help you;—a wing?
Miss Lil. No more, sir, I thank you. Who lectures next spring?
Both. Dick Dunder.
Ink. That is, if he lives.
Miss Lil. And why not?
Ink. No reason whatever, save that he 's a sot.
Lady Bluemount! a glass of Madeira?
Lady Bluem. With pleasure.
Ink. How does your friend Wordswords, that Windermere treasure?
Does he stick to his lakes, like the leeches he sings,
And their gatherers, as Homer sung warriors and kings?
Lady Blueb. He has just got a place.
Ink. As a footman?
Lady Bluem. For shame!
Nor profane with your sneers so poetic a name.
Ink. Nay, I meant him no evil, but pitied his master;
For the poet of pedlers 't were, sure, no disaster
To wear a new livery; the more, as 't is not
The first time he has turn'd both his creed and his coat.
Lady Bluem. For shame! I repeat. If Sir George could but hear——
Lady Blueb. Never mind our friend Inkel; we all know, my dear,
'T is his way.
Sir Rich. But this place——.
Ink. Is perhaps like friend Scamp's,
A lecturer's.
Lady Blueb. Excuse me—'t is one in "the Stamps;"
He is made a collector.[1]
Tra. Collector!
Sir Rich. How?
Miss Lil. What?
Ink. I shall think of him oft when I buy a new hat:
There his works will appear——
Lady Bluem. Sir, they reach to the Ganges.
Ink. I shan't go so far—I can have them at Grange's.[2]
Lady Blueb. Oh fie!
Miss Lil. And for shame!
Lady Bluem. You 're too bad.
Both. Very good!
Lady Bluem. How good!
Lady Blueb. He means nought—'t is his phrase.
Lady Bluem. He grows rude.
Lady Blueb. He means nothing; nay, ask him.
Lady Bluem. Pray, sir! did you mean
What you say?
Ink. Never mind if he did; 't will be seen
That whatever he means won't alloy what he says.
Both. Sir!
Ink. Pray be content with your portion of praise;
'T was in your defence.
Both. If you please, with submission,
I can make out my own.
Ink. It would be your perdition.
While you live, my dear Botherby, never defend
Yourself or your works; but leave both to a friend.
A propos—Is your play then accepted at last?
Both. At last?
Ink. Why I thought—that 's to say—there had pass'd [know
A few green-room whispers, which hinted—you
That the taste of the actors at best is so so.[3]
Both. Sir, the green-room 's in rapture, and so 's the committee.
Ink. Ay—yours are the plays for exciting our "pity
And fear," as the Greek says: for "purging the mind,"
I doubt if you 'll leave us an equal behind.
Both. I have written the prologue, and meant to have pray'd
For a spice of your wit in an epilogue's aid. [play'd.
Ink. Well, time enough yet, when the play's to be
Is it cast yet?
Both. The actors are fighting for parts,
As is usual in that most litigious of arts.
Lady Blueb. We 'll all make a party, and go the *first* night.
Tra. And you promised the epilogue, Inkel.
Ink. Not quite
However, to save my friend Botherby trouble,

[1] [Mr. Wordsworth is collector of stamps for Cumberland and Westmoreland.]

[2] Grange is or was a famous pastry-cook and fruiterer in Piccadilly.

[3] ["When I belonged to the Drury Lane Committee, the number of plays upon the shelves were about five hundred. Mr. Sotheby obligingly offered us ALL his tragedies, and I pledged myself, and—notwithstanding many squabbles with my committee brethren—did get two accepted, read, and the parts distributed. But lo! in the very heart of the matter, upon some *tepid*-ness on the part of Kean, or warmth on that of the author, Sotheby withdrew his play."—*B. Diary*, 1821.]

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I 'll do what I can, though my pains must be double.
Tra Why so?
Ink. To do justice to what goes before.
Both. Sir, I'm happy to say, I have no fears on that score.
Your parts, Mr. Inkel, are——
Ink. Never mind *mine;* [line.
Stick to those of your play, which is quite your own
Lady Bluem. You 're a fugitive writer, I think, sir, of rhymes?
Ink. Yes, ma'am; and a fugitive reader sometimes.
On Wordswords, for instance, I seldom alight,
Or on Mouthey, his friend, without taking to flight.
Lady Bluem. Sir, your taste is too common; but time and posterity
Will right these great men, and this age's severity
Become its reproach.
Ink. I've no sort of objection,
So I 'm not of the party to take the infection.
Lady Blueb. Perhaps you have doubts that they ever will *take?*
Ink. Not at all; on the contrary, those of the lake
Have taken already, and still will continue
To take—what they can, from a groat to a guinea,
Of pension or place;—but the subject 's a bore.
Lady Bluem. Well, sir, the time 's coming.
Ink. Scamp! don't you feel sore?
What say you to this?
Scamp. They have merit, I own;
Though their system's absurdity keeps it unknown.
Ink. Then why not unearth it in one of your lectures?
Scamp. It is only time past which comes under my strictures.
Lady Blueb. Come, a truce with all tartness:—the joy of my heart
Is to see Nature's triumph o'er all that is art.
Wild Nature!—Grand Shakspeare!
Both. And down Aristotle!
Lady Bluem. Sir George[1] thinks exactly with Lady Bluebottle; [Bard,
And my Lord Seventy-four,[2] who protects our dear
And who gave him his place, has the greatest regard
For the poet, who, singing of pedlers and asses,[3]
Has found out the way to dispense with Parnassus.
Tra. And you, Scamp!—
Scamp. I needs must confess I 'm embarrass'd.
Ink. Don't call upon Scamp, who 's already so harass'd
With old *schools*, and new *scho* , and no *schools*, and all *schools*.
Tra. Well, one thing is certain, that *some* must be fools.
I should like to know who.
Ink. And I should not be sorry
To know who are *not*:—it would save us some worry.
Lady Blueb. A truce with remark, and let nothing control
This "feast of our reason, and flow of the soul."
Oh! my dear Mr. Botherby! sympathise!—I
Now feel such a rapture, I 'm ready to fly,
I feel so elastic,—"so *buoyant*,—so *buoyant!*"[4]
Ink. Tracy! open the window.
Tra. I wish her much joy on 't.
Both. For God's sake, my Lady Bluebottle, check
This gentle emotion, so seldom our lot [not
Upon earth. Give it way; 't is an impulse which lifts
Our spirits from earth; the sublimest of gifts;
For which poor Prometheus was chain'd to his mountain [fountain:
'T is the source of all sentiment—feeling's true
'T is the Vision of Heaven upon Earth; 't is the gas
Of the soul: 't is the seizing of shades as they pass,
And making them substance: 't is something divine:—
Ink. Shall I help you, my friend, to a little more wine?
Both. I thank you; not any more, sir, till I dine.
Ink. A propos—Do you dine with Sir Humphry[5] to-day?
Tra. I should think with *Duke* Humphry was more in your way.
Ink. It might be of yore; but we authors now look
To the knight, as a landlord, much more than the Duke.
The truth is, each writer now quite at his ease is,
And (except with his publisher) dines where he pleases.
But 't is now nearly five, and I must to the Park.
Tra. And I 'll take a turn with you there till 't is dark.
And you, Scamp—
Scamp. Excuse me; I must to my notes,
For my lecture next week.
Ink. He must mind whom he quotes
Out of "Elegant Extracts."
Lady Blueb. Well, now we break up;
But remember Miss Diddle[6] invites us to sup.
Ink. Then at two hours past midnight we all meet again,
For the sciences, sandwiches, hock, and champaigne!
Tra. And the sweet lobster salad!
Both. I honour that meal;
For 't is then that our feelings most genuinely—feel.

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[1] [The late Sir George Beaumont—a constant friend of Mr. Wordsworth.—E.]

[2] [It was not the present earl of Lonsdale; but James, the first earl, who offered to build, and completely furnish and man, a ship of seventy-four guns, towards the close of the American war, for the service of his country, at his own expense;—hence the *sou-briquet* in the text.—E.]

[3] ["Pedlers," and "boats," and "waggons!" Oh! ye shades
Of Pope and Dryden, are we come to this?
That trash of such sort not alone evades
Contempt, but from the bathos' vast abyss
Floats scumlike uppermost, and these Jack Cades
Of sense and song above your graves may hiss—
The "little boatman" and his "Peter Bell"
Can sneer at him who drew "Achitophel!"
Don Juan, Canto III.]

[4] Exact from life, with the *words*.

[5] [The late Sir Humphry Davy, President of the Royal Society.]

[6] [The late Miss Lydia White, whose hospitable functions have not yet been supplied to the circle of London artists and literati—an accomplished, clever, and truly amiable, but very eccentric lady. The name in the text *could* only have been suggested by the jingling resemblance it bears to *Lydia*.—E.]

Ink. True; feeling is truest *then*, far beyond question:
I wish to the gods 't was the same with digestion!
Lady Blueb. Pshaw!—never mind that; for one moment of feeling
Is worth—God knows what.

Ink. 'T is at least worth concealing
For itself, or what follows——But here comes your carriage.
Sir Rich. (*aside*). I wish all these people were d——d with *my* marriage!

[*Exeunt.*

MARINO FALIERO, DOGE OF VENICE;

AN HISTORICAL TRAGEDY, IN FIVE ACTS.

"Dux Inquieti turbidus Adriæ."—Horace.

PREFACE.

The conspiracy of the Doge Marino Faliero is one of the most remarkable events in the annals of the most singular government, city, and people of modern history. It occurred in the year 1355. Every thing about Venice is, or was, extraordinary—her aspect is like a dream, and her history is like a romance. The story of this Doge is to be found in all her Chronicles, and particularly detailed in the "Lives of the Doges," by Marin Sanuto, which is given in the Appendix. It is simply and clearly related, and is perhaps more dramatic in itself than any scenes which can be founded upon the subject.

Marino Faliero appears to have been a man of talents and of courage. I find him commander in chief of the land forces at the siege of Zara, where he beat the King of Hungary and his army of eighty thousand men, killing eight thousand men, and keeping the besieged at the same time in check; an exploit to which I know none similar in history, except that of Cæsar at Alesia, and of Prince Eugene at Belgrade. He was afterwards commander of the fleet in the same war. He took Capo d'Istria. He was ambassador at Genoa and Rome,—at which last he received the news of his election to the dukedom; his absence being a proof that he sought it by no intrigue, since he was apprized of his predecessor's death and his own succession at the same moment. But he appears to have been of an ungovernable temper. A story is told by Sanuto, of his having, many years before, when podesta and captain at Treviso, boxed the ears of the bishop, who was somewhat tardy in bringing the Host. For this, honest Sanuto "saddles him with a judgment," as Thwackum did Square; but he does not tell us whether he was punished or rebuked by the Senate for this outrage at the time of its commission. He seems, indeed, to have been afterwards at peace with the church, for we find him ambassador at Rome, and invested with the

[Lord Byron finished the composition of this tragedy on the 17th July, 1820.* He at the time intended to keep it by him for six years before sending it to the press; but resolutions of this kind are, in modern days, very seldom adhered to. It was published in the end of the same year; and, to the poet's great disgust, and in spite of his urgent and repeated remonstrances, was produced on the stage of Drury Lane Theatre early in 1821. The extracts from his letters given by Mr. Moore (Vol. V. of his *Notices*) sufficiently explain his feelings on this occasion.

Marino Faliero was, greatly to his satisfaction, commended warmly for the truth of its adhesion to Venetian history and manners, as well as the antique severity of its structure and language, by that eminent master of Italian and classical literature, the late Ugo Foscolo. Mr. Gifford also delighted him by pronouncing it "English—genuine English." It was, however, little favoured by the contemporary critics. There was, indeed, only one who spoke of it as quite worthy of Lord Byron's reputation. "Nothing," said he, "has for a long time afforded us so much pleasure, as the rich promise of dramatic excellence unfolded in this production of Lord Byron. Without question, no such tragedy as Marino Faliero has appeared in English, since the day when Otway also was inspired to his masterpiece by the interests of a Venetian story and a Venetian conspiracy. The story of which Lord Byron has possessed himself is, we think, by far the finer of the two,—and we say *possessed*, because we believe he has adhered almost to the letter of the transactions as they really took place."—The Language of the Edinburgh and Quarterly Reviewers, Mr. Jeffrey and Bishop Heber, was in a far different strain. The former says—

"Marino Faliero has undoubtedly considerable beauties, both dramatic and poetical, and might have made the fortune of any young aspirant for fame: but the name of Byron raises expectations which are not so easily satisfied; and, judging of it by the lofty standard which he himself has established, we are compelled to say, that we cannot but regard it as a failure, both as a poem and a play. This may be partly accounted for from the inherent difficulty of uniting these two sorts of excellence—of combining the daring and digressive genius of poetry within the forms and limits of a regular drama, and, at the same time, imparting its warm and vivifying spirit to the practical preparation and necessary details of a complete theatrical action. These, however, are difficulties with which dramatic adventurers have long had to struggle; and ever which, though they are incomparably most formidable to the most powerful spirits, there is no reason to doubt that the powers of Lord Byron would have triumphed. The true history of his failure, therefore, we conceive, and the actual cause of his miscarriage on the present occasion, is to be found in the bad choice of his subject—his selection of a story which not only gives no scope to the peculiar and commanding graces of his genius, but runs continually counter to the master currents of his fancy. His great gifts are exquisite tenderness, and demoniacal sublimity; the power of conjuring up at pleasure those delicious visions of love and beauty, and pity and purity, which melt our hearts within us with a thrilling and ethereal softness—and of wielding, at the same time, that infernal fire which blasts and overthrows all things with the dark and capricious fulminations of its scorn, rancour, and revenge. With the consciousness of these great powers, and as if in wilful perversity to their suggestions, he has here chosen a story which, in a great measure, excludes the agency of either, and resolutely conducted it, so as to secure himself against their intrusion;—a story without love or hatred—misanthropy or pity—containing nothing voluptuous and nothing terrific—but depending, for its grandeur, on the anger of a very old and irritable man; and, for its attraction, on the elaborate representations of conjugal dignity and domestic honour,—the sober and austere triumphs of cold and attempted chastity, and the noble propriety of a pure and disciplined understanding. These, we think, are not the most promising themes for any writer whose business is to raise powerful emotions; nor every likely, in

* [On the original MS. sent from Ravenna, Lord Byron has written:—"Begun April 4th, 1820—completed July 16th, 1820—finished copying August 16th-27th, 1820; the which copying makes ten times the toil of composing, considering the weather—thermometer 90 in the shade—and my domestic duties"—E.]

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fief of Val di Marino, in the march of Treviso, and with the title of Count, by Lorenzo Count-bishop of Ceneda. For these facts my authorities are Sanuto, Vettor Sandi, Andrea Navagero, and the account of the siege of Zara, first published by the indefatigable Abate Morelli, in his "Monumenti Veneziani di varia Letteratura," printed in 1796, all of which I have looked over in the original language. The moderns, Daru, Sismondi, and Laugier, nearly agree with the ancient chroniclers. Sismondi attributes the conspiracy to his *jealousy;* but I find this nowhere asserted by the national historians. Vettor Sandi, indeed, says, that Altri scrissero che . . . . . dalla gelosa suspizion di esso Doge siasi fatto (Michel Steno) stuccar con violenza," etc. etc.; but this appears to have been by no means the general opinion, nor is it alluded to by Sanuto or by Navagero; and Sandi himself adds, a moment after, that "per altre Veneziane memorie traspiri, che non il solo desiderio di vendetta lo dispose alla congiura, ma anche la innata abituale ambizion sua, per cui anelava a farsi principe independente." The first motive appears to have been excited by the gross affront of the words written by Michel Steno on the ducal chair, and by the light and inadequate sentence of the Forty on the offender, who was one of their "tre Capi." The attentions of Steno himself appear to have been directed to-

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any hands, to redeem the modern drama from the imputation of want of spirit, interest, and excitement. But, for Lord Byron to select them for a grand dramatic effort, is as if a swift-footed racer were to tie his feet together at the starting, or a valiant knight to enter the lists without his arms. No mortal prowess could succeed under such disadvantages.—The story, to so far as it is original in one drama, is extremely improbable, though, like most other very improbable stories, derived from authentic sources: but, in the main, it is original; being, indeed, merely another 'Venice Preserved,' and continually recalling, though certainly without eclipsing, the memory of the first. Except that Jaffier is driven to join the conspirators by the natural impulse of love and misery, and the Doge by a resentment so outrageous as to exclude all sympathy,—and that the disclosure, which is produced by love in the old play, is here ascribed to mere friendship,—the general action and catastrophe of the two pieces are almost identical; while with regard to the writing and management, it must be owned that, if Lord Byron has most sense and vigour, Otway has by far the most passion and pathos; and that though his conspirators are better orators and reasoners than the gang of Pierre and Reynault, the tenderness of Belvidere is an much more touching, as it is more natural, than the stoical and self-satisfied decorum of Angiolina."

After an elaborate disquisition on the *Unities*, (a valuable one, undoubtedly, but too long to be extracted here,) Bishop Heber thus concludes:—

"We cannot conceive a greater instance of the efficacy of system to blind the most acute perception, than the fact that Lord Byron, in works avowedly and exclusively intended for the closet, has piqued himself on the observance of rules, which (be their advantage on the stage what it may) are evidently, off the stage, a matter of perfect indifference. The only object of adhering to the unities is to preserve the illusion of the scene. To the reader they are obviously useless. It is true, that, in the closet, not only are their supposed advantages destroyed, but their inconveniences are also, in a great measure, neutralised: and it is true also, that poetry so splendid has often accompanied them, as to make us wholly overlook, to the bloze of greater excellences, whatever inconveniences result from them, either in the closet or the theatre. But even diminished difficulties are not to be needlessly courted, and though, in the strength and dexterity of the combatant, we soon lose sight of the cumbrous trappings by which he has chosen to distinguish himself; yet, if those trappings are at once cumbersome and pedantic, not only will his difficulty of success be increased, but his failure, if he fails, will be rendered the more signal and ridiculous.

"Marino Faliero has, we believe, been pretty generally pronounced a failure by the public voice, and we see no reason to call for a revision of their sentence. It contains, beyond all doubt, many passages of commanding eloquence, and some of genuine poetry; and the scenes, more particularly, in which Lord Byron has neglected the absurd creed of his pseudo-Hellenic writers, are conceived and elaborated with great tragic effect and dexterity. But the subject is decidedly ill-chosen. In the main theme of the plot, and in all the busiest and most interesting parts of it, it is, in fact, no more than another 'Venice Preserved,' in which the author has had to contend (nor has he contended successfully) with our recollections of a former and deservedly popular play on the same subject. And the only respect in which it differs is, that the Jaffier of Lord Byron's plot is drawn in to join the conspirators, not by the natural and intelligible motives of poverty, aggravated by the sufferings of a beloved wife, and a deep and well-grounded resentment of oppression, but by his outrageous anger for a private wrong of no very atrocious nature. The Doge of Venice, to chastise the vulgar libel of a foolish boy, attempts to overturn that republic of which he is the first and most trusted servant; to massacre all his ancient friends and fellow-soldiers, the magistracy and nobility of the land. With such a resentment as this, thus simply stated and taken singly, who ever sympathised, or who but Lord Byron would have expected in such a cause to be able to awaken sympathy? It is little to the purpose to say that this is all historically true. A thing may be true without being probable; and such a case of idiosyncrasy as is implied in a resentment so sudden and extravagant, is no more a fitting subject for the poet, than an animal with two heads would be for an artist of a different description.

"It is true that, when a long course of mutual bickering had preceded when the mind of the prince had been prepared by slow degrees, to hate the oligarchy with which he was surrounded and over-ruled, and to feel or suspect, in every act of the senate, a studied and persevering design to wound and degrade him, a very slight addition of injury might make the cup of anger overflow; and the insufficient punishment of Steno (though to most men this punishment seems not unequal to the offence) might have opened the last floodgate to that torrent which had been long gathering strength from innumerable petty insults and aggressions.

"It is also possible that an old man, doatingly fond of a young and beautiful wife, yet not insensible to the ridicule of such an unequal alliance, might for months or years have been tormenting himself with the suspected suspicions of his countrymen; have smarted, though convinced of his consort's purity, under the idea that others were not equally candid, and have attached, at length, the greater importance to Steno's chisldry, from apprehending this last to be no more than an overt demonstration of the secret thoughts of half the little world of Venice.

"And we cannot but believe that, if the story of Faliero (unpromising as we regard it in every way of telling) had fallen into the hands of the barbarian Shakspeare, the commencement of the play would have been placed considerably earlier; that time would have been given for the gradual development of those strong lines of character which were to decide the fate of the hero, and for the working of those subtle but not instantaneous poisons which were to destroy the peace, and embitter the feelings, and confirm the understanding, of a brave and high-minded but proud and irritable veteran.

"But the misfortune is, (and it is to a great measure, as we conceive, to be ascribed to Lord Byron's passion for the unities,) that, instead of placing this accumulation of painful feelings before our eyes, even our ears are made very imperfectly acquainted with them. Of the previous encroachments of the oligarchy on the ducal power we see nothing. Nay, we only hear a very little of it, and that in general terms, and at the conclusion of the piece; in the form of an apology for the Doge's past conduct, not as the constant and painful feeling which we ought to have shared with him in the first instance, if we were to sympathise in his views and wish success to his enterprise. The fear that his wife might be an object of suspicion to his countrymen is, in like manner, scarcely hinted at; and no other reason for such a fear is named than that which, simply taken, could never have produced it—a libel scribbled on the back of a chair. We are, therefore, through the whole tragedy, under feelings of surprise rather than of pity or sympathy, as persons witnessing portentous events from causes apparently inadequate. We see a man become a traitor for no other visible cause (however other causes are incidentally insinuated) than a single vulgar insult, which was more likely to recoil on the perpetrator than to wound the object; and we cannot pity a death incurred to such a quarrel."

The following extract from a letter of January, 1821, will show the author's own estimate of the piece thus criticised. After repeating his hope, that no manager would be so audacious as to trample on his feelings by producing it on the stage, he thus proceeds:—

"It is too regular—the time, twenty-four hours—the change of place not frequent—nothing *meta*-dramatic—no surprises—no starts, nor trap-doors, nor opportunities 'for tossing their heads and kicking their heels'—and no fore, the grand ingredient of a modern play. I am persuaded that a great tragedy is not to be produced by following the old dramatists—who are full of gross faults, pardoned only for the beauty of their language,—but by writing naturally and *regularly*, and producing regular tragedies, like the Greeks, but not in imitation,—merely the outline of their conduct, adapted to our own times and circumstances, and of course no chorus. You will laugh, and say, 'Why don't you do so? I have, you see, tried a sketch in Marino Faliero; but many people think my talent '*essentially undramatic*,' and I am not at all clear that they are not right. If Marino Faliero don't fall—in the perusal—I shall, perhaps, try again (but not for the stage), and so I think that *fore* is not the principal passion for tragedy (and yet most of ours turn upon it), you will not find me a popular writer. Unless it is love *furious*, *criminal*, and *hopeless*, it ought not to make a tragic subject. When it is melting and maudlin, it does, but it ought not to do; it is then for the gallery and second-price boxes. If you want to have a notion of what I am trying, take up a *translation* of any of the Greek tragedians. If I said the original, it would be an impudent presumption of mine, but the translations are so inferior to the originals, that I think I may think it. Then

wards one of her domsels, and not to the "Dogaressa" herself, against whose fame not the slightest insinuation appears, while she is praised for her beauty, and remarked for her youth. Neither do I find it asserted (unless the hint of Sandi be an assertion), that the Doge was actuated by jealousy of his wife; but rather by respect for her, and for his own honour, warranted by his past services and present dignity. .

I know not that the historical facts are alluded to in English, unless by Dr. Moore in his View of Italy. His account is false and flippant, full of stale jests about old men and young wives, and wondering at so great an effect from so slight a cause. How so acute and severe an observer of mankind as the author of Zeluco could wonder at this is inconceivable. He knew that a basin of water spilt on Mrs. Masham's gown deprived the Duke of Marlborough of his command, and led to the inglorious peace of Utrecht—that Louis XIV. was plunged into the most desolating wars, because his minister was nettled at his finding fault with a window, and wished to give him another occupation—that Helen lost Troy—that Lucretia expelled the Tarquins from Rome—and that Cava brought the Moors to Spain—that an insulted husband led the Gauls to Clusium, and thence to Rome—that a single verse of Frederick II. of Prus-

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judge of the 'simplicity of plot,' and do not judge me by your old mad dramatists; which is like drinking usquebaugh, and then proving a fountain. Yet, after all, I suppose you do not mean that spirits is a nobler element than a clear spring bubbling up in the sun? and this I take to be the difference between the Greeks and those turbid mountebanks—always excepting Ben Jonson, who was a scholar and a classic. Or, take up a translation of Alfieri, and try the interest, etc. of these say new attempts to the old line; let him in English, and then tell me fairly your opinion. But don't measure me by your own or old or new tailor's yard. Nothing so easy as intricate confusion of plot and rant. Mrs. Centlivre, in comedy, has too times the bustle of Congreve; but are they to be compared? and yet she drove Congreve from the theatre."

Again February 16, he thus writes,—

"You say the Doge will not be popular: did I ever write for popularity? I defy you to show a work of mine (except a tale or two) of a popular style or completion. It appears to me that there is room for a different style of the drama; neither a servile following of the old drama, which is a grossly erroneous one, nor yet too French, like those who succeeded the older writers. It appears to me that good English, and a severer approach to the rules, might combine something not dishonourable to our literature. I have also attempted to make a play without love; and there are neither rings, nor mistakes, nor starts, nor outrageous canting villains, nor melodrama in it. All this will prevent its popularity, but does not persuade me that it is *therefore* faulty. Whatever fault it has will arise from deficiency in the conduct, rather than in the conception, which is simple and severe.

"Reproach is useless always, and irritating—but my feelings were very much hurt, to be dragged like a gladiator to the fate of a gladiator by that '*velarius*,' Mr. Elliston. As to his defence and offers of compensation, what is all this to the purpose? It is like Louis XIV. who insisted upon buying at any price Algernon Sydney's horse, and, on his refusal, on taking it by force: Sydney shot his horse. I could not shoot my tragedy, but I would have flung it into the fire rather than have had it represented."

The poet originally designed to inscribe this tragedy to his friend, the late Mr. Douglas Kinnaird; but the dedication, then drawn up, has remained till now in MS. It is in these words:—

"To the Honourable Douglas Kinnaird.

"My dear Douglas,

"I dedicate to you the following tragedy, rather on account of your good opinion of it, than from any notion of my own that it may be worthy of your acceptance. But if its merits were ten times greater than they possibly can be, this offering would still be a very inadequate acknowledgment of the active and steady friendship with which, for a series of years, you have honoured

"Your obliged
"and affectionate friend,
"BYRON."

At another moment, the poet resolved to dedicate this tragedy to Goethe, whose praises of "Manfred" had highly delighted him; but this dedication shared the fate of that to Mr. Kinnaird:—it did not reach the hands of Goethe till 1831, when it was presented to him at Weimar, by Mr. Murray, jun.; nor was it printed at all, until Mr. Moore included it in his Memoirs of Lord Byron. It is to be regretted that Mr. Moore, in doing so, omitted some passages, which, the MS. having since been lost, we cannot now restore. "It is written," he says, "in the poet's most whimsical and mocking mood; and the unmeasured severity poured out in it upon the two favourite objects of his wrath and ridicule, compels me to deprive the reader of some of its most amusing passages." The world are in possession of so much of Lord Byron's sarcastic criticisms on his contemporaries, and the utter recklessness with which he threw them off is so generally appreciated, that one is at a loss to understand what purpose could be served by suppressing the fragments thus characterised.

"To Baron Goethe," etc. etc. etc.

"Sir,

"In the Appendix to an English work lately translated into German and published at Leipsic, a judgment of yours upon English poetry is quoted as follows: 'That in English poetry, great genius, universal power, a feeling of profundity, with sufficient tenderness and force, are to be found; but that *altogether these do not constitute poets*,' etc. etc.

"I regret to see a great man falling into a great mistake. This opinion of yours only proves, that the '*Dictionary of ten thousand living English Authors* has not been translated into German. You will have read, in your friend Schlegel's version, the dialogue in Macbeth—

'There are *ten thousand?*
Macbeth. *Geese*, villain?
Answer. *Authors*, sir.'

Now, of these 'ten thousand authors,' there are actually nineteen hundred and eighty-seven poets, all alive at this moment, whatever their works may be, as their booksellers well know: and amongst these there are several who possess a far greater reputation than mine, although considerably less than yours. It is owing to this neglect on the part of your German translators that you are not aware of the works of . . . .
. . . . . .
"There is also another, named . . . .
. . . . . .

"I mention these poets by way of example to enlighten you. They form but two bricks of our Babel (Wanson bricks, by the way), but may serve for a specimen of the building.

"It is, moreover, asserted that 'the predominant character of the whole body of the present English poetry is a *disgust* and *contempt* for life.' But I rather suspect that, by one single work of *prose*, you yourself have excited a greater contempt for life, than all the English volumes of poesy that ever were written. Madame de Staël says, that 'Werther has occasioned more suicides than the most beautiful woman,' and I really believe that he has put more individuals out of this world than Napoleon himself,—except in the way of his profession. Perhaps, illustrious Sir, the acrimonious judgment passed by a celebrated northern journal upon you in particular, and the Germans in general, has rather indisposed you towards English poetry as well as criticism. But you must not regard our critics, who are at bottom good-natured fellows, considering their two professions,—taking up the law in court, and laying it down out of it. No one can more lament their hasty and unfair judgment, in your particular, than I do; and I so expressed myself to your friend Schlegel, in 1816, at Coppet.

"In behalf of my 'ten thousand' living brethren, and of myself, I have thus far taken notice of an opinion expressed with regard to 'English poetry' in general, and which merited notice, because it was yours.

"My principal object in addressing you was to testify my sincere respect and admiration of a man, who, for half a century, has led the literature of a great nation, and will go down to posterity as the first literary character of his age.

"You have been fortunate, Sir, not only in the writings which have illustrated your name, but in the name itself, as being sufficiently musical for the articulation of posterity. In this you have the advantage of some of your countrymen, whose names would perhaps be immortal also—if any body could pronounce them.

"It may, perhaps, be supposed, by this apparent tone of levity, that I am wanting in intentional respect towards you; but this will be a mistake: I am always flippant in prose. Considering you, as I really and warmly do, in common with all your own, and with most other nations, to be by far the first literary character which has existed in Europe since the death of Voltaire, I feel, and feel, desirous to inscribe to you the following work,—not as being either a tragedy or a poem, (for I cannot pronounce upon its pretensions to be either one or the other, or both or neither,) but as a mark of esteem and admiration from a foreigner to the man who has been hailed in Germany 'The Great Goethe.'

"I have the honour to be,
"with the truest respect,
"your most obedient
"and very humble servant,
"Ravenna, Sbre 14th, 1820. BYRON."

* (Goethe was ennobled, having the Von prefixed to his name, but never received the title of Baron.—E.)

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sia on the Abbé de Bernis, and a jest on Madame de Pompadour, led to the battle of Rosbach[1]—that the elopement of Dearbhorgil with Mac Murchad conducted the English to the slavery of Ireland—that a personal pique between Maria Antoinette and the Duke of Orleans precipitated the first expulsion of the Bourbons—and, not to multiply instances, that Commodus, Domitian, and Caligula fell victims not to their public tyranny, but to private vengeance—and that an order to make Cromwell disembark from the ship in which he would have sailed to America destroyed both king and commonwealth. After these instances, on the least reflection, it is indeed extraordinary in Dr. Moore to seem surprised that a man used to command, who had served and swayed in the most important offices, should fiercely resent, in a fierce age, an unpunished affront, the grossest that can be offered to a man, be he prince or peasant. The age of Faliero is little to the purpose, unless to favour it—

> "The young man's wrath is like straw on fire,
> *But like red hot steel is the old man's ire,*"
>
> "Young men soon give and soon forget affronts,
> Old age is slow at both."

Laugier's reflections are most philosophical:—"Tale fù il fine ignominioso di un' uomo, che la sua nascita, la sua età, il suo carattere dovevano tener lontano dalle passioni produttrici di grandi delitti. I suoi *talenti* per lungo tempo esercitati ne' maggiori impieghi, la sua capacità sperimentata ne' governi e nelle ambasciate, gli avevano arquistato la stima e la fiducia de' cittadini, ed avevano uniti i suffragj per collocarlo alla testa della repubblica. Innalzato ad un grado che terminava gloriosamente la sua vita, il risentimento di un' ingiuria leggiera insinuò nel suo cuore tal veleno che bastò a corrompere le antiche sue qualità e a condurlo al termine dei scellerati; serio esempio, che prova *non esservi età, in cui la prudenza umana sia sicura, a che nall' uomo restano sempre passioni capaci a disonorarlo, quando non invigili sopra se stesso.*[2]

Where did Dr. Moore find that Marino Faliero begged his life? I have searched the chroniclers, and find nothing of the kind; it is true that he avowed all. He was conducted to the place of torture, but there is no mention made of any application for mercy on his part; and the very circumstance of their having taken him to the rack seems to argue any thing but his having shown a want of firmness, which would doubtless have been also mentioned by those minute historians, who by no means favour him: such, indeed, would be contrary to his character as a soldier, to the age in which he lived, and *at* which he died, as it is to the truth of history. I know no justification, at any distance of time, for calumniating an historical character: surely truth belongs to the dead, and to the unfortunate; and they who have died upon a scaffold have generally had faults enough of their own, without attributing to them that which the very incurring of the perils which conducted them to their violent death renders, of all others, the most improbable. The black veil which is painted over the place of Marino Faliero amongst the Doges, and the Giants' Staircase where he was crowned, and discrowned, and decapitated, struck forcibly upon my imagination; as did his fiery character and strange story. I went, in 1819, in search of his tomb more than once to the church San Giovanni e San Paolo; and, as I was standing before the monument of another family, a priest came up to me and said, "I can show you finer monuments than that." I told him that I was in search of that of the Faliero family, and particularly of the Doge Marino's. "Oh," said he, "I will shew it you;" and conducting me to the outside, pointed out a sarcophagus in the wall with an illegible inscription. He said that it had been in a convent adjoining, but was removed after the French came, and placed in its present situation; that he had seen the tomb opened at its removal; there were still some bones remaining, but no positive vestige of the decapitation. The equestrian statue of which I have made mention in the third act as before that church is not, however, of a Faliero, but of some other now obsolete warrior, although of a later date. There were two other Doges of this family prior to Marino; Ordelafo, who fell in battle at Zara in 1117 (where his descendant afterwards conquered the Huns), and Vital Faliero, who reigned in 1082. The family, originally from Fano, was of the most illustrious in blood and wealth in the city of once the most wealthy and still the most ancient families in Europe. The length I have gone into on this subject will show the interest I have taken in it. Whether I have succeeded or not in the tragedy, I have at least transferred into our language an historical fact worthy of commemoration.

It is now four years that I have meditated this work; and before I had sufficiently examined the records, I was rather disposed to have made it turn on a jealousy in Faliero.[3] But, perceiving no foundation for this in historical truth, and aware that jealousy is an exhausted passion in the drama, I have given it a more historical form. I was, besides,

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[1] P. S. I perceive that in Germany, as well as in Italy, there is a great struggle about what they call '*Classical*,' and '*Romantic*,'—terms which were not subjects of classification in England, at least when I left it four or five years ago. Some of the English scribblers, it is true, abused Pope and Swift, but the reason was, that they themselves did not know how to write either prose or verse; but nobody thought them worth making a sect of. Perhaps there may be something of the kind sprung up lately, but I have not heard much about it, and it would be such bad taste that I shall be very sorry to believe it."

The illustrious Goethe was much gratified with this token of Lord Byron's admiration. He died at Weimar early in the present year (1832)—a year which has swept away so many of the great men of the European world—among others, Cuvier and Scott.—E.]

[2] [The Abbé's biographer denies the correctness of this statement.—"Quelques écrivains," he says, "qui trouvaient sans doute piquant d'attribuer de grands effets à de petites causes, ont prétendu que l'Abbé avait insisté dans le conseil pour faire déclarer la guerre à la Prusse, par ressentiment contre Frédéric, et pour venger sa vanité poétique, humiliée par le vers du monarque bel-esprit et poëte—

'Évêtes de Bernis la stérile abondance.'

Je ne m'amuserai point à réfuter cette opinion ridicule, elle tombe par le fait, si l'abbé, comme dit Duclos, se déclara, au contraire, dans le conseil, constamment pour l'alliance avec la Prusse, contre le sentiment même de Louis XV. et de Madame de Pompadour."—*Bibl. Univ.*]

[3] Laugier, Hist. de la Répub. de Venise, Italian translation, vol. iv. p. 50.

[4] [In February, 1817, Lord Byron writes to Mr. Murray—"Look into Dr. Moore's View of Italy' for me: in one of the volumes you will find an account of the Doge Valiero [it ought to be Faliero] and his conspiracy, or the motives of it. Get it transcribed for me, and send it in a letter to me soon. I want it, and cannot find so good an account of that business here; though the veiled patriot, and the place where he was crowned, and afterwards decapitated, still exist and are shown. I have searched all their histories; but the policy of the old aristocracy made their writers silent on his motives, which were a private grievance against one of the patricians. I mean to write a tragedy on the subject, which appears to me very dramatic; an old man, jealous, and conspiring against the state, of which he was actually reigning chief. The last circumstance makes it the most remarkable, and only fact of the kind, in all history of all nations."]

well advised by the late Matthew Lewis[1] on that point, in talking with him of my intention at Venice in 1817. "If you make him jealous," said he, "recollect that you have to contend with established writers, to say nothing of Shakspeare, and an exhausted subject;—stick to the old fiery Doge's natural character, which will bear you out, if properly drawn; and make your plot as regular as you can." Sir William Drummond gave me nearly the same counsel. How far I have followed these instructions, or whether they have availed me, is not for me to decide. I have had no view to the stage; in its present state it is, perhaps, not a very exalted object of ambition; besides, I have been too much behind the scenes to have thought it so at any time.[2] And I cannot conceive any man of irritable feeling putting himself at the mercies of an audience. The sneering reader, and the loud critic, and the tart review, are scattered and distant calamities; but the trampling of an intelligent or of an ignorant audience on a production which, be it good or bad, has been a mental labour to the writer, is a palpable and immediate grievance, heightened by a man's doubt of their competency to judge, and his certainty of his own imprudence in electing them his judges. Were I capable of writing a play which could be deemed stage-worthy, success would give me no pleasure, and failure great pain. It is for this reason that, even during the time of being one of the committee of one of the theatres, I never made the attempt, and never will.[3] But surely there is dramatic power somewhere, where Joanna Baillie,[4] and Millman,[5] and John Wilson[6] exist. The "City of the Plague" and the "Fall of Jerusalem" are full of the best "*matériel*" for tragedy that has been seen since Horace Walpole, except passages of Elfwald and De Montfort. It is the fashion to underrate Horace Walpole; firstly, because he was a nobleman, and secondly, because he was a gentleman; but, to say nothing of the composition of his incomparable letters, and of the Castle of Otranto, he is the "Ultimus Romanorum," the author of the Mysterious Mother, a tragedy of the highest order, and not a puling love-play. He is the father of the first romance and of the last tragedy in our language, and surely worthy of a higher place than any living writer, be he who he may.[7]

In speaking of the drama of Marino Faliero, I forgot to mention, that the desire of preserving, though still too remote, a nearer approach to unity than the irregularity, which is the reproach of the English theatrical compositions, permits, has induced me to represent the conspiracy as already formed, and the Doge acceding to it; whereas, in fact, it was of his own preparation and that of Israel Bertuccio. The other characters (except that of the Duchess), incidents, and almost the time, which was wonderfully short for such a design in real life, are strictly historical, except that all the consultations took place in the palace. Had I followed this, the unity would have been better preserved; but I wished to produce the Doge in the full assembly of the conspirators, instead of monotonously placing him always in dialogue with the same individuals. For the real facts, I refer to the Appendix.

MARINO FALIERO.

DRAMATIS PERSONÆ.

MEN.

MARINO FALIERO *Doge of Venice.*
BERTUCCIO FALIERO, *Nephew of the Doge.*
LIONI, *a Patrician and Senator.*
BENINTENDE, *Chief of the Council of Ten.*
MICHEL STENO *One of the three Capi of the Forty.*
ISRAEL BERTUCCIO, *Chief of the Arsenal,*
PHILIP CALENDARO
OARDLINO,
BERTRAM, } *Conspirators.*
Signor of the Night, { "*Signore di Notte,*" *one of the Officers belonging to the Republic.*
First Citizen.—Second Citizen.—Third Citizen.
VINCENZO,
PIETRO, } *Officers belonging to the Ducal Palace.*
BATTISTA,
Secretary of the Council of Ten.
Guards, Conspirators, Citizens, The Council of Ten, The Giunta, etc. etc.

WOMEN.

ANGIOLINA, *Wife to the Doge.*
MARIANNA, *her Friend.*
Female Attendants, etc.

Scene VENICE—In the year 1355.

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[1] [See *ante*, p. 60.]

[2] [MS. "It is like being at the whole process of a woman's toilet—it disenchants."]

[3] While I was in the sub-committee of Drury Lane Theatre, I can vouch for my colleagues, and I hope for myself, that we did our best to bring back the legitimate drama. I tried what I could to get "De Montfort" revived, but in vain, and equally in vain in favour of Sotheby's "Ivan," which was thought an acting play; and I endeavoured also to wake Mr. Coleridge to write a tragedy. Those who are not in the secret will hardly believe that the "School for Scandal" is the play which has brought *least money*, averaging the number of times it has been acted since its production; so Manager Dibdin assured me. Of what has occurred since Maturin's "Bertram" I am not aware; so that I may be traducing, through ignorance, some excellent new writers; if so, I beg their pardon. I have been absent from England nearly five years, and, till last year, I never read an English newspaper since my departure, and am now only aware of theatrical matters through the medium of the Parisian Gazette of Galignani, and only for the last twelve months. Let me then deprecate all offence to tragic or comic writers, to whom I wish well, and of whom I know nothing. The long complaints of the actual state of the drama arise, however, from no fault of the performers. I can conceive nothing better than Kemble, Cooke, and Kean in their very different manners, or than Elliston in *gentleman's* comedy, and in some parts of tragedy. Miss O'Neill I never saw, having made and kept a determination to see nothing which should divide or disturb my recollection of Siddons. Siddons and Kemble were the *ideal* of tragic action; I never saw any thing at all resembling them even in *person*: for this reason, we shall never see again Coriolanus or Macbeth. When Kean is blamed for want of dignity, we should remember that it is a grace, and not an art, and not to be attained by study. In all, not super-natural parts, he is perfect; even his very defects belong, or seem to belong, to the parts themselves, and appear truer to nature. But of Kemble we may say with reference to his acting, what the Cardinal de Retz said of the Marquis of Montrose, "that he was the only man he ever saw who reminded him of the heroes of Plutarch."

[4] [Mrs. Baillie's "Family Legend" is the only one of her dramas that ever had any success on the stage.—E.]

[5] [The Rev. Henry Hart Millman, of Brazen Nose College, Oxford, for some time Professor of Poetry in that University, and now rector of St. Mary's, Reading. "Fazio," which he wrote before taking his first degree at Oxford, is the only one of his plays that has done well on the stage.—E.]

[6] [John Wilson, of Magdalen College, Oxford, now Professor of Moral Philosophy in the University of Edinburgh,—the well known author of the "Isle of Palma," "Margaret Lyndsay," "Lights and Shadows of Scottish Life," etc. etc., and the principal critic as well as humourist of Blackwood's Magazine.—E.]

[7] [Horace Walpole was born with talents to have distinguished himself in the higher departments of literature, of which the "Mysterious Mother," however disgusting the subject, must always be

[1] [The Rev. Charles Maturin (a curate in Dublin) died in 1824. His first production, the "House of Montorio," a romance, is the only one of his works that has survived him. When he wished his family to be aware that *the fit* was on him, this fantastical gentleman used to stick a wafer on his forehead.—"Maturin," says Lord Byron, "sent his 'Bertram' and a letter to the Drury Lane Committee, without his address; so that at first I could give him no answer: when I at length hit upon his residence, I sent him a favourable one, and something more substantial."—E.]

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BIBLIOTECA NAZIONALE VITTORIO EMANUELE III
NAPOLI

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ACT I.

SCENE I.

An Antechamber in the Ducal Palace.

PIETRO *speaks, in entering, to* BATTISTA.

Pie. Is not the messenger return'd?
Bat. Not yet;
I have sent frequently, as you commanded,
But still the Signory is deep in council,
And long debate on Steno's accusation.[1]
Pie. Too long—at least so thinks the Doge.
Bat. How bears he
These moments of suspense?
Pie. With struggling patience.[2]
Placed at the ducal table, cover'd o'er
With all the apparel of the state; petitions,
Despatches, judgments, acts, reprieves, reports,
He sits as rapt in duty;[3] but whene'er
He hears the jarring of a distant door,
Or aught that intimates a coming step,
Or murmur of a voice, his quick eye wanders,
And he will start up from his chair, then pause,
And seat himself again, and fix his gaze
Upon some edict; but I have observed
For the last hour he has not turn'd a leaf. ['t was
Bat. 'T is said he is much moved,—and doubtless
Foul scorn in Steno to offend so grossly.
Pie. Ay, if a poor man: Steno 's a patrician,
Young, galliard, gay, and haughty.[4]
Bat. Then you think
He will not be judged hardly?
Pie. 'T were enough
He be judged justly; but 't is not for us
To anticipate the sentence of the Forty.
Bat. And here it comes.—What news, Vincenzo?

Enter VINCENZO.

Vin. 'T is
Decided; but as yet his doom 's unknown:
I saw the president in act to seal
The parchment which will bear the Forty's judgment
Unto the Doge, and hasten to inform him.
[*Exeunt.*

SCENE II.

The Ducal Chamber.

MARINO FALIERO, *Doge; and his Nephew,* BERTUCCIO FALIERO.

Ber. F. It cannot be but they will do you justice.
Doge. Ay, such as the Avogadori[5] did,
Who sent up my appeal unto the Forty
To try him by his peers, his own tribunal.
Ber. F. His peers will scarce protect him; such an act
Would bring contempt on all authority. [Forty?
Doge. Know you not Venice? Know you not the
But we shall see anon.
Ber. F. (*addressing* VINCENZO, *then entering.*)
How now—what tidings?
Vin. I am charged to tell his highness that the court
Has pass'd its resolution, and that, soon
As the due forms of judgment are gone through,
The sentence will be sent up to the Doge;
In the mean time the Forty doth salute
The Prince of the Republic, and entreat
His acceptation of their duty.
Doge. Yes—
They are wondrous dutiful, and ever humble.
Sentence is pass'd, you say?
Vin. It is, your highness:
The president was sealing it, when I
Was call'd in, that no moment might be lost
In forwarding the intimation due
Not only to the Chief of the Republic,
But the complainant, both in one united. [ceived,
Ber. F. Are you aware, from aught you have per-
Of their decision?
Vin. No, my lord; you know
The secret custom of the courts in Venice.
Ber. F. True; but there still is something given to guess,
Which a shrewd gleaner and quick eye would catch at;
A whisper, or a murmur, or an air
More or less solemn spread o'er the tribunal.
The Forty are but men—most worthy men,
And wise, and just, and cautious—this I grant—
And secret as the grave to which they doom
The guilty; but with all this, in their aspects—
At least in some, the juniors of the number—
A searching eye, an eye like yours, Vincenzo,
Would read the sentence ere it was pronounced.
Vin. My lord, I came away upon the moment,
And had no leisure to take note of that
Which pass'd among the judges, even in seeming;
My station near the accused too, Michel Steno,
Made me——
Doge (*abruptly*). And how look'd *he?* deliver that.
Vin. Calm, but not overcast, he stood resign'd
To the decree, whate'er it were;—but lo!
It comes, for the perusal of his highness.

Enter the SECRETARY *of the Forty.*

Sec. The high tribunal of the Forty sends
Health and respect to the Doge Faliero,
Chief magistrate of Venice, and requests

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a splendid monument. It is true, to use one of his own expressions, that when choosing a topic so dreadful, it seemed as if he had loved melancholy till it had palled on his taste, and was obliged to dram with horror. But the good old English blank verse, the force of character expressed in the wretched mother, and in several of the inferior persons, argue a strength of conception and vigour of expression, capable of great things, and which involuntarily carry us back to the earlier æra of the English drama, when 'there were giants in the land.'—CROKER.]

[1] [See Appendix, Note (A.)]

[2] [Original MS.—"With seeming patience."]

[3] [MS.—"He sits as deep in duty."]

[4] [MS.—"Young. { galliard, / gallant, } gay, and haughty."]

[5] [The Avogadori were three in number: they were the conductors of criminal prosecutions on the part of the state; and no act of the councils was valid, unless sanctioned by the presence of one of them.—E.]

His highness to peruse and to approve
The sentence pass'd on Michel Steno, born
Patrician, and arraign'd upon the charge
Contain'd, together with its penalty,
Within the rescript which I now present.

Doge. Retire, and wait without.

[*Exeunt* SECRETARY *and* VINCENZO.

Take thou this paper:
The misty letters vanish from my eyes;
I cannot fix them.

Ber. F. Patience, my dear uncle:
Why do you tremble thus?—nay, doubt not, all
Will be as could be wish'd.

Doge. Say on.

Ber. F. (*reading*). "Decreed
In council, without one dissenting voice,
That Michel Steno, by his own confession,
Guilty on the last night of Carnival
Of having graven on the ducal throne
The following words——"[1]

Doge. Wouldst thou repeat them?
Wouldst *thou* repeat them—*thou*, a Faliero,
Harp on the deep dishonour of our house,
Dishonour'd in its chief—that chief the prince
Of Venice, first of cities?—To the sentence.

Ber. F. Forgive me, my good lord; I will obey—
(*Reads.*) "That Michel Steno be detain'd a month
In close arrest."[2]

Doge. Proceed.

Ber. F. My lord, 't is finish'd.

Doge. How, say you?—finish'd! Do I dream?—'t is false—
Give me the paper—(*Snatches the paper and reads*)
—"'T is decreed in council
That Michel Steno"——Nephew, thine arm!

Ber. F. Nay,
Cheer up, be calm; this transport is uncall'd for—
Let me seek some assistance.

Doge. Stop, sir—Stir not—
'T is past.

Ber. F. I cannot but agree with you
The sentence is too slight for the offence—
It is not honourable in the Forty
To affix so slight a penalty to that
Which was a foul affront to you, and even
To them, as being your subjects; but 't is not
Yet without remedy: you can appeal
To them once more, or to the Avogadori,
Who, seeing that true justice is withheld,
Will now take up the cause they once declined,
And do you right upon the bold delinquent.
Think you not thus, good uncle? why do you stand
So fix'd? You heed me not:—I pray you, hear me![3]

Doge (*dashing down the ducal bonnet, and offering to trample upon it, exclaims, as he is withheld by his nephew*)

Oh! that the Saracen were in Saint Mark's!
Thus would I do him homage.

Ber. F. For the sake
Of Heaven and all its saints, my lord——

Doge. Away!
Oh, that the Genoese were in the port!
Oh, that the Huns whom I o'erthrew at Zara
Were ranged around the palace!

Ber. F. 'T is not well
In Venice' Duke to say so.

Doge. Venice' Duke!
Who now is Duke in Venice? let me see him,
That he may do me right.

Ber. F. If you forget
Your office, and its dignity and duty,
Remember that of man, and curb this passion.
The Duke of Venice——

Doge (*interrupting him*). There is no such thing—
It is a word—nay,—worse—a worthless by-word:
The most despised, wrong'd, outraged, helpless wretch,
Who begs his bread, if 't is refused by one,
May win it from another kinder heart;
But he, who is denied his right by those
Whose place it is to do no wrong, is poorer
Than the rejected beggar—he 's a slave—
And that am I, and thou, and all our house,
Even from this hour; the meanest artisan
Will point the finger, and the haughty noble
May spit upon us:—where is our redress?

Ber. F. The law, my prince.——

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[1] ["Marino Faliero, dalla bella moglie—altri la gode, ed egli la mantiene."—SANUTO.]

[2] [It is not in the plot only, curtailed and crippled as it is of what would have been its due proportions, that we think we can trace the injurious effects of Lord Byron's continental prejudices and his choice of injudicious models. We trace them in the abruptness of his verse, which has all the harshness, though not all the vigour of Alfieri, and which, instead of that richness and variety of cadence which distinguishes even the most careless of our elder dramatists, is often only distinguishable from prose by the unrelenting uniformity with which it is divided into decasyllabic portions. The sentence of the College of Justice was likely, indeed, to be prosaic; and Shakspeare and our other elder tragedians would have given it as *bonâ fide* prose, without that affectation (for which, however, Lord Byron has many precedents in modern times), which condemns letters, proclamations, the speeches of the vulgar, and the outcries of the rabble and the soldiery, to strut in the same precise measure with the lofty musings and dignified resentment of the powerful and the wise:—but Bertuccio Faliero might as well have spoken poetry.—THASH.]

[3] [The first scenes represent, rather tediously, the Doge waiting impatiently for the sentence of the senate, and raving very extravagantly at its lenity. We think all this part very heavily and even unskilfully executed; nor can it be at all surprising that ordinary readers should not enter into his highness's fury, when it appears that even his nephew does not at first understand it. This doubtful person comments thus calmly on the matter, in a speech which, though set down by Lord Byron in lines of ten syllables, we shall take the liberty to print as prose—which it undoubtedly is—and very ordinary and homely prose too.—"*Ber. Fal.* I cannot but agree with you, the sentence is too slight for the offence. It is not honourable in the Forty to affix so slight a penalty to that which was a foul affront to you, and even to them, as being your subjects; but 't is not yet without remedy: you can appeal to them once more, or to the Avogadori, who, seeing that true justice is withheld, will now take up the cause they once declined, and do you right upon the bold delinquent. Think you not thus, good uncle? Why do you stand so fixed? You heed me not. I pray you, hear me."—JEFFREY.]

Doge (*interrupting him*). You see what it has done—
I ask'd no remedy but from the law—
I sought no vengeance but redress by law—
I call'd no judges but those named by law—
As sovereign, I appeal'd unto my subjects,
The very subjects who had made me sovereign,
And gave me thus a double right to be so.
The rights of place and choice, of birth and service,
Honours and years, these scars, these hoary hairs,
The travel, toil, the perils, the fatigues,
The blood and sweat of almost eighty years,
Were weigh'd i' the balance, 'gainst the foulest stain,
The grossest insult, most contemptuous crime
Of a rank, rash patrician—and found wanting!
And this is to be borne!

Ber. F. I say not that:—
In case your fresh appeal should be rejected,
We will find other means to make all even.

Doge. Appeal again! art thou my brother's son?
A scion of the house of Faliero?
The nephew of a Doge? and of that blood
Which hath already given three dukes to Venice?
But thou say'st well—we must be humble now.

Ber. F. My princely uncle! you are too much moved:—
I grant it was a gross offence, and grossly
Left without fitting punishment: but still
This fury doth exceed the provocation,
Or any provocation: if we are wrong'd,
We will ask justice; if it be denied,
We 'll take it; but may do all this in calmness—
Deep Vengeance is the daughter of deep Silence.
I have yet scarce a third part of your years,
I love our house, I honour you, its chief,
The guardian of my youth, and its instructor—
But though I understand your grief, and enter
In part of your disdain, it doth appal me
To see your anger, like our Adrian waves,
O'ersweep all bounds, and foam itself to air.

Doge. I tell thee—*must* I tell thee—what thy father
Would have required no words to comprehend?
Hast thou no feeling save the external sense
Of torture from the touch? hast thou no soul—
No pride—no passion—no deep sense of honour?

Ber. F. 'T is the first time that honour has been doubted,
And were the last, from any other sceptic.

Doge. You know the full offence of this born villain,
This creeping, coward, rank, acquitted felon,
Who threw his sting into a poisonous libel,[1]
And on the honour of—O God!—my wife,
The nearest, dearest part of all men's honour,
Left a base slur to pass from mouth to mouth
Of loose mechanics, with all coarse foul comments,
And villanous jests, and blasphemies obscene;
While sneering nobles, in more polish'd guise,
Whisper'd the tale, and smiled upon the lie
Which made me look like them—a courteous wittol,
Patient—ay, proud, it may be, of dishonour.

Ber. F. But still it was a lie—you knew it false,
And so did all men.

Doge. Nephew, the high Roman
Said, "Cæsar's wife must not even be suspected,"
And put her from him.

Ber. F. True—but in those days——

Doge. What is it that a Roman would not suffer,
That a Venetian prince must bear? Old Dandolo
Refused the diadem of all the Cæsars,
And wore the ducal cap I trample on,
Because 't is now degraded.

Ber. F. 'T is even so.

Doge. It is—it is;—I did not visit on
The innocent creature thus most vilely slander'd
Because she took an old man for her lord,
For that he had been long her father's friend
And patron of her house, as if there were
No love in woman's heart but lust of youth
And beardless faces;—I did not for this
Visit the villain's infamy on her,
But craved my country's justice on his head,
The justice due unto the humblest being
Who hath a wife whose faith is sweet to him,
Who hath a home whose hearth is dear to him,
Who hath a name whose honour 's all to him,
When these are tainted by the accursing Breath
Of calumny and scorn.

Ber. F. And what redress
Did you expect as his fit punishment?

Doge. Death! Was I not the sovereign of the state—
Insulted on his very throne, and made
A mockery to the men who should obey me?
Was I not injured as a husband? scorn'd
As man? reviled, degraded, as a prince?
Was not offence like his a complication
Of insult and of treason?—and he lives!
Had he, instead of on the Doge's throne,
Stamp'd the same brand upon a peasant's stool,
His blood had gilt the threshold; for the carle
Had stabb'd him on the instant.

Ber. F. Do not doubt it,
He shall not live till sunset—leave to me
The means, and calm yourself.

Doge. Hold, nephew: this
Would have sufficed but yesterday; at present
I have no further wrath against this man.

Ber. F. What mean you? is not the offence redoubled
By this most rank—I will not say—acquittal;
For it is worse, being full acknowledgment
Of the offence, and leaving it unpunish'd?

Doge. It is *redoubled*, but not now by him.
The Forty hath decreed a month's arrest—
We must obey the Forty.

Ber. F. Obey *them*!
Who have forgot their duty to the sovereign?

Doge. Why yes;—boy, you perceive it then at last:
Whether as fellow-citizen who sues
For justice, or as sovereign who commands it,

[1] [MS.—"Who threw his sting into a poisonous rhyme."]

They have defrauded me of both my rights
(For here the sovereign is a citizen);
But, notwithstanding, harm not thou a hair
Of Steno's head—he shall not wear it long.

Ber. F. Not twelve hours longer, had you left to me
The mode and means: if you had calmly heard me,
I never meant this miscreant should escape,
But wish'd you to suppress such gusts of passion,
That we more surely might devise together
His taking off.

Doge. No, nephew, he must live;
At least, just now—a life so vile as his
Were nothing at this hour; in th' olden time
Some sacrifices ask'd a single victim,
Great expiations had a hecatomb.

Ber. F. Your wishes are my law: and yet I fain
Would prove to you how near unto my heart
The honour of our house must ever be. [proof:

Doge. Fear not; you shall have time and place of
But be not thou too rash, as I have been.
I am ashamed of my own anger now;
I pray you, pardon me.

Ber. F. Why that 's my uncle!
The leader, and the statesman, and the chief
Of commonwealths, and sovereign of himself!
I wonder'd to perceive you so forget
All prudence in your fury at these years,
Although the cause——

Doge. Ay, think upon the cause—
Forget it not:—When you lie down to rest,
Let it be black among your dreams: and when
The morn returns, so let it stand between
The sun and you, as an ill-omen'd cloud
Upon a summer-day of festival:
So will it stand to me;—but speak not, stir not,—
Leave all to me;—we shall have much to do.
And you shall have a part.—But now retire,
'T is fit I were alone.

Ber. F. (*taking up and placing the ducal bonnet on the table*). Ere I depart,
I pray you to resume what you have spurn'd,
Till you can change it haply for a crown.
And now I take my leave, imploring you
In all things to rely upon my duty
As doth become your near and faithful kinsman,
And not less loyal citizen and subject.

[*Exit* Bertuccio Faliero.

Doge (*solus*). Adieu, my worthy nephew.—Hollow bauble!

[*Taking up the ducal cap.*

Beset with all the thorns that line a crown,
Without investing the insulted brow
With the all-swaying majesty of kings;
Thou idle, gilded, and degraded toy,
Let me resume thee as I would a vizor.

[*Puts it on.*

How my brain aches beneath thee! and my temples
Throb feverish under thy dishonest weight.
Could I not turn thee to a diadem?
Could I not shatter the Briarean sceptre
Which in this hundred-handed senate rules,
Making the people nothing, and the prince
A pageant? In my life I have achieved
Tasks not less difficult—achieved for them,
Who thus repay me!—Can I not requite them?
Oh for one year! Oh! but for even a day
Of my full youth, while yet my body served
My soul as serves the generous steed his lord!
I would have dash'd amongst them, asking few
In aid to overthrow these swoln patricians;
But now I must look round for other hands
To serve this hoary head;—but it shall plan
In such a sort as will not leave the task
Herculean, though as yet 't is but a chaos
Of darkly brooding thoughts; my fancy is
In her first work, more nearly to the light
Holding the sleeping images of things
For the selection of the pausing judgment.—
The troops are few in——

Enter Vincenzo.

Vin. There is one without
Craves audience of your highness.

Doge. I 'm unwell—
I can see no one, not even a patrician—
Let him refer his business to the council.

Vin. My lord, I will deliver your reply;
It cannot much import—he 's a plebeian,
The master of a galley, I believe.

Doge. How! did you say the patron of a galley?
That is—I mean—a servant of the state:
Admit him, he may be on public service.

[*Exit* Vincenzo.

Doge (*solus*). This patron may be sounded; I will [try him.
I know the people to be discontented:
They have cause, since Sapienza's adverse day,
When Genoa conquer'd: they have further cause,
Since they are nothing in the state, and in
The city worse than nothing—mere machines,
To serve the nobles' most patrician pleasure.
The troops have long arrears of pay, oft promised,
And murmur deeply—any hope of change
Will draw them forward: they shall pay themselves
With plunder:—but the priests—I doubt the priest- [hood
Will not be with us; they have hated me
Since that rash hour, when, madden'd with the drone,
I smote the tardy bishop at Treviso,[a]

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[1] [The youth, being at last talked into a better sense of what their house's honour requires, leaves the Doge brooding over some terrible revenge. At this moment, the captain of a galley comes to complain of an insult he had just received from a senator; and when the Doge rails at the whole senate in terms of great bitterness, is encouraged to inform him, that a plot is on foot for its destruction, which he would do well to join; to which his highness, with marvellous little hesitation, assents, and agrees to come at midnight to this assemblage of plebeian desperadoes. If this were ever so authentically set down in history—which, however, it is not—it would still be a great deal too improbable for a modern tragedy. —Jeffrey.]

[a] An historical fact. See Marin Sanuto's Lives of the Doges.—["Sanuto says that Heaven took away his senses for this buffet, and induced him to conspire:—'Però fu permesso che il Faliero perdette l'intelletto,'" etc.—*B. Lettera.*]

Quickening his holy march; yet, ne'ertheless,
They may be won, at least their chief at Rome,
By some well-timed concessions; but, above
All things, I must be speedy: at my hour
Of twilight little light of life remains.
Could I free Venice, and avenge my wrongs,
I had lived too long, and willingly would sleep
Next moment with my sires; and, wanting this,
Better that sixty of my fourscore years
Had been already where—how soon, I care not—
The whole must be extinguish'd;—better that
They ne'er had been, than drag me on to be
The thing these arch-oppressors fain would make me.
Let me consider—of efficient troops
There are three thousand posted at——

Enter VINCENZO *and* ISRAEL BERTUCCIO.

Vin. May it please
Your highness, the same patron whom I spake of
Is here to crave your patience.

Doge. Leave the chamber,
Vincenzo.—

[*Exit* VINCENZO.

Sir, you may advance—what would you?

I. Ber. Redress.

Doge. Of whom?

I. Ber. Of God and of the Doge.

Doge. Alas! my friend, you seek it of the twain
Of least respect and interest in Venice.
You must address the council.

I. Ber. 'T were in vain:
For he who injured me is one of them. [there?

Doge. There 's blood upon thy face—how came it

I. Ber. 'T is mine, and not the first I 've shed for
But the first shed by a Venetian hand: [Venice,
A noble smote me.

Doge. Doth he live?

I. Ber. Not long—
But for the hope I had and have, that you,
My prince, yourself a soldier, will redress
Him, whom the laws of discipline and Venice
Permit not to protect himself;—if not—
I say no more.

Doge. But something you would do—
Is it not so?

I. Ber. I am a man, my lord.

Doge. Why so is he who smote you.

I. Ber. He is call'd so;
Nay, more, a noble one—at least, in Venice:
But since he hath forgotten that I am one,
And treats me like a brute, the brute may turn—
'T is said the worm will.

Doge. Say—his name and lineage?

I. Ber. Barbaro.

Doge. What was the cause? or the pretext?

I. Ber. I am the chief of the arsenal,* employ'd
At present in repairing certain galleys
But roughly used by the Genoese last year.
This morning comes the noble Barbaro
Full of reproof, because our artisans
Had left some frivolous order of his house,
To execute the state's decree; I dared
To justify the men—he raised his hand;—
Behold my blood! the first time it e'er flow'd
Dishonourably.

Doge. Have you long time served?

I. Ber. So long as to remember Zara's siege,
And fight beneath the chief who beat the Huns there,
Sometime my general, now the Doge Faliero.—

Doge. How! are we comrades?—the state's ducal robes
Sit newly on me, and you were appointed
Chief of the arsenal ere I came from Rome;
So that I recognised you not. Who placed you?

I. Ber. The late Doge; keeping still my old command
As patron of a galley: my new office
Was given as the reward of certain scars
(So was your predecessor pleased to say):
I little thought his bounty would conduct me
To his successor as a helpless plaintiff;
At least, in such a cause.

Doge. Are you much hurt?

I. Ber. Irreparably in my self-esteem.

Doge. Speak out; fear nothing: being stung at heart,
What would you do to be revenged on this man? [do.

I. Ber. That which I dare not name, and yet will

Doge. Then wherefore came you here?

I. Ber. I come for justice,
Because my general is Doge, and will not
See his old soldier trampled on. Had any,
Save Faliero, fill'd the ducal throne,
This blood had been wash'd out in other blood.

Doge. You come to me for justice—unto me?
The Doge of Venice, and I cannot give it;
I cannot even obtain it—'t was denied
To me most solemnly an hour ago!

I. Ber. How says your highness?

Doge. Steno is condemn'd
To a month's confinement.

I. Ber. What! the same who dared
To stain the ducal throne with those foul words,
That have cried shame to every ear in Venice?

Doge. Ay, doubtless they have echo'd o'er the arsenal,
Keeping due time with every hammer's clink,
As a good jest to jolly artisans;
Or making chorus to the creaking oar,
In the vile tune of every galley-slave,
Who, as he sung the merry stave, exulted
He was not a shamed dotard like the Doge.

I. Ber. Is 't possible? a month's imprisonment!

* [This officer was chief of the artisans of the arsenal, and commanded the Bucentaur, for the safety of which, even if an accidental storm should arise, he was responsible with his life. He mounted guard at the ducal palace during an interregnum, and bore the red standard before the new Doge on his inauguration; for which service his perquisites were the ducal mantle, and the two silver basins from which the Doge scattered the regulated pittance which he was permitted to throw among the people.—*Amelot de la Houssaye*, 79.]

No more for Steno?
Doge. You have heard the offence,
And now you know his punishment; and then
You ask redress of *me!* Go to the Forty,
Who pass'd the sentence upon Michel Steno;
They 'll do as much by Barbaro, no doubt.
I. Ber. Ah! dared I speak my feelings!
Doge. Give them breath.
Mine have no further outrage to endure!
I. Ber. Then, in a word, it rests but on your word
To punish and avenge—I will not say
My petty wrong, for what is a mere blow,
However vile, to such a thing as I am?—
But the base insult done your state and person.
Doge. You overrate my power, which is a pageant.
This cap is not the monarch's crown; these robes
Might move compassion, like a beggar's rags;
Nay, more, a beggar's are his own, and these
But lent to the poor puppet, who must play
Its part with all its empire in this ermine.
I. Ber. Wouldst thou be king?
Doge. Yes—of a happy people.
I. Ber. Wouldst thou be sovereign lord of Venice?[2]
Doge. Ay,
If that the people shared that sovereignty,
So that nor they nor I were further slaves
To this o'ergrown aristocratic Hydra,
The poisonous heads of whose envenom'd body
Have breathed a pestilence upon us all. [patrician.
I. Ber. Yet, thou wast born, and still hast lived,
Doge. In evil hour was I so born; my birth
Hath made me Doge to be insulted: but
I lived and toil'd a soldier and a servant
Of Venice and her people, not the senate;
Their good and my own honour were my guerdon.
I have fought and bled; commanded, ay, and conquered;
Have made and marr'd peace oft in embassies,
As it might chance to be our country's 'vantage;
Have traversed land and sea in constant duty,
Through almost sixty years, and still for Venice,
My fathers' and my birthplace, whose dear spires,
Rising at distance o'er the blue Lagoon,
It was reward enough for me to view
Once more; but not for any knot of men,
Nor sect, nor faction, did I bleed or sweat!
But would you know why I have done all this?
Ask of the bleeding pelican why she
Hath ripp'd her bosom? Had the bird a voice,
She 'd tell thee 't was for *all* her little ones.
I. Ber. And yet they made thee duke.
Doge. *They made* me so:
I sought it not, the flattering fetters met me
Returning from my Roman embassy,
And never having hitherto refused
Toil, charge, or duty for the state, I did not,
At these late years, decline what was the highest
Of all in seeming, but of all most base
In what we have to do and to endure:
Bear witness for me thou, my injured subject,
When I can neither right myself nor thee.
I. Ber. You shall do both, if you possess the will:
And many thousands more not less oppress'd,
Who wait but for a signal—will you give it?
Doge. You speak in riddles.
I. Ber. Which shall soon be read
At peril of my life; if you disdain not
To lend a patient ear.
Doge. Say on.
I. Ber. Not thou,
Nor I alone, are injured and abused,
Contemn'd and trampled on; but the whole people
Groan with the strong conception of their wrongs:
The foreign soldiers in the senate's pay
Are discontented for their long arrears;
The native mariners, and civic troops,
Feel with their friends; for who is he amongst them
Whose brethren, parents, children, wives, or sisters,
Have not partook oppression, or pollution,
From the patricians? And the hopeless war
Against the Genoese, which is still maintain'd
With the plebeian blood, and treasure wrung
From their hard earnings, has inflamed them further:
Even now—but, I forget that speaking thus,
Perhaps I pass the sentence of my death! [thou death?
Doge. And suffering what thou hast done—fear'st
Be silent then, and live on, to be beaten
By those for whom thou hast bled.
I. Ber. No, I will speak
At every hazard; and if Venice' Doge
Should turn delator, be the shame on him,
And sorrow too; for he will lose far more
Than I.
Doge. From me fear nothing; out with it!
I. Ber. Know then, that there are met and sworn in secret
A band of brethren, valiant hearts and true;
Men who have proved all fortunes, and have long
Grieved over that of Venice, and have right
To do so; having served her in all climes,
And having rescued her from foreign foes,
Would do the same from those within her walls.
They are not numerous, nor yet too few

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2 ["Upon this the Admiral returned, 'My Lord Duke, if you would wish to make yourself a prince, and cut all those cockoldy gentlemen to pieces, I have the heart, if you do but help me, to make you prince of all the state; and then you may punish them all.' Hearing this, the Duke said,—'How can such a matter be brought about?' and so they discoursed thereon." Such is Sanuto's narrative, and we have nothing more certain to offer. It is not easy to say whence he obtained his intelligence. If such a conversation as that which he relates really did occur, it must have taken place without the presence of witnesses, and therefore could be disclosed only by one of the parties. It is far more likely that the chronicler is relating that which he *supposed*, than that which he *knew*; and, as it must be admitted that the interview with the admiral of the arsenal occurred, and that immediately after it the Doge was found locked with the daring band of which that officer was chief, there is no violation of probability in granting that some such conversation took place; and that the train was ignited by this collision of two angry spirits.—See *Sketches of Venetian History*, (forming vols. xx. and xxi. of "The Family Library,") vol. i. p. 265.]

For their great purpose; they have arms, and means,
And hearts, and hopes, and faith, and patient courage.
Doge. For what then do they pause?
I. Ber. An hour to strike.
Doge (aside). Saint Mark's shall strike that hour![1]
I. Ber. I now have placed
My life, my honour, all my earthly hopes
Within thy power, but in the firm belief
That injuries like ours, sprung from one cause,
Will generate one vengeance: should it be so,
Be our chief now—our sovereign hereafter.
Doge. How many are ye?
I. Ber. I 'll not answer that
Till I am answer'd.
Doge. How, sir! do you menace?
I. Ber. No; I affirm. *I* have betray'd myself;
But there 's no torture in the mystic wells
Which undermine your palace, nor in those
Not less appalling cells, the "leaden roofs,"
To force a single name from me of others.
The Pozzi[2] and the Piombi were in vain;
They might wring blood from me, but treachery never.
And I would pass the fearful "Bridge of Sighs,"[3]
Joyous that mine must be the last that o'er
Would echo o'er the Stygian wave which flows
Between the murderers and the murder'd, washing
The prison and the palace walls: there are
Those who would live to think on 't, and avenge me.
Doge. If such your power and purpose, why come [here
To sue for justice, being in the course
To do yourself due right?
I. Ber. Because the man,
Who claims protection from authority,
Showing his confidence and his submission
To that authority, can hardly be
Suspected of combining to destroy it.
Had I sate down too humbly with this blow,
A moody brow and mutter'd threats had made me
A mark'd man to the Forty's inquisition;
But loud complaint, however angrily
It shapes its phrase, is little to be fear'd,
And less distrusted. But, besides all this,
I had another reason.
Doge. What was that?
I. Ber. Some rumours that the Doge was greatly moved
By the reference of the Avogadori
Of Michel Steno's sentence to the Forty
Had reach'd me. I had served you, honour'd you,
And felt that you were dangerously insulted,
Being of an order of such spirits, as
Requite tenfold both good and evil: 't was
My wish to prove and urge you to redress.
Now you know all; and that I speak the truth,
My peril be the proof.
Doge. You have deeply ventured,
But all must do so who would greatly win:
Thus far I 'll answer you—your secret's safe.
I. Ber. And is this all?
Doge. Unless with all intrusted,
What would you have me answer?
I. Ber. I would have you
Trust him who leaves his life in trust with you.
Doge. But I must know your plan, your names, and numbers;
The last may then be doubled, and the former
Matured and strengthen'd.
I. Ber. We 're enough already;
You are the sole ally we covet now.
Doge. But bring me to the knowledge of your chiefs.
I. Ber. That shall be done upon your formal pledge
To keep the faith that we will pledge to you.
Doge. When? where?
I. Ber. This night *I* 'll bring to your apartment
Two of the principals; a greater number
Were hazardous.
Doge. Stay, *I* must think of this.
What if I were to trust myself amongst you,
And leave the palace?
I. Ber. You must come alone.
Doge. With but my nephew.
I. Ber. Not, were he your son.
Doge. Wretch! darest thou name my son? He died
At Sapienza for this faithless state. [in arms
Oh! that he were alive, and I in ashes!
Or that he were alive ere *I* be ashes!
I should not need the dubious aid of strangers.
I. Ber. Not one of all those strangers whom thou doubtest,
But will regard thee with a filial feeling,
So that thou keep'st a father's faith with them.
Doge. The die is cast. Where is the place of meeting?
I. Ber. At midnight *I* will be alone and mask'd
Where'er your highness pleases to direct me,
To wait your coming, and conduct you where
You shall receive our homage, and pronounce
Upon our project.
Doge. At what hour arises
The moon?
I. Ber. Late, but the atmosphere is thick and dusky,
'T is a sirocco.
Doge. At the midnight hour, then,

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[1] The bells of San Marco were never rung but by order of the Doge. One of the pretexts for ringing this alarm was to have been an announcement of the appearance of a Genoese fleet off the Lagune.

[2] [The state dungeons, called Pozzi, or wells, were sunk in the thick walls of the palace; and the prisoner, when taken out to die, was conducted across the gallery to the other side, and being then led back into the other compartment, or cell, upon the bridge, was there strangled. The low portal through which the criminal was taken into this cell is now walled up; but the passage is open, and is still known by the name of the Bridge of Sighs.—Hobhouse.]

[3] [That deep descent (thou canst not yet discern
Aught as it is) leads to the dripping vaults
Under the flood, where light and warmth were never!
Leads to a cover'd bridge—the Bridge of Sighs—
And to that fatal closet at the foot,
Lurking for prey, which, when a victim came,
Grew less and less, contracting to a span;—
An iron-door urged onward by a screw,
Forcing out life.—Rogers.]

Near to the church where sleep my sires;[1] the same,
Twin-named from the apostles John and Paul;
A gondola,[2] with one oar only, will
Lurk in the narrow channel which glides by.
Be there.

I. Ber. I will not fail.

Doge. And now retire——

I. Ber. In the full hope your highness will not falter
In your great purpose. Prince, I take my leave.

[*Exit* ISRAEL BERTUCCIO.

Doge (*solus*). At midnight, by the church Saints John [and Paul,
Where sleep my noble fathers, I repair—
To what? to hold a council in the dark
With common ruffians leagued to ruin states!
And will not my great sires leap from the vault,
Where lie two doges who preceded me,
And pluck me down amongst them? Would they could!
For I should rest in honour with the honour'd.
Alas! I must not think of them, but those
Who have made me thus unworthy of a name
Noble and brave as sught of consular
On Roman marbles; but I will redeem it
Back to its antique lustre in our annals,
By sweet revenge on all that 's base in Venice,
And freedom to the rest, or leave it black
To all the growing calumnies of time,
Which never spare the fame of him who falls,
But try the Cæsar, or the Catiline,
By the true touchstone of desert—success.[3]

ACT II.

SCENE I.

An Apartment in the Ducal Palace.

ANGIOLINA (*wife of the* DOGE) *and* MARIANNA.

Ang. What was the Doge's answer?

Mar. That he was
That moment summon'd to a conference;
But 't is by this time ended. I perceived
Not long ago the senators embarking;
And the last gondola may now be seen
Gliding into the throng of barks which stud
The glittering waters.

Ang. Would he were return'd!
He has been much disquieted of late;
And Time, which has not tamed his fiery spirit,
Nor yet enfeebled even his mortal frame,
Which seems to be more nourished by a soul
So quick and restless that it would consume
Less hardy clay—Time has but little power
On his resentments or his griefs. Unlike
To other spirits of his order, who,
In the first burst of passion, pour away
Their wrath or sorrow, all things wear in him
An aspect of eternity: his thoughts,
His feelings, passions, good or evil, all
Have nothing of old age; and his bold brow
Bears but the scars of mind, the thoughts of years,
Not their decrepitude: and he of late
Has been more agitated than his wont.
Would he were come! for I alone have power
Upon his troubled spirit.

Mar. It is true,
His highness has of late been greatly moved
By the affront of Steno, and with cause:
But the offender doubtless even now
Is doom'd to expiate his rash insult with
Such chastisement as will enforce respect
To female virtue, and to noble blood.

Ang. 'T was a gross insult; but I heed it not
For the rash scorner's falsehood in itself,
But for the effect, the deadly deep impression
Which it has made upon Faliero's soul,
The proud, the fiery, the austere—austere
To all save me: I tremble when I think
To what it may conduct.

Mar. Assuredly
The Doge can not suspect you?

Ang. Suspect *me!*
Why Steno dared not: when he scrawl'd his lie,
Grovelling by stealth in the moon's glimmering light,
His own still conscience smote him for the act.
And every shadow on the walls frown'd shame
Upon his coward calumny.

Mar. 'T were fit
He should be punish'd grievously.

Ang. He is so.

Mar. What! is the sentence pass'd? is he condemn'd?[4]

Ang. I know not that, but he has been detected.

Mar. And deem you this enough for such foul scorn?

Ang. I would not be a judge in my own cause,
Nor do I know what sense of punishment
May reach the soul of ribalds such as Steno;
But if his insults sink no deeper in
The minds of the inquisitors than they

---

[1] [The Doges were all buried in St. Mark's *before* Faliero. It is singular that when his predecessor, Andrea Gandolo, died, the Ten made a law that all the future Doges should be buried with their families in their own churches—one would think, by a kind of presentiment. So that all that is said of his *ancestral Doges*, as buried at St. John's and Paul's, is altered from the fact, they being in St. Mark's. Make a note of this, and put *Editor* as the subscription to it. As I make such pretensions to accuracy, I should not like to be twitted even with such trifles on that score. Of the play they may say what they please, but not so of my costume and *dramatis personæ*.—they having been real existences.—*B. Letters*, Oct. 1820.]

[2] A gondola is not like a common boat, but is as easily rowed with one oar as with two (though, of course, not so swiftly), and often is so from motives of privacy; and since the decay of Venice, of economy.

[3] ["What Gifford says of the first act is very consolatory. English, sterling *genuine English*, is a desideratum amongst you, and I am glad that I have got so much left; though Heaven knows how I retain it; I *hear* none but from my valet, and he is Nottinghamshire; and I *see* none but in your new publications, and theirs is no language at all, but jargon. Gifford says that it is good English, and Foscolo says that the characters are right Venetian—

'there are in all two worthy voices gain'd.'

B. Letters, Sept. 1820.]

[4] [MS.—"What! is the sentence pass'd? { is he condemn'd?" / has he been doom'd?"}]

Have ruffled mine, he will, for all acquittance,
Be left to his own shamelessness or shame.
Mar. Some sacrifice is due to slander'd virtue.
Ang. Why, what is virtue if it needs a victim?
Or if it must depend upon men's words?
The dying Roman said, "'t was but a name:"
It were indeed no more, if human breath
Could make or mar it.
Mar. Yet full many a dame,
Stainless and faithful, would feel all the wrong
Of such a slander; and less rigid ladies,
Such as abound in Venice, would be loud
And all-inexorable in their cry
For justice.
Ang. This but proves it is the name
And not the quality they prize: the first
Have found it a hard task to hold their honour,
If they require it to be blazon'd forth;
And those who have not kept it, seek its seeming
As they would look out for an ornament
Of which they feel the want, but not because
They think it so: they live in others' thoughts,
And would seem honest as they must seem fair.
Mar. You have strange thoughts for a patrician dame.
Ang. And yet they were my father's; with his name,
The sole inheritance he left.
Mar. You want none;
Wife to a prince, the chief of the Republic.
Ang. I should have sought none though a peasant's
But feel not less the love and gratitude [bride,
Due to my father, who bestow'd my hand
Upon his early, tried, and trusted friend,
The Count Val di Marino, now our Doge.
Mar. And with that hand did he bestow your heart?
Ang. He did so, or it had not been bestow'd.
Mar. Yet this strange disproportion in your years,
And, let me add, disparity of tempers,
Might make the world doubt whether such an union
Could make you wisely, permanently happy.
Ang. The world will think with worldlings; but my
Has still been in my duties, which are many, [heart
But never difficult.
Mar. And do you love him?
Ang. I love all noble qualities which merit
Love, and I loved my father, who first taught me
To single out what we should love in others,
And to subdue all tendency to lend
The best and purest feelings of our nature
To baser passions. He bestow'd my hand
Upon Faliero: he had known him noble,
Brave, generous; rich in all the qualities
Of soldier, citizen, and friend; in all
Such have I found him as my father said.
His faults are those that dwell in the high bosoms
Of men who have commanded; too much pride,
And the deep passions fiercely foster'd by
The uses of patricians, and a life
Spent in the storms of state and war; and also
From the quick sense of honour, which becomes
A duty to a certain sign, a vice
When overstrain'd, and this I fear in him.
And then he has been rash from his youth upwards,
Yet temper'd by redeeming nobleness
In such sort, that the wariest of republics
Has lavish'd all its chief employs upon him,
From his first fight to his last embassy,
From which on his return the dukedom met him.
Mar. But previous to this marriage, had your heart
Ne'er beat for any of the noble youth,
Such as in years had been more meet to match
Beauty like yours? or since have you ne'er seen
One, who, if your fair hand were still to give,
Might now pretend to Loredano's daughter?
Ang. I answer'd your first question when I said
I married.
Mar. And the second?
Ang. Needs no answer.
Mar. I pray you pardon, if I have offended.
Ang. I feel no wrath, but some surprise: I knew not
That wedded bosoms could permit themselves
To ponder upon what they *now* might choose,
Or aught save their past choice.
Mar. 'T is their past choice
That far too often makes them deem they would
Now choose more wisely, could they cancel it.
Ang. It may be so. I knew not of such thoughts.
Mar. Here comes the Doge—shall I retire?
Ang. It may
Be better you should quit me; he seems rapt
In thought.—How pensively he takes his way!
[*Exit* Marianna.

Enter the Doge *and* Pietro.

Doge (*musing*). There is a certain Philip Calendaro
Now in the Arsenal, who holds command
Of eighty men, and has great influence
Besides on all the spirits of his comrades:
This man, I hear, is bold and popular,
Sudden and daring, and yet secret; 't would
Be well that he were won; I needs must hope
That Israel Bertuccio has secured him,
But fain would be——
Pie. My lord, pray pardon me
For breaking in upon your meditation;
The Senator Bertuccio, your kinsman,
Charged me to follow and enquire your pleasure
To fix an hour when he may speak with you.
Doge. At sunset.—Stay a moment—let me see—
Say in the second hour of night.
[*Exit* Pietro.
Ang. My lord!
Doge. My dearest child, forgive me—why delay
So long approaching me?—I saw you not.
Ang. You were absorb'd in thought, and he who now
Has parted from you might have words of weight
To bear you from the senate.
Doge. From the senate?[1]

[1] [This scene is, perhaps, the finest in the whole play. The character of the calm, pure-spirited Angiolina is developed in it most

Ang. I would not interrupt him in his duty
And theirs.
Doge. The senate's duty! you mistake;
'T is we who owe all service to the senate. [nice.
Ang. I thought the Duke had held command in Ve-
Doge. He shall.—But let that pass.—We will be jo-
How fares it with you? have you been abroad? [cund.
The day is overcast, but the calm wave
Favours the gondolier's light skimming oar;
Or have you held a levee of your friends?
Or has your music made you solitary?
Say—is there aught that you would will within
The little sway now left the Duke? or aught
Of fitting splendour, or of honest pleasure,
Social or lonely, that would glad your heart,
To compensate for many a dull hour, wasted
On an old man oft moved with many cares?
Speak, and 't is done.
Ang. You 're ever kind to me.
I have nothing to desire, or to request,
Except to see you oftener and calmer.
Doge. Calmer?
Ang. Ay, calmer, my good lord.—Ah, why
Do you still keep apart, and walk alone,
And let such strong emotions stamp your brow,
As not betraying their full import, yet
Disclose too much?
Doge. Disclose too much!—of what?
What is there to disclose?
Ang. A heart so ill
At ease.
Doge. 'T is nothing, child.—But in the state
You know what daily cares oppress all those
Who govern this precarious commonwealth;
Now suffering from the Genoese without,
And malcontents within—'t is this which makes me
More pensive and less tranquil than my wont.
Ang. Yet this existed long before, and never
Till in these late days did I see you thus.
Forgive me; there is something at your heart
More than the mere discharge of public duties,
Which long use and a talent like to yours
Have render'd light, nay, a necessity,
To keep your mind from stagnating. 'T is not
In hostile states, nor perils, thus to shake you;
You, who have stood all storms and never sunk,
And climb'd up to the pinnacle of power,
And never fainted by the way, and stand
Upon it, and can look down steadily
Along the depth beneath, and ne'er feel dizzy.
Were Genoa's galleys riding in the port,
Were civil fury raging in Saint Mark's,
You are not to be wrought on, but would fall,
As you have risen, with an unalter'd brow—
Your feelings now are of a different kind;
Something has stung your pride, not patriotism.
Doge. Pride! Angiolina? Alas! none is left me.
Ang. Yes—the same sin that overthrew the angels,
And of all sins most easily besets
Mortals the nearest to the angelic nature:
The vile are only vain; the great are proud.
Doge. I *had* the pride of honour, of *your* honour,
Deep at my heart——But let us change the theme.
Ang. Ah no!—As I have ever shared your kindness
In all things else, let me not be shut out
From your distress: were it of public import,
You know I never sought, would never seek
To win a word from you; but feeling now
Your grief is private, it belongs to me
To lighten or divide it. Since the day
When foolish Steno's ribaldry detected
Unfix'd your quiet, you are greatly changed,
And I would soothe you back to what you were.
Doge. To what I was!—Have you heard Steno's
Ang. No. [sentence?
Doge. A month's arrest.
Ang. Is it not enough?
Doge. Enough!—yes, for a drunken galley slave,
Who, stung by stripes, may murmur at his master;
But not for a deliberate, false, cool villain,
Who stains a lady's and a prince's honour
Even on the throne of his authority.
Ang. There seems to me enough in the conviction
Of a patrician guilty of a falsehood:
All other punishment were light unto
His loss of honour.
Doge. Such men have no honour;
They have but their vile lives—and these are spared.
Ang. You would not have him die for this offence?
Doge. Not now:—being still alive, I 'd have him live
Long as *he* can; he has ceased to merit death;
The guilty saved hath damn'd his hundred judges,
And he is pure, for now his crime is theirs.
Ang. Oh! had this false and flippant libeller
Shed his young blood for his absurd lampoon,
Ne'er from that moment could this breast have known
A joyous hour, or dreamless slumber more.
Doge. Does not the law of Heaven say blood for blood?
And he who *taints* kills more than he who sheds it.
Is it the *pain* of blows, or *shame* of blows,

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admirably;—the great difference between her temper and that of her fiery husband is vividly portrayed;—but not less vividly touched is that strong bond of their union which exists in the common nobleness of their deeper natures. There is no spark of jealousy in the old man's thoughts, he does not expect the fervours of youthful passion in his wife, nor does he find them; but he finds what is far better,—the fearless confidence of one, who, being to the heart's core innocent, can scarcely be a believer in the existence of such a thing as guilt. He finds every charm which gratitude, respect, anxious and deep-seated affection can give to the confidential language of a lively, and a modest, and a pious woman. She has been extremely troubled by her observance of the countenance and gesture of the Doge, ever since the discovery of Steno's guilt; and she does all she can to soothe him from his proud irritation. Strong in her consciousness of purity, she has brought herself to regard without anger the insult offered to herself; and the yet uncorrected instinct of a noble heart makes her try to persuade her lord, as she is herself persuaded, that Steno, whatever be the sentence of his judges, *must* be punished—more even than they would wish him to be—by the secret suggestions of his own guilty conscience,—the deep blushes of his privacy.—LOCKHART.]

That makes such deadly to the sense of man?
Do not the laws of man say blood for honour?
And, less than honour, for a little gold?
Say not the laws of nations blood for treason?
Is 't nothing to have fill'd these veins with poison
For their once healthful current? is it nothing
To have stain'd your name and mine—the noblest
Is 't nothing to have brought into contempt [names?
A prince before his people? to have fail'd
In the respect accorded by mankind
To youth in woman, and old age in man?
To virtue in your sex, and dignity
In ours?—But let them look to it who have saved him.[1]

Ang. Heaven bids us to forgive our enemies.

Doge. Doth Heaven forgive her own? Is Satan saved
From wrath eternal?[2]

Ang. Do not speak thus wildly—
Heaven will alike forgive you and your foes.

Doge. Amen! May Heaven forgive them!

Ang. And will you?

Doge. Yes, when they are in heaven!

Ang. And not till then?

Doge. What matters my forgiveness? an old man's,
Worn out, scorn'd, spurn'd, abused; what matters then
My pardon more than my resentment, both
Being weak and worthless? I have lived too long.—
But let us change the argument.—My child!
My injured wife, the child of Loredano,
The brave, the chivalrous, how little deem'd
Thy father, wedding thee unto his friend,
That he was linking thee to shame!—Alas!
Shame without sin, for thou art faultless. Hadst thou
But had a different husband, *any* husband
In Venice save the Doge, this blight, this brand,
This blasphemy had never fallen upon thee.
So young, so beautiful, so good, so pure,
To suffer this, and yet be unavenged!

Ang. I am too well avenged, for you still love me,
And trust, and honour me; and all men know
That you are just, and I am true: what more
Could I require, or you command?

Doge. 'T is well,
And may be better; but whate'er betide,
Be thou at least kind to my memory.

Ang. Why speak you thus?

Doge. It is no matter why;
But I would still, whatever others think,
Have your respect both now and in my grave.

Ang. Why should you doubt it? has it ever fail'd?

Doge. Come hither, child; I would a word with you.
Your father was my friend; unequal fortune
Made him my debtor for some courtesies
Which bind the good more firmly: when, oppress'd
With his last malady, he will'd our union,
It was not to repay me, long repaid
Before by his great loyalty in friendship;
His object was to place your orphan beauty
In honourable safety from the perils,
Which, in this scorpion nest of vice, assail
A lonely and undower'd maid. I did not
Think with him, but would not oppose the thought
Which soothed his death-bed.

Ang. I have not forgotten
The nobleness with which you bade me speak
If my young heart held any preference
Which would have made me happier; nor your offer
To make my dowry equal to the rank
Of sught in Venice, and forego all claim
My father's last injunction gave you.

Doge. Thus,
'T was not a foolish dotard's vile caprice,
Nor the false edge of aged appetite,
Which made me covetous of girlish beauty,
And a young bride: for in my fieriest youth
I sway'd such passions; nor was this my age
Infected with that leprosy of lust
Which taints the hoariest years of vicious men,
Making them ransack to the very last
The dregs of pleasure for their vanish'd joys;
Or buy in sellish marriage some young victim,
Too helpless to refuse a state that 's honest,
Too feeling not to know herself a wretch.
Our wedlock was not of this sort; you had
Freedom from me to choose, and urged in answer
Your father's choice.

Ang. I did so; I would do so
In face of earth and heaven; for I have never
Repented for my sake; sometimes for yours,
In pondering o'er your late disquietudes.[3]

Doge. I knew my heart would never treat you harshly;
I knew my days could not disturb you long;
And then the daughter of my earliest friend,
His worthy daughter, free to choose again,
Wealthier and wiser, in the ripest bloom
Of womanhood, more skilful to select
By passing these probationary years,
Inheriting a prince's name and riches,
Secured, by the short penance of enduring
An old man for some summers, against all
That law's chicane or envious kinsmen might
Have urged against her right; my best friend's child
Would choose more fitly in respect of years,
And not less truly in a faithful heart.

Ang. My lord, I look'd but to my father's wishes,
Hallow'd by his last words, and to my heart
For doing all its duties, and replying

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[1] [This scene between the Doge and Angiolina, though intolerably long, has more force and beauty than any thing that goes before it. She endeavours to soothe the furious mood of her aged partner; while he insists that nothing but the libeller's death could make fitting expiation for his offence. This speech of the Doge is an elaborate, and after all, ineffectual attempt, by rhetorical exaggerations, to give some colour to the insane and unmeasured resentment on which the piece hinges.—Jeffrey.]

[2] [MS.—"Doth Heaven forgive her own? { Is there not Hell? / Is Satan saved
From wrath eternal?" } But be it so."]

[3] [MS. "In pondering o'er your late { disquietudes." / inquietudes."]

With faith to him with whom I was affianced.
Ambitious hopes ne'er cross'd my dreams; and should
The hour you speak of come, it will be seen so.
Doge. I do believe you, and I know you true:
For love, romantic love, which in my youth
I knew to be illusion, and ne'er saw
Lasting, but often fatal, it had been
No lure for me, in my most passionate days,
And could not be so now, did such exist.
But such respect, and mildly paid regard
As a true feeling for your welfare, and
A free compliance with all honest wishes;
A kindness to your virtues, watchfulness
Not shown, but shadowing o'er such little failings
As youth is apt in, so as not to check
Rashly, but win you from them ere you knew
You had been won, but thought the change your choice;
A pride not in your beauty, but your conduct,—
A trust in you—a patriarchal love,
And not a doting homage—friendship, faith—
Such estimation in your eyes as these
Might claim, I hoped for.
Ang. And have ever had.
Doge. I think so. For the difference in our years,
You knew it, choosing me, and chose: I trusted
Not to my qualities, nor would have faith
In such, nor outward ornaments of nature,
Were I still in my five and twentieth spring;
I trusted to the blood of Loredano,
Pure in your veins; I trusted to the soul
God gave you—to the truths your father taught you—
To your belief in heaven—to your mild virtues—
To your own faith and honour, for my own.
Ang. You have done well.—I thank you for that trust,
Which I have never for one moment ceased
To honour you the more for.
Doge. Where is honour,
Innate and precept-strengthen'd, 't is the rock
Of faith connubial: where it is not—where
Light thoughts are lurking, or the vanities
Of worldly pleasure rankle in the heart,
Or sensual throbs convulse it, well I know
'T were hopeless for humanity to dream
Of honesty in such infected blood,
Although 't were wed to him it covets most:
An incarnation of the poet's god
In all his marble-chisell'd beauty, or
The demi-deity, Alcides, in
His majesty of superhuman manhood,
Would not suffice to bind where virtue is not;
It is consistency which forms and proves it:
Vice cannot fix, and virtue cannot change.
The once fall'n woman must for ever fall;
For vice must have variety, while virtue
Stands like the sun, and all which rolls around
Drinks life, and light, and glory from her aspect.[1]
Ang. And seeing, feeling thus this truth in others,
(I pray you pardon me) but wherefore yield you
To the most fierce of fatal passions, and
Disquiet your great thoughts with restless hate
Of such a thing as Steno?
Doge. You mistake me.
It is not Steno who could move me thus;
Had it been so, he should—but let that pass.
Ang. What is 't you feel so deeply, then, even now?
Doge. The violated majesty of Venice,
At once insulted in her lord and laws.
Ang. Alas! why will you thus consider it?
Doge. I have thought on 't till——but let me lead you back
To what I urged.—All these things being noted,
I wedded you; the world then did me justice
Upon the motive, and my conduct proved
They did me right, while yours was all to praise:
You had all freedom—all respect—all trust
From me and mine; and, born of those who made
Princes at home, and swept kings from their thrones
On foreign shores, in all things you appear'd
Worthy to be our first of native dames.
Ang. To what does this conduct?
Doge. To thus much—that
A miscreant's angry breath may blast it all—
A villain, whom for his unbridled bearing,
Even in the midst of our great festival,
I caused to be conducted forth, and taught
How to demean himself in ducal chambers;
A wretch like this may leave upon the wall
The blighting venom of his sweltering heart,
And this shall spread itself in general poison;
And woman's innocence, man's honour, pass
Into a by-word; and the doubly felon
(Who first insulted virgin modesty
By a gross affront to your attendant damsels
Amidst the noblest of our dames in public)
Requite himself for his most just expulsion
By blackening publicly his sovereign's consort,
And be absolved by his upright compeers.
Ang. But he has been condemn'd into captivity.
Doge. For such as him a dungeon were acquittal;
And his brief term of mock-arrest will pass
Within a palace. But I 've done with him;
The rest must be with you.
Ang. With me, my lord?
Doge. Yes, Angiolina. Do not marvel; I
Have let this prey upon me till I feel
My life cannot be long; and fain would have you
Regard the injunctions you will find within
This scroll (*Giving her a paper*)——Fear not; they are for your advantage:
Read them hereafter at the fitting hour.
Ang. My lord, in life, and after life, you shall
Be honour'd still by me: but may your days
Be many yet—and happier than the present!
This passion will give way, and you will be

[1] [These passages, though not perfectly dramatic, have great sweetness and dignity, and remind us, in their rich verbosity, of the moral and mellifluous parts of Massinger.—JEFFREY.]

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Serene, and what you should be—what you were.
Doge. I will be what I should be, or be nothing;
But never more—oh! never, never more,
O'er the few days or hours which yet await
The blighted old age of Faliero, shall
Sweet Quiet shed her sunset! Never more
Those summer shadows rising from the past
Of a not ill-spent nor inglorious life,
Mellowing the last hours as the night approaches,
Shall soothe me to my moment of long rest.
I had but little more to task, or hope,
Save the regards due to the blood and sweat,
And the soul's labour through which I had toil'd
To make my country honour'd. As her servant—
Her servant, though her chief—I would have gone
Down to my fathers with a name serene
And pure as theirs: but this has been denied me.—
Would I had died at Zara!
Ang. There you saved
The state; then live to save her still. A day,
Another day like that would be the best
Reproof to them, and sole revenge for you.
Doge. But one such day occurs within an age;
My life is little less than one, and 't is
Enough for Fortune to have granted *once*,
That which scarce one more favour'd citizen
May win in many states and years. But why
Thus speak I? Venice has forgot that day—
Then why should I remember it?—Farewell,
Sweet Angiolina! I must to my cabinet;
There 's much for me to do—and the hour hastens.
Ang. Remember what you were.
Doge. It were in vain!
Joy's recollection is no longer joy,
While Sorrow's memory is a sorrow still.
Ang. At least, whate'er may urge, let me implore
That you will take some little pause of rest:
Your sleep for many nights has been so turbid,
That it had been relief to have awaked you,
Had I not hoped that Nature would o'erpower
At length the thoughts which shook your slumbers thus.
An hour of rest will give you to your toils
With fitter thoughts and freshen'd strength.
Doge. I cannot—
I must not, if I could; for never was
Such reason to be watchful: yet a few—
Yet a few days and dream-perturbed nights,
And I shall slumber well—but where?—no matter.
Adieu, my Angiolina.
Ang. Let me be
An instant—yet an instant, your companion!
I cannot bear to leave you thus.
Doge. Come then,
My gentle child—forgive me; thou wert made
For better fortunes than to share in mine,
Now darkling in their close toward the deep vale
Where Death sits robed in his all-sweeping shadow.*
When I am gone—it may be sooner than
Even these years warrant, for there is that stirring
Within—above—around, that in this city
Will make the cemeteries populous
As e'er they were by pestilence or war,—
When I *am* nothing, let that which I *was*
Be still sometimes a name on thy sweet lips,
A shadow in thy fancy, of a thing
Which would not have thee mourn it, but remember;—
Let us begone, my child—the time is pressing.
[*Exeunt.*

SCENE II.

A retired Spot near the Arsenal.

ISRAEL BERTUCCIO *and* PHILIP CALENDARO.

Cal. How sped you, Israel, in your late complaint?
I. Ber. Why, well.
Cal. Is 't possible! will he be punish'd?
I. Ber. Yes.
Cal. With what? a mulct or an arrest?
I. Ber. With death!—
Cal. Now you rave, or must intend revenge,
Such as I counsell'd you, with your own hand.
I. Ber. Yes; and for one sole draught of hate forego
The great redress we meditate for Venice,
And change a life of hope for one of exile;
Leaving one scorpion crush'd, and thousands stinging
My friends, my family, my countrymen!
No, Calendaro; these same drops of blood,
Shed shamefully, shall have the whole of his
For their requital——But not only his;
We will not strike for private wrongs alone:
Such are for selfish passions and rash men,
But are unworthy a tyrannicide.
Cal. You have more patience than I care to boast.
Had I been present when you bore this insult,

* [The unpromising nature of the subject has imposed upon the poet two difficulties. The first is, that which is of the very essence of his plot,—the inadequacy of the supposed grievance to the storm of passion conjured up in his soul; a storm resembling

"ocean into tempest tos'd,
To waft a feather, or to drown a fly,"

the other is, the nature and character of the conspiracy itself, which excites no sympathy. With regard to the former difficulty, the poet is evidently conscious of it. The Doge is for ever dwelling on the affront, as if he were himself conscious that it stood in need of rhetorical heightening. How slight and inadequate is the cause of this emotion! or, as Sir Lucius O'Trigger would express it, "What a pity that so much good passion should be wasted!" Othello labouring beneath the unutterable load of the most overwhelming conviction which can press upon the heart—writhing under the smart of an ardent affection, cankered and corroded by the death-taint of a feverish suspicion,—could scarcely have expressed himself with greater emphasis of mental agony. But, while Othello gives speech to the tortures that are rending him, it is nature whose unexaggerated and genuine voice is echoed from his bosom. No timid phrase of passion, no forced and unnatural sorrows, burst from him in tones beyond the precise amount of the suffering. There is an equipoise (and Shakspeare never failed to adjust it by the nicest proportion) between the anguish of the soul and the phrase that gives it utterance: and it is from the total absence of this proportion, that we refuse our sympathies to Faliero.—ECL. REV.]

* [MS.—"Where death sits { throned / or / robed } in his all-sweeping shadow."]

I must have slain him, or expired myself
In the vain effort to repress my wrath.

I. Ber. Thank Heaven, you were not—all had else been marr'd:
As 't is, our cause looks prosperous still.

Cal. You saw
The Doge—what answer gave he?

I. Ber. That there was
No punishment for such as Barbaro.

Cal. I told you so before, and that 't was idle
To think of justice from such hands.

I. Ber. At least,
It lull'd suspicion, showing confidence.
Had I been silent, not a shirro but
Had kept me in his eye, as meditating
A silent, solitary, deep revenge.

Cal. But wherefore not address you to the Council?
The Doge is a mere puppet, who can scarce
Obtain right for himself. Why speak to him?

I. Ber. You shall know that hereafter.

Cal. Why not now?

I. Ber. Be patient but till midnight. Get your musters,
And bid our friends prepare their companies:—
Set all in readiness to strike the blow,
Perhaps in a few hours; we have long waited
For a fit time—that hour is on the dial,
It may be, of to-morrow's sun: delay
Beyond may breed us double danger. See
That all be punctual at our place of meeting,
And arm'd, excepting those of the Sixteen,
Who will remain among the troops to wait
The signal.

Cal. These brave words have breathed new life
Into my veins; I am sick of these protracted
And hesitating councils: day on day
Crawl'd on, and added but another link
To our long fetters, and some fresher wrong
Inflicted on our brethren or ourselves,
Helping to swell our tyrants' bloated strength.
Let us but deal upon them, and I care not
For the result, which must be death or freedom!
I'm weary to the heart of finding neither.

I. Ber. We will be free in life or death! the grave
Is chainless. Have you all the musters ready?
And are the sixteen companies completed
To sixty?

Cal. All save two, in which there are
Twenty-five wanting to make up the number.

I. Ber. No matter; we can do without. Whose are they?

Cal. Bertram's and old Soranzo's, both of whom
Appear less forward in the cause than we are.

I. Ber. Your fiery nature makes you deem all those
Who are not restless cold: but there exists
Oft in concentred spirits not less daring
Than in more loud avengers. Do not doubt them.

Cal. I do not doubt the elder; but in Bertram
There is a hesitating softness, fatal
To enterprise like ours: I've seen that man
Weep like an infant o'er the misery
Of others, heedless of his own, though greater;
And in a recent quarrel I beheld him
Turn sick at sight of blood, although a villain's.

I. Ber. The truly brave are soft of heart and eyes,
And feel for what their duty bids them do.
I have known Bertram long; there doth not breathe
A soul more full of honour.

Cal. It may be so:
I apprehend less treachery than weakness;
Yet as he has no mistress, and no wife
To work upon his milkiness of spirit,
He may go through the ordeal; it is well
He is an orphan, friendless save in us:
A woman or a child had made him less
Than either in resolve.

I. Ber. Such ties are not
For those who are call'd to the high destinies
Which purify corrupted commonwealths;
We must forget all feelings save the one—
We must resign all passions save our purpose—
We must behold no object save our country—
And only look on death as beautiful,
So that the sacrifice ascend to heaven,
And draw down freedom on her evermore.

Cal. But if we fail——

I. Ber. They never fail who die
In a great cause: the block may soak their gore;[1]
Their heads may sodden in the sun; their limbs
Be strung to city gates and castle walls—
But still their spirit walks abroad. Though years
Elapse, and others share as dark a doom,
They but augment the deep and sweeping thoughts
Which overpower all others, and conduct
The world at last to freedom: What were we,
If Brutus had not lived? He died in giving[2]
Rome liberty, but left a deathless lesson—
A name which is a virtue, and a soul
Which multiplies itself throughout all time,
When wicked men wax mighty, and a state
Turns servile: he and his high friend were styled
"The last of Romans!" Let us be the first
Of true Venetians, sprung from Roman sires.

Cal. Our fathers did not fly from Attila
Into these isles, where palaces have sprung
On banks redeem'd from the rude ocean's ooze,
To own a thousand despots in his place.
Better bow down before the Hun, and call
A Tartar lord, than these swoln silkworms masters!
The first at least was man, and used his sword
As sceptre: these unmanly creeping things
Command our swords, and rule us with a word
As with a spell.

I. Ber. It shall be broken soon.

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[1] [MS.—"In a great cause { the block may soak their gore;" / their gore may soak the block;"}]

[2] [MS.—"If Brutus had not lived? He { failed / died } in giving."]

You say that all things are in readiness:
To-day I have not been the usual round,
And why thou knowest; but thy vigilance
Will better have supplied my care: these orders
In recent council to redouble now
Our efforts to repair the galleys, have
Lent a fair colour to the introduction
Of many of our cause into the arsenal,
As new artificers for their equipment,
Or fresh recruits obtain'd in haste to man
The hoped-for fleet.—Are all supplied with arms?

Cal. All who were deem'd trust-worthy: there are some
Whom it were well to keep in ignorance
Till it be time to strike, and then supply them;
When in the heat and hurry of the hour
They have no opportunity to pause,
But needs must on with those who will surround them.

I. Ber. You have said well. Have you remark'd all such?

Cal. I've noted most; and caused the other chiefs
To use like caution in their companies.
As far as I have seen, we are enough
To make the enterprise secure, if 't is
Commenced to-morrow; but, till 't is begun,
Each hour is pregnant with a thousand perils.

I. Ber. Let the Sixteen meet at the wonted hour.
Except Soranzo, Nicoletto Blondo,
And Marco Giuda, who will keep their watch
Within the arsenal, and hold all ready
Expectant of the signal we will fix on.

Cal. We will not fail.

I. Ber. Let all the rest be there;
I have a stranger to present to them.

Cal. A stranger! doth he know the secret?

I. Ber. Yes.

Cal. And have you dared to peril your friends' lives
On a rash confidence in one we know not?

I. Ber. I have risk'd no man's life except my own—
Of that be certain: he is one who may
Make our assurance doubly sure, according
His aid; and if reluctant, he no less
Is in our power: he comes alone with me,
And cannot 'scape us; but he will not swerve.

Cal. I cannot judge of this until I know him:
Is he one of our order?

I. Ber. Ay, in spirit,
Although a child of greatness; he is one
Who would become a throne, or overthrow one—
One who has done great deeds, and seen great changes,
No tyrant, though bred up to tyranny;
Valiant in war, and sage in council; noble
In nature, although haughty; quick, yet wary:
Yet for all this, so full of certain passions,
That if once stirr'd and baffled, as he has been
Upon the tenderest points, there is no Fury
In Grecian story like to that which wrings
His vitals with her burning hands, till he
Grows capable of all things for revenge;
And add too, that his mind is liberal,
He sees and feels the people are oppress'd,
And shares their sufferings. Take him all in all,
We have need of such, and such have need of us.

Cal. And what part would you have him take with us?

I. Ber. It may be, that of chief.

Cal. What! and resign
Your own command as leader?

I. Ber. Even so.
My object is to make your cause end well,
And not to push myself to power. Experience,
Some skill, and your own choice, had mark'd me out
To act in trust as your commander, till
Some worthier should appear: if I have found such
As you yourselves shall own more worthy, think you
That I would hesitate from selfishness,
And, covetous of brief authority,
Stake our deep interest on my single thoughts,
Rather than yield to one above me in
All leading qualities? No, Calendaro,
Know your friend better; but you all shall judge.—
Away! and let us meet at the fix'd hour.
Be vigilant, and all will yet go well.

Cal. Worthy Bertuccio, I have known you ever
Trusty and brave, with head and heart to plan
What I have still been prompt to execute.
For my own part, I seek no other chief;
What the rest will decide I know not, but
I am with you, as I have ever been,
In all our undertakings. Now farewell,
Until the hour of midnight sees us meet.

[*Exeunt.*

ACT III.

SCENE I.

Scene, the Space between the Canal and the Church of San Giovanni e San Paolo. An equestrian Statue before it.—A Gondola lies in the Canal at some distance.

Enter the Doge *alone, disguised.*

Doge (*solus*). I am before the hour, the hour whose
Pealing into the arch of night, might strike [voice,
These palaces with ominous tottering,
And rock their marbles to the corner-stone,
Waking the sleepers from some hideous dream
Of indistinct but awful augury
Of that which will befall them. Yes, proud city!
Thou must be cleansed of the black blood which makes
A lazar-house of tyranny: the task [thee
Is forced upon me, I have sought it not;
And therefore was I punish'd, seeing this
Patrician pestilence spread on and on,
Until at length it smote me in my slumbers,
And I am tainted, and must wash away
The plague-spots in the healing wave. Tall fane!
Where sleep my fathers, whose dim statues shadow
The floor which doth divide us from the dead,
Where all the pregnant hearts of our bold blood,
Moulder'd into a mite of ashes, hold
In one shrunk heap what once made many heroes,
When what is now a handful shook the earth—
Fane of the tutelar saints who guard our house!
Vault where two Doges rest—my sires! who died
The one of toil, the other in the field,

With a long race of other lineal chiefs
And sages, whose great labours, wounds, and state
I have inherited,—let the graves gape,
Till all thine aisles be peopled with the dead,
And pour them from thy portals to gaze on me!
I call them up, and them and thee to witness
What it hath been which put me to this task—
Their pure high blood, their blazon roll of glories,
Their mighty name, dishonour'd all *in* me,
Not *by* me, but by the ungrateful nobles
We fought to make our equals, not our lords:—[3]
And chiefly thou, Ordelafo the brave,
Who perish'd in the field, where I since conquer'd,
Battling at Zara, did the hecatombs
Of thine and Venice' foes, there offer'd up
By thy descendant, merit such acquittance?[5]
Spirits! smile down upon me; for my cause
Is yours, in all life now can be of yours,—
Your fame, your name, all mingled up in mine,
And in the future fortunes of our race!
Let me but prosper, and I make this city
Free and immortal, and our house's name
Worthier of what you were, now and hereafter![3]

Enter Israel Bertuccio.

I. Ber. Who goes there?
Doge. A friend to Venice.
I. Ber. 'T is he.
Welcome, my lord,—you are before the time.
Doge. I am ready to proceed to your assembly.
I. Ber. Have with you.—I am proud and pleased to see
Such confident alacrity. Your doubts
Since our last meeting, then, are all dispell'd?
Doge. Not so—but I have set my little left
Of life upon this cast: the die was thrown
When I first listen'd to your treason—Start not!
That is the word; I cannot shape my tongue
To syllable black deeds into smooth names,
Though I be wrought on to commit them. When
I heard you tempt your sovereign, and forbore
To have you dragg'd to prison, I became
Your guiltiest accomplice: now you may,
If it so please you, do as much by me.
I. Ber. Strange words, my lord, and most unmerited;
I am no spy, and neither are we traitors. [right
Doge. *We!*—*We!*—no matter—you have earn'd the
To talk of *us*.—But to the point.—If this
Attempt succeeds, and Venice, render'd free
And flourishing, when we are in our graves,
Conducts her generations to our tombs,
And makes her children with their little hands
Strew flowers o'er her deliverers' ashes, then
The consequence will sanctify the deed,
And we shall be like the two Bruti in
The annals of hereafter; but if not,
If we should fail, employing bloody means
And secret plot, although to a good end,
Still we are traitors, honest Israel;—thou
No less than he who was thy sovereign
Six hours ago, and now thy brother rebel.
I. Ber. 'T is not the moment to consider thus,
Else I could answer.—Let us to the meeting,
Or we may be observed in lingering here.
Doge. We *are* observed, and have been.
I. Ber. We observed!
Let me discover—and this steel——
Doge. Put up;
Here are no human witnesses: look there—
What see you?
I. Ber. Only a tall warrior's statue
Bestriding a proud steed, in the dim light
Of the dull moon.
Doge. That warrior was the sire
Of my sire's fathers, and that statue was
Decreed to him by the twice rescued city:—
Think you that he looks down on us or no?
I. Ber. My lord, these are mere fantasies; there are
No eyes in marble.
Doge. But there are in Death.
I tell thee, man, there is a spirit in
Such things that acts and sees, unseen, though felt;
And, if there be a spell to stir the dead,
'T is in such deeds as we are now upon.
Deem'st thou the souls of such a race as mine
Can rest, when he their last descendant chief,
Stands plotting on the brink of their pure graves
With stung plebeians?[4]
I. Ber. It had been as well
To have ponder'd this before,—ere you embark'd
In our great enterprise.—Do you repent?
Doge. No—but I *feel*, and shall do to the last.
I cannot quench a glorious life at once,
Nor dwindle to the thing I now must be,[5]
And take men's lives by stealth, without some pause

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[3] [MS.—"We fought to make our { equals, not our lords;"— peers, and not our masters:"—]

[5] [MS.—"By thy descendant, merit such { acquittance?" requital?"]

[3] [The Doge, true to his appointment, is waiting for his conductor before the church of San Paolo e Giovanni. There is great loftiness, both of feeling and diction, in this passage.—Jeffrey.]

[4] [There is a great deal of natural struggle in the breast of the highborn and haughty Doge, between the resentment with which he burns on the one hand, and the reluctance with which he considers the meanness of the associates with whom he has leagued himself, on the other. The conspiring Doge is not, we think, meant to be ambitious for himself, but he is sternly, proudly, a Venetian noble; and it is impossible for him to tear from his bosom the scorn for every thing plebeian which has been implanted there by birth, education, and a long life of princely command. There are other thoughts, too, and of a gentler kind, which cross from time to time his perturbed spirit. He remembers—he cannot entirely forget—the days and nights of old companionship, by which he had long been bound to those whose sentence he has consented to seal. He has himself been declaiming against the folly of mercy, and arguing valiantly the necessity of total extirpation,—and that, too, in the teeth even of some of the plebeian conspirators themselves: yet the poet, with profound insight into the human heart, makes him shudder when his own impetuosity has brought himself, and all who hear him, to the brink. He cannot look upon the bloody resolution, no not even after he himself has been the chief instrument of its formation.—Lockhart.]

[5] [MS.—"Nor dwindle to { the thing I now must be." a cut-throat without shuddering."]

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Yet doubt me not; it is this very feeling,
And knowing *what* has wrung me to be thus,
Which is your best security. There 's not
A roused mechanic in your busy plot[a]
So wrong'd as I, so fall'n, so loudly call'd
To his redress: the very means I am forced
By these fell tyrants to adopt is such,
That I abhor them doubly for the deeds
Which I most do to pay them back for theirs.

I. Ber. Let us away—hark—the hour strikes.

Doge. On—oo—
It is our knell, or that of Venice—On.

I. Ber. Say rather, 't is her freedom's rising peal
Of triumph——This way—we are near the place.

[*Exeunt.*

SCENE II.

The House where the Conspirators meet.

DAGOLINO, DORO, BERTRAM, FEDELE TREVISANO, CALENDARO, ANTONIO DELLE BENDE, etc. etc.

Cal. (*entering*). Are all here?

Dag. All with you; except the three
On duty, and our leader Israel,
Who is expected momently.

Cal. Where 's Bertram?

Ber. Here!

Cal. Have you not been able to complete
The number wanting in your company?

Ber. I had mark'd out some: but I have not dared
To trust them with the secret, till assured
That they were worthy faith.

Cal. There is no need
Of trusting to their faith: *who*, save ourselves
And our more chosen comrades, is aware
Fully of our intent? they think themselves
Engaged in secret to the Signory,[b]
To punish some more dissolute young nobles
Who have defied the law in their excesses;
But once drawn up, and their new swords well-flesh'd
In the rank hearts of the more odious senators,
They will not hesitate to follow up
Their blow upon the others, when they see
The example of their chiefs, and I for one
Will set them such, that they for very shame
And safety will not pause till all have perish'd.

Ber. How say you? *all!*

Cal. Whom wouldst thou spare?

Ber. *I spare?*
I have no power to spare. I only question'd,
Thinking that even amongst these wicked men
There might be some, whose age and qualities
Might mark them out for pity.

Cal. Yes, such pity
As when the viper hath been cut to pieces,
The separate fragments quivering in the sun,
In the last energy of venomous life,
Deserve and have. Why, I should think as soon
Of pitying some particular fang which made
One in the jaw of the swoln serpent, as
Of saving one of these: they form but links
Of one long chain; one mass, one breath, one body;
They eat, and drink, and live, and breed together,
Revel, and lie, oppress, and kill in concert,—
So let them die as *one!*[a]

Dag. Should one survive,
He would be dangerous as the whole; it is not
Their number, be it tens or thousands, but
The spirit of this aristocracy
Which must be rooted out; and if there were
A single shoot of the old tree in life,
'T would fasten in the soil, and spring again
To gloomy verdure and to bitter fruit.
Bertram, we must be firm!

Cal. Look to it well,
Bertram; I have an eye upon thee.

Ber. Who
Distrusts me?

Cal. Not I; for if I did so,
Thou wouldst not now be there to talk of trust:
It is thy softness, not thy want of faith,
Which makes thee to be doubted.

Ber. You should know,
Who hear me, who and what I am; a man
Roused like yourselves to overthrow oppression;
A kind man, I am apt to think, as some
Of you have found me; and if brave or no,
You, Calendaro, can pronounce, who have seen me
Put to the proof; or if you should have doubts,
I 'll clear them on your person!

Cal. You are welcome,
When once our enterprise is o'er, which must not
Be interrupted by a private brawl.

Ber. I am no brawler; but can bear myself
As far among the foe as any he
Who hears me; else why have I been selected
To be of your chief comrades? But no less
I owe my natural weakness; I have not
Yet learn'd to think of indiscriminate murder
Without some sense of shuddering; and the sight
Of blood which spouts through hoary scalps is not
To me a thing of triumph, nor the death
Of man surprised a glory. Well—too well
I know that we must do such things on those
Whose acts have raised up such avengers; but
If there were some of these who could be saved
From out this sweeping fate, for our own sakes
And for our honour, to take off some stain
Of massacre, which else pollutes it wholly,
I had been glad; and see no cause in this
For sneer, nor for suspicion!

Dag. Calm thee, Bertram;
For we suspect thee not, and take good heart.
It is the cause, and not our will, which asks
Such actions from our hands: we 'll wash away
All stains in Freedom's fountain!

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[a] [MS.—"A {vagabond / roused} mechanic," etc.]

[b] An historical fact. See APPENDIX, Note (A).

[a] [MS.—"So let them die {in / as} one."]

Enter ISRAEL BERTUCCIO *and the* DOGE, *disguised.*

Dag. Welcome, Israel.
Consp. Most welcome.—Brave Bertuccio, thou art late—
Who is this stranger?
Cal. It is time to name him.
Our comrades are even now prepared to greet him
In brotherhood, as I have made it known
That thou wouldst add a brother to our cause,
Approved by thee, and thus approved by all,
Such is our trust in all thine actions. Now
Let him unfold himself.
I. Ber. Stranger, step forth!
[*The* DOGE *discovers himself.*
Consp. To arms!—we are betray'd—it is the Doge!
Down with them both! our traitorous captain, and
The tyrant he hath sold us to.
Cal. (*drawing his sword*). Hold! hold!
Who moves a step against them dies. Hold! hear
Bertuccio—What! are you appall'd to see
A lone, unguarded, weaponless old man
Amongst you?—Israel, speak! what means this mystery?
I. Ber. Let them advance and strike at their own [bosoms,
Ungrateful suicides! for on our lives
Depend their own, their fortunes, and their hopes.
Doge. Strike!—If I dreaded death, a death more fearful
Than any your rash weapons can inflict,
I should not now be here:—Oh, noble Courage!
The eldest born of Fear, which makes you brave
Against this solitary hoary head!
See the bold chiefs, who would reform a state
And shake down senates, mad with wrath and dread
At sight of one patrician!—Butcher me,
You can: I care not.—Israel, are these men
The mighty hearts you spoke of? look upon them!
Cal. Faith! he hath shamed us, and deservedly.
Was this your trust in your true chief Bertuccio,
To turn your swords against him and his guest?
Sheathe them, and hear him.
I. Ber. I disdain to speak.
They might and must have known a heart like mine
Incapable of treachery; and the power
They gave me to adopt all fitting means
To further their design was ne'er abused.
They might be certain that whoe'er was brought
By me into this council had been led
To take his choice—as brother, or as victim.
Doge. And which am I to be? your actions leave
Some cause to doubt the freedom of the choice.
I. Ber. My lord, we would have perish'd here together,
Had these rash men proceeded; but, behold,
They are ashamed of that mad moment's impulse,
And droop their heads; believe me, they are such
As I described them—Speak to them.
Cal. Ay, speak;
We are all listening in wonder.[1]
I. Ber. (*addressing the Conspirators*). You are safe,
Nay, more, almost triumphant—listen then,
And know my words for truth.
Doge. You see me here,
As one of you hath said, an old, unarm'd,
Defenceless man; and yesterday you saw me
Presiding in the hall of ducal state,
Apparent sovereign of our hundred isles,[2]
Robed in official purple, dealing out
The edicts of a power which is not mine,
Nor yours, but of our masters—the patricians.
Why I was there you know, or think you know;
Why I am *here*, he who hath been most wrong'd,
He who among you hath been most insulted,
Outraged and trodden on, until he doubt
If he be worm or no, may answer for me,
Asking of his own heart what brought him here?
You know my recent story, all men know it,
And judge of it far differently from those
Who sate in judgment to heap scorn on scorn.
But spare me the recital—it is here,
Here at my heart the outrage—but my words,
Already spent in unavailing plaints,
Would only show my feebleness the more,
And I come here to strengthen even the strong,
And urge them on to deeds, and not to war
With woman's weapons; but I need not urge you.
Our private wrongs have sprung from public vices
In this—I cannot call it commonwealth
Nor kingdom, which hath neither prince nor people,
But all the sins of the old Spartan state[3]
Without its virtues—temperance and valour.
The Lords of Lacedæmon were true soldiers,
But ours are Sybarites, while we are Helots,
Of whom I am the lowest, most enslaved;
Although dress'd out to head a pageant, as
The Greeks of yore made drunk their slaves to form
A pastime for their children. You are met
To overthrow this monster of a state,
This mockery of a government, this spectre,
Which must be exorcised with blood,—and then
We will renew the times of truth and justice,
Condensing in a fair free commonwealth
Not rash equality, but equal rights,
Proportion'd like the columns to the temple,
Giving and taking strength reciprocal,
And making firm the whole with grace and beauty,
So that no part could be removed without
Infringement of the general symmetry.
In operating this great change, I claim
To be one of you—if you trust in me;
If not, strike home, my life is compromised,
And I would rather fall by freemen's hands

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[1] [MS.—"We are all {lost / listening} in wonder."]

[2] [MS.—"Apparent sovereign of our {hundred isles, / splen'did city."]

[3] [MS.—"But all the {sins of the old Spartan state. / worst sins of the Spartan state."]

Than live another day to act the tyrant
As delegate of tyrants: such I am not,
And never have been—read it in our annals;
I can appeal to my past government
In many lands and cities; they can tell you
If I were an oppressor, or a man
Feeling and thinking for my fellow men.
Haply had I been what the senate sought,
A thing of robes and trinkets, dizen'd out
To sit in state as for a sovereign's picture;
A popular scourge, a reader sentence-signer,
A stickler for the Senate and "the Forty,"
A sceptic of all measures which had not
The sanction of "the Ten," a council-fawner,
A tool, a fool, a puppet,—they had ne'er
Foster'd the wretch who stung me. What I suffer
Has reach'd me through my pity for the people;
That many know, and they who know not yet
Will one day learn: meantime I do devote,
Whate'er the issue, my last days of life—
My present power such as it is, not that
Of Doge, but of a man who has been great
Before he was degraded to a Doge,
And still has individual means and mind;
I stake my fame (and I had fame)—my breath—
(The least of all, for its last hours are nigh,)
My heart—my hope—my soul—upon this cast!
Such as I am, I offer me to you
And to your chiefs; accept me or reject me,
A Prince who fain would be a citizen
Or nothing, and who has left his throne to be so.

Cal. Long live Faliero!—Venice shall be free!

Consp. Long live Faliero!

I. Ber. Comrades! did I well?
Is not this man a host in such a cause?

Doge. This is no time for eulogies, nor place
For exultation. Am I one of you?

Cal. Ay, and the first amongst us, as thou hast been
Of Venice—be our general and chief.

Doge. Chief!—general!—I was general at Zara,
And chief in Rhodes and Cyprus, prince in Venice:
I cannot stoop——that is, I am not fit
To lead a band of——patriots: when I lay
Aside the dignities which I have borne,
'T is not to put on others, but to be
Mate to my fellows—but now to the point:
Israel has stated to me your whole plan—
'T is bold, but feasible if I assist it,
And must be set in motion instantly.

Cal. E'en when thou wilt. Is it not so, my friends?
I have disposed all for a sudden blow;
When shall it be then?

Doge. At sunrise.

Ber. So soon?

Doge. So soon?—so late—each hour accumulates
Peril on peril, and the more so now
Since I have mingled with you;—know you not
The Council, and "the Ten?" the spies, the eyes
Of the patricians dubious of their slaves,
And now more dubious of the prince they have made
I tell you, you must strike, and suddenly, [one?
Full to the Hydra's heart—its heads will follow.

Cal. With all my soul and sword, I yield assent;
Our companies are ready, sixty each,
And all now under arms by Israel's order;
Each at their different place of rendezvous,
And vigilant, expectant of some blow;
Let each repair for action to his post!
And now, my lord, the signal?

Doge. When you hear
The great bell of Saint Mark's, which may not be
Struck without special order of the Doge
(The last poor privilege they leave their prince),
March on Saint Mark's!

I. Ber. And there?—

Doge. By different routes
Let your march be directed, every sixty
Entering a separate avenue, and still
Upon the way let your cry be of war
And of the Genoese fleet, by the first dawn
Discern'd before the port; form round the palace,
Within whose court will be drawn out in arms
My nephew and the clients of our house,
Many and martial; while the bell tolls on,
Shout ye, "Saint Mark!—the foe is on our waters!"

Cal. I see it now—but on, my noble lord.

Doge. All the patricians flocking to the Council,
(Which they dare not refuse, at the dread signal
Pealing from out their patron saint's proud tower,)
Will then be gather'd in unto the harvest,
And we will reap them with the sword for sickle.
If some few should be tardy or absent them,
'T will be but to be taken faint and single,
When the majority are put to rest." [scotch,

Cal. Would that the hour were come! we will not
But kill.

Ber. Once more, sir, with your pardon, I
Would now repeat the question which I ask'd
Before Bertuccio added to our cause
This great ally who renders it more sure,
And therefore safer, and as such admits
Some dawn of mercy to a portion of
Our victims—must all perish in this slaughter?

Cal. All who encounter me and mine, be sure,
The mercy they have shown, I show.

Consp. All! all!
Is this a time to talk of pity? when
Have they e'er shown, or felt, or feign'd it?

I. Ber. Bertram,
This false compassion is a folly, and
Injustice to thy comrades and thy cause!
Dost thou not see, that if we single out
Some for escape, they live but to avenge
The fallen? and how distinguish now the innocent
From out the guilty? all their acts are one—
A single emanation from one body,
Together knit for our oppression! 'T is
Much that we let their children live; I doubt
If all of these even should be set apart:
The hunter may reserve some single cub
From out the tiger's litter, but who e'er
Would seek to save the spotted sire or dam,

Unless to perish by their fangs? However,
I will abide by Doge Faliero's counsel:
Let him decide if any should be saved. [question—

Doge. Ask me not—tempt me not with such a
Decide yourselves.

I. Ber. You know their private virtues
Far better than we can, to whom alone
Their public vices, and most foul oppression,
Have made them deadly; if there be amongst them
One who deserves to be repeal'd, pronounce.

Doge. Dolfino's father was my friend, and Lando
Fought by my side, and Marc Cornaro shared [1]
My Genoese embassy: I saved the life
Of Veniero—shall I save it twice?
Would that I could save them and Venice also!
All these men, or their fathers, were my friends
Till they became my subjects; then fell from me
As faithless leaves drop from the o'erblown flower,
And left me a lone blighted thorny stalk,
Which, in its solitude, can shelter nothing;
So, as they let me wither, let them perish!

Cal. They cannot co-exist with Venice' freedom!

Doge. Ye, though you know and feel our mutual
Of many wrongs, even ye are ignorant [2] [mass
What fatal poison to the springs of life,
To human ties, and all that's good and dear,
Lurks in the present institutes of Venice:
All these men were my friends; I loved them, they
Requited honourably my regards;
We served and fought, we smiled and wept in concert:
We revell'd or we sorrow'd side by side;
We made alliances of blood and marriage;
We grew in years and honours fairly,—till
Their own desire, not my ambition, made
Them choose me for their prince, and then farewell!
Farewell all social memory! all thoughts [ships,
In common! and sweet bonds which link old friend-
When the survivors of long years and actions,
Which now belong to history, soothe the days
Which yet remain by treasuring each other,
And never meet, but each beholds the mirror
Of half a century on his brother's brow,
And sees a hundred beings, now in earth,
Flit round them whispering of the days gone by,
And seeming not all dead, as long as two
Of the brave, joyous, reckless, glorious band,
Which once were one and many, still retain
A breath to sigh for them, a tongue to speak
Of deeds that else were silent, save on marble——
Oime! Oime!—and must I do this deed? [3]

I. Ber. My lord, you are much moved; it is not now
That such things must be dwelt upon.

Doge. Your patience
A moment—I recede not: mark with me
The gloomy vices of this government. [*made* me—
From the hour that made me Doge, the *Doge* THEY
Farewell the past! I died to all that had been,
Or rather they to me: no friends, no kindness,
No privacy of life—all were cut off:
They came not near me, such approach gave umbrage:
They could not love me, such was not the law;
They thwarted me, 't was the state's policy;
They baffled me, 't was a patrician's duty;
They wrong'd me, for such was to right the state;
They could not right me, that would give suspicion;
So that I was a slave to my own subjects;
So that I was a foe to my own friends;
Begirt with spies for guards—with robes for power—
With pomp for freedom—gaolers for a council—
Inquisitors for friends—and hell for life!
I had one only fount of quiet left,
And *that* they poison'd! My pure household gods [4]
Were shiver'd on my hearth, and o'er their shrine
Sate grinning Ribaldry and sneering Scorn.[5]

I. Ber. You have been deeply wrong'd, and now
Nobly avenged before another night. [shall be

Doge. I had borne all—it hurt me, but I bore it—
Till this last running over of the cup
Of bitterness—until this last loud insult,
Not only unredress'd, but sanctioned; then,
And thus, I cast all further feelings from me—
The feelings which they crush'd for me, long, long
Before, even in their oath of false allegiance!
Even in that very hour and vow, they abjured
Their friend and made a sovereign, as boys make
Playthings, to do their pleasure—and be broken! [6]
I from that hour have seen but senators
In dark suspicious conflict with the Doge,
Brooding with him in mutual hate and fear;
They dreading he should snatch the tyranny
From out their grasp, and be abhorring tyrants.
To me, then, these men have no *private* life,
Nor claim to ties they have cut off from others;
As senators for arbitrary acts

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[1] [MS.—"Fought by my side, and { Marc Cornaro / John Grimani } shared
My { Genoese embassy; / solution to the Pope; } I saved the life," etc.]

[2] [MS.—"Bear witness with me! ye who hear and know,
And feel our mutual mass of many wrongs."]

[3] [The Doge is at last ushered into the presence of the conspirators, who are at first disposed to sacrifice both him and his introducer; but are pacified and converted by a speech of three pages, which is not very good: and then they put it to him to say, whether any of the devoted senate shall be spared in the impending massacre. He says—

"Ask me not—tempt me not with such a question—
Decide yourselves."—

But, on being further pressed, he, in these passages, gives way to feelings most natural to his own condition, but by no means calculated to recommend him to his new associates: and afterwards, when he is left alone with the chief conspirator, the contrast of their situation is still more finely and forcibly elicited.—JEFFREY.]

[4] ["I could have forgiven the dagger or the bowl, any thing, but the deliberate desolation piled upon me, when I stood alone upon my hearth, with my household gods shivered around me. Do you suppose I have forgotten or forgiven it? It has, comparatively, swallowed up in me every other feeling, and I am only a spectator upon earth till a tenfold opportunity offers. It may come yet."—*B. Letters*, 1819.]

[5] [MS.—"Sate grinning { ribaldry / mockery } and sneering scorn."]

[6] [MS.—"Playthings, to do their pleasure—and { then perish. / be broken."]

Amenable, I look on them—as such
Let them be dealt upon.[1]

Cal. And now to action!
Hence, brethren, to our posts, and may this be
The last night of mere words: I 'd fain be doing!
Saint Mark's great bell at dawn shall find me wakeful!

I. Ber. Disperse then to your posts: be firm and vigilant;
Think on the wrongs we bear, the rights we claim.
This day and night shall be the last of peril!
Watch for the signal, and then march. I go
To join my band; let each be prompt to marshal
His separate charge: the Doge will now return
To the palace to prepare all for the blow.
We part to meet in freedom and in glory!

Cal. Doge, when I greet you next, my homage to you
Shall be the head of Steno on this sword!

Doge. No; let him be reserved unto the last,
Nor turn aside to strike at such a prey,[2]
Till nobler game is quarried: his offence
Was a mere ebullition of the vice,
The general corruption generated
By the foul aristocracy: he could not—
He dared not in more honourable days
Have risk'd it. I have merged all private wrath
Against him in the thought of our great purpose.
A slave insults me—I require his punishment
From his proud master's hands; if he refuse it,
The offence grows his, and let him answer it.

Cal. Yet, as the immediate cause of the alliance
Which consecrates our undertaking more,
I owe him such deep gratitude, that fain
I would repay him as he merits; may I?

Doge. You would but lop the hand, and I the head;
You would but smite the scholar, I the master;
You would but punish Steno, *I* the senate.
I cannot pause on individual hate,
In the absorbing, sweeping, whole revenge,
Which, like the sheeted fire from heaven, must blast
Without distinction, as it fell of yore,
Where the Dead Sea hath quench'd two cities' ashes.

I. Ber. Away, then, to your posts! *I* but remain
A moment to accompany the Doge
To our late place of tryst, to see no spies
Have been upon the scout, and thence I hasten
To where my allotted band is under arms.

Cal. Farewell, then,—until dawn!

I. Ber. Success go with you!

Consp. We will not fail—Away! My lord, farewell![3]

[*The Conspirators salute the* Doge *and* Israel Bertuccio, *and retire, headed by* Philip Calendaro. *The* Doge *and* Israel Bertuccio *remain*

I. Ber. We have them in the toil—it cannot fail!
Now thou 'rt indeed a sovereign, and wilt make
A name immortal greater than the greatest:
Free citizens have struck at kings ere now;
Cæsars have fallen, and even patrician hands
Have crush'd dictators, as the popular steel
Has reach'd patricians: but, until this hour,
What prince has plotted for his people's freedom?
Or risk'd a life to liberate his subjects?
For ever, and for ever, they conspire
Against the people, to abuse their hands
To chains, but laid aside to carry weapons
Against the fellow nations, so that yoke
On yoke, and slavery and death may whet,
Not glut, the never-gorged Leviathan!
Now, my lord, to our enterprise;—'t 'is great,
And greater the reward; why stand you rapt?
A moment back, and you were all impatience!

Doge. And is it then decided? must they die?

I. Ber. Who?

Doge. My own friends by blood and courtesy,
And many deeds and days—the senators?

I. Ber. You pass'd their sentence, and it is a just one.

Doge. Ay, so it seems, and so it is to *you*:
You are a patriot, plebeian Gracchus—
The rebels' oracle, the people's tribune—
I blame you not—you act in your vocation;
They smote you, and oppress'd you, and despised you;
So they have *me*: but *you* ne'er spake with them;
You never broke their bread, nor shared their salt;
You never had their wine-cup at your lips;
You grew not up with them, nor laugh'd, nor wept,
Nor held a revel in their company;
Ne'er smiled to see them smile, nor claim'd their smile
In social interchange for yours, nor trusted
Nor wore them in your heart of hearts, as I have:
These hairs of mine are grey, and so are theirs,
The elders of the council: I remember

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[1] [The struggle of feelings with which the Doge undertakes the conspiracy is admirably contrasted with the ferocious eagerness of his low-born associates; and only loses its effect because we cannot but be sensible that the man who felt thus, could not have gone on with his guilty project, unless stimulated by some greater and more accumulated injuries than are, in the course of the tragedy, brought before the perception of the reader.—Heber.]

[2] [MS.—"Nor turn aside to strike at such a { carrion. / wretch."]

[3] [The great defect of Marino Faliero is, that the nature and character of the conspiracy excite no interest. It matters little that Lord Byron has been faithful to history, if the event is destitute of a poetic character. Like Alfieri, to whom, in many points, his genius approximates, he is fettered by an intractable story, which is wholly remote from the instincts and feelings of mankind. How elevated soever may be his diction, how vivid soever his colouring, a moral truth is wanting.—That charm, so difficult to define, so easy to apprehend, which, diffused over the scene, excites in generous bosoms an exalted enthusiasm for the great interests of humanity. This is the poesy of history. It is the charm of the William Tell of Schiller; it is felt in the awful plot of Brutus, and, to a certain degree, in the conspiracy of Pierre and Jaffier; for the end and purpose of these conspiracies were, to redeem their country from insult and oppression. But in Marino Faliero's attempt against the state, we contemplate nothing but the project of a sanguinary ruffian, seeking to grasp unlimited authority, and making, after the established precedents of all usurpers, the wrongs and sufferings of the commonality his pretence; while, in another aspect of his character, we see him goaded, by an imagined injury, into an enterprise which would have inundated Venice with her best blood. In this a sublime spectacle, calculated to purge the mind, according to the aphorism of Aristotle, by means of terror or pity?—Ecl. Rev.]

When all our locks were like the raven's wing,
As we went forth to take our prey around
The isles wrung from the false Mahometan;
And can I see them dabbled o'er with blood?
Each stab to them will seem my suicide.[1]

I. Ber. Doge! Doge! this vacillation is unworthy
A child; if you are not in second childhood,
Call back your nerves to your own purpose, nor
Thus shame yourself and me. By heavens! I'd rather
Forego even now, or fail in our intent,
Than see the man I venerate subside
From high resolves into such shallow weakness!
You have seen blood in battle, shed it, both
Your own and that of others; can you shrink then
From a few drops from veins of hoary vampires, [lions?
Who but give back what they have drain'd from mil-

Doge. Bear with me! Step by step, and blow on
I will divide with you; think not I waver: [blow,
Ah! no; it is the *certainty* of all
Which I must do doth make me tremble thus.
But let these last and lingering thoughts have way,
To which you only and the Night are conscious,
And both regardless; when the hour arrives,
'Tis mine to sound the knell, and strike the blow,
Which shall unpeople many palaces,
And hew the highest genealogic trees
Down to the earth, strew'd with their bleeding fruit,
And crush their blossoms into barrenness:
This will I—must I—have I sworn to do,
Nor aught can turn me from my destiny;
But still I quiver to behold what I
Must be, and think what I have been! Bear with me.

I. Ber. Re-man your breast; I feel no such remorse,
I understand it not: why should you change?
You acted, and you act, on your free will.

Doge. Ay, there it is—*you* feel not, nor do I,
Else I should stab thee on the spot, to save
A thousand lives, and, killing, do no murder;
You *feel* not—*you* go to this butcher-work
As if these high-born men were steers for shambles!
When all is over, you 'll be free and merry,
And calmly wash those hands incarnadine;
But I, outgoing thee and all thy fellows
In this surpassing massacre, shall be,
Shall see, and feel—oh God! oh God! 't is true,
And thou dost well to answer that it was
"My own free will and act;" and yet you err,
For I *will* do this! Doubt not—fear not; I
Will be your most unmerciful accomplice!
And yet I act no more on my free will,
Nor my own feelings—both compel me back;
But there is *hell* within me and around,
And like the demon who believes and trembles,
Must I abhor and do. Away! away!
Get thee unto thy fellows, I will hie me
To gather the retainers of our house. [Venice,
Doubt not, Saint Mark's great bell shall wake all
Except her slaughter'd senate: ere the sun
Be broad upon the Adriatic, there
Shall be a voice of weeping, which shall drown
The roar of waters in the cry of blood!
I am resolved—come on.

I. Ber. With all my soul!
Keep a firm rein upon these bursts of passion;
Remember what these men have dealt to thee,
And that this sacrifice will be succeeded
By ages of prosperity and freedom
To this unshackled city:[2] a true tyrant
Would have depopulated empires, nor [you
Have felt the strange compunction which hath wrung
To punish a few traitors to the people.
Trust me, such were a pity more misplaced
Than the late mercy of the state to Steno. [jars

Doge. Man, thou hast struck upon the chord which
All nature from my heart. Hence to our task!

[*Exeunt.*

ACT IV.

SCENE I.[3]

Palazzo of the Patrician LIONI. LIONI *laying aside the mask and cloak which the Venetian Nobles wore in public, attended by a Domestic.*

Lioni. I will to rest, right weary of this revel;
The gayest we have held for many moons,
And yet, I know not why, it cheer'd me not;
There came a heaviness across my heart,
Which, in the lightest movement of the dance,

---

[1] [The unmixed selfishness of the motives with which the Doge accedes to the plot perpetually escapes him. Not that he is wholly untouched by the compunctious visitings of nature; but the fearful unity of such a character is broken by assigning to it the throbbings and the pangs of human feelings, and by making him recoil with affright from slaughter and desolation. In the roar and whirlwind of the mighty passions which precede the acting of a dreadful plot, it is wholly unreasonable and out of keeping to put into his mouth the sentimental effusions of affectionate pity for his friends, whom he thinks of rather too late to give these touches of remorse and mercy any other character than that of hypocritical whining. The sentiments are certainly good, but lamentably out of time and place, and remind us of Scarron's remark upon the moralising Phlegyas in the infernal regions,—

"Cette sentence est vraie et belle,
Mais dans enfer de quoi sert-elle?"

Yet, though wholly repugnant to dramatic congruity, the passage has great poetic power.—EDL. REV.]

[2] [MS.—"To this { unshackled / now shackled } city," etc.]

[3] [The fourth act opens with the most poetical and brilliantly written scene in the play—though it is a soliloquy, and altogether alien from the business of the piece. Lioni, a young nobleman, returns home from a splendid assembly, rather out of spirits; and, opening his palace window for air, contrasts the tranquillity of the night scene which lies before him, with the feverish turbulence and glittering enchantments of that which he has just quitted. Nothing can be finer than this picture, in both its compartments. There is a truth and a luxuriance in the description of the rout, which mark at once the hand of a master, and raise it to a very high rank as a piece of poetical painting;—while the moonlight view from the window is equally grand and beautiful, and reminds us of those magnificent and enchanting lookings forth in "Manfred," which have left, we will confess, far deeper traces on our fancy, than any thing in the more elaborate work before us.—JEFFREY.]

Though eye to eye, and hand in hand united
Even with the lady of my love, oppress'd me,
And through my spirit chill'd my blood, until
A damp like death rose o'er my brow; I strove
To laugh the thought away, but 't would not be;
Through all the music ringing in my ears
A knell was sounding as distinct and clear,
Though low and far, as e'er the Adrian wave
Rose o'er the city's murmur in the night,
Dashing against the outward Lido's bulwark:
So that I left the festival before
It reach'd its zenith, and will woo my pillow
For thoughts more tranquil, or forgetfulness.
Antonio, take my mask and cloak, and light
The lamp within my chamber.

Ant. Yes, my lord:
Command you no refreshment?

Lioni. Nought, save sleep,
Which will not be commanded. Let me hope it,
[*Exit* Antonio.
Though my breast feels too anxious; I will try
Whether the air will calm my spirits: 't is
A goodly night; the cloudy wind which blew
From the Levant hath crept into its cave, [ness!
And the broad moon has brighten'd. What a still-
[*Goes to an open lattice.*
And what a contrast with the scene I left,
Where the tall torches' glare, and silver lamps'
More pallid gleam along the tapestried walls,
Spread over the reluctant gloom which haunts
Those vast and dimly-latticed galleries
A dazzling mass of artificial light,
Which show'd all things, but nothing as they were.
There Age essaying to recall the past,
After long striving for the hues of youth
At the sad labour of the toilet, and
Full many a glance at the too faithful mirror,
Prank'd forth in all the pride of ornament,
Forgot itself, and trusting to the falsehood
Of the indulgent beams, which show, yet hide,
Believed itself forgotten, and was fool'd.
There Youth, which needed not, nor thought of such
Vain adjuncts, lavish'd its true bloom, and health,
And bridal beauty, in the unwholesome press
Of flush'd and crowded wassailers, and wasted
Its hours of rest in dreaming this was pleasure,
And so shall waste them till the sunrise streams
On sallow cheeks and sunken eyes, which should not
Have worn this aspect yet for many a year.
The music, and the banquet, and the wine—
The garlands, the rose odours, and the flowers—,
The sparkling eyes, and flashing ornaments—
The white arms and the raven hair—the braids
And bracelets; swanlike bosoms, and the necklace,
As India in itself, yet dazzling not
The eye like what it circled; the thin robes,
Floating like light clouds 'twixt our gaze and heaven;
The many-twinkling feet so small and sylphlike,
Suggesting the more secret symmetry
Of the fair forms which terminate so well—
All the delusion of the dizzy scene,
Its false and true enchantments—art and nature,
Which swam before my giddy eyes, that drank
The sight of beauty as the parched pilgrim's
On Arab sands the false mirage, which offers
A lucid lake to his eluded thirst,—
Are gone.—Around me are the stars and waters—
Worlds mirror'd in the ocean, goodlier sight
Than torches glared back by a gaudy glass;
And the great element, which is to space
What ocean is to earth, spreads its blue depths,
Soften'd with the first breathings of the spring;
The high moon sails upon her beauteous way,
Serenely smoothing o'er the lofty walls
Of those tall piles and sea-girt palaces,
Whose porphyry pillars, and whose costly fronts,
Fraught with the orient spoil of many marbles,
Like altars ranged along the broad canal,
Seem each a trophy of some mighty deed
Rear'd up from out the waters, scarce less strangely
Than those more massy and mysterious giants
Of architecture, those Titanian fabrics,
Which point in Egypt's plains to times that have
No other record. All is gentle: nought
Stirs rudely; but, congenial with the night,
Whatever walks is gliding like a spirit.
The tinklings of some vigilant guitars
Of sleepless lovers to a wakeful mistress,
And cautious opening of the casement, showing
That he is not unheard; while her young hand,
Fair as the moonlight of which it seems part,
So delicately white, it trembles in
The act of opening the forbidden lattice,
To let in love through music, makes his heart
Thrill like his lyre-strings at the sight; the dash
Phosphoric of the oar, or rapid twinkle
Of the far lights of skimming gondolas,
And the responsive voices of the choir
Of boatmen answering back with verse for verse;
Some dusky shadow checkering the Rialto;
Some glimmering palace roof, or tapering spire,
Are all the sights and sounds which here pervade
The ocean-born and earth-commanding city.—
How sweet, and soothing is this hour of calm!
I thank thee, Night! for thou hast chased away
Those horrid bodements which, amidst the throng,
I could not dissipate: and with the blessing
Of thy benign and quiet influence,—
Now will I to my couch, although to rest
Is almost wronging such a night as this——
[*A knocking is heard from without.*
Hark! what is that? or who at such a moment?

[This soliloquy is exquisite, and increases our regret that, with such powers of pleasing, Lord Byron should not always have condescended to please.—Hunter.]

[The soliloquy of Lioni is a fine instance of repose, as the painters term it, amidst the horrors of the scene, and of that obscure but ruthless presentiment of evil, of which Shakspeare frequently made a use somewhat similar. Yet this splendid passage, with reference to the romantic character of the poem, is adventitious, and

Enter ANTONIO.

Ant. My lord, a man without, on urgent business,
Implores to be admitted.

Lioni. Is he a stranger?

Ant. His face is muffled in his cloak, but both
His voice and gestures seem familiar to me;
I craved his name, but this he seem'd reluctant
To trust, save to yourself; most earnestly
He sues to be permitted to approach you.

Lioni. 'Tis a strange hour, and a suspicious bearing!
And yet there is slight peril: 't is not in
Their houses noble men are struck at; still,
Although I know not that I have a foe
In Venice, 't will be wise to use some caution.
Admit him, and retire; but call up quickly
Some of thy fellows, who may wait without.—
Who can this man be?—

[*Exit* ANTONIO, *and returns with* BERTRAM *muffled.*

Ber. My good lord Lioni,
I have no time to lose, nor thou—dismiss
This menial hence; I would be private with you.

Lioni. It seems the voice of Bertram—Go, Antonio.

[*Exit* ANTONIO.

Now, stranger, what would you at such an hour?

Ber. (*discovering himself*). A boon, my noble patron; you have granted
Many to your poor client, Bertram; add
This one, and make him happy.

Lioni. Thou hast known me
From boyhood, ever ready to assist thee
In all fair objects of advancement, which
Beseem one of thy station; I would promise
Ere thy request was heard, but that the hour,
Thy bearing, and this strange and hurried mode
Of suing, gives me to suspect this visit
Hath some mysterious import—but say on—
What has occurred, some rash and sudden broil?—
A cup too much, a scuffle, and a stab?—
Mere things of every day; so that thou hast not
Spilt noble blood, I guarantee thy safety;
But then thou must withdraw, for angry friends
And relatives, in the first burst of vengeance,
Are things in Venice deadlier than the laws.

Ber. My lord, I thank you; but——

Lioni. But what? You have not
Raised a rash hand against one of our order?
If so, withdraw and fly, and own it not;[1]
I would not slay—but then I must not save thee!
He who has shed patrician blood——

Ber. I come
To save patrician blood, and not to shed it!
And thereunto I must be speedy, for
Each minute lost may lose a life; since Time
Has changed his slow scythe for the two-edged sword,
And is about to take, instead of sand,
The dust from sepulchres to fill his hour-glass!—
Go not *thou* forth to-morrow!

Lioni. Wherefore not?—
What means this menace?

Ber. Do not seek its meaning,
But do as I implore thee;—stir not forth,
Whate'er be stirring; though the roar of crowds—
The cry of women, and the shrieks of babes—
The groans of men—the clash of arms—the sound
Of rolling drum, shrill trump, and hollow bell,
Peal in one wide alarum!—Go not forth
Until the tocsin 's silent, nor even then
Till I return!

Lioni. Again, what does this mean?

Ber. Again, I tell thee, ask not; but by all
Thou holdest dear on earth or heaven—by all
The souls of thy great fathers, and thy hope
To emulate them, and to leave behind
Descendants worthy both of them and thee—
By all thou hast of bless'd in hope or memory—
By all thou hast to fear here or hereafter—
By all the good deeds thou hast done to me,
Good I would now repay with greater good,[2]
Remain within—trust to thy household gods,
And to my word for safety, if thou dost
As I now counsel—but if not, thou art lost!

Lioni. I am indeed already lost in wonder;
Surely thou ravest! what have *I* to dread?
Who are my foes? or if there be such, *why*
Art *thou* leagued with them!—*thou!* or if so leagued,
Why comest thou to tell me at this hour,
And not before?

Ber. I cannot answer this.
Wilt thou go forth despite of this true warning?

Lioni. I was not born to shrink from idle threats,
The cause of which I know not; at the hour
Of council, be it soon or late, I shall not
Be found among the absent.

Ber. Say not so!
Once more, art thou determined to go forth?

Lioni. I am. Nor is there aught which shall impede me! [Farewell!

Ber. Then Heaven have mercy on thy soul!—

[*Going.*

Lioni. Stay—there is more in this than my own safety, [thus:
Which makes me call thee back; we must not part
Bertram, I have known thee long.

Ber. From childhood, signor,
You have been my protector; in the days
Of reckless infancy, when rank forgets,
Or, rather, is not yet taught to remember
Its cold prerogative, we play'd together;
Our sports, our smiles, our tears, were mingled oft;
My father was your father's client, I

---

obviously transplanted from the mind of the poet. It is the habitual cast of thought, tinged with misanthropy, which is peculiar to Lord Byron, and does not adapt itself to the situation or feelings of the personages of his poem. It is the cool contemplation of a mind raised above the storms of human life, and the perturbation of its passions, and viewing, as from "a peculiar mount," the strife and conflicts of a world in which it disdains to mix.—ECL. REV.]

[1] [MS.—"If so, withdraw and fly, and tell me not."]

[2] [MS.—"Good I would now { repay / requite } with greater good."]

His son's scarce less than foster-brother; years
Saw us together—happy, heart-full hours!
O God! the difference 'twixt those hours and this!
Lioni. Bertram, 't is thou who hast forgotten them.
Ber. Nor now, nor ever; whatsoe'er betide,
I would have saved you: when to manhood's growth
We sprung, and you, devoted to the state,
As suits your station, the more humble Bertram
Was left unto the labours of the humble,
Still you forsook me not; and if my fortunes
Have not been towering, 't was no fault of him
Who oft-times rescued and supported me
When struggling with the tides of circumstance
Which bear away the weaker; noble blood
Ne'er mantled in a nobler heart than thine
Has proved to me, the poor plebeian Bertram.
Would that thy fellow senators were like thee!
Lioni. Why, what hast thou to say against the se-
Ber. Nothing. [nate?[1]
Lioni. I know that there are angry spirits,
And turbulent mutterers of stifled treason,
Who lurk in narrow places, and walk out
Muffled to whisper curses to the night;
Disbanded soldiers, discontented ruffians,
And desperate libertines who brawl in taverns;
Thou herdest not with such: 't is true, of late
I have lost sight of thee, but thou wert wont
To lead a temperate life, and break thy bread
With honest mates, and bear a cheerful aspect.
What hath come to thee? in thy hollow eye
And bueless cheek, and thine unquiet motions
Sorrow and shame and conscience seem at war
To waste thee.
Ber. Rather shame and sorrow light
On the accursed tyranny which rides[2]
The very air in Venice, and makes men
Madden as in the last hours of the plague
Which sweeps the soul deliriously from life!
Lioni. Some villains have been tampering with thee,
Bertram;
This is not thy old language, nor own thoughts;
Some wretch has made thee drunk with disaffection:
But thou must not be lost so; thou *wert* good
And kind, and art not fit for such base acts
As vice and villany would put thee to:
Confess—confide in me—thou know'st my nature—
What is it thou and thine are bound to do,
Which should prevent thy friend, the only son
Of him who was a friend unto thy father,
So that our good-will is a heritage
We should bequeath to our posterity
Such as ourselves received it, or augmented;
I say, what is it thou must do, that I
Should deem thee dangerous, and keep the house
Like a sick girl?
Ber. Nay, question me no further:
I must be gone.——
Lioni. And I be murder'd!—say,
Was it not thus thou said'st, my gentle Bertram?
Ber. Who talks of murder? what said I of murder?—
'T is false! I did not utter such a word.
Lioni. Thou didst not; but from out thy wolfish eye,
So changed from what I knew it, there glares forth
The gladiator. If *my* life's thine object,
Take it—I am unarm'd, and then away!
I would not hold my breath on such a tenure[3]
As the capricious mercy of such things
As thou and those who have set thee to thy task-work.
Ber. Sooner than spill thy blood, I peril mine;
Sooner than harm a hair of thine, I place
In jeopardy a thousand heads, and some
As noble, nay, even nobler than thine own.
Lioni. Ay, is it even so? Excuse me, Bertram;
I am not worthy to be singled out
From such exalted hecatombs—who are they
That *are* in danger, and that *make* the danger?
Ber. Venice, and all that she inherits, are
Divided like a house against itself,
And so will perish ere to-morrow's twilight!
Lioni. More mysteries, and awful ones! But now,
Or thou, or I, or both, it may be, are
Upon the verge of ruin; speak once out,
And thou art safe and glorious; for 'tis more
Glorious to save than slay, and slay i' the dark too—
Fie, Bertram! that was not a craft for thee!
How would it look to see upon a spear
The head of him whose heart was open to thee,
Borne by thy hand before the shuddering people?
And such may be my doom; for here I swear,
Whate'er the peril or the penalty
Of thy denunciation, I go forth,
Unless thou dost detail the cause, and show
The consequence of all which led thee here!
Ber. Is there no way to save thee? minutes fly,
And thou art lost!—*thou!* my sole benefactor,
The only being who was constant to me
Through every change. Yet, make me not a traitor!
Let me save thee—but spare my honour!
Lioni. Where
Can lie the honour in a league of murder?
And who are traitors save unto the state?
Ber. A league is still a compact, and more binding
In honest hearts when words must stand for law;
And in my mind, there is no traitor like
He whose domestic treason plants the poniard
Within the breast which trusted to his truth.
Lioni. And *who* will strike the steel to mine?
Ber. Not I;
I could have wound my soul up to all things
Save this. *Thou* must not die! and think how dear
Thy life is, when I risk so many lives,
Nay, more, the life of lives, the liberty

---

[1] [MS.—"Why, what hast thou to {gainsay / say against} the senate?"]

[2] [MS.—"On the accursed tyranny which {taints / rides."]

[3] [MS.—"I would not {draw / hold} my breath on such a tenure."]

Of future generations, not to be
The assassin thou miscall'st me;—once, once more
I do adjure thee, pass not o'er thy threshold!

Lioni. It is in vain—this moment I go forth.

Ber. Then perish Venice rather than my friend!
I will disclose—ensnare—betray—destroy—
Oh, what a villain I become for thee! [state's!—

Lioni. Say, rather thy friend's saviour and the
Speak—pause not—all rewards, all pledges for
Thy safety and thy welfare; wealth such as
The state accords her worthiest servants; nay,
Nobility itself I guarantee thee,
So that thou art sincere and penitent.

Ber. I have thought again: it must not be—I love thee—
Thou knowest it—that I stand here is the proof,
Not least though last; but having done my duty
By thee, I now must do it by my country!
Farewell—we meet no more in life—farewell!

Lioni. What, ho!—Antonio—Pedro—to the door!
See that none pass—arrest this man!——

Enter Antonio *and other armed Domestics, who seize* Bertram.

Lioni (continues). Take care
He hath no harm; bring me my sword and cloak
And man the gondola with four oars—quick—
[*Exit* Antonio.
We will unto Giovanni Gradenigo's,
And send for Marc Cornaro:—fear not, Bertram;
This needful violence is for thy safety,
No less than for the general weal.

Ber. Where wouldst thou
Bear me a prisoner?

Lioni. Firstly to "the Ten;"
Next to the Doge.

Ber. To the Doge?

Lioni. Assuredly:
Is he not chief of the state?

Ber. Perhaps at sunrise—

Lioni. What mean you?—but we 'll know anon.

Ber. Art sure?

Lioni. Sure as all gentle means can make; and if
They fail, you know "the Ten" and their tribunal,
And that St. Mark's has dungeons, and the dungeons
A rack.

Ber. Apply it then before the dawn
Now hastening into heaven.—One more such word,
And you shall perish piecemeal, by the death
You think to doom to me.

Re-enter Antonio.

Ant. The bark is ready,
My lord, and all prepared.

Lioni. Look to the prisoner.
Bertram, I 'll reason with thee as we go
To the Magnifico's, sage Gradenigo.
[*Exeunt.*

SCENE II.

The Ducal Palace.—The Doge's Apartment.

The Doge *and his nephew* Bertuccio Faliero.

Doge. Are all the people of our house in muster?

Ber. F. They are array'd, and eager for the signal,
Within our palace precincts at San Polo.[1]
I come for your last orders.

Doge. It had been
As well had there been time to have got together,
From my own fief, Val di Marino, more
Of our retainers—but it is too late.

Ber. F. Methinks, my lord, 't is better as it is:
A sudden swelling of our retinue
Had waked suspicion; and, though fierce and trusty,
The vassals of that district are too rude
And quick in quarrel to have long maintain'd
The secret discipline we need for such
A service, till our foes are dealt upon.

Doge. True; but when once the signal has been given,
These are the men for such an enterprise;
These city slaves have all their private bias,
Their prejudice *against* or *for* this noble,
Which may induce them to o'erdo, or spare
Where mercy may be madness; the fierce peasants,
Serfs of my county of Val di Marino,
Would do the bidding of their lord without
Distinguishing for love or hate his foes;
Alike to them Marcello or Cornaro,
A Gradenigo or a Foscari;
They are not used to start at those vain names,
Nor bow the knee before a civic senate;
A chief in armour is their Suzerain,
And not a thing in robes.

Ber. F. We are enough;
And for the dispositions of our clients
Against the senate I will answer.

Doge. Well,
The die is thrown; but for a warlike service,
Done in the field, commend me to my peasants:
They made the sun shine through the host of Huns
When sallow burghers slunk back to their tents,
And cower'd to hear their own victorious trumpet.
If there be small resistance, you will find
These citizens all lions, like their standard;
But if there 's much to do, you 'll wish with me
A hand of iron rustics at our backs.

Ber. F. Thus thinking, I must marvel you resolve
To strike the blow so suddenly.

Doge. Such blows
Must be struck suddenly or never. When
I had o'ermaster'd the weak false remorse
Which yearn'd about my heart, too fondly yielding
A moment to the feelings of old days,
I was most fain to strike; and, firstly, that
I might not yield again to such emotions;
And, secondly, because of all these men,

[1] The Doge's family palace.

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Save Israel and Philip Calendaro,
I know not well the courage or the faith:
To-day might find 'mongst them a traitor to us,
As yesterday a thousand to the senate;
But once in, with their bilts bot in their hands,
They must on for their own sakes; one stroke struck,
And the mere instinct of the first-born Cain,
Which ever lurks somewhere in human hearts,
Though circumstance may keep it in abeyance,
Will urge the rest on like to wolves; the sight
Of blood to crowds begets the thirst of more,
As the first wine-cup leads to the long revel;
And you will find a harder task to quell
Than urge them, when they *have* commenced, but *till*
That moment, a mere voice, a straw, a shadow,
Are capable of turning them aside.—
How goes the night?

Ber. F. Almost upon the dawn.

Doge. Then it is time to strike upon the bell.
Are the men posted?

Ber. F. By this time they are;
But they have orders not to strike, until
They have command from you through me in person.

Doge. 'T is well.—Will the morn never put to rest
These stars which twinkle yet o'er all the heavens?
I am settled and bound up, and being so,
The very effort which it cost me to
Resolve to cleanse this commonwealth with fire,
Now leaves my mind more steady. I have wept,
And trembled at the thought of this dread duty;
But now I have put down all idle passion,
And look the growing tempest in the face,
As doth the pilot of an admiral galley:
Yet (wouldst thou think it, kinsman?) it hath been
A greater struggle to me, than when nations
Beheld their fate merged in the approaching fight,
Where I was leader of a phalanx, where
Thousands were sure to perish—Yes, to spill
The rank polluted current from the veins
Of a few bloated despots, needed more
To steel me to a purpose such as made
Timoleon immortal, than to face
The toils and dangers of a life of war.

Ber. F. It gladdens me to see your former wisdom
Subdue the furies which so wrung you ere
You were decided.

Doge. It was ever thus
With me; the hour of agitation came
In the first glimmerings of a purpose, when
Passion had too much room to sway; but in
The hour of action I have stood as calm,
As were the dead who lay around me: this
They knew who made me what I am, and trusted
To the subduing power which I preserved
Over my mood, when its first burst was spent.
But they were not aware that there are things
Which make revenge a virtue by reflection,
And not an impulse of mere anger: though
The laws sleep, justice wakes, and injured souls
Oft do a public right with private wrong,
And justify their deeds unto themselves—
Methinks the day breaks—is it not so? look,
Thine eyes are clear with youth;—the air puts on
A morning freshness, and, at least to me,
The sea looks grayer through the lattice.

Ber. F. True,
The morn is dappling in the sky.[1]

Doge. Away, then!
See that they strike without delay, and with
The first toll from St. Mark's, march on the palace
With all our house's strength; here I will meet you—
The Sixteen and their companies will move
In separate columns at the self-same moment—
Be sure you post yourself at the great gate:
I would not trust "the Ten" except to us—
The rest, the rabble of patricians, may
Glut the more careless swords of those leagued with us.
Remember that the cry is still "Saint Mark!
The Genoese are come—ho! to the rescue!
Saint Mark and Liberty!"—Now—now to action!

Ber. F. Farewell then, noble uncle! we will meet
In freedom and true sovereignty, or never!

Doge. Come hither, my Bertuccio—one embrace—
Speed, for the day grows broader.—Send me soon
A messenger to tell me how all goes
When you rejoin our troops, and then sound—sound
The storm-bell from Saint Mark's!

[*Exit* Bertuccio Faliero.

Doge (*solus*). He is gone,[2]
And on each footstep moves a life.—'T is done.
Now the destroying angel hovers o'er
Venice, and pauses ere he pours the vial,
Even as the eagle overlooks his prey,
And for a moment, poised in middle air,
Suspends the motion of his mighty wings,
Then swoops with his unerring beak.—Thou day!
That slowly walk'st the waters! march—march on—
I would not smite i' the dark, but rather see
That no stroke errs. And you, ye blue sea-waves!
I have seen you dyed ere now, and deeply too,
With Genoese, Saracen, and Hunnish gore,
While that of Venice flow'd too, but victorious;
Now thou must wear an unmix'd crimson; no
Barbaric blood can reconcile us now
Unto that horrible incarnadine,
But friend or foe will roll in civic slaughter.
And have I lived to fourscore years for this?
I, who was named Preserver of the City?
I, at whose name the million's caps were flung
Into the air, and cries from tens of thousands

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[1] [MS.—"The night is clearing from the sky."]

[2] [At last the moment arrives when the bell is to be sounded, and the whole of the conspiring bands are watching in impatience for the signal. The nephew of the Doge, and the heir of his house (for he is childless), leaves Faliero in his palace, and goes to strike with his own hand the fatal summons. The Doge is left alone: and English poetry, we think, contains few passages superior to that which follows.—Lockhart.]

Rose up, imploring Heaven to send me blessings,
And fame, and length of days—to see this day?
But this day, black within the calendar,
Shall be succeeded by a bright millennium.
Doge Dandolo survived to ninety summers
To vanquish empires, and refuse their crown;
I will resign a crown, and make the state
Renew its freedom—but oh! by what means?
The noble end must justify them—What
Are a few drops of human blood? 'T is false,
The blood of tyrants is not human; they,
Like to incarnate Molochs, feed on ours,
Until 't is time to give them to the tombs
Which they have made so populous.—Oh world!
Oh men! what are ye, and our best designs,
That we must work by crime to punish crime!
And slay as if Death had but this one gate,
When a few years would make the sword superfluous?
And I, upon the verge of the unknown realm,
Yet send so many heralds on before me?—
I must not ponder thus.

[*A pause.*

Hark! was there not
A murmur as of distant voices, and
The tramp of feet in martial unison?
What phantoms even of sound our wishes raise!
It cannot be—the signal hath not rung—
Why pauses it? My nephew's messenger
Should be upon his way to me, and he
Himself perhaps even now draws grating back
Upon its ponderous hinge the steep tower portal,
Where swings the sullen huge oracular bell,[1]
Which never knells but for a princely death,
Or for a state in peril, pealing forth
Tremendous bodements; let it do its office,
And be this peal its awfulest and last.
Sound till the strong tower rock!—What! silent still?
I would go forth, but that my post is here,
To be the centre of re-union to
The oft discordant elements which form
Leagues of this nature,[2] and to keep compact
The wavering of the weak, in case of conflict;
For if they should do battle, 't will be here,
Within the palace, that the strife will thicken:
Then here must be my station, as becomes
The master-mover.——Hark! he comes—he comes,
My nephew, brave Bertuccio's messenger.—
What tidings? Is he marching! hath he sped?—
They here!—all 's lost—yet will I make an effort.[3]

Enter a SIGNOR OF THE NIGHT,[4] *with Guards, etc. etc.*

Sig. Doge, I arrest thee of high treason!
Doge. Me!
Thy prince, of treason?—Who are they that dare
Cloak their own treason under such an order?
Sig. (*showing his order.*) Behold my order from the assembled Ten.
Doge. And *where* are they, and *why* assembled? no
Such council can be lawful, till the prince
Preside there, and that duty 's mine: on thine
I charge thee, give me way, or marshal me
To the council chamber.
Sig. Duke! it may not be:
Nor are they in the wonted Hall of Council,
But sitting in the convent of Saint Saviour's.
Doge. You dare to disobey me, then?
Sig. I serve
The state, and needs must serve it faithfully;
My warrant is the will of those who rule it.
Doge. And till that warrant has my signature
It is illegal, and, as *now* applied,
Rebellious—Hast thou weigh'd well thy life's worth,
That thus you dare assume a lawless function?[5]
Sig. 'T is not my office to reply, but act—
I am placed here as guard upon thy person,
And not as judge to hear or to decide.
Doge (*aside*). I must gain time—So that the storm-bell sound,

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[1] [MS.—"Where swings the sullen { iron oracle. / huge oracular bell."]

[2] [Of rhetorical and highly embellished sentiments, there is no scarcity. But, while they are spoken by the personages of the drama, the poet is their prompter. They seem to be wholly adventitious to the piece, neither arising out of its events, nor illustrating its moral. But, in truth, the play has no moral purpose to illustrate. In Marino Faliero, we are neither delighted with the image of virtue, nor warmed with its glowing and noble sentiments. If, according to the rules of poetic justice, severe penalties visit the criminal, it is intercepted, in no inconsiderable degree, by the sympathies which the poet attempts to excite for his downfall. Another, and an equally serious exception to the tragedy, is its total want of progress. The action languishes from the beginning to the end. The principal cause of this dramatic paralysis, if we may be allowed the phrase, is, that the poet substitutes himself for his characters. It is he who philosophises in a strain of cold metaphysical speculation, while the persons of the scene should be in action. So fundamental is this fault, that in that most anxious moment of the piece, whilst Faliero is waiting in breathless and horrid expectation for the tolling of the dreadful bell, which, at the hour appointed for the insurrection, was to be the alarum of assignation and treason—even in this awful moment, the Doge finds time for generalities and abstractions. How he could find leisure, in a crisis big with fate, to enter into an abstract reasoning upon the qualities and characters of '*leagues of this nature*,'—correct and philosophically true as that reasoning is,—really astonishes us. And when, upon the detection of the plot, the officer comes with the warrant to apprehend him, he does not think it either unseasonable on such an occasion, or a departure from the stern dignity and proud daring of his character, to reason astutely and almost technically on its legality:—

"Till that warrant has my signature
It is illegal, and, as now applied,
Rebellious.'—

There is much good sense in the answer of the officer, which, in substance, is this,—'Sir, I cannot enter into these subtleties: the warrant was put into my hand, and, acting under the authority of my superiors, I shall be borne harmless. So, Sir, be pleased to come along with me.'—ECL. REV.]

[3] [A relenting conspirator, whom the contemplative Lioni had formerly befriended, calls to warn him of his danger; and is gradually led to betray his associates. The plot is crushed in the moment of its development, and the Doge arrested in his palace. The scene immediately preceding this catastrophe is noble and thrilling.—JAFFREY.]

[4] ["I Signori di Notte" held an important charge in the old republic.]

[5] [MS.—"That thus you dare assume a { lawless function. / brigand's power."]

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All may be well yet.—Kinsman, speed—speed—
Our fate is trembling in the balance, and [speed!—
Woe to the vanquish'd! be they prince and people,
Or slaves and senate—

(The great bell of Saint Mark's tolls.

Lo! it sounds—it tolls!

Doge (aloud). Hark, Signor of the Night! and you, ye hirelings,
Who wield your mercenary staves in fear,
It is your knell—Swell on, thou lusty peal!
Now, knaves, what ransom for your lives?

Sig. Confusion!
Stand to your arms, and guard the door—all 's lost
Unless that fearful bell be silenced soon.
The officer hath miss'd his path or purpose,
Or met some unforeseen and hideous obstacle.[1]
Anselmo, with thy company proceed
Straight to the tower; the rest remain with me.

(Exit part of the Guard.

Doge. Wretch! if thou wouldst have thy vile life,
It is not now a lease of sixty seconds, [implore it;
Ay, send thy miserable ruffians forth;
They never shall return.

Sig. So let it be!
They die then in their duty, as will I.

Doge. Fool! the high eagle flies at nobler game
Than thou and thy base myrmidons,—live on,
So thou provok'st not peril by resistance;
And learn (if souls so much obscured can bear
To gaze upon the sunbeams) to be free.

Sig. And learn thou to be captive—It hath ceased,

(The bell ceases to toll.

The traitorous signal, which was to have set
The bloodhound mob on their patrician prey—
The knell hath rung, but it is not the senate's!

Doge (after a pause). All 's silent, and all 's lost!

Sig. Now, Doge, denounce me
As rebel slave of a revolted council!
Have I not done my duty?

Doge. Peace, thou thing!
Thou hast done a worthy deed, and earn'd the price
Of blood, and they who use thee will reward thee.
But thou wert sent to watch, and not to prate,
As thou said'st even now—then do thine office,
But let it be in silence, as beloves thee,
Since, though thy prisoner, I am thy prince.

Sig. I did not mean to fail in the respect
Due to your rank: in this I shall obey you. [die;

Doge (aside). There now is nothing left me save to
And yet how near success! I would have fallen,
And proudly in the hour of triumph, but
To miss it thus!—

Enter other Signors of the Night, *with* Bertuccio Faliero *prisoner.*

2d Sig. We took him in the act
Of issuing from the tower, where, at his order,
As delegated from the Doge, the signal
Had thus begun to sound.

1st Sig. Are all the passes
Which lead up to the palace well secured?

2d Sig. They are—besides, it matters not; the chiefs
Are all in chains, and some even now on trial—
Their followers are dispersed, and many taken.

Ber. F. Uncle!

Doge. It is in vain to war with Fortune;
The glory hath departed from our house.

Ber. F. Who would have deem'd it?—Ah! one moment sooner!

Doge. That moment would have changed the face of ages;
This gives us to eternity—We 'll meet it
As men whose triumph is not in success,
But who can make their own minds all in all,
Equal to every fortune. Droop not, 't is
But a brief passage—I would go alone,
Yet if they send us, as 't is like, together,
Let us go worthy of our sires and selves.

Ber. F. I shall not shame you, uncle.

1st Sig. Lords, our orders
Are to keep guard on both in separate chambers,
Until the council call ye to your trial.

Doge. Our trial! will they keep their mockery up
Even to the last? but let them deal upon us,
As we had dealt on them, but with less pomp.
'T is but a game of mutual homicides,
Who have cast lots for the first death, and they
Have won with false dice.—Who hath been our Judas?

1st Sig. I am not warranted to answer that.

Ber. F. I'll answer for thee—'t is a certain Bertram,
Even now deposing to the secret giunta.

Doge. Bertram, the Bergamask! With what vile tools
We operate to slay or save! This creature,
Black with a double treason, now will earn
Rewards and honours, and be stamp'd in story
With the geese in the Capitol, which gabbled
Till Rome awoke, and had an annual triumph;
While Manlius, who hurl'd down the Gauls, was cast
From the Tarpeian.

1st Sig. He aspired to treason,
And sought to rule the state.

Doge. He saved the state,
And sought but to reform what he revived—
But this is idle——Come, sirs, do your work.

1st Sig. Noble Bertuccio, we must now remove you
Into an inner chamber.

Ber. F. Farewell, uncle!
If we shall met again in life I know not,
But they perhaps will let our ashes mingle.

Doge. Yes, and our spirits, which shall yet go forth,
And do what our frail clay, thus clogg'd, hath fail'd [in!
They cannot quench the memory of those
Who would have hurl'd them from their guilty thrones,
And such examples will find heirs, though distant.

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[1] [MS.—"Or met some unforeseen and {fatal / hideous} obstacle."]

[2] [MS.—"While Manlius, who hurl'd {down / back} the Gauls," etc.]

ACT V.

SCENE I.

The Hall of the Council of Ten assembled with the additional Senators, who, on the Trials of the Conspirators for the Treason of MARINO FALIERO, *composed what was called the Giunta,—Guards, Officers, etc. etc.—*ISRAEL BERTUCCIO *and* PHILIP CALENDARO *as Prisoners.—*BERTRAM, LIONI, *and Witnesses, etc.*[1]

The Chief of the Ten, BENINTENDE.[2]

Ben. There now rests, after such conviction of
Their manifold and manifest offences,
But to pronounce on these obdurate men
The sentence of the law:—a grievous task
To those who hear, and those who speak. Alas!
That it should fall to me! and that my days
Of office should be stigmatised through all
The years of coming time, as bearing record
To this most foul and complicated treason
Against a just and free state, known to all
The earth as being the Christian bulwark 'gainst
The Saracen and the schismatic Greek,
The savage Hun, and not less barbarous Frank;
A city which has open'd India's wealth
To Europe; the last Roman refuge from
O'erwhelming Attila; the ocean's queen;
Proud Genoa's prouder rival! 'T is to sap
The throne of such a city, these last men
Have risk'd and forfeited their worthless lives—
So let them die the death.

I. Ber. We are prepared;
Your racks have done that for us. Let us die.

Ben. If ye have that to say which would obtain
Abatement of your punishment, the Giunta
Will hear you; if you have aught to confess,
Now is your time, perhaps it may avail ye.

I. Ber. We stand to hear, and not to speak.

Ben. Your crimes
Are fully proved by your accomplices,
And all which circumstance can add to aid them;
Yet we would hear from your own lips complete
Avowal of your treason: on the verge
Of that dread gulf which none repass, the truth
Alone can profit you on earth or heaven—
Say, then, what was your motive?

I. Ber. Justice!

Ben. What
Your object?

I. Ber. Freedom!

Ben. You are brief, sir.

I. Ber. So my life grows: I
Was bred a soldier, not a senator.

Ben. Perhaps you think by this blunt brevity
To brave your judges to postpone the sentence?

I. Ber. Do you be brief as I am, and, believe me,
I shall prefer that mercy to your pardon.

Ben. Is this your sole reply to the tribunal?

I. Ber. Go, ask your racks what they have wrung from us,
Or place us there again; we have still some blood left,
And some slight sense of pain in these wrench'd limbs:
But this ye dare not do; for if we die there—
And you have left us little life to spend
Upon your engines, gorged with pangs already—
Ye lose the public spectacle, with which
You would appal your slaves to further slavery!
Groans are not words, nor agony assent,
Nor affirmation truth, if nature's sense
Should overcome the soul into a lie,
For a short respite—must we bear or die?

Ben. Say, who were your accomplices?

I. Ber. The Senate!

Ben. What do you mean?

I. Ber. Ask of the suffering people,
Whom your patrician crimes have driven to crime.

Ben. You know the Doge?

I. Ber. I served with him at Zara
In the field, when *you* were pleading here your way
To present office; we exposed our lives,
While you but hazarded the lives of others,
Alike by accusation or defence;
And, for the rest, all Venice knows her Doge,
Through his great actions, and the Senate's insults.

Ben. You have held conference with him?

I. Ber. I am weary—
Even wearier of your questions than your tortures:
I pray you pass to judgment.

Ben. It is coming.—
And you, too, Philip Calendaro, what
Have you to say why you should not be doom'd?

Cal. I never was a man of many words;
And now have few left worth the utterance.

Ben. A further application of yon engine
May change your tone.

Cal. Most true, it *will* do so;
A former application did so; but
It will not change my words, or, if it did—

Ben. What then?

Cal. Will my avowal on yon rack
Stand good in law?

Ben. Assuredly.

Cal. Whoe'er
The culprit be whom I accuse of treason?

Ben. Without doubt, he will be brought up to trial.

Cal. And on this testimony would he perish?

Ben. So your confession be detail'd and full,
He will stand here in peril of his life.

Cal. Then look well to thy proud self, President!
For by the eternity which yawns before me,
I swear that *thou*, and only thou, shalt be
The traitor I denounce upon that rack,

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[1] [The fifth Act, which begins with the arraignment of the original conspirators, is much in the style of that of Pierre and his associates in the old play. After them, the Doge is brought in: his part is very forcibly written throughout.—JEFFREY.]

[2] ["In the notes to Marino Faliero, it may be as well to say, that Benintende was not really of the Ten, but merely Grand Chancellor—a separate office, though an important one. It was an arbitrary alteration of mine."—*B. Letters.*]

If I be stretch'd there for the second time,
One of the Giunta. Lord President, 't were best
proceed to judgment;
There is no more to be drawn from these men.[1]
Ben. Unhappy men! prepare for instant death.
The nature of your crime—our law—and peril
The state now stands in, leave not an hour's respite—
Guards! lead them forth, and upon the balcony
Of the red columns, where, on festal Thursday,[2]
The Doge stands to behold the chase of bulls,
Let them be justified: and leave exposed
Their wavering relics, in the place of judgment,
To the full view of the assembled people!—
And Heaven have mercy on their souls!
The Giunta. Amen!
I. Ber. Signors, farewell! we shall not all again
Meet in one place.
Ben. And lest they should essay
To stir up the distracted multitude—
Guards! let their mouths be gagg'd[3] even in the act
Of execution.—Lead them hence!
Cal. What! must we
Not even say farewell to some fond friend,
Nor leave a last word with our confessor?
Ben. A priest is waiting in the antechamber;
But, for your friends, such interviews would be
Painful to them, and useless all to you.
Cal. I knew that we were gagg'd in life; at least
All those who had not heart to risk their lives
Upon their open thoughts; but still I deem'd
That in the last few moments the same idle
Freedom of speech accorded to the dying,
Would not now be denied to us; but since——
I. Ber. Even let them have their way, brave Calendaro!
What matter a few syllables? let 's die
Without the slightest show of favour from them;
So shall our blood more readily arise
To Heaven against them, and more testify
To their atrocities, than could a volume
Spoken or written of our dying words!
They tremble at our voices—nay, they dread
Our very silence—let them live in fear!—
Leave them unto their thoughts, and let us now
Address our own above!—Lead on; we are ready.
Cal. Israel, hadst thou but hearken'd unto me,
It had not now been thus; and yon pale villain,
The coward Bertram, would——
I. Ber. Peace, Calendaro!
What boots it now to ponder upon this!
Ber. Alas! I fain yon died in peace with me:
I did not seek this task; 't was forced upon me:
Say, you forgive me, though I never can
Retrieve my own forgiveness—frown not thus!
I. Ber. I die and pardon thee!
Cal. (*spitting at him*).[4] I die and scorn thee!
[*Exeunt* Israel Bertuccio *and* Philip Calendaro, *Guards, etc.*
Ben. Now that these criminals have been disposed of,
'T is time that we proceed to pass our sentence
Upon the greatest traitor upon record
In any annals, the Doge Faliero!
The proofs and process are complete; the time
And crime require a quick procedure: shall
He now be call'd in to receive the award?
The Giunta. Ay, ay.
Ben. Avogadori, order that the Doge
Be brought before the council.
One of the Giunta. And the rest
When shall they be brought up?
Ben. When all the chiefs
Have been disposed of. Some have fled to Chiozza;
But there are thousands in pursuit of them.
And such precaution ta'en on terra firma,
As well as in the Islands, that we hope
None will escape to utter in strange lands
His libellous tale of treasons 'gainst the senate.
Enter the Doge *as Prisoner, with Guards, etc. etc.*
Ben. Doge—for such still you are, and by the law
Must be consider'd, till the hour shall come
When you must doff the ducal bonnet from
That head, which could not wear a crown more noble
Than empires can confer, in quiet honour,
But it must plot to overthrow your peers,
Who made you what you are, and quench in blood
A city's glory—we have laid already
Before you in your chamber at full length,
By the Avogadori, all the proofs
Which have appear'd against you; and more ample
Ne'er rear'd their sanguinary shadows to
Confront a traitor. What have you to say
In your defence?
Doge. What shall I say to ye,
Since my defence must be your condemnation?

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[1] [MS.—"There is no more to be {drawn / wrung} from these men."]

[2] "Giovedì grasso,"—"fat or greasy Thursday,"—which I cannot literally translate in the text, was the day.

[3] Historical fact. See Sanuto, Appendix, Note (A).

[4] ["I know what Foscolo means, about Calendaro's *spitting* at Bertram; *that's* national—the objection, I mean. The Italians and French, with those 'flags of abomination' their pocket handkerchiefs, spit there, and here, and every where else—in your face almost, and therefore *object* to it on the stage as too *familiar*. But we who spit nowhere—but in a man's face when we grow savage—are not likely to feel this. Remember Massinger, and Kean's Sir Giles Overreach—

'Lord! *dare I spit* at thee and at thy counsel!'

Besides, Calendaro does not spit in Bertram's face; he spits *at* him, as I have seen the Mussulmans do upon the ground when they are in a rage. Again, he does not in fact despise Bertram, though he affects it,—as we all do, when angry with one we think our inferior. He is angry at not being allowed to die in his own way (although not afraid of death); and recollect that he suspected and hated Bertram from the first. Israel Bertuccio, on the other hand, is a cooler and more concentrated fellow: he acts upon *principle* and impulse; Calendaro upon *impulse* and example. So there's argument for you.—'The Doge *repeats*;'—true, but it is from engrossing passion, and because he sees *different* persons, and is always obliged to recur to the *cause* uppermost in his mind. 'His speeches are long;'—true, but I wrote for the *closet*, and on the French and Italian model rather than yours, which I think not very highly of, for all your *old* dramatists, who are long enough too, God knows; *look* into any of them."—*B. Letters.*]

You are at once offenders and accusers,
Judges and executioners!—Proceed
Upon your power.
Ben. Your chief accomplices
Having confess'd, there is no hope for you.
Doge. And who be they?
Ben. In number many; but
The first now stands before you in the court,
Bertram, of Bergamo,—would you question him?
Doge (looking at him contemptuously). No.
Ben. And two others, Israel Bertuccio,
And Philip Calendaro, have admitted
Their fellowship in treason with the Doge!
Doge. And where are they?
Ben. Gone to their place, and now
Answering to Heaven for what they did on earth.
Doge. Ah! the plebeian Brutus, is he gone?
And the quick Cassius of the arsenal?—
How did they meet their doom?
Ben. Think of your own:
It is approaching. You decline to plead, then?[a]
Doge. I cannot plead to my inferiors, nor
Can recognise your legal power to try me.
Show me the law!
Ben. On great emergencies,
The law must be remodell'd or amended:
Our fathers had not fix'd the punishment
Of such a crime, as on the old Roman tables
The sentence against parricide was left
In pure forgetfulness; they could not render
That penal, which had neither name nor thought
In their great bosoms; who would have foreseen
That nature could be filed to such a crime
As sons 'gainst sires, and princes 'gainst their realms?
Your sin hath made us make a law which will
Become a precedent 'gainst such haught traitors,
As would with treason mount to tyranny;
Not even contented with a sceptre, till
They can convert it to a two-edged sword!
Was not the place of Doge sufficient for ye?
What 's nobler than the signory of Venice?
Doge. The signory of Venice! You betray'd me—
You—you, who sit there, traitors as ye are!
From my equality with you in birth,
And my superiority in action,
You drew me from my honourable toils
In distant lands—on flood—in field—in cities—
You singled me out like a victim to
Stand crowned, but bound and helpless, at the altar
Where you alone could minister. I knew not—
I sought not—wish'd not—dream'd not the election,
Which reach'd me first at Rome, and I obey'd;
But found on my arrival, that, besides
The jealous vigilance which always led you
To mock and mar your sovereign's best intents,
You had, even in the interregnum of
My journey to the capital, curtail'd
And mutilated the few privileges
Yet left the duke: all this I bore, and would
Have borne, until my very hearth was stain'd
By the pollution of your ribaldry,
And he, the ribald, whom I see amongst you—
Fit judge in such tribunal!——
Ben. (interrupting him). Michel Steno
Is here in virtue of his office, as
One of the Forty; "the Ten" having craved
A Giunta of patricians from the senate
To aid our judgment in a trial arduous
And novel as the present: he was set
Free from the penalty pronounced upon him,
Because the Doge, who should protect the law,
Seeking to abrogate all law, can claim
No punishment of others by the statutes
Which he himself denies and violates.
Doge. His PUNISHMENT! I 'd rather see him *there*,
Where he now sits, to glut him with my death,
Than in the mockery of castigation,
Which your foul, outward, juggling show of justice
Decreed as sentence! Base as was his crime,
'T was purity compared with your protection.
Ben. And can it be, that the great Doge of Venice,
With three parts of a century of years
And honours on his head, could thus allow
His fury, like an angry boy's, to master
All feeling, wisdom, faith, and fear, on such
A provocation as a young man's petulance?
Doge. A spark creates the flame—'t is the last drop
Which makes the cup run o'er, and mine was full
Already: you oppress'd the prince and people;
I would have freed both, and have fail'd in both:
The price of such success would have been glory,
Vengeance, and victory, and such a name
As would have made Venetian history
Rival to that of Greece and Syracuse
When they were freed, and flourish'd ages after,
And mine to Gelon and to Thrasybulus;—
Failing, I know the penalty of failure
Is present infamy and death—the future
Will judge, when Venice is no more, or free;
Till then, the truth is in abeyance. Pause not;
I would have shown no mercy, and I seek none;
My life was staked upon a mighty hazard,
And being lost, take what I would have taken!
I would have stood alone amidst your tombs:

[a] MS.—"It is {impending. / approaching.} You decline to plead, then?"

[a] [One source of feebleness in this passage, and it is one of frequent occurrence in all Lord Byron's plays, is his practice of ending his lines with insignificant monosyllables. "Of," "to," "and," "till," "but," "from," all occur in the course of a very few pages, in situations where, had the harmony or vigour of the line been consulted, the voice would have been allowed to pause, and the energy of the sentiment would have been carried to its highest tone of elevation. This we should have set down to the account of carelessness, had it not been so frequent, and had not the stiffness and labour of the author's general style almost tempted us to believe it systematic. A more inharmonious system of versification, or one more necessarily tending to weight and feebleness, could hardly have been invented. But with all these defects, there is much to praise in the Doge of Venice.—HERAS.]

Now you may flock round mine, and trample on it,
As you have done upon my heart while living.

Ben. You do confess, then, and admit the justice
Of our tribunal?

Doge. I confess to have fail'd;
Fortune is female: from my youth her favours
Were not withheld, the fault was mine to hope
Her former smiles again at this late hour.

Ben. You do not then in aught arraign our equity?

Doge. Noble Venetians! stir me not with questions.
I am resign'd to the worst; but in me still
Have something of the blood of brighter days,
And am not over patient. Pray you, spare me
Further interrogation, which boots nothing,
Except to turn a trial to debate.
I shall but answer that which will offend you,
And please your enemies—a host already;
'T is true, these sullen walls should yield no echo:
But walls have ears—nay, more, they have tongues;
and if
There were no other way for truth to o'erleap them,[1]
You who condemn me, you who fear and slay me,
Yet could not bear in silence to your graves
What you would hear from me of good or evil;
The secret were too mighty for your souls:
Then let it sleep in mine, unless you court
A danger which would double that you escape.
Such my defence would be, had I full scope
To make it famous; for true *words* are *things*,
And dying men's are things which long outlive,
And oftentimes avenge them; bury mine,
If ye would fain survive me; take this counsel,
And though too oft ye made me live in wrath,
Let me die calmly; you may grant me this;—
I deny nothing—defend nothing—nothing
I ask of you, but silence for myself,
And sentence from the court!

Ben. This full admission
Spares us the harsh necessity of ordering
The torture to elicit the whole truth.[2]

Doge. The torture! you have put me there already,
Daily since I was Doge; but if you will.
Add the corporeal rack, you may: these limbs
Will yield with age to crushing iron; but
There 's that within my heart shall strain your engines.

Enter an Officer.

Officer. Noble Venetians! Duchess Faliero
Requests admission to the Giunta's presence.

Ben. Say, conscript fathers,[4] shall she be admitted?

One of the Giunta. She may have revelations of importance
Unto the state, to justify compliance
With her request.

Ben. Is this the general will?

All. It is.

Doge. Oh, admirable laws of Venice!
Which would admit the wife, in the full hope
That she might testify against the husband.
What glory to the chaste Venetian dames!
But such blasphemers 'gainst all honour, as
Sit here, do well to act in their vocation.
Now, villain Steno! if this woman fail,
I 'll pardon thee thy lie, and thy escape,
And my own violent death, and thy vile life.

The Duchess *enters.*[5]

Ben. Lady! this just tribunal has resolved,
Though the request be strange, to grant it, and
Whatever be its purport, to accord
A patient hearing with the due respect
Which fits your ancestry, your rank, and virtues:
But you turn pale—ho! there, look to the lady!
Place a chair instantly.

Ang. A moment's faintness—
'T is past; I pray you pardon me,—I sit not
In presence of my prince and of my husband,
While he is on his feet.

Ben. Your pleasure, lady?

Ang. Strange rumours, but most true, if all I hear
And see be sooth, have reach'd me, and I come
To know the worst, even at the worst; forgive
The abruptness of my entrance and my bearing.
Is it——I cannot speak—I cannot shape
The question—but you answer it ere spoken,
With eyes averted, and with gloomy brows—
O God! this is the silence of the grave!

Ben. (*after a pause*). Spare us, and spare thyself the repetition
Of our most awful, but inexorable
Duty to heaven and man!

Ang. Yet speak; I cannot—
I cannot—no—even now believe these things.
Is *he* condemn'd?

Ben. Alas!

Ang. And was he guilty?

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[1] [MS.—"There were no other way for truth to {pierce / o'erlop} them."]

[2] [MS.—"The torture {for the exposure of the truth. / to elicit the whole truth."]

[5] [MS.—"Noble Venetians! {Doge Faliero's consort. / with respect the Duchess. / Duchess Faliero."]

[4] The Venetian senate took the same title as the Roman, of "conscript fathers."

[5] [The drama, which has the merit, uncommon in modern performances, of embodying no episodical deformity whatever, now hurries in full career to its close. Every thing is despatched with the stern decision of a tyrannical aristocracy. There is no hope of mercy on any side,—there is no petition,—nay, there is no wish for mercy. Even the plebeian conspirators have too much Venetian blood in them to be either scared by the approach, or shaken in the moment, of death: and, as for the Doge, he bears himself as becomes a warrior of sixty years, and a deeply insulted prince. At the moment, however, which immediately precedes the pronouncing of the sentence, admission is asked and obtained by one from whom less of the Spartan firmness might have been expected. This is Angiolina. She indeed hazards one fervent prayer in the unbending senate; but she sees in a moment that it is in vain, and she recovers herself on the instant; and turning to her lord, who stands calm and collected at the foot of the council table, speaks words worthy of him and of her. Nothing can be more unexpected, or more beautiful, than the behaviour of the young patrician who interrupts their conversation.—Lockhart.]

Ben. Lady! the natural distraction of
Thy thoughts at such a moment makes the question
Merit forgiveness; else a doubt like this
Against a just and paramount tribunal
Were deep offence. But question even the Doge,
And if he can deny the proofs, believe him
Guiltless as thy own bosom.

Ang. Is it so?
My lord—my sovereign—my poor father's friend—
The mighty in the field, the sage in council;
Unsay the words of this man!—Thou art silent!

Ben. He hath already own'd to his own guilt,*
Nor, as thou see'st, doth he deny it now.

Ang. Ay, but he must not die! Spare his few years,
Which grief and shame will soon cut down to days!
One day of baffled crime must not efface
Near sixteen lustres crowded with brave acts.

Ben. His doom must be fulfill'd without remission
Of time or penalty—'t is a decree.

Ang. He hath been guilty, but there may be mercy.

Ben. Not in this case with justice.

Ang. Alas! signor,
He who is only just is cruel; who
Upon the earth would live were all judged justly?

Ben. His punishment is safety to the state.

Ang. He was a subject, and hath served the state;
He was your general, and hath saved the state;
He is your sovereign, and hath ruled the state.*

One of the Council. He is a traitor, and betray'd the state.

Ang. And, but for him, there now had been no state
To save or to destroy; and you, who sit
There to pronounce the death of your deliverer,
Had now been groaning at a Moslem oar,
Or digging in the Hunnish mines in fetters!

One of the Council. No, lady, there are others who would die
Rather than breathe in slavery!

Ang. If there are so
Within *these* walls, *thou* art not of the number:
The truly brave are generous to the fallen!—
Is there no hope?

Ben. Lady, it cannot be. It must be so;

Ang. (*turning to the Doge*). Then die, Faliero! since
But with the spirit of my father's friend.
Thou hast been guilty of a great offence,
Half-cancell'd by the harshness of these men.
I would have sued to them—have pray'd to them—
Have begg'd as famish'd mendicants for bread—
Have wept as they will cry unto their God
For mercy, and he answer'd as they answer—
Had it been fitting for thy name or mine,
And if the cruelty in their cold eyes
Had not announced the heartless wrath within.
Then, as a prince, address thee to thy doom!

Doge. I have lived too long not to know how to die!
Thy suing to these men were but the bleating
Of the lamb to the butcher, or the cry
Of seamen to the surge: I would not take
A life eternal, granted at the hands
Of wretches, from whose monstrous villanies
I sought to free the groaning nations!

Michel Steno. Doge,
A word with thee, and with this noble lady,
Whom I have grievously offended. Would
Sorrow, or shame, or penance on my part,
Could cancel the inexorable past!
But since that cannot be, as Christians let us
Say farewell, and in peace: with full contrition
I crave, not pardon, but compassion from you,
And give, however weak, my prayers for both.

Ang. Sage Benintende, now chief judge of Venice,
I speak to thee in answer to yon signor.
Inform the ribald Steno, that his words
Ne'er weigh'd in mind with Loredano's daughter
Further than to create a moment's pity
For such as he is: would that others had
Despised him as I pity! I prefer
My honour to a thousand lives, could such
Be multiplied in mine, but would not have
A single life of others lost for that
Which nothing human can impugn—the sense
Of virtue, looking not to what is call'd
A good name for reward, but to itself.
To me the scorner's words were as the wind
Unto the rock: but as there are—alas!
Spirits more sensitive, on which such things
Light as the whirlwind on the waters; souls
To whom dishonour's shadow is a substance
More terrible than death, here and hereafter;
Men whose vice is to start at vice's scoffing,
And who, though proof against all blandishments
Of pleasure, and all pangs of pain, are feeble
When the proud name on which they pinnacled
Their hopes is breathed on, jealous as the eagle
Of her high aery; let what we now
Behold, and feel, and suffer, be a lesson
To wretches how they tamper in their spleen
With beings of a higher order. Insects
Have made the lion mad ere now; a shaft
I' the heel o'erthrew the bravest of the brave;
A wife's dishonour was the bane of Troy;
A wife's dishonour unking'd Rome for ever;
An injured husband brought the Gauls to Clusium,
And thence to Rome, which perish'd for a time;
An obscene gesture cost Caligula
His life, while Earth yet bore his cruelties;
A virgin's wrong made Spain a Moorish province;
And Steno's lie, couch'd in two worthless lines,
Hath decimated Venice, put in peril
A senate which hath stood eight hundred years,
Discrown'd a prince, cut off his crownless head,
And forged new fetters for a groaning people!
Let the poor wretch, like to the courtesan

* [MS.—"He hath already {own'd to / granted} his own guilt."]

* [MS.—"He is your sovereign, and hath {saved / ruled} the state."]

Who fired Persepolis, be proud of this,
If it so please him—'t were a pride fit for him!
But let him not insult the last hours of
Him, who, whate'er he now is, *was* a hero,
By the intrusion of his very prayers;
Nothing of good can come from such a source,
Nor would we aught with him, nor now, nor ever:
We leave him to himself, that lowest depth
Of human baseness. Pardon is for men,
And not for reptiles—we have none for Steno,
And no resentment: things like him must sting,
And higher beings suffer; 't is the charter
Of life. The man who dies by the adder's fang
May have the crawler crush'd, but feels no anger:
'T was the worm's nature; and some men are worms
In soul, more than the living things of tombs.[4]

Doge (*to Ben.*). Signor! complete that which you deem your duty.

Ben. Before we can proceed upon that duty,
We would request the princess to withdraw;
'T will move her too much to be witness to it.

Ang. I know it will, and yet I must endure it,
For 't is a part of mine—I will not quit,
Except by force, my husband's side.—Proceed!
Nay, fear not either shriek, or sigh, or tear;
Though my heart burst, it shall be silent.—Speak!
I have that within which shall o'ermaster all.

Ben. Marino Faliero, Doge of Venice,
Count of Val di Marino, Senator,
And some time General of the Fleet and Army,
Noble Venetian, many times and oft
Intrusted by the state with high employments,
Even to the highest, listen to the sentence.
Convict by many witnesses and proofs,
And by thine own confession, of the guilt
Of treachery and treason, yet unheard of[5]
Until this trial—the decree is death.
Thy goods are confiscate unto the state,
Thy name is razed from out her records, save
Upon a public day of thanksgiving
For this our most miraculous deliverance,[6]
When thou art noted in our calendars
With earthquakes, pestilence, and foreign foes,
And the great enemy of man, as subject
Of grateful masses for Heaven's grace in snatching
Our lives and country from thy wickedness.
The place wherein as Doge thou shouldst be painted,
With thine illustrious predecessors, is
To be left vacant, with a death-black veil
Flung over these dim words engraved beneath,—
"This place is of Marino Faliero,
Decapitated for his crimes."

Doge. "His crimes!"
But let it be so:— it will be in vain.
The veil which blackens o'er this blighted name,
And hides, or seems to hide, these lineaments,
Shall draw more gazers than the thousand portraits
Which glitter round it in their pictured trappings—
Your delegated slaves—the people's tyrants![4]
"Decapitated for his crimes!"—*What* crimes?
Were it not better to record the facts,
So that the contemplator might approve,
Or at the least learn *whence* the crimes arose?
When the beholder knows a Doge conspired,
Let him be told the cause—it is your history.

Ben. Time must reply to that; our sons will judge
Their fathers' judgment, which I now pronounce.
As Doge, clad in the ducal robes and cap,
Thou shalt be led hence to the Giants' Staircase,
Where thou and all our princes are invested;
And there, the ducal crown being first resumed
Upon the spot where it was first assumed,
Thy head shall be struck off; and Heaven have mercy
Upon thy soul!

Doge. Is this the Giunta's sentence!

Ben. It is.

Doge. I can endure it.—And the time?

Ben. Must be immediate.—Make thy peace with God:
Within an hour thou must be in His presence.

Doge. I am already; and my blood will rise
To Heaven before the souls of those who shed it.—
Are all my lands confiscated?

Ben. They are;
And goods, and jewels, and all kind of treasure,
Except two thousand ducats—these dispose of.

Doge. That's harsh.—I would have fain reserved the lands
Near to Treviso, which I hold by investment
From Laurence the Count-bishop of Ceneda,
In fief perpetual to myself and heirs,
To portion them (leaving my city spoil,
My palace and my treasures, to your forfeit,)
Between my consort and my kinsmen.

Ben. These
Lie under the state's ban; their chief, thy nephew,
In peril of his own life; but the council
Postpones his trial for the present. If
Thou wilt'st a state unto thy widow'd princess,
Fear not, for we will do her justice.

Ang. Signors,
I share not in your spoil! From henceforth, know
I am devoted unto God alone,
And take my refuge in the cloister.

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[4] [The Duchess is formal and cold, without even that degree of love for her old husband which a child might have for her parent, or a pupil for her instructor. Even in this her longest and best speech, at the most touching moment of the catastrophe, she can moralise, in a strain of pedantry less natural to a woman than to any other person similarly circumstanced, on lions stung by gnats, Achilles, Helen, Lucretia, the siege of Clusium, Caligula, Caaba, and Persepolis! The lines are fine in themselves, indeed; and if they had been spoken by Benintende as a funeral oration over the Duke's body, or still more, perhaps, if they had been spoken by the Duke's counsel on his trial, they would have been perfectly in place and character. But that is not the highest order of female intellect which is disposed to be long-winded in distress: nor does any one, either male or female, who is really and deeply affected, find time for wise saws and instances ancient and modern.—HARNA.]

[5] [MS.—"*Of* treachery and treason never heard of"]

[6] [MS.—"For this { our most / almost } miraculous deliverance."]

[4] [This and the five preceding lines are not in the original MS.]

Doge. Come!
The hour may be a hard one, but 't will end.
Have I aught else to undergo save death?[a]

Ben. You have nought to do, except confess and die.
The priest is robed, the scimitar is bare,
And both await without.—But, above all,
Think not to speak unto the people; they
Are now by thousands swarming at the gates,
But these are closed: the Ten, the Avogadori,
The Giunta, and the chief men of the Forty,
Alone will be beholders of thy doom,
And they are ready to attend the Doge.

Doge. The Doge!

Ben. Yes, Doge, thou hast lived and thou shalt die
A sovereign; till the moment which precedes
The separation of that head and trunk,
That ducal crown and head shall be united.
Thou hast forgot thy dignity in deigning
To plot with petty traitors; not so we,
Who in the very punishment acknowledge
The prince. Thy vile accomplices have died
The dog's death, and the wolf's; but thou shalt fall
As falls the lion by the hunters, girt
By those who feel a proud compassion for thee,
And mourn even the inevitable death
Provoked by thy wild wrath, and regal fierceness.
Now we remit thee to thy preparation:
Let it be brief, and we ourselves will be
Thy guides unto the place where first we were
United to thee as thy subjects, and
Thy senate; and must now be parted from thee
As such for ever, on the self-same spot.—
Guards! form the Doge's escort to his chamber.

[*Exeunt.*

SCENE II.

The Doge's Apartment.

The Doge *as Prisoner, and the* Duchess *attending him.*

Doge. Now, that the priest is gone, 't were useless all
To linger out the miserable minutes:
But one pang more, the pang of parting from thee,
And I will leave the few last grains of sand,
Which yet remain of the accorded hour,
Still falling—I have done with Time.

Ang. Alas!
And I have been the cause, the unconscious cause;
And for this funeral marriage, this black union,
Which thou, compliant with my father's wish,
Didst promise at *his* death, thou hast seal'd thine own.

Doge. Not so: there was that in my spirit ever
Which shaped out for itself some great reverse;
The marvel is, it came not until now—
And yet it was foretold me.

Ang. How foretold you?

Doge. Long years ago—so long, they are a doubt
In memory, and yet they live in annals:
When I was in my youth, and served the senate
And signory as podesta and captain
Of the town of Treviso, on a day
Of festival, the sluggish bishop who
Convey'd the Host aroused my rash young anger,
By strange delay, and arrogant reply
To my reproof; I raised my hand and smote him
Until he reel'd beneath his holy burthen;
And as he rose from earth again, he raised
His tremulous hands in pious wrath towards Heaven.
Thence pointing to the Host, which had fallen from him,
He turn'd to me, and said, "The hour will come
When he thou hast o'erthrown shall overthrow thee:
The glory shall depart from out thy house,
The wisdom shall be shaken from thy soul,
And in thy best maturity of mind
A madness of the heart shall seize upon thee;[b]
Passion shall tear thee when all passions cease
In other men, or mellow into virtues;
And majesty, which decks all other heads,
Shall crown to leave thee headless; honours shall
But prove to thee the heralds of destruction,
And hoary hairs of shame, and both of death,
But not such death as fits an aged man."
Thus saying, he pass'd on.—That hour is come.

Ang. And with this warning couldst thou not have striven
To avert the fatal moment, and atone
By penitence, for that which thou hadst done?

Doge. I own the words went to my heart, so much
That I remember'd them amid the maze
Of life, as if they form'd a spectral voice,
Which shook me in a supernatural dream;
And I repented; but 't was not for me
To pull in resolution: what must be
I could not change, and would not fear.—Nay more,
Thou canst not have forgot, what all remember,
That on my day of landing here as Doge,
On my return from Rome, a mist of such
Unwonted density went on before
The hucentaur, like the columnar cloud
Which usher'd Israel out of Egypt, till
The pilot was misled, and disembark'd us
Between the pillars of Saint Mark's, where 't is
The custom of the state to put to death
Its criminals, instead of touching at
The Riva della Paglia, as the wont is,—
So that all Venice shudder'd at the omen.

Ang. Ah! little boots it now to recollect
Such things.

Doge. And yet I find a comfort in
The thought that these things are the work of Fate;
For I would rather yield to gods than men,
Or cling to any creed of destiny,
Rather than deem these mortals, most of whom
I know to be as worthless as the dust,
And weak as worthless, more than instruments
Of an o'er-ruling power; they in themselves
Were all incapable—they could not be
Victors of him who oft had conquer'd for them!

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[a] [MS.—"Have I aught else to undergo {ere / save} death?"]

[b] [MS.—"A madness of the heart shall rise within."]

Ang. Employ the minutes left in aspirations
Of a more healing nature, and in peace
Even with these wretches take thy flight to Heaven.
Doge. I am at peace: the peace of certainty
That a sure hour will come, when their sons' sons,
And this proud city, and these azure waters,
And all which makes them eminent and bright,
Shall be a desolation and a curse,
A hissing and a scoff unto the nations,
A Carthage, and a Tyre, an Ocean Babel!
Ang. Speak not thus now; the surge of passion still
Sweeps o'er thee to the last; thou dost deceive
Thyself, and canst not injure them—be calmer.
Doge. I stand within eternity, and see
Into eternity, and I behold—
Ay, palpable as I see thy sweet face
For the last time—the days which I denounce
Unto all time against these wave-girt walls,
And they who are indwellers.
Guard (coming forward). Doge of Venice,
The Ten are in attendance on your highness.
Doge. Then farewell, Angiolina!—one embrace—
Forgive the old man who hath been to thee
A fond but fatal husband—love my memory—
I would not ask so much for me still living,
But thou canst judge of me more kindly now,
Seeing my evil feelings are at rest.
Besides, of all the fruit of these long years,
Glory, and wealth, and power, and fame, and name,
Which generally leave some flowers to bloom
Even o'er the grave, I have nothing left, not even
A little love, or friendship, or esteem,
No, not enough to extract an epitaph
From ostentatious kinsmen; in one hour
I have uprooted all my former life,
And outlived every thing, except thy heart,
The pure, the good, the gentle, which will oft
With unimpair'd but not a clamorous grief[1]
Still keep——Thou turn'st so pale!—Alas! she faints,
She has no breath, no pulse!—Guards! lend your aid—
I cannot leave her thus; and yet 't is better,
Since every lifeless moment spares a pang.
When she shakes off this temporary death,
I shall be with the Eternal.—Call her women—
One look!—how cold her hand!—as cold as mine
Shall be ere she recovers.—Gently tend her,
And take my last thanks——I am ready now.

[*The Attendants of* Angiolina *enter and surround their mistress, who has fainted.—Exeunt the* Doge, *Guards, etc. etc.*

SCENE III.

The Court of the Ducal Palace: the outer gates are shut against the people.—The Doge *enters in his ducal robes, in procession with the Council of Ten and other Patricians, attended by the Guards, till they arrive at the top of the "Giants' Staircase" (where the Doges took the oaths); the Executioner is stationed there with his sword.—On arriving, a Chief of the Ten takes off the ducal cap from the Doge's head.*

Doge. So now the Doge is nothing, and at last
I am again Marino Faliero:
'T is well to be so, though but for a moment.[2]
Here was I crown'd, and here, bear witness, Heaven!
With how much more contentment I resign
That shining mockery, the ducal bauble,
Than I received the fatal ornament.
One of the Ten. Thou tremblest, Faliero!
Doge. 'T is with age, then.[3]
Ben. Faliero! hast thou aught further to commend,
Compatible with justice, to the senate?
Doge. I would commend my nephew to their mercy,
My consort to their justice; for methinks
My death, and such a death, might settle all
Between the state and me.
Ben. They shall be cared for;
Even notwithstanding thine unheard-of crime.
Doge. Unheard of! ay, there 's not a history
But shows a thousand crown'd conspirators
Against the people; but to set them free
One sovereign only died, and one is dying.
Ben. And who were they who fell in such a cause?
Doge. The King of Sparta, and the Doge of Venice—
Agis and Faliero!
Ben. Hast thou more
To utter or to do?
Doge. May I speak?
Ben. Thou may'st;
But recollect the people are without,
Beyond the compass of the human voice.
Doge. I speak to Time and to Eternity,[4]
Of which I grow a portion, not to man.
Ye elements! in which to be resolved
I hasten, let my voice be as a spirit
Upon you! Ye blue waves! which bore my banner;
Ye winds! which flutter'd o'er as if you loved it,
And fill'd my swelling sails as they were wafted
To many a triumph! Thou, my native earth,
Which I have bled for, and thou foreign earth,
Which drank this willing blood from many a wound!
Ye stones, in which my gore will not sink, but
Reek up to Heaven! Ye skies, which will receive it!
Thou sun! which shinest on these things, and Thou!
Who kindlest and who quenchest suns![5]—Attest!
I am not innocent—but are these guiltless?

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[1] [MS.—"With unimpair'd but not outrageous grief."]

[2] [MS. { "'T is well to be so, / I am glad to be so, } though but for a moment."]

[3] This was the actual reply of Bailli, maire of Paris, to a Frenchman who made him the same reproach on his way to execution, in the earliest part of their revolution. I find in reading over (since the completion of this tragedy), for the first time these six years, "Venice Preserved," a similar reply on a different occasion by Renault, and other coincidences arising from the subject. I need hardly remind the gentlest reader, that such coincidences must be accidental, from the very facility of their detection by reference in so popular a play on the stage and in the closet as Otway's chef-d œuvre.

[4] [Sentence being passed upon the Doge, he is brought with much pomp to the place of execution. His last speech is a grand prophetic rant; something strained and elaborate—but eloquent and terrible.—Jeffrey.]

[5] [In the original MS.—

——"and Thou!
Who makest and destroyest suns!"—

"Change this," says Lord Byron, "to—

I perish, but not unavenged; far ages
Float up from the abyss of time to be,
And show these eyes, before they close, the doom
Of this proud city, and I leave my curse
On her and hers for ever!——Yes, the hours
Are silently engendering of the day,
When she, who built 'gainst Attila a bulwark
Shall yield, and bloodlessly and basely yield
Unto a bastard Attila, without
Shedding so much blood in her last defence
As these old veins, oft drain'd in shielding her,
Shall pour in sacrifice.—She shall be bought
And sold, and be an appanage to those
Who shall despise her![1]—She shall stoop to be
A province for an empire, petty town
In lieu of capital, with slaves for senates,
Beggars for nobles,* panders for a people![2]
Then, when the Hebrew's in thy palaces,[4]
The Hun in thy high places, and the Greek
Walks o'er thy mart, and smiles on it for his!
When thy patricians beg their bitter bread
In narrow streets, and in their shameful need
Make their nobility a plea for pity!
Then, when the few who still retain a wreck
Of their great fathers' heritage shall fawn
Round a barbarian Vice of Kings' Vice-gerent
Even in the palace where they away'd as sovereigns,
Even in the palace where they slew their sovereign,
Proud of some name they have disgraced, or sprung
From an adulteress boastful of her guilt
With some large gondolier or foreign soldier,
Shall bear about their bastardy in triumph
To the third spurious generation;[5]—when
Thy sons are in the lowest scale of being,
Slaves turn'd o'er to the vanquish'd by the victors,
Despised by cowards for greater cowardice,
And scorn'd even by the vicious for such vices
As in the monstrous grasp of their conception
Defy all codes to image or to name them;
Then, when of Cyprus, now thy subject kingdom,

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[1] ——" and Thou!
Who kindlest and who quenchest suns!"—
B. Letters, Feb. 2, 1821.]

[1] Should the dramatic picture seem harsh, let the reader look to the historical, of the period prophesied, or rather of the few years preceding that period. Voltaire calculated their "nostre bene merite Mestrici" at 12,000 of regulars, without including volunteers and local militia, on what authority I know not; but it is, perhaps, the only part of the population not decreased. Venice once contained two hundred thousand inhabitants: there are now about ninety thousand; and THESE!! few individuals can conceive, and none could describe, the actual state into which the more than infernal tyranny of Austria has plunged this unhappy city. From the present decay and degeneracy of Venice under the Barbarians, there are some honourable individual exceptions. There is Pasqualigo, the last, and, alas! *posthumous* son of the marriage of the Doges with the Adriatic, who fought his frigate with far greater gallantry than any of his French coadjutors in the memorable action off Lissa. I came home in the squadron with the prizes in 1814, and recollect to have heard Sir William Hoste, and the other officers engaged in that glorious conflict, speak in the highest terms of Pasqualigo's behaviour. There is the Abbate Morelli. There is Alvise Querini, who, after a long and honourable diplomatic career, finds some consolation for the wrongs of his country, in the pursuits of literature with his nephew, Vittor Benzon, the son of the celebrated beauty, the heroine of "La Biondina in Gondoletta." There are the patrician poet Morosini, and the poet Lamberti, the author of the "Biondina," etc., and many other estimable productions; and, not least in an Englishman's estimation, Madama Michelli, the translator of Shakspeare. There are the young Dandolo and the improvisatore Carrer, and Giuseppe Albrizzi, the accomplished son of an accomplished mother. There is Aglietti, and, were there nothing else, there is the immortality of Canova. Cicognara, Mustoxithi, Bucati, etc. etc., I do not reckon, because the one is a Greek, and the others were born at least a hundred miles off, which, throughout Italy, constitutes, if not a *foreigner*, at least a *stranger* (*forestiere*).

* [MS.—"Beggars for nobles, { lazars / lepers / wretches } for a people!"]

[2] [The following sketch of the indigent Venetian noble is by Gritti:—

"Sono un povero ladro aristocratico
Errante per la Veneta palude,
Che i denti per il mio duro panatico
Sanzzo in su le cole e in su l' incude;
Mi slombo in piedi, e a seder mi snatico,
Ambiendo or la fame, or la virtude:
Prego, piango, minaccia, insista, adulo,
Ed ho me stesso, e la mia patria in culo."

"I 'm a poor peer of Venice loose among her
Marshes! With standing bows I 've double grown,
And in my trade of place and pension-monger,
Sate till I've ground my buttocks to the bone;
Balloting now for *merit*, now for *hunger*;
Breaking, myself, my teeth upon a stone,
I crave, cringe, storm, and strive, through life's short farce,
And vote friends, self, and country, all ' '."" Ross.

[4] The chief palaces on the Brenta now belong to the Jews; who in the earlier times of the republic were only allowed to inhabit Mestri, and not to enter the city of Venice. The whole commerce is in the hands of the Jews and Greeks, and the Huns form the garrison.

[5] ["It must be owned," says Bishop Heber, "that the Duke bears his calamities with a patience which would be more heroic if it were less wordy. It is possible that a condemned man might recollect his quarrel with the Bishop of Treviso, and the evil omen which accompanied his solemn landing at Venice. But there are not many condemned men who, during a last and stinted interview with a beloved wife, would have employed so much time in relating anecdotes of themselves; and we should least of all expect it in one whose fiery character would have induced him to hurry forward to his end. The same objection applies to his prophecy of the future miseries of Venice. Its language and imagery are, doubtless, extremely powerful and impressive; but we cannot allow that it is either dramatic or characteristic. A prophecy (which we know to be *ex post facto*) is, under any circumstances, one of the cheapest and least artificial of poetical machines. But, under such circumstances as the present, no audience could have endured so long a speech without disgust and weariness; and Marino Faliero was most likely to have met his death like our own Sydney—

'With no harangue idly proclaim'd aloud
To catch the worthless plaudit of the crowd;
No feeble boast, death's terrors to defy,
Yet still delaying, as afraid to die!'

His last speech to the executioner would, probably, have been his only one:—

——'Slave, do thine office!
Strike as I struck the foe! Strike as I would
Have struck those tyrants! Strike deep as my curse!
Strike,—and but once!"—*Qu. Rev.* vol xxvii. p. 90.

We are surprised that Bishop Heber did not quote Andrew Marvell's magnificent lines on Charles I.:—

"While round the armed bands
Did clap their bloody hands,
He nothing common did, or mean,
Upon that memorable scene:
But with his keener eye
The axe's edge did try;
Nor call'd the Gods with vulgar spight
To vindicate his helpless right,
But bow'd his comely head
Down, as upon a bed."—E.]

All thine inheritance shall be her shame
Entail'd on thy less virtuous daughters, grown
A wider proverb for worse prostitution;—
When all the ills of conquer'd states shall cling thee,
Vice without splendour, sin without relief
Even from the gloss of love to smooth it o'er;
But in its stead, coarse lusts of habitude,
Prurient yet passionless, cold studied lewdness,
Depraving nature's frailty to an art:—
When these and more are heavy on thee, when
Smiles without mirth, and pastimes without pleasure,
Youth without honour, age without respect,
Meanness and weakness, and a sense of woe [mur,'
'Gainst which thou wilt not strive, and darest not mur-
Have made thee last and worst of peopled deserts,
Then, in the last gasp of thine agony
Amidst thy many murders, think of *mine!*
Thou den of drunkards with the blood of princes![2]
Gehenna of the waters! thou sea Sodom![3]
Thus I devote thee to the infernal gods!
Thee and thy serpent seed![4]

[*Here the* Doge *turns and addresses the Executioner.*

Slave, do thine office!
Strike as I struck the foe! Strike as I would
Have struck those tyrants! Strike deep as my curse!
Strike—and but once!

[*The* Doge *throws himself upon his knees, and as the Executioner raises his sword the scene closes.*

SCENE IV.

The Piazza and Piazzetta of Saint Mark's.—The People in crowds gathered round the grated gates of the Ducal Palace, which are shut.

First Citizen. I have gain'd the gate, and can discern the Ten,
Robed in their gowns of state, ranged round the Doge.
Second Cit. I cannot reach thee with mine utmost effort.
How is it? let us hear at least, since sight
Is thus prohibited unto the people,
Except the occupiers of those bars.
First Cit. One has approach'd the Doge, and now they strip
The ducal bonnet from his head—and now
He raises his keen eyes to heaven; I see
Them glitter, and his lips move—Hush! hush! no,—
'T was but a murmur—Curse upon the distance!
His words are inarticulate, but the voice
Swells up like mutter'd thunder; would we could
But gather a sole sentence!
Second Cit. Hush! we perhaps may catch the sound.
First Cit. 'T is vain,
I cannot hear him—How his hoary hair
Streams on the wind like foam upon the wave!
Now—now—he kneels—and now they form a circle
Round him, and all is hidden—but I see
The lifted sword in air——Ah! hark! it falls!

[*The People murmur.*

Third Cit. Then they have murder'd him who would have freed us.[5]
Fourth Cit. He was a kind man to the commons ever.
Fifth Cit. Wisely they did to keep their portals barr'd.
Would we had known the work they were preparing
Ere we were summon'd here—we would have brought
Weapons, and forced them!
Sixth Cit. Are you sure he 's dead?
First Cit. I saw the sword fall—Lo! what have we here?

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[1] If the Doge's prophecy seem remarkable, look to the following, made by Alamanni two hundred and seventy years ago:—"There is one very singular prophecy concerning Venice: 'If thou dost not change,' it says to that proud republic, 'thy liberty, which is already on the wing, will not reckon a century more than the thousandth year.' If we carry back the epocha of Venetian freedom to the establishment of the government under which the republic flourished, we shall find that the date of the election of the first Doge is 697; and if we add one century to a thousand, that is, eleven hundred years, we shall find the sense of the prediction to be literally this: 'Thy liberty will not last till 1797.' Recollect that Venice ceased to be free in the year 1796, the fifth year of the French republic; and you will perceive, that there never was prediction more pointed, or more exactly followed by the event. You will, therefore, note as very remarkable the three lines of Alamanni addressed to Venice; which, however, no one has pointed out:—

"'Se non cangi pensier, un secol solo
Non conterà sopra 'l millesimo anno
Tua libertà, che va fuggendo a volo.'

Many prophecies have passed for such, and many men have been called prophets for much less."—Ginguené, *Hist. Lit. de l'Italie*, t. ix. p. 144.

[2] Of the first fifty Doges, *five* abdicated—*five* were banished with their eyes put out—*five* were massacred—and nine deposed; so that *nineteen* out of fifty lost the throne by violence, besides two who fell in battle: this occurred long previous to the reign of Marino Faliero. One of his more immediate predecessors, Andrea Dandolo, died of vexation. Marino Faliero himself perished as related. Amongst his successors, *Foscari*, after seeing his son repeatedly tortured and banished, was deposed, and died of breaking a blood-vessel, on hearing the bell of Saint Mark's toll for the election of his successor. Morosini was impeached for the loss of Candia; but this was previous to his dukedom, during which he conquered the Morea, and was styled the Peloponnesian. Faliero might truly say,

"Thou den of drunkards with the blood of princes!"

[3] [MS.—"Thou brothel of the waters! thou sea Sodom!"]

[4] [The sentence is pronounced, a brief hour is permitted for the last devotions, and then,—still robed in his ducal gown, and wearing the diadem,—preceded with all the pomp of his station, from which he is to be degraded in the moment only before the blow be struck,—Marino Faliero is led solemnly to the Giants' Staircase, at the summit of which he had been crowned. On that spot he is to expiate his offence against the majesty of the Venetian state. His wife struggles to accompany him to the dreadful spot, but she faints, and he leaves her on the marble pavement, forbidding them to raise her, until all had been accomplished with himself. Lord Byron breaks out with all his power in the curse with which he makes this old man take leave of the scene of his triumphs and his sorrows. The present abject condition of her that "once did hold the gorgeous East in fee"—the barbarian sway under which she is bowed down to the dust—the profligacy of manners, which ought rather, perhaps, to have been represented as the cause than the consequence of the loss of Venetian liberty;—all these topics are handled—and handled as no writer but Byron could have dared to handle them.—Lockhart.]

Enter on the Balcony of the Palace which fronts Saint Mark's Place a CHIEF OF THE TEN,[2] *with a bloody sword. He waves it thrice before the People and exclaims,*

"Justice hath dealt upon the mighty Traitor!"

The gates are opened; the populace rush in towards the "Giants' Staircase," where the execution has taken place. The foremost of them exclaims to those behind,

The gory head[2] rolls down the Giants' Steps!

[*The curtain falls.*[3]

APPENDIX.

NOTE A.

[I am obliged for the following excellent translation of the old Chronicle to Mr. F. Cohen,[4] to whom the reader will find himself indebted for a version that I could not myself—though after many years' intercourse with Italian—have given by any means so purely and so faithfully.[5]]

STORY OF MARINO FALIERO, DOGE XLIX. MCCCLIV.

On the eleventh day of September, in the year of our Lord 1354, Marino Faliero was elected and chosen to be the Duke of the Commonwealth of Venice. He was Count of Valdemarino, in the Marches of Treviso, and a Knight, and a wealthy man to boot. As soon as the election was completed, it was resolved in the Great Council, that a deputation of twelve should be despatched to Marino Faliero the Duke, who was then on his way from Rome; for when he was chosen, he was ambassador at the court of the Holy Father, at Rome,—the Holy Father himself held his court at Avignon. When Messer Marino Faliero the Duke was about to land in this city, on the 5th day of October, 1354, a thick haze came on, and darkened the air; and he was enforced to land on the place of Saint Mark, between the two columns, on the spot where evil doers are put to death; and all thought that this was the worst of tokens.—Nor must I forget to write that which I have read in a chronicle. When Messer Marino Faliero was Podesta and Captain of Treviso, the Bishop delayed coming in with the holy sacrament, on a day when a procession was to take place. Now, the said Marino Faliero was so very proud and wrathful, that he buffeted the Bishop, and almost struck him to the ground; and therefore, Heaven allowed Marino Faliero to go out of his right senses, in order that he might bring himself to an evil death.

When this Duke had held the dukedom during nine months and six days, he, being wicked and ambitious, sought to make himself

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[2] "Un Capo de' Dieci" are the words of Sanuto's Chronicle.

[2] [MS. { "The gory head is rolling down the steps!" / "The head is rolling down the gory steps!" }]

[3] [As a play, Marino Faliero is deficient in the attractive passions, in probability, and in depth and variety of interest; and revolts throughout, by the extravagant disproportion which the injury bears to the unmeasured resentment with which it is pursued. As a poem, though it occasionally displays great force and elevation, it obviously wants both grace and facility. The diction is often heavy and cumbrous, and the versification without sweetness or elasticity. It is generally very verbose, and sometimes exceedingly dull. Altogether, it gives us the impression of a thing worked out against the grain, and not poured forth from the fulness of the heart or the fancy;—the ambitious and elaborate work of a powerful mind engaged with an unsuitable task—not the spontaneous effusion of an exuberant imagination, sporting in the fulness of its strength. Every thing is heightened and enforced with visible effort and design; and the noble author is often contented to be emphatic by dint of exaggeration, and eloquent by the common topics of declamation. Lord Byron is, undoubtedly, a poet of the very first order, and has talents to reach the very highest honours of the drama. But he must not again disdain love, and ambition, and jealousy; he must not substitute what is merely *bizarre* and extraordinary, for what is naturally and universally interesting, nor expect, by any exaggerations, so to rouse and rule our sympathies by the senseless anger of an old man, and the prudish proprieties of an untempted woman, as by the agency of the great and simple passions with which, in some of their degrees, all men are familiar, and by which alone the Dramatic Muse has hitherto wrought her miracles.—JEFFREY.

'On the whole, the Doge of Venice is the effect of a powerful and cultivated mind. It has all the requisites of tragedy, sublimity, terror, and pathos—all but that without which the rest are unavailing, interest! With many detached passages which neither derogate from Lord Byron's former fame, nor would have derogated from the reputation of our best ancient tragedians, it is, as a whole, neither sustained nor impressive. The poet, except in the soliloquy of Lioni, scarcely ever seems to have written with his own thorough good liking. He may be suspected throughout to have had in his eye some other model than nature; and we rise from his work with the same feeling as if we had been reading a translation. For this want of interest the subject itself is, doubtless, in some measure to blame; though, if the same subject had been differently treated, we are inclined to believe a very different effect would have been produced. But for the constraint and stiffness of the poetry, we have nothing to blame but the apparent resolution of its author to set (at whatever risk) an example of classical correctness to his uncivilised countrymen, and rather to forego success than to succeed after the manner of Shakspeare.'—HERES.]

[4] [Mr. Francis Cohen, now Sir Francis Palgrave, K. H., the learned author of the "Rise and Progress of the English Constitution," "History of the Anglo-Saxons," etc. etc.—E.]

[5] [In a letter to Mr. Murray, dated Ravenna, July 30, 1821, Lord Byron, says:—"Enclosed is the best account of the Doge Faliero, which was only sent to me, from an old MS., the other day. Get it translated, and append it as a note to the next edition. You will, perhaps, be pleased to see, that my conceptions of his character were correct; though I regret not having met with the extract before. You will perceive that he himself said exactly what he is made to say about the Bishop of Treviso. You will see also that he spoke little, and those only words of rage and disdain, AFTER his arrest; which is the case in the play, except when he breaks out at the close of Act fifth. But his speech to the conspirators is better in the MS. than in the play. I wish I had met with it in time."]

[6] [In Blackwood's Magazine for 1822, we find a comical rhyming chronicle of Lord Byron's poetical history, of which the following specimen may amuse the reader:—

"To Venice he fled him,
And that city supplied him
With the matter capricious
For his 'Beppo' facetious;
A model, so please ye,
Of a style free and easy.
The story that 's in it
Might be told in a minute;
But *par parenthèse* chatting,
On this thing and that thing,
Keeps the shuttlecock flying,
And attention from dying.
There are some I could mention,
Think the author's intention
Was to sneer and disparage
The vow made in marriage;
But the sneer, as I take it,
Is against folks who break it.
"Thunders in now on horseback
'Mazeppa' the Cossack;
Though he was not a Hetman
In performing that feat, man;
And a wag, for his trouble,
Call'd him John Gilpin's double.
"The Great 'Doge of Venice'
Little joy stirr'd within us;
And the purse of Old Drury
Was not burst, I assure ye,
With the weight of the treasure,
When, in spite of displeasure,
And legal injunction,
Abjuring compunction,
"This play they entitled,
And to act it persisted,
Till 't was thoroughly hiss'd off."]

Lord of Venice, in the manner which I have read in an ancient chronicle. When the Thursday arrived upon which they were wont to hunt the bull, the bull hunt took place as usual; and, according to the usage of those times, after the bull hunt had ended, they all proceeded unto the palace of the Duke, and assembled together in one of his halls; and they disported themselves with the women. And until the first bell tolled they danced, and then a banquet was served up. My Lord the Duke paid the expenses thereof, provided he had a Duchess, and after the banquet they all returned to their homes.

Now to this feast there came a certain Ser Michele Steno, a gentleman of poor estate and very young, but crafty and daring, and who loved one of the damsels of the Duchess. Ser Michele stood amongst the women upon the solajo; and he behaved indiscreetly, so that my Lord the Duke ordered that he should be kicked off the solajo; and the esquires of the Duke flung him down from the solajo accordingly. Ser Michele thought that such an affront was beyond all bearing; and when the feast was over, and all other persons had left the palace, he, continuing heated with anger, went to the hall of audience, and wrote certain unseemly words relating to the Duke and the Duchess upon the chair in which the Duke was used to sit; for in those days the Duke did not cover his chair with cloth-of-scadal, but he sat in a chair of wood. Ser Michele wrote thereon—"*Marin Faliero, the husband of the fair wife; others kiss her, but he keeps her.*" In the morning the words were seen, and the matter was considered to be very scandalous; and the Senate commanded the Avogadori of the Commonwealth to proceed therein with the greatest diligence. A largess of great amount was immediately proffered by the Avogadori, in order to discover who had written these words. And at length it was known that Michele Steno had written them. It was resolved in the Council of Forty that he should be arrested; and he then confessed that in the fit of vexation and spite, occasioned by his being thrust off the solajo in the presence of his mistress, he had written the words. Therefore the Council debated thereon. And the Council took his youth into consideration, and that he was a lover; and therefore they adjudged that he should be kept in close confinement during two months, and that afterwards he should be banished from Venice and the state during one year. In consequence of this merciful sentence the Duke became exceedingly wroth, it appearing to him, that the Council had not acted in such a manner as was required by the respect due to his ducal dignity; and he said that they ought to have condemned Ser Michele to be hanged by the neck, or at least to be banished for life.

Now it was fated that my Lord Duke Marino was to have his head cut off. And as it is necessary, when any effect is to be brought about, that the cause of such effect must happen, it therefore came to pass, that on the very day after sentence had been pronounced on Ser Michele Steno, being the first day of Lent, a gentleman of the house of Barbaro, a choleric gentleman, went to the arsenal, and required certain things of the masters of the galleys. This he did in the presence of the Admiral of the arsenal, and he, hearing the request, answered,—No, it cannot be done. High words arose between the gentleman and the Admiral, and the gentleman struck him with his fist just above the eye; and as he happened to have a ring on his finger, the ring cut the Admiral and drew blood. The Admiral, all bruised and bloody, ran straight to the Duke to complain, and with the intent of praying him to inflict some heavy punishment upon the gentleman of Ca' Barbaro.—"What wouldst thou have me do for thee?" answered the Duke:—"think upon the shameful gibe which hath been written concerning me; and think on the manner in which they have punished that ribald Michele Steno, who wrote it; and see how the Council of Forty respect our person."—Upon this the Admiral answered,—"My Lord Duke, if you would wish to make yourself a prince, and to cut all those cuckoldly gentlemen to pieces, I have the heart, if you do but help me, to make you prince of all this state; and then you may punish them all."—Hearing this, the Duke said,—"How can such a matter be brought about?"—and so they discoursed thereon.

The Duke called for his orphew, Ser Bertuccio Faliero, who lived with him in the palace, and they communed about this plot. And without leaving the place, they sent for Philip Calendaro, a seaman of great repute, and for Bertuccio Israello, who was exceedingly wily and cunning. Then taking counsel amongst themselves, they agreed to call in some others; and so, for several nights successively, they met with the Duke at home in his palace. And the following men were called in singly; to wit:—Niccolo Fagiuolo, Giovanni da Corfu, Stefano Fagiono, Niccolo dalle Bende, Niccolo Biondo, and Stefano Trivisano.—It was concerted that sixteen or seventeen leaders should be stationed in various parts of the City, each being at the head of forty men, armed and prepared; but the followers were not to know their destination. On the appointed day they were to make affrays amongst themselves here and there, in order that the Duke might have a pretence for tolling the bells of San Marco; these bells are never rung but by the order of the Duke. And at the sound of the bells, these sixteen or seventeen, with their followers, were to come to San Marco, through the streets which open upon the Piazza. And when the noble and leading citizens should come into the Piazza, to know the cause of the riot, then the conspirators were to cut them in pieces; and this work being finished, my Lord Marino Faliero the Duke was to be proclaimed the Lord of Venice. Things having been thus settled, they agreed to fulfil their intent on Wednesday, the 15th day of April, in the year 1355. So covertly did they plot, that no one ever dreamt of their machinations.

But the Lord, who hath always helped this most glorious city, and who, loving its righteousness and holiness, hath never forsaken it, inspired one Beltramo Bergamasco to be the cause of bringing the plot to light, in the following manner. This Beltramo, who belonged to Ser Niccolo Lioni of Santo Stefano, had heard a word or two of what was to take place; and so, in the before-mentioned month of April, he went to the house of the aforesaid Ser Niccolo Lioni, and told him all the particulars of the plot. Ser Niccolo, when he heard all these things, was struck dead, as it were, with affright. He heard all the particulars; and Beltramo prayed him to keep it all secret; and if he told Ser Niccolo, it was in order that Ser Niccolo might stop at home on the 15th of April, and thus save his life. Beltramo was going, but Ser Niccolo ordered his servants to lay hands upon him, and lock him up. Ser Niccolo then went to the house of Messer Giovanni Gradenigo Nasoni, who afterwards became Duke, and who also lived at Santo Stefano, and told him all. The matter seemed to him to be of the very greatest importance, as indeed it was; and they two went to the house of Ser Marco Cornaro, who lived at San Felice; and having spoken with him, they all three then determined to go back to the house of Ser Niccolo Lioni, to examine the said Beltramo; and having questioned him, and heard all that he had to say, they left him in confinement. And then they all three went into the sacristy of San Salvatore, and sent their men to summon the Councillors, the Avogadori, the Capi de' Dieci, and those of the Great Council.

When all were assembled, the whole story was told to them. They were struck dead, as it were, with affright. They determined to send for Beltramo. He was brought in before them. They examined him, and ascertained that the matter was true; and, although they were exceedingly troubled, yet they determined upon their measures. And they sent for the Capi de' Quarante, the Signori di Notte, the Capi de' Sestieri, and the Cinque della Pace; and they were ordered to associate to their men other good men and true, who were to proceed to the houses of the ringleaders of the conspiracy, and secure them. And they secured the foreman of the arsenal, in order that the conspirators might not do mischief. Towards nightfall they assembled in the palace. When they were assembled in the palace, they caused the gates of the quadrangle of the palace to be shut. And they sent to the keeper of the Bell-tower, and forbade the tolling of the bells. All this was carried into effect. The before-mentioned conspirators were secured, and they were brought to the palace; and, as the Council of Ten saw that the Duke was in the plot, they resolved that twenty of the leading men of the state should be associated to them, for the purpose of consultation and deliberation, but that they should not be allowed to ballot.

The councillors were the following:—Ser Giovanni Mocenigo, of the Sestiero of San Marco; Ser Almoro Veniero da Santa Marina, of the Sestiero of Castello; Ser Tommaso Viadro, of the Sestiero of Canaregio; Ser Giovanni Sanudo, of the Sestiero of Santa Croce; Ser Pietro Trivisano, of the Sestiero of San Paolo; Ser Pantalione Barbo il Grando, of the Sestiero of Ossoduro. The Avogadori of the Commonwealth were Zufredo Morosini, and Ser Orio Pasqualigo; and these did not ballot. Those of the Council of Ten were Ser Giovanni Marcello, Ser Tommaso Sanudo, and Ser Micheletto Dolfino, the heads of the aforesaid Council of Ten. Ser Luca da Legge, and Ser Pietro da Mosto,

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inquisitors of the aforesaid Council. And Ser Marco Polani, Ser Marino Veniero, Ser Lando Lombardo, and Ser Nicoletto Trivisano, of Sant' Angelo.

Late in the night, just before the dawning, they chose a junta of twenty noblemen of Venice from amongst the wisest, and the worthiest, and the oldest. They were to give counsel, but not to ballot. And they would not admit any one of Cà Faliero. And Niccolo Faliero, and another Niccolo Faliero, of San Tommaso, were expelled from the Council, because they belonged to the family of the Doge. And this resolution of creating the junta of twenty was much praised throughout the state. The following were the members of the junta of twenty:—Ser Marco Giustiniani, Procuratore, Ser Andrea Erizzo, Procuratore, Ser Lionardo Giustiniani, Procuratore, Ser Andrea Contarini, Ser Simone Dandolo, Ser Niccolo Volpa, Ser Giovanni Loredano, Ser Marco Diedo, Ser Giovanni Gradenigo, Ser Andrea Cornaro, Cavaliere, Ser Marco Soranzo, Ser Rinieri da Mosto, Ser Gazano Marcello, Ser Marino Morosini, Ser Stefano Belegno, Ser Niccolo Lioni, Ser Filippo Orio, Ser Marco Trivisano, Ser Jacopo Bragadino, Ser Giovanni Foscarini.

These twenty were accordingly called in to the Council of Ten; and they sent for my Lord Marino Faliero the Duke: and my Lord Marino was then consorting in the palace with people of great estate, gentlemen, and other good men, none of whom knew yet how the fact stood.

At the same time Bertuccio Israello, who, as one of the ringleaders, was to head the conspirators in Santa Croce, was arrested and bound, and brought before the Council. Zanello del Brin, Nicoletto di Bosa, Nicoletto Alberto, and the Guardiaga, were also taken, together with several seamen, and people of various ranks. These were examined, and the truth of the plot was ascertained.

On the 46th of April judgment was given in the Council of Ten, that Filippo Calendaro and Bertuccio Israello should be hanged upon the red pillars of the balcony of the palace, from which the Duke is wont to look at the bull hunt: and they were hanged with gags in their mouths.

The next day the following were condemned:—Niccolo Zuccuolo, Nicoletto Blondo, Nicoletto Doro, Marco Giuda, Jacomello Dagolino, Nicoletto Fidele, the son of Filippo Calendaro, Marco Torello, called Israello, Stefano Trivisano, the money changer of Santa Margherita, and Antonio dalle Bende. These were all taken at Chioggia, for they were endeavouring to escape. Afterwards, by virtue of the sentence which was passed upon them in the Council of Ten, they were hanged on successive days: some singly and some in couples, upon the columns of the palace, beginning from the red columns, and so going onwards towards the canal. And other prisoners were discharged, because, although they had been involved in the conspiracy, yet they had not assisted in it: for they were given to understand by some of the heads of the plot, that they were to come armed and prepared for the service of the state, and in order to secure certain criminals; and they knew nothing else. Nicoletto Alberto, the Guardiaga, and Bartolommeo Ciricolo and his son, and several others, who were not guilty, were discharged.

On Friday, the 46th day of April, judgment was also given, in the aforesaid Council of Ten, that my Lord Marino Faliero, the Duke, should have his head cut off; and that the execution should be done on the landing-place of the stone staircase, where the Dukes take their oath when they first enter the palace. On the following day, the 47th of April, the doors of the palace being shut, the Duke had his head cut off, about the hour of noon. And the cap of estate was taken from the Duke's head before he came down stairs. When the execution was over, it is said that one of the Council of Ten went to the columns of the palace over against the place of St. Mark, and that he showed the bloody sword unto the people, crying out with a loud voice—"The terrible doom hath fallen upon the traitor!"—and the doors were opened, and the people all rushed in, to see the corpse of the Duke, who had been beheaded.

It must be known that Ser Giovanni Sanudo, the councillor, was not present when the aforesaid sentence was pronounced; because he was unwell and remained at home. So that only fourteen balloted: that is to say, five councillors, and nine of the Council of Ten. And it was adjudged, that all the lands and chattels of the Duke, as well as of the other traitors, should be forfeited to the state. And as a grace to the Duke, it was resolved in the Council of Ten, that he should be allowed to dispose of two thousand ducats out of his own property. And it was resolved, that all the councillors and all the Avogadori of the Commonwealth, those of the Council of Ten, and the members of the junta, who had assisted in passing sentence on the Duke and the other traitors, should have the privilege of carrying arms both by day and by night in Venice, and from Grado to Cavazere. And they were also to be allowed two footmen carrying arms, the aforesaid footmen living and boarding with them in their own houses. And he who did not keep two footmen might transfer the privilege to his sons or his brothers; but only to two. Permission of carrying arms was also granted to the four Notaries of the Chancery, that is to say, of the Supreme Court, who took the depositions; and they were, Amedio, Nicoletto di Lorino, Steffanello, and Pietro de Compostelli, the secretaries of the Signori di Notte.

After the traitors had been hanged, and the Duke had had his head cut off, the state remained in great tranquillity and peace. And, as I have read in a chronicle, the corpse of the Duke was removed in a barge, with eight torches, to his tomb in the church of San Giovanni e Paolo, where it was buried. The tomb is now in that aisle in the middle of the little church of Santa Maria della Pace, which was built by Bishop Gabriel of Bergamo. It is a coffin of stone, with these words engraved thereon: "*Hic jacet Dominus Marinus Faletro Dux.*"—And they did not paint his portrait in the hall of the Great Council:—but in the place where it ought to have been you see these words:—"*Hic est locus Marini Faletro, decapitati pro criminibus.*"—And it is thought that his house was granted to the church of Sant' Apostolo; it was that great one near the bridge. Yet this could not be the case, or else the family bought it back from the church; for it still belongs to Cà Faliero. I must not refrain from noting, that some wished to write the following words in the place where his portrait ought to have been, as aforesaid:—"*Marinus Faletro Dux. Temeritas me cepit, poena hi, decapitatus pro criminibus.*"—Others, also, indited a couplet, worthy of being inscribed upon his tomb.

> "*Dux Venetum jacet hic, patriam qui prodere tentans,*
> *Sceptra, decus, censum perdidit, atque caput.*"

Note B.

PETRARCH ON THE CONSPIRACY OF MARINO FALIERO.[1]

"Al giovane Doge Andrea Dandolo succedette un vecchio, il quale tardi si pose al timone della repubblica, ma sempre prima di quel, che facea d'uopo a lui, ed alla patria: egli è Marino Faliero, personaggio a me noto per antica dimestichezza. Falsa era l'opinione intorno a lui, giacchè egli si mostrò fornito più di coraggio, che di senno. Non pago della prima dignità, entrò con sinistro piede nel pubblico Palazzo: imperciocchè questo Doge dei Veneti, magistrato sacro in tutti i secoli, che dagli antichi fu sempre venerato qual nume in quella città, l'altr' jeri fu decollato nel vestibolo dell' istesso Palazzo. Discorrerei fin dal principio le cause di un tale evvento, e così vario, ed ambiguo non ne fosse il grido. Nessuno però lo scusa, tutti affermano, che egli abbia voluto cangiar qualche cosa nell' ordine della repubblica a lui tramandato dai maggiori. Che desiderava egli di più? Io son d'avvizzo, che egli abbia ottenuto ciò, che non si concedette a nessun altro: mentre adempiva gli uffiej di legato presso il Pontefice, e sulle rive del Rodano trattava la pace, che io prima di lui avevo indarno tentato di conchiudere, gli fu conferito l'onore del Ducato, che nè chiedeva, nè s'aspettava. Tornato in patria, pensò a quello, cui nessuno non pose mente giammai, e soffrì quello, che a niuno accadde mai di soffrire: giacchè in quel luogo celeberrimo, e chiarissimo, e bellissimo infra tutti quelli, che io vidi, ove i suoi antenati avevano ricevuti grandissimi onori in mezzo alle pompe trionfali, ivi egli fu trascinato in modo servile, e spogliato delle insegne ducali, perdette la testa, e macchiò col proprio sangue le

[1] ["Had a copy taken of an extract from Petrarch's Letters, with reference to the conspiracy of the Doge Marino Faliero, containing the poet's opinion of the matter."—*B. Diary*, Feb. 11, 1821.]

soglie del tempio, l'atrio del Palazzo, e le scale marmoree rendute spesse volte illustri o dalle solenni festività, o dalle ostili spoglie. Ho notato il luogo, ora noto il tempo: è l' anno dal Natale di Cristo 1355, fu il giorno 18 d' Aprile. Si alzò il grido sparto, che se alcuno esaminarà la disciplina, e le costumanze di quella città, e quanto mutamento di cose venga minacciato dalla morte di un sol uomo (quantunque molti altri, come narrano, essendo complici, o subirono l' istesso supplicio, o lo aspettano) si accorgerà, che nulla di più grande avvenne ai nostri tempi nella Italia. Te forse qui attendi il mio giudizio: assolvo il popolo, se credere alla fama, benchè abbia potuto castigare più mitemente, e con maggior dolcezza vendicare il suo dolore: ma non così facilmente, si modera un' ira giusta insieme, e grande in un numeroso popolo principalmente, nel quale il precipitoso, ed instabile volgo aguzza gli stimoli dell' irracondia con rapidi, e sconsigliati clamori. Compatisco, e nell'istesso tempo mi adiro con quell' infelice uomo, il quale adorno di un' insolito onore, non so, che cosa si volesse negli estremi anni della sua vita: la calamità di lui diviene sempre più grave, perchè dalla sentenza contra di esso promulgata apperirà, che egli fu non solo misero, ma insano, e demente, e che con vane arti si usurpo per tanti anni una falsa fama di sapienza. Ammonisco i Dogi, i quali gli succederano, che questo è un' esempio posto innanzi ai loro occhi, quale specchio, nel quale veggano d' essere non Signori, ma Duci, anzi dommeno Duci, ma onorati servi della Repubblica. Tu sta sano; e giacchè fluttuano le pubbliche cose, sforziamosi di guvernar modestissimamente i privati nostri affari."—LEVATI, *Viaggi di Petrarca*, vol. iv. p. 323.

The above Italian translation from the Latin epistles of Petrarch proves—

1stly, That Marino Faliero was a personal friend of Petrarch's; "antica dimestichezza," old intimacy, is the phrase of the poet.

2dly, That Petrarch thought that he had more courage than conduct, "più di *corraggio* che di senno."

3dly, That there was some jealousy on the part of Petrarch; for he says that Marino Faliero was treating of the peace which he himself had "vainly attempted to conclude."

4thly, That the honour of the Dukedom was conferred upon him, which he neither sought nor expected, "che nè chiedeva nè n'aspettava," and which had never been granted to any other in like circumstances, "ciò che non si concedette a nessun altro;" a proof of the high esteem in which he must have been held.

5thly, That he had a reputation for *wisdom*, *only* forfeited by the last enterprise of his life, "si usurpò per tanti anni una falsa fama di sapienza."—"He had usurped for so many years a false fame of wisdom;" rather a difficult task, I should think. People are generally found out before eighty years of age, at least in a republic.

From these, and the other historical notices which I have collected, it may be inferred, that Marino Faliero possessed many of the qualities, but not the success of a hero; and that his passions were too violent. The paltry and ignorant account of Dr. Moore falls to the ground. Petrarch says, "that there had been no greater event in his times" (*nostri tempi* literally), "nostri tempi," in Italy. He also differs from the historian in saying that Faliero was "on the banks of the *Rhone*," instead of at Rome, when elected; the other accounts say, that the deputation of the Venetian senate met him at Ravenna. How this may have been, it is not for me to decide, and is of no great importance. Had the man succeeded, he would have changed the face of Venice, and perhaps of Italy. As it is, what *are* they both?

NOTE C.

VENETIAN SOCIETY AND MANNERS.

> "Vice without splendour, sin without relief
> Even from the gloss of love to smooth it o'er;
> But, in its stead, coarse lusts of habitude," etc.—(*See p. 461.*)

"To these attacks, so frequently pointed by the government against the clergy—to the continual struggles between the different constituted bodies,—to these enterprises carried on by the mass of the nobles against the depositaries of power,—to all those projects of innovation, which always ended by a stroke of state policy; we must add a cause not less fitted to spread contempt for ancient doctrines; *this was the excess of corruption.*

"That freedom of manners, which had been long boasted of as the principal charm of Venetian society, had degenerated into scandalous licentiousness; the tie of marriage was less sacred in that Catholic country, than among those nations where the laws and religion admit of its being dissolved. Because they could not break the contract, they feigned that it had not existed; and the ground of nullity, immodestly alleged by the married pair, was admitted with equal facility by priests and magistrates, alike corrupt. These divorces, veiled under another name, became so frequent, that the most important act of civil society was discovered to be amenable to a tribunal of exceptions; and to restrain the open scandal of such proceedings became the office of the police. In 1782, the Council of Ten decreed, that every woman who should sue for a dissolution of her marriage should be compelled to await the decision of the judges in some convent, to be named by the court.[4] Soon afterwards the same council summoned all causes of that nature before itself.[5] This infringement on ecclesiastical jurisdiction having occasioned some remonstrance from Rome, the council retained only the right of rejecting the petition of the married persons, and consented to refer such causes to the holy office as it should not previously have rejected.[3]

"There was a moment in which, doubtless, the destruction of private fortunes, the ruin of youth, the domestic discord occasioned by these abuses, determined the government to depart from its established maxims concerning the freedom of manners allowed the subject. All the courtesans were banished from Venice; but their absence was not enough to reclaim and bring back good morals to a whole people brought up in the most scandalous licentiousness. Depravity reached the very bosoms of private families, and even into the cloister; and they found themselves obliged to recall, and even to indemnify women who sometimes gained possession of important secrets, and who might be usefully employed in the ruin of men whose fortunes might have rendered them dangerous. Since that time licentiousness has gone on increasing; and we have seen mothers, not only selling the innocence of their daughters, but selling it by a contract, authenticated by the signature of a public officer, and the performance of which was secured by the protection of the laws.[6]

"The parlours of the convents of noble ladies, and the houses of the courtesans, though the police carefully kept up a number of spies about them, were the only assemblies for society in Venice; and in these two places, so different from each other, there was equal freedom. Music, collations, gallantry, were not more forbidden in the parlours than at the casinos. There were a number of casinos for the purpose of public assemblies, where gaming was the principal pursuit of the company. It was a strange sight to see persons of either sex masked, or grave personages in their magisterial robes, round a table, invoking chance, and giving way at one instant to the agonies of despair, at the next to the illusions of hope, and that without uttering a single word.

"The rich had private casinos, but they lived *incognito* in them; and the wives whom they abandoned found compensation in the liberty they enjoyed. The corruption of morals had deprived them of their empire. We have just reviewed the whole history of Venice, and we have not once seen them exercise the slightest influence."—DARU, *Hist. de la Repub. de Venise*, vol. v. p. 95.

NOTE D.

ACCOUNT OF THE ANCIENT VENETIAN NOBILITY, WITH THE CAUSES OF ITS DECAY.

> "She shall stoop to be
> A province for an empire, petty town
> In lieu of capital, with slaves for senates,
> Beggars for nobles, panders for a people!"—Act V. Scene 3.

"The nobles of Venice, though all equal in the eye of the law,

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[3] Correspondence of M. Schlick, French chargé d'affaires. Despatch of 24th August, 1782.

[4] *Ibid.* Despatch, 31st August. [5] *Ibid.* Despatch of 3d September, 1785.

[6] The decree for their recall designates them as *nostre benemerite meretrici*: a fund and some houses, called *Case rampane*, were assigned to them; hence the opprobrious appellation of *Carampane*.

[5] Mayer, Description of Venice, vol. i.; and M. Archenholz, Picture of Italy, vol. i. ch. 2.

were fanciful divided into three classes; the first distinguished as of the *sangue blò* or *sangue colombin*, i. e. blue blood or pigeon's blood; the second, as the division of the *morèl di mezzo*, or the middle piece; and the poorest of all as *Bernaboti*, or Barnabites; from their inhabiting small and cheap houses in the parish of St. Barnabas.

"It will be easily conceived that the poor nobility must have been numerous in a state which considered all the legitimate sons of a patrician as noble; where commerce no longer offered a resource, and the only profession left was that of the law. This class, therefore, subsisting upon the employments of the republic, civil or military, at home and abroad, was necessarily ruined by the revolution. But the cause of the almost general havoc which involved the Venetian aristocracy is not so immediately visible; the less so, as the laws of the *fede-commesso*, which corresponds with our *entail*, were sufficiently rigorous in old Venice.

"I shall try, according to the information I have received, to explain how this was accomplished. The first and foremost cause was the excessive indolence and profusion of the last generations of the nobility, who appear to have resembled the ancestor of Sir Roger de Coverley; who, he tells us, "would sign a deed for a mortgage covering one half his estate with his glove on:" with this difference, however, that the Venetian patrician could only mortgage his estate during his own natural life; a circumstance which, it appears at first sight, should have been the protection of the ancient houses of Venice. The protection was, however, in most instances, of no avail.

"In almost all countries the laws of honour often contravene the laws of the land, often mischievously; but they sometimes come to aid of sound morality. Such was their effect here. The law of the *fede-commesso* allowed a son to charge himself with the debts of a father, without prejudice to his successors; but it being considered as a point of honour to take up this burden, the son's son succeeded to it, and the debts of one generation were perpetuated through diverse succeeding ones.

"Things were in this state when the old government was overthrown, and the law of *fede-commesso* abolished here, as well as all over the countries revolutionised by France. The consequence was, the immediate seizure of property so encumbered. This was inevitable: and the creditor of the family of *Corner*, or any other Venetian house, seized upon his own.

"Thus one of the indirect consequences of the revolution was the destruction of an immense number of Venetian families of the *sangue blò* and *morèl di mezzo*. It was, however, more immediately destructive to those denominated the Barnabites, who were at once cut off from all the lucrative offices of the state. Nor was this all: the daughters of the indigent nobility had all of them pensions which they brought in dowry to their husbands; but place and pension, though bestowed for life, were annihilated, and, in the place of these, a miserable stipend of two Venetian livres a day (not quite ten-pence English) was bestowed on those who condescended to accept of it, by the mushroom municipality which flourished for its day out of the ruins of the aristocracy. Poor as this pittance was, even in this country where necessaries bear a price out of all proportion to luxuries, numbers *did* accept it, under the idea that it would be increased under happier circumstances; but the French, it will be easily believed, did not augment it, and (what could scarcely be believed but by those versed in the proceedings of the cabinet of Vienna) the Austrian government clipped this miserable mite, and clogged it with conditions which neither the revolutionary municipality nor the French were illiberal enough to impose.

"The municipality gave *their* compensation, and, the whole of the *terra ferma* being in possession of the enemy, perhaps they could give no more—the municipality gave it as unrestricted as the pensions it was to replace: the French made no alteration in the system; but the Austrians have not only limited it to persons not having two hundred ducats a year (twenty-five pounds sterling), but have insisted upon its being spent in their own dominions. Of the rigour with which this condition is exacted, take the following example:—A lady ignorant of the regulations which had been introduced, was absent two years in the south of France; she returned, and claimed the arrears of her pension, without having specified where she had been. The arrears were paid, after the usual difficulties; but her absence having been ascertained, she was ordered to disgorge her prey, under the threat of being excluded from all further provision.

"I have said, after the usual difficulties: I will now illustrate these. Another lady claimed *seven months'* arrears of pension, due during a residence in Lombardy and the Venetian state. Now, this was a claim verifiable by a single instrument, her passport, which ascertained the day of her arrival in every town, by the signature of accredited officers of the Austrian police. Notwithstanding this, she was *seven months* more before she could obtain her demand. These were spent in the presentation of petitions, always by order, always on stamped paper, and in the almost daily beat of half the official stairs of Venice, either in person or in proxy.[1]

"But I willingly turn away my eyes from a picture, every detail of which is painful, and, having described the fortunes of the Venetian nobility, shall give some account of their honours. The patricians, as I said before, all equal in the eye of the law, had no titles as such, excepting that of *your Excellency*; though some bore them, as *Counts, etc. of terra ferma*, before being enrolled in the nobility of Venice; and some had titles assigned them as compensations for, or rather as memorials of, fallen greatness. Thus the *Querini*, formerly lords of *Crema*, had the distinction continued to them, after *Crema* was absorbed in the Venetian state.

"These families, however, usually let their titles sleep, considering the quality of an untitled Venetian patrician as superior to any other distinction. Nor does this seem to have been an odd refinement, for the old republic sold titles for a pittance to whoever could pay for them, though such a person might not even have had the education of a gentleman.[2] It was natural, therefore, that a lord of *Crema* should fear being confounded with this country *canaglia*, and sink his having any thing in common with such a crew.

"The great political revolution that has taken place, destroying the splendor of the *libro d'oro*, has induced some to produce their *terra ferma* titles; but the majority content themselves with the style of *Cavaliere*,[3] which does not necessarily denote actual knighthood; and is often used almost as liberally in Italy, as the denomination of Squire now is in England. A striking proof, indeed, of good sense and dignity was given by the great body of the Venetian nobility, on being invited by Austria to claim nobility and title from her, on the verification of their rights; the great body of them merely desiring a recognition of their rank, without availing themselves of the offer held out to them. A few, indeed, have pursued a different line of conduct, and received patents of princes," etc.—Rose, *Letters from the North of Italy*, vol. ii. p. 103.

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[1] This is by no means a single case: A Venetian judge, displaced, but pensioned by the Austrians, neglected to receive his allowance according to the example of the others. At length he applied for his arrears, which were denied him. "What!" said he, "will you not give me what others have received?" "No!" was the answer, "and those others will be forced to refund."—Note that these pensions had been paid in virtue of a solemn and *printed* decree.

[2] The qualification to be a Count was about what is supposed to qualify for knighthood in England, and the fee paid for the title, if I am rightly informed, 20*l.* or 40*l.*

[3] No order of knighthood was peculiar to Venice, and her citizens were precluded by law from becoming members of foreign orders.

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THE VISION OF JUDGMENT,

BY QUEVEDO REDIVIVUS.[1]

SUGGESTED BY THE COMPOSITION SO ENTITLED BY THE AUTHOR OF "WAT TYLER."

> "A Daniel come to judgment! yea, a Daniel!
> I thank thee, Jew, for teaching me that word."
>
> SHAKSPEARE.

PREFACE.

It hath been wisely said, that "One fool makes many;" and it hath been poetically observed,

> "That fools rush in where angels fear to tread."—Pope.

If Mr. Southey had not rushed in where he had no business, and where he never was before, and never will be again, the following poem would not have been written. It is not impossible that it may be as good as his own, seeing that it cannot, by any species of stupidity, natural or acquired, be *worse*. The gross flattery, the dull impudence, the renegado intolerence and impious cant, of the poem by the author of "Wat Tyler," are something so

[1] [Had not the chronological order been again departed from, on the same grounds already explained with reference to "Childe Harold," the reader would have had before him, ere he reaches this page of our collection, the two first Cantos of "Don Juan." Those Cantos were printed without Lord Byron's name; but all the world knew that they were his; and Mr. Southey was far from being singular, in lamenting and condemning the spirit in which parts of them had been written.

The Laureate, in 1821, published a piece, in English hexameters, entitled "A Vision of Judgment," and which Lord Byron, in criticising it, laughs at as "the Apotheosis of George the Third." In the preface to this poem, after some observations on the peculiar style of its versification, Mr. Southey introduced the following remarks:—

"I am well aware that the public are peculiarly intolerant of such innovations; not less so than the populace are of any foreign fashion, whether of foppery or convenience. Would that this literary intolerance were under the influence of a sober judgment, and regarded the morals more than the manner of a composition; the spirit rather than the form! Would that it were directed against those monstrous combinations of horror and mockery, lewdness and impiety, with which English poetry has, in our days, first been polluted! For more than half a century English literature had been distinguished by its moral purity, the effect, and, in its turn, the cause of all improvement in national manners. A father might, without apprehension of evil, have put into the hands of his children any book which issued from the press, if it did not bear, either in its title-page or frontispiece, manifest signs that it was intended as furniture for the brothel. There was no danger in any work which bore the name of a respectable publisher, or was to be procured at any respectable bookseller's. This was particularly the case with regard to our poetry. It is now no longer so—and woe to those by whom the offence cometh! The greater the talents of the offender, the greater is his guilt, and the more enduring will be his shame. Whether it be that the laws are in themselves unable to abate an evil of this magnitude, or whether it be that they are remissly administered, and with such injustice that the celebrity of an offender serves as a privilege whereby he obtains impunity, individuals are bound to consider that such pernicious works would neither be published nor written, if they were discouraged as they ought, and ought to be, by public feeling: every person therefore, who purchases such books, or admits them into his house, promotes the mischief, and thereby, as far as in him lies, becomes an elder and abettor of the crime.

"The publication of a lascivious book is one of the worst offences which can be committed against the well-being of society. It is a sin, to the consequences of which no limits can be assigned, and those consequences no after-repentance in the writer can counteract. Whatever remorse of conscience he may feel when his hour comes (and come it must!) will be of no avail. The poignancy of a death-bed repentance cannot recall one copy of the thousands which are sent abroad; and as long as it continues to be read, so long is he the pander of posterity, and so long is he heaping up guilt upon his soul to perpetual accumulation.

"These remarks are not more severe than the offence deserves, even when applied to those immoral writers who have not been conscious of any evil intention in their writings, who would acknowledge a little levity, a little warmth of colouring, and so forth, in that sort of language with which men gloss over their favourite vices, and deceive themselves. What then should be said of those for whom the thoughtlessness and inebriety of wanton youth can no longer be pleaded, but who have written in sober manhood and with deliberate purpose?—Men of diseased hearts and depraved imaginations, who, forming a system of opinions to suit their own unhappy course of conduct, have rebelled against the holiest ordinances of human society, and hating that revealed religion which, with all their efforts and bravadoes, they are unable entirely to disbelieve, labour to make others as miserable as themselves, by infecting them with a moral virus that acts into the soul! The school which they have set up may properly be called the Satanic school; for though their productions breathe the spirit of Belial in their lascivious parts, and the spirit of Moloch in those loathsome images of atrocities and horrors which they delight to represent, they are more especially characterised by a Satanic spirit of pride and audacious impiety, which still betrays the wretched feeling of hopelessness whereunto it is allied.

"This evil is political as well as moral, for indeed moral and political evils are inseparably connected. Truly has it been affirmed by one of our ablest and clearest reasoners, that 'the destruction of governments may be proved and deduced from the general corruption of the subjects' manners, as a direct and natural cause thereof, by a demonstration as certain as any in the mathematics.' There is no maxim more frequently enforced by Machiavelli, than that where the manners of a people are generally corrupted, there the government cannot long subsist,—a truth which all history exemplifies; and there is no means whereby that corruption can be so surely and rapidly diffused, as by poisoning the waters of literature.

"Let rulers of the state look to this, in time! But, to use the words of South, if 'our physicians think the best way of curing a disease is to pamper it,—the Lord in mercy prepare the kingdom to suffer, what the by sincere only can prevent!'

"No apology is offered for these remarks. The subject led to them; and the occasion of introducing them was willingly taken, because it is the duty of every one, whose opinion may have any influence, to expose the drift and aim of those writers who are labouring to subject the foundations of human virtue and of human happiness."

Lord Byron rejoined as follows:—

"Mr. Southey, in his pious preface to a poem whose blasphemy is as harmless as the sedition of Wat Tyler, because it is equally absurd with that sincere production, calls upon the 'legislature to look to it,' as the tolera-

[1] "Summi poetæ in omni posterorum æmulo fuerunt probi: in nostris id vidimus et videmus; neque alius est error a veritate longius quam magna ingenia magnis necessario corrumpi vitiis. Secundo plerique posthabent primum, hi malignitate, illi ignorantiâ, et quam aliquem inventum styli morumque vitiis notatum, nec infectus a merc nec in floris edendis parcum, eum stipant, prædicant, occupant, amplectantur. Si mores aliquantulum velint corrigere, si stylum curare paululum, si fervido ingenio temperare, si morae tantillum interponere, tam ingens nescio quid et vere epicum, quadraginta annos natus, procuderat. Ignorant verò febriculis non indicari vires, impatientiam ab imbecillitate non differre; ignorant a levi homine et jocoseriae multa fortasse scribi posse plusquam mediocria, nihil compositum, arduum, æternum." Savagius Landor, *De Cultu atque Usu Latini Sermonis*. "This essay, which is full of fine critical remarks and striking thoughts felicitously expressed, reached me from Pisa, while the proof of the present sheet was before me. Of its author (the author of Gebir and Count Julian) I will only say in this place, that, to have obtained his approbation as a poet, and possessed his friendship as a man, will be remembered among the honours of my life, when the petty enmities of this generation will be forgotten, and its ephemeral reputations shall have passed away."—*Mr. Southey's note.*]

stupendous as to form the sublime of himself—containing the quintessence of his own attributes.

So much for his poem—a word on his preface. In this preface it has pleased the magnanimous Laureate to draw the picture of a supposed "Satanic School," the which he doth recommend to the notice of the legislature; thereby adding to his other laurels the ambition of those of an informer. If there exists any where, excepting in his imagination, such a School, is he not sufficiently armed against it by his own intense vanity? The truth is, that there are certain writers whom Mr. S. imagines, like Scrub, to have "talked of *him*; for they laughed consumedly."

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tion of such writings led to the French Revolution: not such writings as Wat Tyler, but as those of the 'Satanic School.' This is not true, and Mr. Southey knows it to be not true. Every French writer of any freedom was persecuted; Voltaire and Rousseau were exiles, Marmontel and Diderot were sent to the Bastile, and a perpetual war was waged with the whole class by the existing despotism. In the next place, the French Revolution was *not* occasioned by any writings whatsoever, but must have occurred had no such writers ever existed. It is the fashion to attribute every thing to the French Revolution, and the French Revolution to every thing but its real cause. That cause is obvious—the government exerted too much, and the people could neither *give* nor *bear* more. Without this, the Encyclopedists might have written their fingers *off* without the occurrence of a single alteration. And the *English* revolution—(the first, I mean)—what was it occasioned by? The *Puritans* were surely as pious and moral as Wesley or his biographer? Acts—acts on the part of government, and not writings against them, have caused the past convulsions, and are tending to the future.

"I look upon such as inevitable, though no revolutionist: I wish to see the English constitution restored, and not destroyed. Born an aristocrat, and naturally one by temper, with the greater part of my present property in the funds, what have I to gain by a revolution? Perhaps I have more to lose in every way than Mr. Southey, with all his places and pensions for panegyrics and abuse into the bargain. But that a revolution is inevitable, I repeat. The government may exhaust over the repression of petty tumults; these are but the receding waves repulsed and broken for a moment on the shore, while the great tide is still rolling on and gaining ground with every breaker. Mr. Southey accuses us of attacking the religion of the country; and is he abetting it by writing lives of *Wesley?* One mode of worship is merely destroyed by another. There never was, nor ever will be, a country without a religion. We shall be told of *France* again: but it was only Paris and a frantic party, which for a moment upheld their dogmatic nonsense of theo-philanthropy. The church of England, if overthrown, will be swept away by the sectarians, and not by the sceptics. People are too wise, too well informed, too certain of their own immense importance in the realms of space, ever to submit to the impiety of doubt. There may be a few such diffident speculators, like water in the pale sunbeam of human reason, but they are very few; and their opinions, without enthusiasm or appeal to the passions, can never gain proselytes—unless, indeed, they are persecuted—*that*, to be sure, will increase any thing.

"Mr. Southey, with a cowardly ferocity, exults over the anticipated 'death-bed repentance' of the objects of his dislike; and indulges himself to a pleasant 'Vision of Judgment,' in prose as well as verse, full of impious impudence. What Mr. Southey's sensations or ours may be in the awful moment of leaving this state of existence, neither he nor we can pretend to decide. In common, I presume, with most men of any reflection, I have not waited for a 'death-bed' to repent of many of my actions, notwithstanding the 'diabolical pride' which this pitiful renegade in his rancour would impute to those who scorn *him*. Whether upon the whole the good or evil of my deeds may preponderate is not for me to ascertain; but as my means and opportunities have been greater, I shall limit my present defence to an assertion, (easily proved, if necessary,) that I, 'in my degree,' have done more real good in any one given year, since I was twenty, than Mr. Southey in the whole course of his shifting and intricate existence.* There are several actions to which I can look back with an honest pride, not to be damped by the calumnies of a hireling. There are others to which I recur with sorrow and repentance; but the only *act of my* life of which Mr. Southey can have any real knowledge, as it was one which brought me in contact with a near connexion of his own,† did no dishonour to that connexion nor to me.

"I am not ignorant of Mr. Southey's calumnies on a different occasion, knowing them to be such, which he scattered abroad on his return from Switzerland against me and others: they have done him no good in this world; and if his creed be the right one, they will do him less in the next. What his 'death-bed' may be, it is not my province to predicate: let him settle it with his Maker, as I must do with mine. There is something at once ludicrous and blasphemous in this arrogant scribbler of all work sitting down to deal damnation and destruction upon his fellow-creatures, with Wat Tyler, the Apotheosis of George the Third, and the Elegy on Martin the regicide, all shuffled together in his writing-desk. One of his consolations appears to be a little note from a work of a Mr. Landor, the author of 'Gebir,' whose friendship for Robert Southey will, it seems, 'be an honour to him when the ephemeral disputes and ephemeral reputations of the day are forgotten.' I for one neither envy him 'the friendship,' nor the glory in reversion which is to accrue from it, like Mr. Thelusson's fortune in the third and fourth generation. This friendship will probably be as memorable as his own epics, which I (as I quoted to him ten or twelve years ago to 'English Bards') Parson said 'would be remembered when Homer and Virgil are forgotten,—and not till then.' For the present, I leave him."

Mr. Southey was not disposed to let this pass unanswered. He, on the 5th of January, 1822, addressed to the Editor of the London Courier a letter, of which we shall quote all that is of importance:—

"I come at once to his Lordship's charge against me, blowing away the abuse with which it is frothed, and evaporating a strong acid in which it is suspended. The residuum then appears to be, that 'Mr. Southey, on his return from Switzerland (in 1817), scattered abroad calumnies, knowing them to be such, against Lord Byron and others.' To this I reply with a *direct* and *positive denial*.

"If I had been told in that country that Lord Byron had turned Turk, or Monk of La Trappe,—that he had furnished a *harem*, or endowed an hospital, I might have thought the account, whichever it had been, possible, and repeated it accordingly; passing it, as it had been taken, in the small change of conversation, for no more than it was worth. In this manner I might have spoken of him, as of Baron Geramb,* the Green Man, the Indian Jugglers, or any other *figurante* of the time being. There was no reason for any particular delicacy on my part in speaking of his Lordship, and, indeed, I should have thought any thing which might be reported of him, would have injured his character as little as the story which so greatly annoyed Lord keeper Guildford, that he had ridden a rhinoceros. He may ride a rhinoceros, and, though every body would stare, no one would wonder. But making no enquiry concerning him when I was abroad, because I felt no curiosity, I heard nothing, and had nothing to repeat. When I spoke of wonders to my friends and acquaintance on my return, it was of the flying-tree of Alpenfeld, and the Eleven Thousand Virgins at Cologne—not of Lord Byron. I sought for no stale subject than St. Ursula.

"Once, and only once, in connexion with Switzerland, I have alluded to his Lordship, and, as the passage was curtailed in the press, I take this opportunity of restoring it. In the 'Quarterly Review,' speaking incidentally of the Jungfrau, I said, 'It was the scene where Lord Byron's Manfred met the Devil and bullied him—though the Devil must have won his cause before any tribunal in this world, or the next, if he had not pleaded more feebly for himself than his advocate, in a cause of monomaniacism, ever pleaded for him.'

"With regard to the 'others' whom his Lordship accuses me of calumniating, I suppose he alludes to a party of his friends, whose names I found written in the album at Mont-Anvert, with an avowal of Atheism annexed, in Greek, and an indignant comment, in the same language, underneath it.** Those names, with that avowal and the comment, I transcribed in my note-book, and spoke of the circumstance on my return. If I had published it, the gentleman in question would not have thought himself slandered, by having that recorded of him which he has so often recorded of himself.

"The many opprobrious appellations which Lord Byron has bestowed upon me, I leave as I find them, with the praises which he has bestowed upon himself.

> 'How easily is a noble spirit discern'd
> From harsh and sulphurous matter that flies out
> In contumelies, makes a noise, and stinks!'—B. Jonson.

But I am accustomed to such things; and, so far from irritating me are the enemies who use such weapons, that, when I hear of their attacks, it is some satisfaction to think they have thus employed the malignity which must have been employed somewhere, and could not have been directed

* [Here Lord Byron very modestly informs us, that he has done more good in any one year of his life than Mr. Southey has done in the whole of the years he has lived upon the earth. We are much at a loss to understand the drift of this very candid communication. Does Lord Byron mean to say, that he has given away more money in charity than the Laureate could afford to do? We believe that this may very well be so: but why trumpet his own almsgiving in such a pompous fashion upon the house-top? There are plenty of good rich old widow ladies, who have subscribed lots of money to all sorts of charities, and advertised all their largesses in the newspapers;—but are they entitled on that account to talk of themselves as doing more "good" than Southey?—*Blackwood*, 1822.]

† [Mr. Coleridge.—See Moore's Notices, vol. III. p. 223.]

* [Baron Geramb,—a German Jew, who, for some time, excited much public attention in London, by the extravagance of his dress. Being very troublesome and menacing in demanding remuneration from Government, for a proposal he had made of engaging a body of Croat troops in the service of England, he was, in 1812, sent out of the country under the alien act.—E.]

† [The "Green Man" was a popular afterpiece, so called from the hero, who wore every thing green, hat, gloves, etc. etc.—E.]

** [Mr. P. B. Shelley signed his name, with the addition of ἄθεος, in this album.—E.]

I think I know enough of most of the writers to whom he is supposed to allude, to assert, that they, in their individual capacities, have done more good, in the charities of life, to their fellow-creatures in any one year, than Mr. Southey has done harm to himself by his absurdities in his whole life; and this is saying a great deal. But I have a few questions to ask.

1stly, Is Mr. Southey the author of "Wat Tyler?"

2dly, Was he not refused a remedy at law by the highest judge of his beloved England, because it was a blasphemous and seditious publication?[1]

3dly, Was he not entitled by William Smith, in full parliament, "a rancorous renegado?"[2]

4thly, Is he not poet laureate, with his own lines on Martin the regicide staring him in the face?[3]

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against any person whom it could possibly molest or injure less. The viper, however venomous in purpose, is harmless in effect, while it is hitting at the file. It is seldom, indeed, that I waste a word, or a thought, upon those who are perpetually assailing me. But abhorring, as I do, the personalities which disgrace our current literature, and averse from controversy as I am, both by principle and inclination, I make no profession of non-resistance. When the offence and the offender are such as to call for the whip and the branding-iron, it has been both seen and felt that I can inflict them.

"Lord Byron's present exacerbation is evidently produced by an infliction of this kind—not by hearsay reports of my conversation, four years ago, transmitted him from England. The cause may be found in certain remarks upon the Satanic school of poetry, contained in my preface to the 'Vision of Judgment.' Well would it be for Lord Byron if he could look back upon any of his writings, with as much satisfaction as I shall always do upon what is there said of that flagitious school. Many persons, and parents especially, have expressed their gratitude to me for having applied the 'branding-iron' where it was so richly deserved. The Edinburgh Reviewer, indeed, with that honourable feeling by which his criticisms are so peculiarly distinguished, suppressing the remarks themselves, has imputed them wholly to envy on my part. I give him, in this instance, full credit for sincerity: I believe he was equally incapable of comprehending a worthier motive, or of inventing a worse; and, as I have never condescended to expose, in any instance, his pitiful malevolence, I thank him for having, in this, stripped it bare himself, and exhibited it in its bold, naked, and undisguised deformity.

"Lord Byron, like his encomiast, has not ventured to bring the matter of those animadversions into view. He conceals the fact, that they are directed against the authors of blasphemous and lascivious books; against men who, not content with indulging their own vices, labour to make others the slaves of sensuality, like themselves; against public panders, who, mingling impiety with lewdness, seek at once to destroy the cement of social order, and to carry profanation and pollution into private families, and into the hearts of individuals.

"His Lordship has thought it not unbecoming in him to call me a scribbler of all work. Let the word *scribbler* pass; it is an appellation which will not stick, like that of *the Satanic school*. But, if a scribbler, how am I one of *all work?* I will tell Lord Byron what I have *not* scribbled—what kind of work I have *not* done. I have never published libels upon my friends and acquaintance, expressed my sorrow for those libels, and called them in during a mood of better mind—and then re-issued them, when the evil spirit, which for a time had been cast out, had returned and taken possession, with seven others, more wicked than himself. I have never abused the power, of which every author is in some degree possessed, to wound the character of a man, or the heart of a woman. I have never sent into the world a book in which I did not dare to affix my name; or which I feared to claim in a court of justice, if it were pirated by a knavish bookseller. I have never manufactured furniture for the brothel. None of *these things* have I done; none of the foul work by which literature is perverted to the injury of mankind. My hands are clean; there is no 'damned spot' upon them—no taint, which 'all the perfumes of Arabia will not sweeten.'

"Of the work which I have done, it becomes me not here to speak, save only as relates to the Satanic School, and its Coryphæus, the author of 'Don Juan.' I have held up that school to public detestation, as enemies to the religion, the institutions, and the domestic morals of the country. I have given them a designation *to which their founder and leader answers*. I have sent a stone from my sling which has smitten their Goliath in the forehead. I have fastened his name upon the gibbet, for reproach and ignominy, as long as it shall endure.—Take it down who can!

"One word of advice to Lord Byron before I conclude.—When he attacks me again, let it be in rhyme. For one who has so little command of himself, it will be a great advantage that his temper should be obliged to *keep time*. And while he may still indulge in the same rankness and virulence of insult, the metre will, in some degree, seem to lessen its vulgarity."

Lord Byron, without waiting for the closing hint of the foregoing letter, had already "attacked" Mr. Southey "in rhyme." On October 4, 1821, he says to Mr. Moore,—

"I have written about sixty stanzas of a poem, in octave stanzas, (in the Pulci style, which the fools in England think was invented by Whitlecraft—it is as old as the hills, in Italy,) called 'The Vision of Judgment,' by Quevedo Redivivus. In this it is my intention to put the said George's Apotheosis in a Whig point of view, not forgetting the Poet Laureate, for his preface and his other demerits."

Lord Byron had proceeded some length in the performance thus announced, before Mr. Southey's letters to the "Courier" fell into his hands. On seeing it, his Lordship's feelings were so excited, that he could not wait for revenge in inkshed, but on the instant despatched a cartel of mortal defiance to the Poet Laureate, through the medium of Mr. Douglas Kinnaird,—to whom he thus writes, February 6, 1822:—

"I have got Southey's pretended reply: what remains to be done is to call him out. The question is, would he come? for, if he would not, the whole thing would appear ridiculous. If I were to take a long and expensive journey to no purpose. You must be my second, and, as such, I wish to consult you. I apply to you as one well versed in the duelto, or monomachia. Of course I shall come to England as privately as possible, and leave it (supposing that I was the survivor) in the same manner; having no other object which could bring me to that country except to settle quarrels accumulated during my absence."

Mr. Kinnaird, justly appreciating the momentary exacerbation under which Lord Byron had written the challenge which this letter enclosed, and fully aware how absurd the whole business would seem to his distant friend after the lapse of such a period as must intervene before the return of post from Keswick to Ravenna, put Lord Byron's warlike missive aside[4] and it never was heard of by Mr. Southey until after the death of its author. Meantime Lord Byron had continued his "attack in rhyme"—and *his* "Vision of Judgment," after ineffectual negociation with various publishers in London, at length saw the light in 1822, in the pages of the unfortunate "Liberal."—E.]

[1] [In 1824, when Mr. Southey applied to the Court of Chancery for an injunction to restrain the publication of "Wat Tyler," Lord Chancellor Eldon pronounced the following judgment:—"I have looked into all the affidavits, and have read the book itself. The bill goes the length of stating, that the work was composed by Mr. Southey in the year 1794; that it is his own production, and that it has been published by the defendants without his sanction or authority; and therefore seeking an account of the profits which have arisen from, and an injunction to restrain, the publication. I have examined the cases that I have been able to meet with containing precedents for injunctions of this nature, and I find that they all proceed upon the ground of a title to the property in the plaintiff. On this head a distinction has been taken, to which a considerable weight of authority attaches, supported, as it is, by the opinion of Lord Chief Justice Eyre; who has expressly laid it down, that a person cannot recover in damages for a work which is in its nature, calculated to do injury to the public. Upon the same principle this court refused an injunction in the case of Walcot" (Peter Pindar) "v. Walker, inasmuch as he could not have recovered damages in an action. After the fullest consideration, I remain of the same opinion as that which I entertained in deciding the case referred to. Taking all the circumstances into my consideration, it appears to me, that I cannot grant this injunction, until after Mr. Southey shall have established his right to the property by action."—Injunction refused.]

[2] [Mr. William Smith, M. P. for Norwich, made a virulent attack on Mr. Southey in the House of Commons on the 14th of March, 1817, and the Laureate replied by a letter in the *courier*. As this Speech and Answer embrace almost all the points on which Lord Byron ever assailed his distinguished brother poet, we think it right to place both in an Appendix to "Quevedo Redivivus."—See p. 483, *post*.—E.]

[3] [Among the effusions of Mr. Southey's juvenile muse, we find this "Inscription for the Apartment in Chepslow Castle, where Henry Martin, the Regicide, was imprisoned thirty years:—

"For thirty years secluded from mankind,
Here Martin lingered. Often have these walls
Echo'd his footsteps, as with even tread
He paced around his prison. Not to him
Did Nature's fair varieties exist;
He never saw the sun's delightful beams;

And, 5thly, Putting the four preceeding items together, with what conscience dare *he* call the attention of the laws to the publications of others, be they what they may?

I say nothing of the cowardice of such a proceeding; its meanness speaks for itself; but I wish to touch upon the motive, which is neither more nor less than that Mr. S. has been laughed at a little in some recent publications, as he was of yore in the "Anti-jacobin" by his present patrons.* Hence all this "skimble scamble stuff" about "Satanic," and so forth. However, it is worthy of him—"*qualis ab incepto.*"

If there is any thing obnoxious to the political opinions of a portion of the public in the following poem, they may thank Mr. Southey. He might have written hexameters, as he has written every thing else, for aught that the writer cared—had they been upon another subject. But to attempt to canonise a monarch, who, whatever were his household virtues, was neither a successful nor a patriot king,—inasmuch as several years of his reign passed in war with America and Ireland, to say nothing of the aggression upon France,—like all other exaggeration, necessarily begets opposition. In whatever manner he may be spoken of in this new "Vision," his *public* career will not be more favourably transmitted by history. Of his private virtues (although a little expensive to the nation) there can be no doubt.

With regard to the supernatural personages treated of, I can only say that I know as much about them, and (as an honest man) have a better right to talk of them than Robert Southey. I have also treated them more tolerantly. The way in which that poor insane creature, the Laureate, deals about his judgments in the next world, is like his own judgment in this. If it was not completely ludicrous, it would be something worse. I don't think that there is much more to say at present.

QUEVEDO REDIVIVUS.

P. S.—It is possible that some readers may object, in these objectionable times, to the freedom with which saints, angels, and spiritual persons discourse in this "Vision." But, for precedents upon such points, I must refer him to Fielding's "Journey from this World to the next," and to the Visions of myself, the said Quevedo, in Spanish or translated. The reader is also requested to observe, that no doctrinal tenets are insisted upon or discussed; that the person of the Deity is carefully withheld from sight, which is more than can be said for the Laureate, who hath thought proper to make him talk, not "like a school divine," but like the unscholarlike Mr. Southey. The whole action passes on the outside of heaven; and Chaucer's Wife of Bath, Pulci's Morgante Maggiore, Swift's Tale of a Tub, and the other works above referred to, are cases, in point of the freedom with which saints, etc. may be permitted to converse in works not intended to be serious. Q. R.

** Mr. Southey being, as he says, a good Christian and vindictive, threatens, I understand, a reply to this our answer. It is to be hoped that his visionary faculties will in the mean time have acquired a little more judgment, properly so called: otherwise he will get himself into new dilemmas. These apostate jacobins furnish rich rejoinders. Let him take a specimen. Mr. Southey laudeth grievously "one Mr. Landor," who cultivates much private renown in the shape of Latin verses; and not long ago, the poet laureate dedicated to him, it appeareth, one of his fugitive lyrics, upon the strength of a poem called *Gebir*. Who could suppose, that in this same Gebir the aforesaid Savage Landor* (for such is his grim cognomen) putteth into the infernal regions no less a person than the hero of his friend Mr. Southey's heaven,—yea, even George the Third! See also how personal Savage becometh, when he hath a mind. The following is his portrait of our late gracious sovereign:—

(Prince Gebir having descended into the infernal regions, the shades of his royal ancestors are, at his request, called up to his view; and he exclaims to his ghostly guide)—

"Arooz, what wretch that nearest us? what wretch
Is that with eyebrows white and slanting brow?
Listen! him yonder, who, bound down supine,
Shrinks yelling from that sword there, engine-hung.
He too amongst my ancestors! I hate
The despot, but the dastard I despise.
Was he our countryman?"

"Alas, O King!
Iberia bore him, but the breed accursed
Incitement winds blew blighting from north-east."
"He was a warrior then, nor fear'd the gods?"
"Gebir, he fear'd the demons, not the gods,
Though them indeed his daily fane adored:
And was no warrior, yet the thousand lives
Squander'd as stones to exercise a sling,
And the same cruelty and cold caprice—
Oh madness of mankind! address'd, adored!"—*Gebir*, p. 28.

I omit noticing some edifying Ithyphallics of Savagius, wishing to keep the proper veil over them, if his grave but somewhat indiscreet worshipper will suffer it; but certainly these teachers of "great moral lessons" are apt to be found in strange company.

THE VISION OF JUDGMENT.

I.

Saint Peter sat by the celestial gate:
His keys were rusty, and the lock was dull,

Save when through you high bars he pour'd a sad
And broken splendour. Dost thou ask his crime?
He had rebell'd against the King and set
In judgment on him; for his ardent mind
Shaped goodliest plans of happiness on earth,
And peace and liberty,—wild dreams! but such
As Plato loved; such as, with holy zeal,
Our Milton worshipp'd. Blessed hopes! awhile
From man withheld, even to the latter days
When Christ shall come, and all things be fulfill'd."

* [The following imitation of the Inscription on the Regicide's Apartment, written by Mr. Canning, appeared in the "*Anti-jacobin*:"—

"Inscription for the Door of the Cell in Newgate, where Mrs. Brownrigg, the Prentice-elde, was confined, previous to her Execution.

"For one long term, or ere her trial came,
Here Brownrigg linger'd.—Often have these walls
Echoed her blasphemies, as with shrill voice
She scream'd for fresh geneva. Not to her
Did the blithe fields of Tothill, or thy street,
St. Giles, its fair variegies expand;
Till at the last in slow-drawn cart she went
To execution. Dost thou ask her crime?
She whipp'd two female 'prentices to death,
And had them in the coal-hole. For her mind
Shaped strictest plans of discipline. Sage schemes!
Such as Lycurgus taught, when at the shrine
Of the Orthyan goddess he bade fling
The little Spartans, such as erst chastised
Our Milton, when at college. For this act
Did Brownrigg swing. Harsh laws! But time shall come
When France shall reign, and laws be all repeal'd."]

* [Walter Savage Landor, Esq., author of "Count Julian, a tragedy,"—"Imaginary Conversations," in three series—and various other works, was an early friend of Mr. Southey, and difference of politics has never disturbed their personal feelings towards each other. Mr. Landor has long resided in Italy.—E.]

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So little trouble had been given of late;
Not that the place by any means was full,
But since the Gallic era "eighty-eight"
The devils had ta'en a longer, stronger pull,
And "a pull all together," as they say
At sea—which drew most souls another way.

II.

The angels all were singing out of tune,
And hoarse with having little else to do,
Excepting to wind up the sun and moon,
Or curb a runaway young star or two,
Or wild colt of a comet, which too soon
Broke out of bounds o'er the ethereal blue,
Splitting some planet with its playful tail,
As boats are sometimes by a wanton whale.

III.

The guardian seraphs had retired on high,
Finding their charges past all care below;
Terrestrial business fill'd nought in the sky,
Save the recording angel's black bureau;
Who found, indeed, the facts to multiply
With such rapidity of vice and wo,
That he had stripp'd off both his wings in quills,
And yet was in arrear of human ills.

IV.

His business so augmented of late years,
That he was forced, against his will, no doubt,
(Just like those cherubs, earthly ministers)
For some resource to turn himself about
And claim the help of his celestial peers,
To aid him ere he should be quite worn out
By the increased demand for his remarks;
Six angels and twelve saints were named his clerks.

V.

This was a handsome board—at least for heaven;
And yet they had even then enough to do,
So many conquerors' cars were daily driven,
So many kingdoms fitted up anew;
Each day too slew its thousands six or seven,
Till at the crowning carnage, Waterloo,
They threw their pens down in divine disgust—
The page was so besmear'd with blood and dust.

VI.

This by the way; 't is not mine to record
What angels shrink from: even the very devil
On this occasion his own work abhorr'd,
So surfeited with the infernal revel:
Though he himself had sharpen'd every sword,
It almost quench'd his innate thirst of evil.
(Here Satan's sole good work deserves insertion—
'T is, that he has both generals in reversion.)

VII.

Let 's skip a few short years of hollow peace,
Which peopled earth no better, hell as wont,
And heaven none—they form the tyrant's lease,
With nothing but new names subscribed upon 't;
'T will one day finish: meantime they increase,
"With seven heads and ten horns," and all in front,
Like Saint John's foretold beast; but ours are born
Less formidable in the head than horn.

VIII.

In the first year of freedom's second dawn
Died George the Third;[1] although no tyrant, one
Who shielded tyrants, till each sense withdrawn
Left him nor mental nor external sun:
A better farmer ne'er brush'd dew from lawn,
A worse king never left a realm undone!
He died!—but left his subjects still behind,
One half as mad—and t' other no less blind.

IX.

He died!—his death made no great stir on earth;
His burial made some pomp; there was profusion
Of velvet, gilding, brass, and no great dearth
Of aught but tears—save those shed by collusion.
For these things may be bought at their true worth;
Of elegy there was the due infusion—
Bought also; and the torches, cloaks, and banners,
Heralds, and relics of old Gothic manners,

X.

Form'd a sepulchral melodrame. Of all
The fools who flock'd to swell or see the show,
Who cared about the corpse? The funeral
Made the attraction, and the black the wo.
There throbb'd not there a thought which pierced the pall;
And when the gorgeous coffin was laid low,
It seem'd the mockery of hell to fold
The rottenness of eighty years in gold.[3]

---

[1] [George III. died the 29th of January, 1820,—a year in which the revolutionary spirit broke out all over the south of Europe. —E.]

[2] [Here perhaps, the reader will thank us for transcribing a few of Mr. Southey's hexameters:—

"Pensive, though not in thought, I stood at the window, beholding
Mountain, and lake, and vale, the valley disrobed of its verdure:
Thus as I stood, the bell, which awhile from its warping had rested,
Sent forth its note again, TOLL-TOLL! through the silence of evening.
'T is a deep dull sound, that is heavy and mournful at all times,
For it tells of mortality always. But heavier this day
Fell on the conscious ear its deeper and mournfuller import,
Yea, in the heart it sunk; for this was the day when the herald,
Breaking his wand, should proclaim, that George our King was departed.
Thou art released! I cried; thy soul is deliver'd from bondage!
Thou, who hast lain so long in mental and visual darkness,
Thou art in yonder heaven! thy place is in light and in glory.
Come, and behold!—methought a startling voice from the twilight
Answer'd; and thereupon I felt a stroke as of lightning,
With a sound like the rushing of winds, or the roaring of waters.
If from without it came, I knew not, so sudden the scene
Or if the brain itself in that strong flash had expended
All its electric stores. Of strength and of thought it bereft me;
Hearing, and sight, and sense were gone."

SOUTHEY'S *Vision of Judgment.*]

[3] ["So by the unseen comforted, raised I my head in obedience,
And in a vault I found myself placed, arch'd over on all sides.
Narrow and low was that house of the dead. Around it were coffins,
Each in its niche, and pall, and urns, and funeral hatchments,
Velvets of Tyrian dye, retaining their hues unfaded;
Blazonry vivid still, as if fresh from the touch of the limner;
Nor was the golden fringe, nor the golden broidery, tarnish'd
Whence came the light whereby that place of death was discover'd?
For there was no lamp," etc. SOUTHEY.]

XI.

So mix his body with the dust! It might
Return to what it *must* far sooner, were
The natural compound left alone to fight
Its way back into earth, and fire, and air;
But the unnatural balsams merely blight
What nature made him at his birth, as bare
As the mere million's base unmummied clay—
Yet all his spices but prolong decay.

XII.

He 's dead—and upper earth with him has done;
He 's buried; save the undertaker's bill,
Or lapidary scrawl, the world is gone
For him, unless he left a German will;
But where 's the proctor who will ask his son?
In whom his qualities are reigning still,
Except that household virtue, most uncommon,
Of constancy to a bad, ugly woman.*

XIII.

"God save the king!" It is a large economy
In God to save the like; but if he will
Be saving, all the better; for not one am I
Of those who think damnation better still:
I hardly know too if not quite alone am I
In this small hope of bettering future ill
By circumscribing, with some slight restriction,
The eternity of hell's hot jurisdiction.

XIV.

I know this is unpopular; I know
'T is blasphemous; I know one may be damn'd
For hoping no one else may e'er be so;
I know my catechism; I know we are cramm'd
With the best doctrines till we quite o'erflow;
I know that all save England's church have shamm'd,
And that the other twice two hundred churches
And synagogues have made a *damn'd* bad purchase.

XV.

God help us all! God help me too! I am,
God knows, as helpless as the devil can wish,
And not a whit more difficult to damn
Than is to bring to land a late-hook'd fish,
Or to the butcher to purvey the lamb;
Not that I'm fit for such a noble dish
As one day will be that immortal fry
Of almost every body born to die.

XVI.

Saint Peter sat by the celestial gate,
And nodded o'er his keys; when, lo! there came
A wondrous noise he had not heard of late—
A rushing sound of wind, and stream, and flame;
In short, a roar of things extremely great,
Which would have made aught save a saint exclaim;
But he, with first a start and then a wink,
Said, "There's another star gone out, I think!"

XVII.

But ere he could return to his repose,
A cherub flapp'd his right wing o'er his eyes—
At which Saint Peter yawn'd, and rubb'd his nose:
"Saint porter," said the angel, "prithee rise!"
Waving a goodly wing, which glow'd, as glows
An earthly peacock's tail, with heavenly dyes:
To which the saint replied, "Well, what's the matter?
Is Lucifer come back with all this clatter?"

XVIII.

"No," quoth the cherub; "George the Third is dead."
"And who is George the Third?" replied the apostle:
"*What George? what Third?*" "The king of England," said
The angel. "Well! he won't find kings to jostle
Him on his way: but does he wear his head?
Because the last we saw here had a tustle,
And ne'er would have got into heaven's good graces,
Had he not flung his head in all our faces.

XIX.

"He was, if I remember, king of France;
That head of his, which could not keep a crown
On earth, yet ventured in my face to advance
A claim to those of martyrs—like my own:
If I had had my sword, as I had once
When I cut ears off, I had cut him down;
But having but my *keys*, and not my brand,
I only knock'd his head from out his hand.

XX.

"And then he set up such a headless howl,
That all the saints came out and took him in;
And there he sits by St. Paul, cheek by jowl;
That fellow Paul—the parvenu! The skin
Of Saint Bartholomew, which makes his cowl
In heaven, and upon earth redeem'd his sin
So as to make a martyr, never sped
Better than did this weak and wooden head.

XXI.

"But had it come up here upon its shoulders,
There would have been a different tale to tell:
The fellow-feeling in the saints beholders
Seems to have acted on them like a spell;
And so this very folish head heaven solders
Back on its trunk: it may be very well,
And seems the custom here to overthrow
Whatever has been wisely done below."

---

* ["O'er the adamantine gates an Angel stood on the summit,
Ho! he exclaim'd, King George of England cometh to judgment!
Hear, Heaven! Ye Angels, hear! Souls of the Good and the Wicked
Whom it concerns, attend! Thou Hell, bring forth his accusers!
As the sonorous summons was utter'd, the Winds, who were waiting
Bore it abroad thro' Heaven; and Hell, in her nethermost corners,
Heard and obey'd in dismay.
———A multitudinous army
Came at the awful call. In semicircle inclining,
Tier over tier they took their place: aloft, in the distance,
Far as the sight could pierce, that glorious company glisten'd.
From the skirts of the shining assembly, a slippery vapour
Rose in the blue serene, and moving onward it deepen'd,
Taking a denser form.—SOUTHEY.]

* [Louis XVI., guillotined in January 1793.—E.]

XXII.

The angel answer'd, "Peter! do not pout:
  The king who comes has head and all entire,
And never knew much what it was about—
  He did as doth the puppet—by its wire,
And will be judged like all the rest, no doubt:
  My business and your own is not to enquire
Into such matters, but to mind our cue—
Which is to act as we are bid to do."

XXIII.

While thus they spake, the angelic caravan,
  Arriving like a rush of mighty wind,
Cleaving the fields of space, as doth the swan
  Some silver stream (say Ganges, Nile, or Inde,
Or Thames, or Tweed) and 'midst them an old man
  With an old soul, and both extremely blind,
Halted before the gate, and in his shroud
Seated their fellow-traveller on a cloud.[2]

XXIV.

But, bringing up the rear of this bright host,
  A spirit of a different aspect waved
His wings, like thunder-clouds above some coast
  Whose barren beach with frequent wrecks is paved;
His brow was like the deep when tempest-toss'd;
  Fierce and unfathomable thoughts engraved
Eternal wrath on his immortal face,
And *where* he gazed a gloom pervaded space.

XXV.

As he drew near, he gazed upon the gate
  Ne'er to be enter'd more by him or sin,
With such a glance of supernatural hate,
  As made Saint Peter wish himself within;
He patter'd with his keys at a great rate,
  And sweated through his apostolic skin:
Of course his perspiration was but ichor,
Or some such other spiritual liquor.

XXVI.

The very cherubs huddled all together;
  Like birds when soars the falcon; and they felt
A tingling to the tip of every feather,
  And form'd a circle like Orion's belt [whither
Around their poor old charge; who scarce knew
  His guards had led him, though they gently dealt
With royal manes (for by many stories,
And true, we learn the angels all are Tories).

XXVII.

As things were in this posture, the gate flew
  Asunder, and the flashing of its hinges
Flung over space an universal hue
  Of many-colour'd flame, until its tinges
Reach'd even our speck of earth, and made a new
  Aurora borealis spread its fringes
O'er the North Pole; the same seen, when ice-bound,
By Captain Parry's crew, in "Melville's Sound."[3]

XXVIII.

And from the gate thrown open issued beaming
  A beautiful and mighty Thing of Light,[3]
Radiant with glory, like a banner streaming
  Victorious from some world-o'erthrowing fight:
My poor comparisons must needs be teeming
  With earthly likenesses, for here the night
Of clay obscures our best conceptions, saving
Johanna Southcote,[4] or Bob Southey raving.

XXIX.

'T was the archangel Michael: all men know
  The make of angels and archangels, since
There 's scarce a scribbler has not one to show,
  From the fiends' leader to the angels' prince.
There also are some altar-pieces, though
  I really can't say that they much evince
One's inner notions of immortal spirits;
But let the connoisseurs explain *their* merits.

XXX.

Michael flew forth in glory and in good;
  A goodly work of him from whom all glory
And good arise; the portal past—he stood;
  Before him the young cherubs and saints hoary—
(I say *young*, begging to be understood

---

[2] [Then I beheld the King. From a cloud which cover'd the pavement
His reverend form uprose: heavenward his face was directed,
Heavenward his eyes were raised, and heavenward his arms were extended.
Presently one approach'd to greet him with joyful obeisance;
He of whom in an hour of woe, the assassin bereaved us
When his counsels most, and his resolute virtue, were needed.
Thou I said the Monarch, here? Thou, Percevat, summon'd before me?—
Then, as his waken'd mind to the weal of the country reverted,
What of his Son, he ask'd, what course by the Prince had been follow'd?
Right in his Father's steps hath the Regent trod, was the answer:
Firm hath he proved, and wise, at a time when weakness or error
Would have sunk us in shame, and to ruin have hurled us headlong.—
Peace is obtain'd then at last, with safety and honour! the Monarch
Cried, and he clasp'd his hands.—I thank thee, O merciful Father!—
Peace hath been won by the sword, the faithful minister answer'd.
Paris hath," etc.—Southey.]

[3] [See Captain Sir Edward Parry's Voyage, in 1819-20, for the Discovery of a North-west passage.—"I believe it is almost impossible for words to give an idea of the beauty and variety which this magnificent phenomenon displayed. The luminous arch had broken into irregular masses, streaming with much rapidity in different directions, varying continually in shape and interest, and extending themselves from north, by the east, to south. At one time a part of the arch near the zenith was bent into convolutions resembling those of a snake in motion, and undulating rapidly, an appearance which we had not before observed. The end towards the north was also bent like a shepherd's crook. The usual pale light of the aurora strongly resembled that produced by the combustion of phosphorus; a very slight tinge of red was noticed on this occasion, when the aurora was most vivid, but no other colours were visible." P. 135.]

[3] ["Thus as he spake, methought the surrounding space dilated;
Over head I beheld the infinite ether; beneath us
Lay the solid expanse of the firmament spread like a pavement;
Wheresoever I look'd, there was light and glory around me;
Brightest it seem'd in the East, where the New Jerusalem glitter'd.
Eminent on a hill, there stood the Celestial City;
Beaming afar it shone, its towers and cupolas rising
High in the air serene, with the brightness of gold in the furnace,
Where on their breadth the splendour lay intense and quiescent:
Part with a fierier glow, and a short quick tremulous motion
Like the burning pyropus, and turrets and pinnacles sparkled,
Playing in jets of light, with a diamond-like glory coruscant.
Drawing near, I beheld what over the portal was written.
This is the Gate," etc.—Southey.]

[4] [Johanna Southcote, the aged lunatic, who fancied herself, and was believed by many followers, to be with child of a new Messiah, died in 1815. There is a full account of her in the Quarterly Review, vol. xxiv. p. 496.—E.]

By looks, not years; and should be very sorry
To state, they were not older than St. Peter,
But merely that they seem'd a little sweeter).

XXXI.

The cherubs and the saints bow'd down before
That arch-angelic hierarch, the first
Of essences angelical, who wore
The aspect of a god; but this ne'er nursed
Pride in his heavenly bosom, in whose core
No thought, save for his Maker's service, durst
Intrude, however glorified and high;
He knew him but the viceroy of the sky.

XXXII.

He and the sombre silent Spirit met—
They knew each other both for good and ill;
Such was their power, that neither could forget
His former friend and future foe; but still
There was a high, immortal, proud regret
In either's eye, as if 't were less their will
Than destiny to make the eternal years [spheres.
Their date of war, and their "champ clos" the

XXXIII.

But here they were in neutral space: we know
From Job, that Satan hath the power to pay
A heavenly visit thrice a year or so;
And that "the sons of God, "like those of clay,
Must keep him company; and we might show
From the same book, in how polite a way
The dialogue is held between the Powers
Of Good and Evil—but 't would take up hours.

XXXIV.

And this is not a theologic tract,
To prove with Hebrew and with Arabic
If Job be allegory or a fact,
But a true narrative; and thus I pick
From out the whole but such and such an act
As sets aside the slightest thought of trick.
'T is every tittle true, beyond suspicion,
And accurate as any other vision.

XXXV.

The spirits were in neutral space, before
The gate of heaven; like eastern thresholds is
The place where Death's grand cause is argued o'er,
And souls despatch'd to that world or to this;
And therefore Michael and the other wore
A civil aspect: though they did not kiss,
Yet still between his Darkness and his Brightness
There pass'd a mutual glance of great politeness.

XXXVI.

The Archangel bow'd, not like a modern beau,
But with a graceful oriental bend,
Pressing one radiant arm just where below
The heart in good men is supposed to tend.
He turn'd as to an equal, not too low,
But kindly; Satan met his ancient friend
With more hauteur, as might an old Castilian
Poor noble meet a mushroom rich civilian.

XXXVII.

He merely bent his diabolic brow
An instant; and then raising it, he stood
In act to assert his right or wrong, and show
Cause why King George by no means could or should
Make out a case to be exempt from woe
Eternal, more than other kings, endued
With better sense and hearts, whom history mentions,
Who long have "paved hell with their good intentions."*

XXXVIII.

Michael began: "What wouldst thou with this man,
Now dead, and brought before the Lord? What ill
Hath he wrought since his mortal race began,
That thou canst claim him? Speak! and do thy will,
If it be just; if in this earthly span
He hath been greatly failing to fulfil
His duties as a king and mortal, say,
And he is thine; if not, let him have way."

XXXIX.

"Michael!" replied the Prince of Air, "even here,
Before the Gate of him thou servest, must
I claim my subject: and will make appear
That as he was my worshipper in dust,
So shall he be in spirit, although dear
To thee and thine, because nor wine nor lust
Were of his weaknesses; yet on the throne
He reign'd o'er millions to serve me alone.

XL.

"Look to *our* earth, or rather *mine;* it was,
Once, more thy master's: but I triumph not,
In this poor planet's conquest; nor, alas!
Need he thou servest envy me my lot:
With all the myriads of bright worlds which pass
In worship round him, he may have forgot
Yon weak creation of such paltry things:
I think few worth damnation save their kings,—

XLI.

"And these but as a kind of quit-rent, to
Assert my right as lord; and even had
I such an inclination, 't were (as you
Well know) superfluous: they are grown so bad,
That hell has nothing better left to do
Than leave them to themselves: so much more mad
And evil by their own internal curse,
Heaven cannot make them better, nor I worse.

XLII.

"Look to the earth, I said, and say again:
When this old, blind, mad, helpless, weak, poor worm
Began in youth's first bloom and flush to reign,
The world and he both wore a different form,
And much of earth and all the watery plain
Of ocean call'd him King: through many a storm

* ["No saint in the course of his religious warfare was more sensible of the unhappy failure of pious resolves than Dr. Johnson: he said one day, talking to an acquaintance on this subject, 'Sir, hell is paved with good intentions."—CROKER's *Boswell*, vol. iii. p. 235.]

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His isles had floated on the abyss of time;
For the rough virtues chose them for their clime.

XLIII.

"He came to his sceptre young; he leaves it old:
Look to the state in which he found his realm,
And left it; and his annals too behold,
How to a minion first he gave the helm;
How grew upon his heart a thirst for gold,
The beggar's vice, which can but overwhelm
The meanest hearts; and for the rest, but glance
Thine eye along America and France.

XLIV.

"'T is true, he was a tool from first to last
(I have the workmen safe); but as a tool
So let him be consumed. From out the past
Of ages, since mankind have known the rule
Of monarchs—from the bloody rolls amass'd
Of sin and slaughter—from the Cæsars' school,
Take the worst pupil; and produce a reign
More drench'd with gore, more cumber'd with the slain.

XLV.

"He ever warr'd with freedom and the free:
Nations as men, home subjects, foreign foes,
So that they utter'd the word 'Liberty!'
Found George the Third their first opponent. Whose
History was ever stain'd as his will be
With national and individual woes?
I grant his household abstinence; I grant
His neutral virtues, which most monarchs want;

XLVI.

"I know he was a constant consort; own
He was a decent sire, and middling lord.
All this is much, and most upon a throne;
As temperance, if at Apicius' board,
Is more than at an anchorite's supper shown.
I grant him all the kindest can accord;
And this was well for him, but not for those
Millions who found him what oppression chose.

XLVII.

"The New World shook him off; the Old yet groans
Beneath what he and his prepared, if not
Completed: he leaves heirs on many thrones
To all his vices, without what begot
Compassion for him—his tame virtues; drones
Who sleep, or despots who have now forgot
A lesson which shall be re-taught them, wake
Upon the thrones of earth; but let them quake!

XLVIII.

"Five millions of the primitive, who hold
The faith which makes ye great on earth, implored
A *part* of that vast *all* they held of old,—
Freedom to worship—not alone your Lord,
Michael, but you, and you, Saint Peter! Cold
Must be your souls, if you have not abhorr'd
The foe to catholic participation
In all the license of a Christian nation.

XLIX.

"True! he allow'd them to pray God; but as
A consequence of prayer, refused the law
Which would have placed them upon the same base
With those who did not hold the saints in awe."
But here Saint Peter started from his place,
And cried, "You may the prisoner withdraw:
Ere heaven shall ope her portals to this Guelph,
While I am guard, may I be damn'd myself!

L.

"Sooner will I with Cerberus exchange
My office (and *his* is no sinecure),
Than see this royal Bedlam bigot range
The azure fields of heaven, of that be sure!"
"Saint!" replied Satan, "you do well to avenge
The wrongs he made your satellites endure;[a]
And if to this exchange you should be given,
I 'll try to coax *our* Cerberus up to heaven."

LI.

Here Michael interposed: "Good saint! and devil!
Pray, not so fast; you both outrun discretion.
Saint Peter! you were wont to be more civil:
Satan! excuse this warmth of his expression,
And condescension to the vulgar's level:
Even saints sometimes forget themselves in session.
Have you got more to say?"—"No."—"If you please,
I 'll trouble you to call your witnesses."

LII.

Then Satan turn'd and waved his swarthy hand,
Which stirr'd with its electric qualities
Clouds farther off than we can understand,
Although we find him sometimes in our skies;
Infernal thunder shook both sea and land
In all the planets, and hell's batteries
Let off the artillery, which Milton mentions
As one of Satan's most sublime inventions.[b]

LIII.

This was a signal unto such damn'd souls
As have the privilege of their damnation
Extended far beyond the mere controls
Of worlds past, present, or to come; no station
Is theirs particularly in the rolls
Of hell assign'd; but where their inclination

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[a] [George III.'s determination against the Catholic claims.—E.]

[b] [——"From the opposite region,
Heavy and sulphurous clouds roll'd on, and completed the circle.
There with the Spirits accurst, in congenial darkness enveloped
Were the Souls of the Wicked, who, wilful in guilt and error,
Chose the service of sin, and now were abiding its wages.
Change of place to them brought no reprieval from anguish;
They in their evil thoughts and desires of impotent malice,
Envy, and hate, and blasphemous rage, and remorse unavailing,
Carried a hell within, in which all outer affliction,
So it abstracted the sense, might be deem'd a remission of torment.
At the edge of the cloud, the Princes of Darkness were marshall'd;
Dimly descried within were wings and truculent faces;
And in the thick obscure there struggled a multitudinous uproar,
Howling, and fury, and strife, that the whole deep body of darkness
Roll'd like a troubled sea, with a wide and a manifold motion."
SOUTHEY.

Or business carries them in search of game,
They may range freely—being damn'd the same.

LIV.

They are proud of this—as very well they may,
It being a sort of knighthood, or gilt key
Stuck in their loins;[1] or like to an "entré"
Up the back stairs, or such free-masonry.
I borrow my comparisons from clay,
Being clay myself. Let not those spirits be
Offended with such base low likenesses;
We know their posts are nobler far than these.

LV.

When the great signal ran from heaven to hell—
About ten million times the distance reckon'd
From our sun to its earth, as we can tell
How much time it takes up, even to a second,
For every ray that travels to dispel
The fogs of London, through which, dimly beacon'd,
The weathercocks are gilt some thrice a year,
If that the *summer* is not too severe:—[2]

LVI.

I say that I can tell—'t was half a minute:
I know the solar beams take up more time
Ere, pack'd up for their journey, they begin it;
But then their telegraph is less sublime,
And if they ran a race, they would not win it
'Gainst Satan's couriers bound for their own clime.
The sun takes up some years for every ray
To reach its goal—the devil not half a day.

LVII.

Upon the verge of space, about the size
Of half-a-crown, a little speck appear'd
(I've seen a something like it in the skies
In the Ægean, ere a squall); it near'd,
And, growing bigger, took another guise;
Like an aërial ship it tack'd, and steer'd,
Or *was* steer'd (I am doubtful of the grammar
Of the last phrase, which makes the stanza stammer;—

LVIII.

But take your choice); and then it grew a cloud;
And so it was—a cloud of witnesses.[3]
But such a cloud! No land e'er saw a crowd
Of locusts numerous as the heavens saw these;
They shadow'd with their myriads space; their loud
And varied cries were like those of wild geese
(If nations may be liken'd to a goose),
And realised the phrase of "hell broke loose."

LIX.

Here crash'd a sturdy oath of stout John Bull,
Who damn'd away his eyes as heretofore:
There Paddy brogued "By Jasus!"—"What's your wull?" [swore
The temperate Scot exclaim'd: the French ghost
In certain terms I sha'n't translate in full,
As the first coachman will; and midst the war,
The voice of Jonathan was heard to express,
"*Our* president is going to war, I guess."

LX.

Besides there were the Spaniard, Dutch, and Dane;
In short, an universal shoal of shades,
From Otaheite's isle to Salisbury Plain,
Of all climes and professions, years and trades,
Ready to swear against the good king's reign,
Bitter as clubs in cards are against spades:
All summon'd by this grand "subpœna," to
Try if kings mayn't be damn'd like me or you.

LXI.

When Michael saw this host, he first grew pale,
As angels can; next, like Italian twilight,
He turn'd all colours—as a peacock's tail,
Or sunset streaming through a Gothic skylight
In some old abbey, or a trout not stale,
Or distant lightning on the horizon by night,
Or a fresh rainbow, or a grand review
Of thirty regiments in red, green, and blue.

LXII.

Then he address'd himself to Satan: "Why—
My good old friend, for such I deem you, though
Our different parties make us fight so shy,
I ne'er mistake you for a *personal* foe;
Our difference is *political*, and I
Trust that, whatever may occur below,
You know my great respect for you: and this
Makes me regret whate'er you do amiss—

LXIII.

"Why, my dear Lucifer, would you abuse
My call for witnesses? I did not mean
That you should half of earth and hell produce;
'T is even superfluous, since two honest, clean,
True testimonies are enough: we lose
Our time, nay, our eternity, between
The accusation and defence: if we
Hear both, 't will stretch our immortality."

LXIV.

Satan replied, "To me the matter is

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[1] [A gold or gilt key, peeping from below the skirts of the coat, marks a lord chamberlain.—E.]

[2] [An allusion to Horace Walpole's expression in a letter—"the summer has set in with *its usual severity*."—E.]

[3] ["On the cerulean floor by that dread circle surrounded,
Stood the soul of the King alone. In front was the Presence
Veil'd with excess of light; and behind was the blackness of darkness:
When the trumpet was blown, and the Angel made proclamation—
Lo, where the King appears! Come forward, ye who arraign him!
Forth from the lurid cloud a Demon came at the summons.
It was the spirit by whom his righteous reign had been troubled,
Likest in form uncouth to the hideous idols whom India
(Long by guilty neglect to hellish delusions abandon'd)
Worships with horrible rites of self-destruction and torture.
Many-headed and monstrous the Fiend; with numberless faces,
Numberless bestial ears erect to all rumours, and restless,
And with numberless mouths which were fill'd with lies as with arrows,
Clamours arose as he came, a confusion of turbulent voices,
Maledictions, and blatant tongues, and viperous hisses;
And in the bubbub of senseless sounds the watchwords of faction,—
Freedom, invaded Rights, Corruption, and War, and Oppression—
Loudly enounced were heard."—SOUTHEY.]

Indifferent, in a personal point of view:
I can have fifty better souls than this
With far less trouble than we have gone through
Already; and I merely argued his
Late majesty of Britain's case with you
Upon a point of form: you may dispose
Of him; I've kings enough below, God knows!"

LXV.

Thus spoke the Demon (late call'd "multifaced"
By multo-scribbling Southey). "Then we'll call
One or two persons of the myriads placed
Around our congress, and dispense with all,
The rest," quoth Michael: "Who may be so graced
As to speak first? there's choice enough—who shall
It be?" Then Satan answer'd, "There are many;
But you may choose Jack Wilkes as well as any."

LXVI.

A merry, cock-eyed,* curious-looking sprite
Upon the instant started from the throng,
Dress'd in a fashion now forgotten quite;
For all the fashions of the flesh stick long
By people in the next world; where unite
All the costumes since Adam's, right or wrong,
From Eve's fig-leaf down to the petticoat,
Almost as scanty, of days less remote.

LXVII.

The spirit look'd around upon the crowds
Assembled, and exclaim'd, "My friends of all
The spheres, we shall catch cold amongst these clouds;
So let's to business: why this general call?
If those are freeholders I see in shrouds,
And 't is for an election that they bawl,
Behold a candidate with unturn'd coat!
Saint Peter, may I count upon your vote?"

LXVIII.

"Sir," replied Michael, "you mistake; these things
Are of a former life, and what we do
Above is more august; to judge of kings
Is the tribunal met: so now you know."
"Then I presume those gentlemen with wings,"
Said Wilkes, "are cherubs; and that soul below
Looks much like George the Third, but to my mind
A good deal older—Bless me! is he blind?"

LXIX.

"He is what you behold him, and his doom
Depends upon his deeds," the Angel said.
"If you have aught to arraign in him, the tomb
Gives license to the humblest beggar's head
To lift itself against the loftiest."—"Some,"
Said Wilkes, "don't wait to see them laid in lead,
For such a liberty—and I, for one,
Have told them what I thought beneath the sun."

LXX.

"*Above* the sun repeat, then, what thou hast
To urge against him," said the Archangel. "Why,"
Replied the spirit, "since old scores are past,
Must I turn evidence? In faith, not I.
Besides, I beat him hollow at the last,
With all his Lords and Commons: in the sky

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* ["But when he stood in the Presence,
Then was the Fiend dismay'd, though with impudence clothed as a garment;
And the lying tongues were mute, and the lips, which had scatter'd
Accusation and slander, were still. No time for evasion
This, in the Presence he stood: no place for flight; for dissembling
No possibility there. From the souls on the edge of the darkness,
Two he produced, prime movers and agents of mischief, and bade them
Show themselves faithful now to the cause for which they had labour'd.
Wretched and guilty souls, where now their audacity? Where now
Are the insolent tongues so ready of old at rejoinder?
Where the lofty pretences of public virtue and freedom?
Where the gibe, and the jeer, and the threat, the envenom'd invective,
Calumny, falsehood, fraud, and the whole ammunition of malice?
Wretched and guilty souls, they stood to the face of their Sovereign,
Conscious and self-condemn'd; confronted with him they had injured,
At the Judgment-seat * they stood."—SOUTHEY.]

* [In reference to this part of Mr. Southey's poem, the Eclectic Reviewer, we believe the late Rev. Robert Hall, said:—"Mr. Southey's 'Vision of Judgment' is unquestionably a profane poem. The assertion will stagger those only who do not consider what is the import of the word. Profaneness is the irreverent use of sacred names and things. A burlesque of things sacred, whether intentional or not, is profaneness. To apply the language of Scripture in a ludicrous connection is to profane it. The mummery of prayer on the stage, though in a serious play, is a gross profanation of sacred things. And all acts which come under the taking of God's name in vain are acts of profaneness. According to this definition of the word, the Laureate's 'Vision of Judgment' is a poem grossly and unpardonably profane. Mr. Southey's intention was, we are well persuaded, very far from being irreligious: and, indeed, the profaneness of the poem partly arises from the ludicrous effect produced by the bad taste and imbecility of the performance, for which his intentions are clearly not answerable. Whatever liberties a poet may claim in take, in representations partly allegorical, with the invisible realities of the world to come, the ignis fatuus of political zeal has, in this instance, carried Mr. Southey far beyond any assignable bounds of poetical license. It would have been enough to celebrate the apotheosis of the monarch; but, when he proceeds to travestie the final judgment, and to convert the awful tribunal of Heaven into a drawing-room levee, where he, the Poet Laureate, takes upon himself to play the part of a lord in waiting, presenting one Georgian worthy after another to his hands on promotion,—what should be grave is, indeed, turned to farce."]

* ["Beholding the foremost,
Him by the *cast of his eye* oblique, I knew as the firebrand
Whom the unthinking populace held for their idol and hero,
Lord of Misrule in his day. But how was that countenance alter'd!
Where emotion of fear or of shame had never been witness'd;
That invincible forehead abash'd; and those eyes wherein malice
Once had been wont to shine with wit and hilarity temper'd,
Into how deep a gloom their mournful expression had settled!
Little evolved it now that not from a purpose malignant,
Not with evil intent, he had chosen the service of evil;
But of his own desires the slave, with profligate impulse,
Solely by selfishness moved, and reckless of ought that might follow,
Could he plead in only excuse a confession of baseness?
Could he hide the extent of his guilt; or hope to atone for
Faction excited at home, when all old feuds were abated,
Insurrection abroad, and the train of woes that had follow'd?
Discontent and disloyalty, like the teeth of the dragon,
He had sown on the winds; they had ripen'd beyond the Atlantic;*
Thence in natural birth, sedition, revolt, revolution,
France had received the seeds, and reap'd the harvest of horrors.
Where—where should the plague be stay'd? Oh, most to be pitied
They of all souls in bale, who see no term to the evil!
They by their guilt bene raised, no end to their inner upbraidings!
Him I could not choose but know," etc.—SOUTHEY.]

* ["Our new world has generally the credit of having first lighted the torch which was to illuminate, and soon set in a blaze, the finest part of Europe; yet I think the first flint was struck, and the first spark elicited, by the patriot John Wilkes, a few years before, in a time of profound peace, the restless spirit of men, deprived of other objects of public curiosity, seized with avidity on those questions which were then agitated with so much violence in England, touching the rights of the people and of the government, and the nature of power. The end of the political drama was favour of what was called, and in some respects was, the liberty of the people. Encouraged by the success of this great comedian, the curtain was no sooner dropped on the scene of Europe, then new actors hastened to raise it again to America, and to give the world a new play, infinitely more interesting and more brilliant than the first."—M. STUART.]

I don't like ripping up old stories, since
His conduct was but natural in a prince.

LXXI.

"Foolish, no doubt, and wicked, to oppress
A poor unlucky devil without a shilling;
But then I blame the man himself much less
Than Bute and Grafton, and shall be unwilling
To see him punish'd here for their excess,
Since they were both damn'd long ago, and still in
Their place below: for me, I have forgiven,
And vote his 'habeas corpus' into heaven."

LXXII.

"Wilkes," said the Devil, "I understand all this;
You turn'd to half a courtier ere you died,[1]
And seem to think it would not be amiss
To grow a whole one on the other side
Of Charon's ferry; you forget that *his*
Reign is concluded; whatsoe'er betide,
He won't be sovereign more: you 've lost your labour,
For at the best he will but be your neighbour.

LXXIII.

"However, I knew what to think of it,
When I beheld you in your jesting way
Flitting and whispering round about the spit
Where Belial, upon duty for the day,
With Fox's lard was basting William Pitt,
His pupil; I knew what to think, I say:
That fellow even in hell breeds farther ills;
I'll have him *gagg'd*—'t was one of his own bills.

LXXIV.

"Call Junius!"[2] From the crowd a shadow stalk'd,
And at the name there was a general squeeze,
So that the very ghosts no longer walk'd
In comfort, at their own aërial ease,
But were all ramm'd, and jamm'd (but to be balk'd,
As we shall see), and jostled hands and knees,
Like wind compress'd and pent within a bladder,
Or like a human colic, which is sadder.

LXXV.

The shadow came—a tall, thin, gray-hair'd figure,
That look'd as it had been a shade on earth;
Quick in its motions, with an air of vigour,
But nought to mark its breeding or its birth:
Now it wax'd little, then again grew bigger,
With now an air of gloom, or savage mirth;
But as you gazed upon its features, they
Changed every instant—to *what*, none could say.

LXXVI.

The more intently the ghosts gazed, the less
Could they distinguish whose the features were;
The Devil himself seem'd puzzled even to guess;
They varied like a dream—now here, now there;
And several people swore from out the press,
They knew him perfectly; and one could swear
He was his father: upon which another
Was sure he was his mother's cousin's brother:

LXXVII.

Another, that he was a duke, or knight,
An orator, a lawyer, or a priest,
A nabob, a man-midwife;[3] but the wight
Mysterious changed his countenance at least
As oft as they their minds: though in full sight
He stood, the puzzle only was increased;
The man was a phantasmagoria in
Himself—he was so volatile and thin.[4]

LXXVIII.

The moment that you had pronounced him *one*,
Presto! his face changed, and he was another;
And when that change was hardly well put on,
It varied, till I don't think his own mother
(If that he had a mother) would her son
Have known, he shifted so from one to t'other;
Till guessing from a pleasure grew a task,
At this epistolary "Iron Mask."[5]

LXXIX.

For sometimes he like Cerberus would seem—
"Three gentlemen at once" (as sagely says
Good Mrs. Malaprop); then you might deem
That he was not even *one*; now many rays
Were flashing round him; and now a thick steam
Hid him from sight—like fogs on London days:
Now Burke, now Tooke, he grew to people's fancies,
And certes often like Sir Philip Francis.[6]

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[1] [For the political history of John Wilkes, who died chamberlain of the city of London, we must refer to any history of the reign of George III. His profligate personal character is abundantly displayed in the collection of his letters, published by *his daughter!* since his death.—E.]

[2] ["Who might the other be, his comrade in guilt and in suffering,
Brought to the proof like him, and shrinking like him from the trial?
Nameless the Libeller lived, and shot his arrows in darkness;
Undetected he pass'd to the grave, and, leaving behind him
Noxious works on earth, and the pest of an evil example,
Went to the world beyond, where no offences are hidden.
Mask'd had he been in his life, and now a visor of iron,
Rivetted round his head, had abolish'd his features for ever.
Speechless the slanderer stood, and turn'd his face from the Monarch,
Iron-bound as it was .... so insupportably dreadful
Soon or late to conscious guilt is the eye of the injured."—SOUTHEY.]

[3] [Among the various persons to whom the Letters of Junius have been attributed we find the Duke of Portland, Lord George Sackville, Sir Philip Francis, Mr. Burke, Mr. Dunning, the Rev. John Horne Tooke, Mr. Hugh Boyd, Dr. Wilmot, etc.—E.]

[4] ["I don't know what to think. Why should Junius be dead? If suddenly apoplexed, would he rest in his grave without sending his εἴδωλον to shout in the ears of posterity, 'Junius was X. Y. Z., Esq., buried in the parish of * * *. Repair his monument, ye churchwardens! Print a new edition of his Letters, ye booksellers!' Impossible,—the man *must be alive*, and will never die without the disclosure. I like him;—he was a good hater."—*B. Diary*, Nov. 25, 1813.—Sir Philip Francis died in Dec. 1818.]

[5] [The mystery of "l'homme au masque de fer," the everlasting puzzle of the last century, has at length, in general opinion, been cleared up, by a French work published in 1825, and which formed the basis of an entertaining one in English by Lord Dover. See the *Quarterly Review*, vol. xxxiv. p. 49.—E.]

[6] [That the work entitled "The Identity of Junius with a distinguished Living Character established" proves Sir Philip Francis to be Junius, we will not affirm; but this we can safely assert, that it accumulates such a mass of circumstantial evidence, as renders it extremely difficult to believe he is not, and that, if so many coincidences shall be found to have misled us in this case, our faith in all conclusions drawn from proofs of a similar kind may henceforth be shaken.—MACKINTOSH.]

LXXX.

I 've an hypothesis—'t is quite my own;
  I never let it out till now, for fear
Of doing people harm about the throne,
  And injuring some minister or peer,
On whom the stigma might perhaps be blown:
  It is—my gentle public, lend thine ear!
'T is, that what Junius we are wont to call
Was *really*, *truly*, nobody at all.

LXXXI.

I don't see wherefore letters should not be
  Written without hands, since we daily view
Them written without heads; and books, we see,
  Are fill'd as well without the latter too:
And really till we fix on somebody
  For certain sure to claim them as his due,
Their author, like the Niger's mouth, will bother
The world to say if *there* be mouth or author.

LXXXII.

"And who and what art thou?" the Archangel said.
  "For *that* you may consult my title-page,"
Replied this mighty shadow of a shade:
  "If I have kept my secret half an age,
I scarce shall tell it now."—"Canst thou upbraid,"
  Continued Michael, "George Rex, or allege
Aught further?" Junius answer'd, "You had better
First ask him for *his* answer to my letter:

LXXXIII.

"My charges upon record will outlast
  The brass of both his epitaph and tomb."
"Repent'st thou not," said Michael, "of some past
  Exaggeration? something which may doom
Thyself if false, as him if true? Thou wast
  Too bitter—is it not so?—in thy gloom
Of passion?"—"Passion!" cried the phantom dim,
"I loved my country, and I hated him.

LXXXIV.

"What I have written, I have written: let
  The rest be on his head or mine!" So spoke
Old "Nominis Umbra;"[1] and while speaking yet,
  Away he melted in celestial smoke.[2]
Then Satan said to Michael, "Don't forget
  To call George Washington,[3] and John Horne Tooke,
And Franklin;"—but at this time there was heard
A cry for room, though not a phantom stirr'd.

LXXXV.

At length with jostling, elbowing, and the aid
  Of cherubim appointed to that post,
The devil Asmodeus to the circle made
  His way, and look'd as if his journey cost
Some trouble. When his burden down he laid,
  "What 's this?" cried Michael; "why, 't is not a ghost?"
"I know it," quoth the incubus; "but he
Shall be one, if you leave the affair to me.

LXXXVI.

"Confound the renegado! I have sprain'd
  My left wing, he 's so heavy; one would think
Some of his works about his neck were chain'd.
  But to the point: while hovering o'er the brink
Of Skiddaw[4] (where as usual it still rain'd),
  I saw a taper, far below me, wink,
And stooping, caught this fellow at a libel—
No less on history than the Holy Bible.

LXXXVII.

"The former is the devil's scripture, and
  The latter yours, good Michael; so the affair
Belongs to all of us, you understand.
  I snatch'd him up just as you see him there,
And brought him off for sentence out of hand:
  I 've scarcely been ten minutes in the air—
At least a quarter it can hardly be:
I dare say that his wife is still at tea."

LXXXVIII.

Here Satan said, "I know this man of old,
  And have expected him for some time here;
A sillier fellow you will scarce behold,
  Or more conceited in his petty sphere:
But surely it was not worth while to fold

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[1] [The well known motto of Junius is, "*Stat nominis umbra.*"—E.]

[2] ["Caitiffs, are ye dumb? cried the multifaced Demon in anger;
Think ye then by shame to shorten the term of your penance?
Back to your penal dens!—And with horrible grasp gigantic
Seizing the guilty pair, he swung them aloft, and in vengeance
Hurl'd them all abroad, far into the sulphurous darkness.
Sons of Faction, be warn'd! And ye, ye Slanderers! learn ye
Justice, and bear in mind that after death there is judgment.
Whirling, away they flew! Nor long himself did he tarry,
Ere from the ground where he stood, caught up by a vehement whirlwind,
He too was hurried away; and the blast with lightning and thunder
Vollying aright and aleft amid the accumulate blackness,
Scatter'd its inmates accurst, and beyond the limits of ether
Drove the birline host obscene; they howling and groaning
Fell precipitate down to their dolorous place of endurance."—
SOUTHEY.]

[3] ["The roll of the thunder
Ceased, and all sounds were hush'd, till again from the gate adamantine
Was the voice of the Angel heard through the silence of Heaven:
Ho! he exclaim'd, King George of England standeth in judgment!
Hell hath been dumb in his presence. Ye who on earth arraign'd him,
Come ye before him now, and here accuse or absolve him!
. . . . From the Souls of the Blessed,
Some were there then who advanced; and more from the skirts of the meeting,
Spirits who had not yet accomplish'd their purification.
Yet being cleansed from pride, from faction and error deliver'd,
Purged of the film wherewith the eye of the mind is clouded,
They, in their better state, saw all things clear. . . . .
One alone remain'd, when the rest had retired to their station:
Silently he had stood, and still unmoved, and in silence,
With a steady mien, regarded the face of the Monarch.
Thoughtful awhile he gazed:—
'Here then at the Gate of Heaven we are met!' said the Spirit;
'King of England! albeit to life opposed to each other,
Here we meet at last. Not unprepared for the meeting
Ween I; for we had both outlived all enmity, rendering
Each to each that justice which each from each had withholden.
In the course of events, to thee I seem'd as a Rebel,
Thou a Tyrant to me:—so strongly doth circumstance rule men
During evil days, when right and wrong are confounded!'
'Washington!' said the Monarch, 'well hast thou spoken, and truly.
Just in thyself and to me. On them is the guilt of the rootest
Who, for wicked ends, with foul arts of faction and falsehood,
Kindled and fed the flame: but verily they have their guerdon.
Thou and I are free from offence.'—
When that Spirit withdrew, the Monarch around the assembly
Look'd, but none else came forth," etc.—SOUTHEY.]

[4] [Mr. Southey's residence is on the shore of Derwentwater, near the mountain Skiddaw.—E.]

Such trash below your wing, Asmodeus dear:
We had the poor wretch safe (without being bored
With carriage) coming of his own accord.

LXXXIX.

"But since he 's here, let 's see what he has done."
"Done!" cried Asmodeus, "he anticipates
The very business you are now upon,
And scribbles as if head clerk to the Fates.
Who knows to what his ribaldry may run,
When such an ass as this, like Balaam's, prates?"
"Let 's hear," quoth Michael, "what he has to say;
You know we 're bound to that in every way."

XC.

Now the bard, glad to get an audience, which
By no means often was his case below,
Began to cough, and hawk, and hem, and pitch
His voice into that awful note of woe
To all unhappy hearers within reach
Of poets when the tide of rhyme 's in flow:
But stuck fast with his first hexameter,
Not one of all whose gouty feet would stir.

XCI.

But ere the spavin'd dactyls could be spurr'd
Into recitative, in great dismay
Both cherubim and seraphim were heard
To murmur loudly through their long array;
And Michael rose ere he could get a word
Of all his founder'd verses under way, [best—
And cried, "For God's sake stop, my friend! 't were
Non Di, non homines—you know the rest."[8]

XCII.

A general bustle spread throughout the throng,
Which seem'd to hold all verse in detestation;
The angels had of course enough of song
When upon service; and the generation
Of ghosts had heard too much in life, not long
Before, to profit by a new occasion;
The monarch, mute till then, exclaim'd, "What! what!
Pye[9] come again? No more—no more of that!"

XCIII.

The tumult grew; an universal cough
Convulsed the skies, as during a debate,
When Castlereagh has been up long enough
(Before he was first minister of state,
I mean—the *slaves hear now*); some cried "Off, off!"
As at a farce; till, grown quite desperate,
The bard Saint Peter pray'd to interpose
(Himself an author) only for his prose.

XCIV.

The varlet was not an ill-favour'd knave;
A good deal like a vulture in the face,
With a book nose and a hawk's eye, which gave
A smart and sharper-looking sort of grace
To his whole aspect, which, though rather grave,
Was by no means so ugly as his case;
But that indeed was hopeless as can be,
Quite a poetic felony "*de se*."

XCV.

Then Michael blew his trump, and still'd the noise
With one still greater, as is yet the mode
On earth besides; except some grumbling voice,
Which now and then will make a slight inroad
Upon decorous silence, few will twice
Lift up their lungs when fairly overcrow'd;
And now the bard could plead his own bad cause,
With all the attitudes of self-applause.

XCVI.

He said—(I only give the heads)—he said,
He meant no harm in scribbling; 't was his way
Upon all topics; 't was, besides, his bread,
Of which he butter'd both sides; 't would delay
Too long the assembly (he was pleased to dread),
And take up rather more time than a day,
To name his works—he would but cite a few—
"Wat Tyler"—"Rhymes on Blenheim"—"Waterloo."

XCVII.

He had written praises of a regicide;
He had written praises of all kings whatever;
He had written for republics far and wide,
And then against them bitterer than ever:
For pantisocracy he once had cried
Aloud, a scheme less moral than 't was clever;
Then grew a hearty anti-jacobin—
Had turn'd his coat—and would have turn'd his skin.

XCVIII.

He had sung against all battles, and again
In their high praise and glory; he had call'd
Reviewing[4] "the ungentle craft," and then
Become as base a critic as e'er crawl'd—
Fed, paid, and pamper'd by the very men
By whom his muse and morals had been maul'd:
He had written much blank verse, and blanker prose,
And more of both than any body knows.[5]

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8 [Mediocribus esse poetis
Non Di, non homines, non concessere columnæ.—*Horace*
Tous les genres sont bons, hors le genre ennuyeux.—*Boileau.*]

9 [The king's trick of repeating his words in this way was a fertile source of ridicule to Peter Pindar (Dr. Wolcot); for example—

"The conquering monarch, stopping to take breath
Amidst the regiments of death,
Now turn'd to Whitbread with complacence round,
And, merry, thus address'd the man of beer:—
'Whitbread, is 't true? I hear, I hear,
You 're of an ancient family—renown'd—
What? What? I 'm told that you 're a limb
Of Pym, the famous fellow Pym:
What, Whitbread, is it true what people say?
Son of a roundhead are you? ha? ha? ha?
Thirtieth of January don't you feed?
Yes, yes, you eat calf's head, you eat calf's head!'"—E.]

3 [Henry James Pye, the predecessor of Mr. Southey in the poet-laureateship, died in 1813. He was the author of many works, besides his official Odes, among others, "Alfred," an epic poem—all of which have been long since defunct. Pye was a man of good family in Berkshire, sat some time in parliament, and was eminently respectable in every thing but his poetry.—E.]

4 See "Life of Henry Kirke White."

5 [This sarcasm about Southey's professional authorship comes

XCIX.

He had written Wesley's life:—here turning round
  To Satan, "Sir, I 'm ready to write yours,
In two octavo volumes, nicely bound,
  With notes and preface, all that most allures
The pious purchaser; and there 's no ground
  For fear, for I can choose my own reviewers:
So let me have the proper documents,
That I may add you to my other saints."

C.

Satan bow'd and was silent. "Well, if you,
  With amiable modesty, decline
My offer, what says Michael? There are few
  Whose memoirs could be render'd more divine.
Mine is a pen of all work; not so new
  As it was once, but I would make you shine
Like your own trumpet. By the way, my own
Has more of brass in it, and is as well blown.

CI.

"But talking about trumpets, here 's my Vision!
  Now you shall judge, all people; yes, you shall
Judge with my judgment, and by my decision
  Be guided who shall enter heaven or fall.[4]
I settle all these things by intuition,
  Times present, past, to come, heaven, hell, and all,
Like King Alfonso.[5] When I thus see double,
I save the Deity some worlds of trouble."

CII.

He ceased, and drew forth an MS.; and no
  Persuasion on the part of devils, or saints,
Or angels, now could stop the torrent; so
  He read the first three lines of the contents;
But at the fourth, the whole spiritual show
  Had vanish'd, with variety of scents,
Ambrosial and sulphureous, as they sprang,
Like lightning, off from his "melodious twang."[3]

CIII.

Those grand heroics acted as a spell;
  The angels stopp'd their ears and plied their pinions;
The devils ran howling, deafen'd, down to hell;
  The ghosts fled, gibbering, for their own domi-
(For 't is not yet decided where they dwell, [nions—
  And I leave every man to his opinions);
Michael took refuge in his trump—but, lo!
His teeth were set on edge, he could not blow!

CIV.

Saint Peter, who has hitherto been known
  For an impetuous saint, upraised his keys,
And at the fifth line knock'd the poet down;[6]
  Who fell like Phaeton, but more at ease,
Into his lake, for there he did not drown;
  A different web being by the Destinies
Woven for the Laureate's final wreath, whene'er
Reform shall happen either here or there.

CV.

He first sank to the bottom—like his works,
  But soon rose to the surface—like himself;
For all corrupted things are buoy'd like corks,[7]
  By their own rottenness, light as an elf,

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with a bad grace from a man who, for several years, has been in the habit of receiving several thousand pounds per annum, all for value received in Verse and Prose, from the magnificent exchequer of Albemarle Street. What right has Lord Byron to sneer at Southey as a "writer of all work?" Has he not himself published, within these two years, two volumes of tragic blank verse; one volume of licentious *ottava rima;* one pamphlet of clever polemical criticism, seasoned with personalities against all sorts of men; besides writing an Armenian grammar?—*Blackwood,* 1822.]

[4] ["Lift up your heads, ye Gates; and ye everlasting Portals,
Be ye lift up! For lo! a glorified Monarch approacheth,
And who is righteousness reign'd, and religiously govern'd his people.
Who are these that await him within?—Nassau, the Deliverer,
Him I knew. . . . . Thou, too, O matchless Eliza,
Excellent Queen, wert there! and thy brother's beautiful spirit.
There too was he of the sable mail, the hero of Cressy;
Lion-hearted Richard was there, redoubtable warrior.
. . . . . I saw the spirit of Alfred—
Alfred than whom no prince with loftier intellect gifted.
. . . . . Beside I beheld, who, humble and holy,
Shone like a single star, serene in a night of darkness.
Bacon also was there, the marvellous Friar;
Thee, too, Father Chaucer! I saw, and delighted to see thee—
And Shakspeare, who in our hearts for himself hath erected an empire.
. . . . . A train, whom nearer duty attracted,
Through the Gate of Bliss came forth to welcome their Sovereign.
Many were they, and glorious all. Conspicuous among them,
Wolfe was seen, and the Seaman who fell on the shores of Owhyhee;*
And the mighty Musician of Germany,** our's by adoption,
Who beheld in the King his munificent pupil and patron—
There, too, Wesley I saw and knew—And Burke I beheld there.
Here, where wrongs are forgiven, was the injured Hastings beside him;
There was our late-lost Queen, the nation's example of virtue etc. etc.
SOUTHEY.]

* Cooke ** Handel.

[5] Alfonso, speaking of the Ptolomean system, said, that "had he been consulted at the creation of the world, he would have spared the Maker some absurdities."

[3] See Aubrey's account of the apparition which disappeared "with a curious perfume and a *most melodious twang;*" or see the "*Antiquary,*" vol. i. p. 225.—["As the vision shut his volume, a strain of *delightful music* seemed to fill the apartment."—"The usual time," says Grose, "at which ghosts make their appearance is midnight, and seldom before it is dark; though some audacious spirits have been said to appear even by day-light; but of this there are few instances, and those mostly ghosts who had been laid, and whose terms of confinement were expired. I cannot learn that ghosts carry tapers in their hands, as they are sometimes depicted. Dragging chains is not the fashion of English ghosts; chains and black vestments being chiefly the accoutrements of foreign spectres seen in arbitrary governments: dead or alive, English spirits are free. During the narration of its business, a ghost must by no means be interrupted by questions of any kind; its narration being completed, it vanishes away, frequently in a flash of light; in which case, some ghosts have been so considerate as to desire the party to whom they appeared to shut their eyes;—sometimes its departure is attended with *most delightful music.*"—*Provincial Glossary.*]

[6] ["When I beheld them meet, the desire of my soul o'ercame me;
And when with harp and voice the loud hosannahs of welcome
Fill'd the rejoicing sky, as the happy company enter'd
Through the Everlasting Gates; I, too, press'd forward to enter—
But the weight of the body withheld me.—I stoop'd to the fountain,
Eager to drink thereof, and to put away all that was earthly.
Darkness came over me then at the chilling touch of the water,
And my feet methought sunk; and I fell precipitate. Startling,
Then I awoke, and beheld the mountains in twilight before me,
Dark and distinct; and, instead of the rapturous sound of hosannahs,
Heard the bell from the tower, TOLL! TOLL! through the silence of evening."
SOUTHEY.]

[7] A drowned body lies at the bottom till rotten; it then floats, as most people know.

Or wisp that flits o'er a morass: he lurks,
It may be, still, like dull books on a shelf,
In his own den, to scrawl some "Life" or "Vision,"[1]
As Welborn says,—"the devil turn'd precisian."

CVI.

As for the rest, to come to the conclusion
Of this true dream, the telescope is gone
Which kept my optics free from all delusion,
And show'd me what I in my turn have shown;
All I saw farther, in the last confusion,
Was, that King George slipp'd into heaven for one;
And when the tumult dwindled to a calm,
I left him practising the hundredth psalm.[2]

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[1] [Southey's Vision of Judgment appears to us to be an ill-judged, and not a well-executed work. It certainly has added nothing to the reputation of its author in any respect. The nobleness of his motive does not atone for the indiscretion of putting it into so reprehensible a form. Milton's example will, perhaps, be pleaded in his vindication; but Milton alone has ever founded a fiction on the basis of revelation, without degrading his subject. He alone has succeeded in carrying his readers into the spiritual world. No other attempt of the kind has ever appeared that can be read without a constant feeling of something like burlesque, and a wish that the Tartarus and Elysium of the idolatrous Greeks should still be the hell and the heaven of poetry. A smile at the puerilities, and a laugh at the absurdity of the poet, might then be enjoyed by the reader, without an apprehension that he was guilty of profanity in giving it. Milton has been blamed by the most judicious critics, and his warmest admirers, for expressing the counsels of Eternal Wisdom, and the decrees of Almighty Power, by words assigned to the Deity. It offends against poetical propriety and poetical probability. It is impossible to deceive ourselves into a momentary and poetical belief that words proceeded from the Holy Spirit, except on the warrant of inspiration itself. It is here only that Milton fails, and here Milton sometimes shocks. The language and conduct ascribed by Milton to his inferior spirits, accord so well with our conceptions and belief respecting their nature and existence, that in many places we forget that they are, in any respect, the creatures of imagination. The blasphemies of Milton's devils offend not a pious ear, because they are devils who utter them. Nor are we displeased with the poet's presumption in feigning language for heavenly spirits, because it is a language that lifts the soul to heaven; and we more than believe, we know and feel, that, whatever may be the nature of the language of angels, the language of the poet truly interprets their sentiments. The words are human; but the truths they express, and the doctrines they teach, are divine. Nothing of the same kind can be said of *any* other fable, serious or ludicrous, pious or profane, that has yet been written in any age or language.—*Blackwood*, 1822.]

[2] [The "Vision of Judgment" appeared, as has been already said, in the "Liberal"—a Journal which, consisting chiefly of pieces by the late Mr. Hazlitt and Mr. Leigh Hunt, was not saved from ruin by a few contributions, some of the highest merit, by Lord Byron. In his work, entitled "Lord Byron and his Contemporaries," Mr. Hunt assailed the dead poet, with reference to this unhappy Journal; and his charges were thus taken to pieces at the time in the Quarterly Review:—

"Mr. Hunt describes himself as pressed by Lord Byron into the undertaking of that hapless magazine: Lord Byron, on the contrary, represents himself as urged to the service by the Messrs. Hunt themselves. p. 9.

"'Genoa, Octobr. 8th, 1822.—I am afraid the Journal is a bad business, and won't do, but in it I am sacrificing myself for others. I can have no advantage in it. I believe the *brothers Hunts* to be honest men; I am sure that they are poor ones; they have not a Nap. They *pressed me to engage in this work, and in an evil hour I consented: still I shall not repent if I can do them the least service.* I have done all I can for Leigh Hunt since he came here, but it is almost useless: his wife is ill; his six children out very tractable, and in affairs of this world he himself is a perfect child. The death of Shelley left them totally aground; and I could not see them in such a state without using the common feelings of humanity, and what means were in my power to set them afloat again.'

"Again—Mr. Hunt represents Lord Byron as dropping his connexion with 'The Liberal,' partly because his friends at home (Messrs. Moore, Hobhouse, Murray, etc.) told him it was a discreditable one, and partly because the business did not turn out lucrative.

"'It is a mistake to suppose, that he was not mainly influenced by the expectation of profit. He expected very large returns from 'The Liberal.' Readers in these days need not be told, that periodical works which have a large sale are a mine of wealth: Lord Byron had calculated that matter well."—*Lord Byron and his Contemporaries*, p. 50.

"'The failure of the large profits—the non-appearance of the golden visions he had looked for, of the Edinburgh or Quarterly returns—of the solid and splendid proofs of this new country, which he should conquer in the regions of notoriety, to the dazzling of all men's eyes and his own—this it was—this was the bitter disappointment which made him determine to give way.'—*Ibid.* p. 51.

"Now let us hear Lord Byron himself:—

"'Genoa, 9bre 4th, 1822.—They will, of course, attribute motives of all kinds; but I shall not abandon a man like Hunt because he is unfortunate. Why, I could have no *pecuniary* motives, and, least of all, in connexion with Hunt.'

"'Genoa, 10bre 25th, 1822.—Now do you see what you and your friends do by your injudicious rudeness? actually cement a sort of connexion which you strove to prevent, and which, had the Hunts *prospered*, would not, in all probability, have continued. As it is, I will not quit them in their adversity, though it should cost me character, fame, money and the usual et cetera. My original motives I already explained (in the letter which you thought proper to show); they are the *true* ones, and I abide by them, as I tell you, and I told Leigh Hunt, when he questioned me on the subject of that letter. He was violently hurt, and never will forgive me at the bottom; but I cannot help that. I never meant to make a parade of it; but if he chose to question me, I could only answer the plain truth, and I confess, I did not see any thing in the letter to hurt him, unless I said he was "a *bore*," which I don't remember. Had his Journal gone on well, and I could have aided to make it better for them, I should then have left them after a safe pilotage off a lee shore to make a prosperous voyage by themselves. As it is, I can't, and would not if I could, leave them among the breakers. As to any community of feeling, thought, or opinion, between Leigh Hunt and me, there is little or none. We meet rarely, hardly ever; but I think him a good-principled and able man, and must do as I would be done by. I do not know what world he has lived in; but I have lived in three or four but none of them like his Keats-and-Kangaroo terra incognita. Alas! poor Shelley! how we would have laughed had he lived! and how we used to laugh now and then at various things which are grave in the suburbs.'"

The Reviewer proceeds to comment on Mr. Hunt's general abuse of Lord Byron's manners, habits, and conversation, in these terms:—

"The witness is, in our opinion, disqualified to give evidence upon any such subjects: his book proves him to be equally ignorant of what manners are, and incompetent to judge what manners ought to be: his elaborate portraiture of his own habits is from beginning to end a very caricature of absurdity; and the man who wrote this book, studiously cast, as the whole language of it is, in a free-and-easy, conversational tone, has no more right to decide about the conversation of such a man as Lord Byron, than has a peri apprentice to pronounce *ex cathedrâ*—from his one shilling gallery, to wit—on the dialogue of a polite comedy. We can easily believe, that Lord Byron never talked his best when this was his *Companion*. We can also believe that Lord Byron's serious conversation, even in its lowest tone, was often unintelligible to Mr.

APPENDIX.

Note A.

MR. WILLIAM SMITH'S SPEECH IN THE HOUSE OF COMMONS, MARCH 14, 1817.
See ante, p. 469.

"The honourable member then adverted to that tergiversation of principle which the career of political individuals so often presented. He was far from supposing, that a man who set out in life with the profession of certain sentiments, was bound to conclude life with them. He thought there might be many occasions in which a change of opinion, when that change was unattended by any personal advantages, when it appeared entirely disinterested, might be the result of sincere conviction. But what he most detested, what most filled him with disgust, was the settled, determined malignity of a renegado. He had read in a publication (The Quarterly Review), certainly entitled to much respect from its general literary excellences, though he differed from it in its principles, a passage alluding to the recent disturbances, which passage was as follows:—

"'When the man of free opinions commences professor of moral and political philosophy for the benefit of the public—the fables of old credulity are then verified—his very breath becomes venomous, and every page which he sends abroad carries with it poison to the unsuspicious reader. We have shown, on a former occasion, how men of this description are acting upon the public, and have explained in what manner a large part of the people have been prepared for the virus with which they inoculate them. The dangers arising from such a state of things are now fully apparent, and the designs of the incendiaries, which have for some years been proclaimed so plainly, that they ought, long ere this, to have been prevented, are now manifested by overt acts.'—

"With the permission of the House, he would read an extract from a poem recently published, to which, he supposed, the above writer alluded (or at least to productions of a similar kind), as constituting a part of the virus with which the public mind had been infected:—

'My brethren, these are truths and weighty ones.
Ye are all equal, nature made ye so.
Equality is your birthright;—when I gaze
On the proud palace, but behold one man,
In the blood-purpled robes of royalty,
Feasting at ease, and lording over millions;
Then turn me to the hut of poverty,
And see the wretched labourer, worn withtoil,
Divide his scanty morsel with his infants,
I sicken, and, indignant at the sight,
Blush for the patience of humanity.'

"He could read many other passages from these works equally strong on both sides; but, if they were written by the same person, he should like to know from the honourable and learned gentleman opposite, why no proceedings had been instituted against the author. The poem '*Wat Tyler*' appeared to him to be the most seditious book that was ever written; its author did not stop short of exhorting to general anarchy; he vilified kings, priests, and nobles, and was for universal suffrage, and perfect equality. The Spencean plan could not be compared with it; that miserable and ridiculous performance did not attempt to employ any arguments; but the author of Wat Tyler constantly appealed to the passions, and in a style which the author, at that time, he supposed, conceived to be eloquence. Why, then, had not those who thought it necessary to suspend the Habeas Corpus act taken notice of this poem? Why had not they discovered the author of that seditious publication, and visited him with the penalties of the law? The work was not published secretly, it was not handed about in the darkness of night, but openly and publicly sold in the face of day. It was at this time to be purchased at almost every bookseller's shop in London: it was now exposed for sale in a bookseller's shop in Pall-Mall, who styled himself bookseller to one or two of the royal family. He borrowed the copy, from which he had just read the extract, from an honourable friend of his, who bought it in the usual way; and, therefore, he supposed there could be no difficulty in finding out the party that wrote it. He had heard, that when a man of the name of Winterbottom was some years ago confined in Newgate, the manuscript had been sent to him, with liberty to print it for his own advantage, if he thought proper; but that man, it appeared, did not like to risk the publication: and, therefore, it was now first issued into the world. It must remain with the government, and their legal advisers, to take what steps they might

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Leigh Hunt. We are morally certain, that in such company Lord Byron talked, very often indeed, for the mere purpose of amusing himself at the expense of his ignorant, fantastic, lack-a-daisical guest; that he considered the Magnus Apollo of Paradise Row as a precious butt, and acted accordingly. We therefore consider Mr. Hunt's evidence as absolutely inadmissible, on strong *preliminary* grounds. But what are we to say to it, when we find it, as we do, totally and diametrically at variance both with the substance and complexion of Lord Byron's epistolary correspondence; and with the oral testimonies of men whose talents, originally superior beyond all possibility of measurement to Mr. Hunt's, have been matured and perfected by study, both of books and men, such as Mr. Hunt never even dreamed of; who had the advantage of meeting Lord Byron on terms of perfect equality to all intents and purposes; and who, qualified, as they probably were, above any of their contemporaries, to appreciate Lord Byron, whether as a poet, or as a man of high rank and pre-eminent fame, mingling in the world in society such as he ought never to have sunk below, all with one voice pronounce an opinion exactly and in every particular, as well as looking to things broadly and to the general effect, the reverse of that which this unworthy and ungrateful dependant has thought himself justified in promulgating, on the plea of a penury which no Lord Byron survives to relieve? It is too bad, that he who has, in his own personal conduct, as well as in his writings, so much to answer for—who abused great opportunities and great talents so lamentably—who sinned so deeply, both against the society to which he belonged and the literature in which his name will ever hold a splendid place—it is really too bad, that Lord Byron, in addition to the grave condemnation of men able to appreciate both his merits and his demerits, and well disposed to think more to sorrow than in anger of the worst errors that existed along with so much that was excellent and noble—it is by much too bad that this great man's glorious though melancholy memory

'Must also bear the vile attacks
Of ragged curs and vulgar hacks'

whom he fed;—that his bones must be scraped up from their bed of repose to be at once grinned and howled over by creatures who, even in the least hyena-like of their moods, can touch nothing that mankind would wish to respect without polluting it."

Mr. Moore's Verses on Mr. Hunt's work must not be omitted here.

Next week will be published (as "Lives" are the rage)
The whole reminiscences, wondrous and strange,
Of a small puppy-dog, that lived once in the cage
Of the late noble lion at Exeter 'Change.

Though the dog is a dog of the kind they call "sad,"
'T is a puppy that much to good breeding pretends,
And few dogs have such opportunities had
Of knowing how lions behave—among friends.

How that animal eats, how he moves, how he drinks,
Is all noted down by this Boswell so small;
And 't is plain, from each sentence, the puppy-dog thinks
That the lion was no such great things after all.

Though he roar'd pretty well—this the puppy allows—
It was all, he says, borrowed—all second-hand roar,
And he vastly prefers his own little bow-wows
To the loftiest war-note the lion could pour.

'T is indeed, as good fun as a *Cynic* could ask,
To see how this cockney-bred setter of rabbits
Takes gravely the lord of the forest to task,
And judges of lions by puppy-dog habits.

Nay, fed as he was (and this makes it a dark case)
With sops every day from the lion's own pan,
He lifts up his leg at the noble beast's carcass,
And—does all a dog, as diminutive, can.

However, the book 's a good book, being rich in
Examples and warnings to lions high-bred,
How they suffer small mongrelly curs in their kitchen,
Who 'll feed on them living, and foul them when dead.—E.]

deem most advisable to repress this seditious work, and punish its author. In bringing it under the notice of the House, he had merely spoken in defence of his constituents, who had been most grossly calumniated; and he thought that what he had said would go very far to exculpate them. But he wished to take this bull by the horns."—See HANSARD'S *Parl. Debates*, vol. xxxvii. p. 1088.

NOTE B.

A LETTER TO WILLIAM SMITH, ESQ. M.P. BY ROBERT SOUTHEY.

SIR,

You are represented in the newspapers as having entered, during an important discussion in Parliament, into a comparison between certain passages in the Quarterly Review, and the opinions which were held by the author of Wat Tyler, three-and-twenty years ago. It appears farther, according to the same authority, that the introduction of so strange a criticism, in so unfit a place, did not arise from the debate, but was a premeditated thing: that you had prepared yourself for it by stowing the Quarterly Review in one pocket, and Wat Tyler in the other; and that you deliberately stood up for the purpose of reviling an individual who was not present to vindicate himself, and in a place which afforded you protection.

My name, indeed, was not mentioned; but that I was the person whom you intended, was notorious to all who heard you. For the impropriety of introducing such topics in such an assembly, it is farther stated, that you received a well merited rebuke from Mr. Wynn, who spoke on that occasion as much from his feelings towards one with whom he has lived in uninterrupted friendship for nearly thirty years, as from a sense of the respect which is due to parliament. It is, however, proper that I should speak explicitly for myself. This was not necessary in regard to Mr. Brougham,—he only carried the quarrels as well as the practices of the Edinburgh Review into the House of Commons. But as calumny, Sir, has not been your vocation, it may be useful, even to yourself, if I comment upon your first attempt.

First, as to the Quarterly Review. You can have no other authority for ascribing any particular paper in that journal to one person or to another, than common report; in following which you may happen to be as much mistaken as I was when, upon the same grounds, I supposed Mr. William Smith to be a man of candour, incapable of grossly and wantonly insulting an individual.

The Quarterly Review stands upon its own merits. It is not answerable for any thing more than it contains. What I may have said, or thought, in any part of my life, no more concerns that journal than it does you, or the House of Commons: and I am as little answerable for the journal as the journal for me. What I may have written in it is a question which you, Sir, have no right to ask, and which certainly I will not answer. As little right have you to take that for granted which you cannot possibly know. The question, as respects the Quarterly Review, is not who wrote the paper which happens to have excited Mr. William Smith's displeasure, but whether the facts which are there stated are true, the quotations accurate, and the inferences just: the reviewer, whoever he may be, may defy you to disprove them.

Secondly, as to Wat Tyler. Now, Sir, though you are not acquainted with the full history of this notable production, yet you could not have been ignorant that the author whom you attacked at such unfair advantage was the aggrieved, and not the offending person. You knew that this poem had been written very many years ago, in his early youth. You knew that a copy of it had been surreptitiously obtained, and made public by some skulking scoundrel, who had found booksellers not more honourable than himself, to undertake the publication. You knew that it was published without the writer's knowledge, for the avowed purpose of insulting him, and with the hope of injuring him if possible. You knew that the transaction bore upon its face every character of baseness and malignity. You knew that it must have been effected either by robbery or by breach of trust. These things, Mr. William Smith, you knew! And, knowing them as you did, I verily believe, that if it were possible to revoke what is irrevocable, you would at this moment be far more desirous of blotting from remembrance the disgraceful speech which stands upon record in your name, than I should be of cancelling the boyish composition that gave occasion to it. Wat Tyler is full of errors,—but they are the errors of youth and ignorance; they bear no indication of an ungenerous spirit, or of a malevolent heart.

For the book itself, I deny that it is a seditious performance; for it places in the mouths of the personages who are introduced nothing more than a correct statement of their real principles. That it is a mischievous publication, I know; the errors which it contains being especially dangerous at this time. Therefore I came forward without hesitation to avow it, to claim it as my own property, which had never been alienated, and to suppress it. And I am desirous that my motives to thus acting should not be misunderstood. The piece was written under the influence of opinions which I have long since outgrown, and repeatedly disclaimed, but for which I have never affected to feel either shame or contrition: they were taken up conscientiously to early youth, they were acted upon in disregard of all worldly considerations, and they were left behind to the same straight-forward course, as I advanced in years. It was written when republicanism was confined to a very small number of the educated classes; when those who were known to entertain such opinions were exposed to personal danger from the populace; and when a spirit of Anti-jacobinism was predominant, which I cannot characterise more truly than by saying, that it was as unjust and as intolerant, though not quite as ferocious, as the Jacobinism of the present day. Had the poem been published during any quiet state of the public mind, the act of dishonesty in the publisher would have been the same; but I should have left it unnoticed, in full confidence that it would have been forgotten as speedily as it deserved. But in these times, it was incumbent upon me to come forward as I have done. It became me to disclaim whatever had been erroneous and intemperate in my former opinions, as frankly and as fearlessly as I once maintained them. And this I did, not as one who felt himself in any degree disgraced by the exposure of the crude and misdirected feelings of his youth, (feelings right in themselves, and wrong only in their direction,) but as one whom no considerations have ever deterred from doing what he believed to be his duty.

When, therefore, Mr. William Smith informed the House of Commons that the author of "Wat Tyler" thinks no longer upon certain points as he did in his youth, he informed that legislative assembly of nothing more than what the author has shown, during very many years, in the course of his writings;—that while events have been moving on upon the great theatre of human affairs, his intellect has not been stationary. But when the member for Norwich asserts (as he is said to have asserted) that I impute evil motives to men merely for holding now the same doctrines which I myself formerly professed, and when he charges me (as he is said to have charged me) with the malignity and baseness of a renegade, the assertion and his charge are as *false*, as the language in which they are conveyed is coarse and insulting.

Upon this subject I must be heard farther. The "Edinburgh Review" has spoken somewhere of those vindictive and jealous writings in which Mr. Southey has brought forward his claims to the approbation of the public. This is one of those passages for which the Editor of that review has merited an abatement in heraldry;—no such writings ever have been written;—and, indeed, by other like assertions of equal veracity, the gentleman has richly entitled himself to bear a *gore sinister tenné* in his escutcheon. Few authors have obtruded themselves upon the public in their individual character less than I have done. My books have been sent into the world with no other introduction than an explanatory preface as brief as possible, arrogating nothing, vindicating nothing: and then they have been left to their fate. None of the innumerable attacks which have been made upon them has ever called forth on my part a single word of reply, triumphantly as I might have exposed my assailants, not only for their ignorance and inconsistency, but frequently for that moral turpitude which is implied in wilful and deliberate mis-statement. The unprovoked insults which have been levelled at me, both in prose and rhyme, never induced me to retaliate: it will not be supposed that the ability for satire was wanting, but, happily, I had long since subdued the disposition. I knew that men might be appreciated from the character of their enemies as well as of their friends, and I accepted the hatred of sciolists, coxcombs, and profligates, as one sure proof that I was deserving well of the wise and of the good.

It will not therefore be imputed to any habit of egotism, or any

vain desire of interesting the public in my individual concerns, if I now come forward from that privacy, in which both from judgment and disposition it would have been my choice to have remained. While among the mountains of Cumberland I have been employed upon the mines of Brazil, the war in the Peninsula, and such other varieties of pursuit as serve to keep the intellect in health by alternately exercising and refreshing it, my name has served in London for the very shuttlecock of discussion. My celebrity has for a time eclipsed that of Mr. Hunt the Orator, and may perhaps have impeded the rising reputation of Toby, the Sapient Pig. I have reigned in the newspapers as paramount as Joanna Southcote during the last month of her tympany. Nay, columns have been devoted to Mr. Southey and "Wat Tyler" which would otherwise have been employed in bewailing the forlorn condition of the Emperor Napoleon, and reprobating the inhumanity of the British Cabinet for having designedly exposed him, like Bishop Hatto, to be devoured by the rats.

That I should ever be honoured by such a delicate investigation of my political opinions, was what I never could have anticipated, even in the wildest dreams of unfledged vanity. Honour, however, has been thrust upon me as upon Malvolio. The verses of a boy, of which he thought no more than of his school-exercises, and which, had they been published when they were written, would have passed without notice to the family vault, have not only been perused by the Lord Chancellor, in his judicial office, but have been twice produced in parliament for the edification of the legislature. The appetite for slander must be sharp-set, when it can prey upon such small gear! As, however, the opinions of Mr. Southey have not been thought unworthy to occupy so considerable a share of attention, he need not apprehend the censure of the judicious if he takes part in the discussion himself, so far as briefly to inform the world what they really have been, and what they are.

In my youth, when my stock of knowledge consisted of such an acquaintance with Greek and Roman history as is acquired in the course of a regular scholastic education, when my heart was full of poetry and romance, and Lucan and Akenside were at my tongue's end, I fell into the political opinions which the French revolution was then scattering throughout Europe; and, following those opinions with ardour wherever they led, I soon perceived that inequalities of rank were a slight evil compared to the inequalities of property, and those more fearful distinctions which the want of moral and intellectual culture occasions between man and man. At that time, and with those opinions, or rather feelings, (for their root was in the heart, and not in the understanding,) I wrote "Wat Tyler," as one who was impatient of "all the oppressions that are done under the sun." The subject was injudiciously chosen, and it was treated as might be expected by a youth of twenty, in such times, who regarded only one side of the question. There is no other misrepresentation. The sentiments of the historical characters are correctly stated. Were I now to dramatise the same story there would be much to add, but little to alter. I should not express those sentiments less strongly, but I should oppose to them more enlarged views of the nature of man and the progress of society. I should set forth with equal force the oppressions of the feudal system, the excesses of the insurgents, and the treachery of the government, and hold up the errors and crimes which were then committed, as a warning for this and for future ages. I should write as a man, not as a stripling; with the same heart, and the same desires, but with a ripened understanding and competent stores of knowledge.

It is a fair and legitimate inference, that no person would have selected this subject, and treated it in such a manner at such a time, unless he had in a certain degree partaken of the sentiments which are expressed in it: in *what* degree he partook them is a question which it requires more temper as well as more discretion to resolve than you, Sir, have given any proof of possessing. This can only be ascertained by comparing the piece with other works of the same author, written about the same time, or shortly afterwards, and under the influence of the same political opinions: by such a comparison it might be discerned what arose from his own feelings, and what from the nature of dramatic composition. But to select passages from a dramatic poem, and ascribe the whole force of the sentiments to the writer as if he himself held them, without the slightest qualification, is a mode of criticism manifestly absurd and unjust. Whether it proceeded in this instance from excess of malice, or deficiency of judgment, is a point which they who are best acquainted with Mr. William Smith may be able to determine.

If so happens that sufficient specimens of Mr. Southey's way of thinking in his youth are before the world, without breaking open escritoires, or stealing any more of his juvenile papers which he may have neglected to burn. The poem to which, with all its faults, he is indebted for his first favourable notice from the public, may possibly have been honoured with a place in Mr. William Smith's library, as it received the approbation of all the dissenting journals of the day. It is possible that their recommendation may have induced him to favour "Joan of Arc" with a perusal, and not improbably in a mood which would disregard its manifold demerits in style and structure, for the sake of its liberal opinions. Perhaps, too, he may have condescended to notice the minor poems of the same author, sanctioned as some of these also were, at their first appearance, by the same critical authorities. In these productions he may have seen expressed an enthusiastic love of liberty, —a detestation of tyranny, wherever it exists, and in whatever form,—an ardent abhorrence of all wicked ambition,—and a sympathy not less ardent with those who were engaged in war for the defence of their country, and in a righteous cause,—feelings just, as well as generous in themselves. He might have perceived also frequent indications, that in the opinion of the youthful writer a far happier system of society was possible than any under which mankind are at present existing, or ever have existed since the patriarchal ages,—and no equivocal aspirations after such a state. In all this he might have seen something that was erroneous, and more that was visionary; but nothing that savoured of intemperance or violence. I insist, therefore, that inasmuch as "Wat Tyler" may differ in character from these works, the difference arises necessarily from the nature of dramatic composition. I maintain that this is the inference which must be drawn by every honest and judicious mind, and I affirm that such an inference would be strictly conformable to the fact.

Do not, however, Sir, suppose that I shall seek to shrink from a full avowal of what my opinions have been: neither before God nor man am I ashamed of them! I have as little cause for humiliation in recalling them, as Gibbon had, when he related how he had knelt at the feet of a confessor; for while I imbibed the republican opinions of the day, I escaped the atheism and the leprous immorality which generally accompanied them. I cannot therefore join with Beattie in blessing

> —"the hour when I escaped the wrangling crew,
> From Tyrrhe's maze, and Epicurus' sty."

for I was never lost in the one nor defiled in the other. My progress was of a different kind. From building castles in the air to framing commonwealths, was an easy transition: the next step was to realise the vision; and, in the hope of accomplishing this, I forsook the course of life for which I had been designed, and the prospects of advancement which I may say without presumption were within my reach. My purpose was to retire with a few friends into the wilds of America, and there lay the foundations of a community, upon what we believed to be the political system of Christianity. It matters not in what manner the vision was dissolved. I am not now writing my own memoirs, and it is sufficient simply to state the fact. We were connected with no clubs, no societies, no party. The course which we would have pursued might have proved destructive to ourselves, but, as it related to all other persons, never did the aberrations of youth take a more innocent direction.

I know, Sir, that you were not ignorant of this circumstance; the project, while it was in view, was much talked of among that sect of Christians to which you belong, and some of your friends are well acquainted with the events of my life. What, then, I may ask, did you *learn* concerning me from this late surreptitious publication? Nay, Sir, the personal knowledge which you possessed was not needful for a full understanding of the political opinions which I entertained in youth. They are expressed in poems which have been frequently reprinted, and are continually on sale: no alterations have ever been made for the purpose of withdrawing, concealing, or extenuating them. I have merely affixed to every piece the date of the year in which it was written,—and the progress of years is sufficient to explain the change.

You, Mr. William Smith, may possibly be acquainted with other persons who were republicans in the first years of the French revolution, and who have long since ceased to be so, with as little

impeachment of their integrity as of their judgment: yet you bring it as a heinous charge against me, that having entertained enthusiastic notions in my youth, three-and-twenty years should have produced a change in the opinions of one whose life has been devoted to the acquirement of knowledge. You are pleased in your candour to admit, that I might have been sincere when I was erroneous; and you, who are a professor of modern liberality, are not pleased to admit that the course of time and events may have corrected me in what was wrong, and confirmed me in what was right. True it is that the events of the last five-and-twenty years have been lost upon you; perhaps you judge me by yourself; and you may think that this is a fair criterion;—but I must protest against being measured by any such standard. Between you and me, Sir, there can be no sympathy, even though we should sometimes happen to think alike. We are as unlike in all things, as men of the same time, country, and rank in society can be imagined to be; and the difference is in our mind and mould as we came from the potter's hand.

And what, Sir, is the change in the opinions of Mr. Southey which has drawn upon him the ponderous displeasure of Mr. William Smith? This was a point upon which it behoved you to be especially well informed before you applied to him the false and insolent appellation which you are said to have used, and which I am authorised in believing that you have used. He has ceased to believe that old monarchical countries are capable of republican forms of government. He has ceased to think that he understood the principles of government, and the nature of man and society, before he was one-and-twenty years of age. He has ceased to suppose, that men who neither cultivate their intellectual nor their moral faculties, can understand them at any age. He has ceased to wish for revolutions even in countries where great alteration is to be desired, because he has seen that the end of anarchy is military despotism. But he has not ceased to love liberty with all his heart, and with all his soul, and with all his strength; he has not ceased to detest tyranny wherever it exists, and in whatever form. He has not ceased to abhor the wickedness of ambition, and to sympathise with those who were engaged in the defence of their country and in a righteous cause;—if indeed he had, he might have been sure of the approbation, not only of Mr. William Smith, and of those persons who were during the war the sober opponents of their country's cause, but of the whole crew of Ultra Whigs and Anarchists, from Messrs. Brougham and Clodius, down to Cobbett, Cethegus, and Co.

Many were the Englishmen who wished well to the French at the commencement of their Revolution; but if any of those Englishmen have attached the same interest to the cause of France through all the changes of the Revolution,—if they have hoped that Buonaparte might succeed in the usurpation of Portugal and Spain, and the subjugation of the Continent,—the change is in them, in their feelings and their principles, not in me and in mine. At no time of my life have I held any opinions like those of the Buonapartists and revolutionists of the present day;—never could I have held any communication with such men in thought, word, or deed,—my nature, God be thanked! would always have kept me from them instinctively, as it would from toad or asp. Look through the whole writings of my youth, including if you please "Wat Tyler;" there can be no danger that its errors should infect a gentleman who has called upon the attorney-general to prosecute the author,—and he would not be the worse were he to catch from it a little of the youthful generosity which it breathes. I ask you, Sir, in which of those writings I have appealed to the base or the malignant feelings of mankind,—and I ask you whether the present race of revolutionary writers appeal to any other? What man's private character did I stab? Whom did I libel? Whom did I slander? Whom did I traduce? These miscreants live by calumny and sedition; they are libellers and liars by trade.

The one object to which I have ever been desirous of contributing according to my power, is the removal of those obstacles by which the improvement of mankind is impeded; and to this the whole tenour of my writings, whether in prose or verse, bears witness. This has been the pole star of my course, the needle has shifted according to the movements of the state-vessel wherein I am embarked, but the direction to which it points has always been the same. I did not fall into the error of those who, having been the friends of France when they imagined that the cause of liberty was implicated in her success, transferred their attachment from the republic to the military tyranny in which it ended, and regarded with complacency the progress of oppression because France was the oppressor. "They had turned their faces toward the east in the morning to worship the rising sun, and in the evening they were looking eastward still, obstinately affirming that still the sun was there." [1] I, on the contrary, altered my position as the world went round. For so doing, Mr. William Smith is said to have insulted me with the appellation of RENEGADE; and if it be indeed true that the foul aspersion passed his lips, I brand him for it on the forehead with the name of SLANDERER! Salve the mark as you will, Sir, it is ineffaceable! You must bear it with you to your grave, and the remembrance of it will outlast your epitaph.

And now, Sir, learn what are the opinions of the man to whom you have offered this public and notorious wrong,—opinions not derived from any contagion of the times, nor entertained with the unreflecting eagerness of youth, nor adopted in connexion with any party in the state; but gathered patiently, during many years of leisure and retirement, from books, observation, meditation, and intercourse with living minds who will be the light of other ages.

Greater changes in the condition of this country have been wrought during the last half century than an equal course of years had ever before produced. Without entering into the proofs of this proposition, suffice it to indicate, as among the most efficient causes, the steam and the spinning engines, the mail-coach, and the free publication of the debates in parliament: hence have followed, in natural and necessary consequence, increased activity, enterprise, wealth, and power; but, on the other hand, greediness of gain, looseness of principle, half-knowledge (more perilous than ignorance), vice, poverty, wretchedness, disaffection, and political insecurity. The changes which have taken place render other changes inevitable; forward we must go; for it is not possible to retrace our steps; the hand of the political horologe cannot go back, like the shadow upon Hezekiah's dial;—when the hour comes, it must strike.

Slavery has long ceased to be tolerable in Europe: the remains of feudal oppression are disappearing even in those countries which have improved the least: nor can it be much longer endured that the extremes of ignorance, wretchedness, and brutality, should exist in the very centre of civilised society. There can be no safety with a populace half Luddite, half Lazzaroni. Let us not deceive ourselves. We are far from that state in which any thing resembling equality would be possible; but we are arrived at that state in which the extremes of inequality are become intolerable. They are too dangerous, as well as too monstrous, to be borne much longer. Plans which would have led to the utmost horrors of insurrection, have been prevented by the government, and by the enactment of strong but necessary laws. Let it not, however, be supposed that the disease is healed, because the ulcer may skin over. The remedies by which the body politic can be restored to health must be slow in their operation. The condition of the populace, physical, moral, and intellectual, must be improved, or a *Jacquerie*, a *Bellum Servile*, sooner or later will be the result. It is the people at this time who stand in need of reformation, not the government.

The government must better the condition of the populace; and the first thing necessary is to prevent it from being worsened. It must no longer suffer itself to be menaced, its chief magistrate insulted, and its most sacred institutions vilified with impunity. It must curb the seditious press, and keep it curbed. For this purpose, if the laws are not at present effectual, they should be made so; nor will they then avail unless they are vigilantly executed. I say this, well knowing to what obloquy it will expose me, and how grossly and impudently my meaning will be misrepresented; but I say it, because if the licentiousness of the press be not curbed, its abuse will most assuredly one day occasion the loss of its freedom.

This is the first and most indispensable measure; for without this all others will be fruitless. Next in urgency is the immediate relief of the poor. I differ, *toto cœlo*, from Mr. Owen, of Lanark, in one main point. To build upon any other foundation than religion is building upon sand. But I admire his practical benevolence,—I love his enthusiasm,—and I go far with him in his earthly views. What he has actually done entitles him to the greatest at-

[1] I quote my own words, written in 1809.

tention and respect. I sincerely wish that his plan for the extirpation of pauperism should be fairly tried. To employ the poor in manufactures is only shifting the evil, and throwing others out of employ, by bringing more labour, and more produce of labour, into a market which is already overstocked.

Wise and extensive plans of foreign colonisation contribute essentially to keep a state like England in health; but we must not overlook the greater facility of colonising at home. Would it not be desirable that tracts of waste land should be purchased with public money, to be held as national domains, and colonised with our disbanded sailors and soldiers, and people who are in want of employment, dividing them into estates of different sizes according to the capability of the speculators, and allotting to every cottage that should be erected there a certain proportion of ground? Thus should we make immediate provision for those brave men whose services are no longer required for the defence of their country; —thus should we administer immediate relief to the poor, lighten the poor rates, give occupation to various branches of manufacture, and provide a permanent source of revenue, accruing from the increased prosperity of the country. There never was a time when every rood of ground maintained its man; but surely it is allowable to hope that whole districts will not always be suffered to lie waste while multitudes are in want of employment and of bread.

A duty scarcely less urgent than that of diminishing the burthen of the poor-rates, is that of providing for the education of the lower classes. Government must no longer, in neglect of its first and paramount duty, allow them to grow up in worse than heathen ignorance. They must be trained in the way they should go: they must be taught to "fear God and keep his commandments, for this is the whole duty of man." Mere reading and writing will not do this: they must be instructed according to the established religion; they must be fed with the milk of sound doctrine: for states are secure in proportion as the great body of the people are attached to the institutions of their country. A moral and religious education will induce habits of industry; the people will know their duty, and find their interest and their happiness in following it. Give us the great boon of parochial education, so connected with the Church as to form part of the Establishment, and we shall find it a bulwark to the state as well as to the church. Let this be done, let saving banks be generally introduced, let new channels for industry be opened (as soon as the necessities of the state will permit) by a liberal expenditure in public works, by colonising our waste lands at home and regularly sending off our swarms abroad, and the strength, wealth, and security of the nation will be in proportion to its numbers.

Never, indeed, was there a more senseless cry than that which is at this time raised for retrenchment in the public expenditure as a means of alleviating the present distress. That distress arises from a great and sudden diminution of employment, occasioned by many coinciding causes, the chief of which is that the war expenditure of from forty to fifty millions yearly has ceased. Men are out of employ:—the evil is that too little is spent,—and, as a remedy, we are exhorted to spend less! Every where there are mouths crying out for food because the hands want work; and at this time, and for this reason, the state-quack requires further reduction! Because so many hands are unemployed, he calls upon government to throw more upon the public by reducing its establishments and suspending its works! *O lepidum caput!* And it is by such heads as this that we are to be reformed!

"Statesmen," says Mr. Burke, "before they value themselves on the relief given to the people by the destruction (or diminution) of their revenue, ought first to have carefully attended to the solution of this problem;—whether it be more advantageous to the people to pay considerably, and to gain in proportion; or to gain little or nothing, and to be disburthened of all contribution." And in another place this great statesman says, "the prosperity and improvement of nations has generally increased with the increase of their revenues; and they will both continue to grow and flourish, as long as the balance between what is left to strengthen the efforts of individuals, and what is collected for the common efforts of the state, bear to each other a due reciprocal proportion, and are kept in a close correspondence and communication." This opinion is strikingly corroborated by the unexampled prosperity which the country enjoyed during the war,—a war of unexampled expenditure: and the stupendous works of antiquity, the ruins of which at this day so monrnfully attest the opulence and splendour of states which have long since ceased to exist, were in no slight degree the causes of that prosperity of which they are the proofs. Instead therefore of this senseless cry for retrenchment, which is like prescribing depletion for a patient whose complaints proceed from inanition, a liberal expenditure should be advised to works of public utility and magnificence. For it experience has shown us that increased expenditure during war, and a proportionately increasing prosperity, have been naturally connected as cause and consequence, it is neither rash nor illogical to infer, that a liberal expenditure in peace upon national works would produce the same beneficial effect, without any of the accompanying evil. Money thus expended will flow like chyle into the veins of the state, and nourish and invigorate it. Build, therefore, our monuments for Trafalgar and Waterloo, and let no paltry considerations prevent them from being made worthy of the occasion, and of the country; —of the men who have fought, conquered, and died for us;—of Nelson, of Wellington, and of Great Britain. Let them be such as may correspond in splendour with the actions to which they are consecrated, and vie, if possible, in duration, with the memory of those immortal events. They are for after-ages; the more magnificent they may be, the better will they manifest the national sense of great public services, and the more will they excite and foster that feeling in which great actions have their root. In proportion to their magnificence, also, will be the present benefit, as well as the future good; for they are not, like the Egyptian pyramids, to be raised by bondsmen under rigorous taskmasters: the wealth which is taken from the people returns to them again, like vapours which are drawn imperceptibly from the earth, but distributed to it in refreshing dews and fertilising showers. What bounds could imagination set to the welfare and glory of this island, if a tenth part, or even a twentieth of what the war expenditure has been, were annually applied in improving and creating harbours, in bringing our roads to the best possible state, in colonising upon our waste lands, in reclaiming fens and conquering tracts from the sea, in encouraging the liberal arts, in erecting churches, in building and endowing schools and colleges, and making war upon physical and moral evil with the whole artillery of wisdom and righteousness, with all the resources of science, and all the ardour of enlightened and enlarged benevolence?

It is likewise incumbent upon government to take heed first, in its solicitude for raising the necessary revenue, there should be too little regard for the means by which it is raised. It should beware of imposing such duties as create a strong temptation to evade them. It should be careful that all its measures tend, as much as possible, to the improvement of the people, and especially careful that nothing be done which can tend in any way to corrupt them. It should reform its prisons; and apply some remedy to the worst grievance which exists,—the enormous expenses, the chicanery, and the ruinous delays of the law.

Machiavelli says, that legislators ought to suppose all men to be naturally bad;—in no point has that sagacious statesman been more erroneous. Fitter it is, that governments should think well of mankind; for the better they think of them, the better they will find them, and the better they will make them. Government must reform the populace, the people must reform themselves. This is the true reform, and compared with this all else is *flocci, nauci, nihili, pili.*

Such, Sir, are in part the views of the man whom you have traduced. Had you perused his writings, you could not have mistaken them: and I am willing to believe that if you had done this, and formed an opinion for yourself, instead of retailing that of wretches who are at once the panders of malice and the pioneers of rebellion, you would neither have been so far forgetful of your parliamentary character, nor of the decencies between man and man, as so wantonly, so unjustly, and in such a place, to have attacked one who had given you no provocation.

Did you imagine that I should sit down quietly under the wrong, and treat your attack with the same silent contempt as I have done all the abuse and calumny with which, from one party or the other, Antijacobins or Jacobins, I have been assailed in daily, weekly, monthly, and quarterly publications, since the year 1796, when I first became known to the public? The place where you made the attack, and the manner of the attack, prevent this.

How far the writings of Mr. Southey may be found to deserve a favourable acceptance from after-ages, time will decide; but a

name, which, whether worthily or not, has been conspicuous in the literary history of its age, will certainly not perish. Some account of his life will always be prefixed to his works, and transferred to literary histories, and to the biographical dictionaries, not only of this, but of other countries. There it will be related, that he lived in the bosom of his family, in absolute retirement; that in all his writings there breathed the same abhorrence of oppression and immorality, the same spirit of devotion, and the same ardent wishes for the melioration of mankind; and that the only charge which malice could bring against him was, that as he grew older, his opinions altered concerning the means by which that melioration was to be effected; and that as he learned to understand the institutions of his country, he learned to appreciate them rightly, to love, and to revere, and to defend them. It will be said of him, that in an age of personality, he abstained from satire; and that during the course of his literary life, often as he was assailed, the only occasion on which he ever condescended to reply, was, when a certain Mr. William Smith insulted him in Parliament with the appellation of renegade. On that occasion, it will be said, that he vindicated himself, as it became him to do, and treated his calumniator with just and memorable severity. Whether it shall be added, that Mr. William Smith redeemed his own character, by coming forward with honest manliness and acknowledging that he had spoken rashly and unjustly, concerns himself, but is not of the slightest importance to me.

ROBERT SOUTHEY.

OCCASIONAL PIECES.

WRITTEN IN 1820—2.

STANZAS.[1]

["COULD LOVE FOR EVER."]

I.

Could Love for ever
Run like a river,
And Time's endeavour
Be tried in vain—
No other pleasure
With this could measure;
And like a treasure
We 'd hug the chain.
But since our sighing
Ends not in dying,
And, form'd for flying,
Love plumes his wing;
Then for this reason
Let 's love a season;
But let that season be only Spring.

II.

When lovers parted
Feel broken-hearted,
And, all hopes thwarted,
Expect to die:
A few years older,
Ah! how much colder
They might behold her
For whom they sigh!
When link'd together,
In every weather;
They pluck Love's feather
From out his wing—
He 'll stay for ever,
But sadly shiver
Without his plumage, when past the Spring.[2]

III.

Like Chiefs of Faction,
His life is action—
A formal paction
That curbs his reign,
Obscures his glory;
Despot no more, he
Such territory
Quits with disdain.
Still, still advancing,
With banners glancing,
His power enhancing,
He must move on—
Repose but cloys him,
Retreat destroys him:
Love brooks not a degraded throne.

IV.

Wait not, fond lover!
Till years are over,
And then recover,
As from a dream.
While each bewailing
The other's failing,
With wrath and railing,
All hideous seem—
While first decreasing,
Yet not quite ceasing,
Wait not till teasing
All passion blight:
If once diminish'd—
Love's reign is finish'd—
Then part in friendship,—and bid good night.[3]

V.

So shall Affection
To recollection
The dear connection
Bring back with joy:
You had not waited
Till, tired or hated,

[1] [A friend of Lord Byron's, who was with him at Ravenna when he wrote these Stanzas, says,—"They were composed, like many others, with no view of publication, but merely to relieve himself in a moment of suffering. He had been painfully excited by some circumstances which appeared to make it necessary that he should immediately quit Italy; and in the day and the hour that he wrote the song was labouring under an access of fever."—E.]

[2] [V. L.—"That sped his Spring."]

[3] [V. L.—"One last embrace, then, and bid good-night."]

Your passions sated
  Began to cloy.
Your last embraces
Leave no cold traces—
The same fond faces
  As through the past;
And eyes, the mirrors
Of your sweet errors,
Reflect but rapture—not least though last.

VI.

True, separations
Ask more than patience;
What desperations
  From such have risen!
But yet remaining,
What is 't but chaining
Hearts which, once waning,
  Beat 'gainst their prison?
Time can but cloy love,
And use destroy love,
The winged boy, Love,
  Is but for boys—
You 'll find it torture,
Though sharper, shorter,
To wean, and not wear out your joys.

THE CHARITY BALL.

What matter the pangs of a husband and father,
  If his sorrows in exile be great or be small,
So the Pharisee's glories around her she gather,
  And the saint patronizes her "charity ball!"
What matters—a heart which, though faulty, was feeling,
  Be driven to excesses which once could appal—
That the sinner should suffer is only fair dealing,
  As the saint keeps her charity back for "the ball!"[2]

EPIGRAM ON MY WEDDING-DAY.

TO PENELOPE.

This day, of all our days, has done
The worst for me and you:—
'T is just *six* years since we were *one*,
And *five* since we were *two*.

January 2, 1821.

ON MY THIRTY-THIRD BIRTH-DAY.

JANUARY 22, 1821.[3]

Through life's dull road, so dim and dirty,
I have dragg'd to three and thirty.
What have these years left to me?
Nothing—except thirty-three.

EPIGRAM,

ON THE BRASIERS' COMPANY HAVING RESOLVED TO PRESENT AN ADDRESS TO QUEEN CAROLINE.[5]

The brasiers, it seems, are preparing to pass
An address, and present it themselves all in brass;—
A superfluous pageant—for, by the Lord Harry!
They'll find where they're going much more than they carry.[4]

TO MR. MURRAY.

For Orford[5] and for Waldegrave[6]
You give much more than me you gave;
Which is not fairly to behave,
  My Murray.

Because if a live dog, 't is said,
Be worth a lion fairly sped,
A *live lord* must be worth *two* dead,
  My Murray.

And if, as the opinion goes,
Verse hath a better sale than prose—
Certes, I should have more than those,
  My Murray.

But now this sheet is nearly cramm'd,
So, if *you will*, *I* shan't be shamm'd,
And if you *won't*, *you* may be damn'd,
  My Murray.[7]

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[2] [These lines were written on reading in the newspapers, that Lady Byron had been patroness of a ball in aid of some charity at Hinckley.]

[3] [In Lord Byron's MS. Diary of the preceding day, we find the following entry:—"January 21, 1821. Dined—visited—came home—read. Remarked on an anecdote in Grimm's Correspondence, which says, that 'Regnard et la plupart des poëtes comiques étaient gens bilieux et mélancoliques; et que M. de Voltaire, qui est très-gai, n'a jamais fait que des tragédies—et que la comédie gaie est le seul genre où il n'ait point réussi. C'est que celui qui rit et celui qui fait rire sont deux hommes fort différens!' At this moment I feel as bilious as the best comic writer of them all, (even as Regnard himself, the next to Molière, who has written some of the best comedies in any language, and who is supposed to have committed suicide,) and am not in spirits to continue my proposed tragedy. To-morrow is my birth-day—that is to say, at twelve o' the clock, midnight; i. e. in twelve minutes, I shall have completed thirty and three years of age!!!—and I go to my bed with a heaviness of heart at having lived so long, and to so little purpose. * * * * * It is three minutes past twelve—"'T is the middle of night by the castle-clock,' and I am now thirty-three!—

'Eheu, fugaces, Posthume, Posthume,
Labuntur anni;'—

but I don't regret them so much for what I have done, as for what I might have done."]

[4] ["There is an epigram for you, is it not?—worthy

Of Wordsworth, the grand metaquintical poet,
a man of vast merit, though few people know it;
The perusal of whom (as I told you at Mestri)
I owe, in great part, to my passion for pastry."

B. Letters, January 22 1821.]

[5] [Horace Walpole's Memoirs of the last nine Years of the Reign of George II.]

[6] [Memoirs by James Earl Waldegrave, Governor of George III. when Prince of Wales.]

[7] ["Can't accept your courteous offer. These matters must be arranged with Mr. Douglas Kinnaird. He is my trustee, and a man of honour. To him you can state all your mercantile reasons, which you might not like to state to me personally, such as 'heavy

HEAVEN AND EARTH;[1]

A MYSTERY

FOUNDED ON THE FOLLOWING PASSAGE IN GENESIS, CHAP. VI. [2]

"And it came to pass. . . . that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

"And woman wailing for her demon lover."—COLERIDGE.

DRAMATIS PERSONÆ.

Angels.—SAMIASA.
AZAZIEL.
RAPHAEL the Archangel.

Men.—NOAH and his Sons, SHEM and JAPHET.
IRAD.

Women.—ANAH.
AHOLIBAMAH.

Chorus of Spirits of the Earth.—Chorus of Mortals.

HEAVEN AND EARTH.

PART I.

SCENE I.[3]

A woody and mountainous district near Mount Ararat.—Time, midnight.

Enter ANAH *and* AHOLIBAMAH.

Anah. Our father sleeps : it is the hour when they
Who love us are accustom'd to descend
Through the deep clouds o'er rocky Ararat :—
How my heart beats!
Aho. Let us proceed upon
Our invocation.
Anah. But the stars are hidden.
I tremble.
Aho. So do I, but not with fear
Of aught save their delay.
Anah. My sister, though
I love Azaziel more than—oh, too much!
What was I going to say? my heart grows impious.
Aho. And where is the impiety of loving
Celestial natures?
Anah. But, Aholibamah,
I love our God less since his angel loved me :
This cannot be of good; and though I know not
That I do wrong, I feel a thousand fears
Which are not ominous of right.
Aho. Then wed thee
Unto some son of clay, and toil and spin!
There 's Japhet loves thee well, hath loved thee long:
Marry, and bring forth dust!
Anah. I should have loved
Azaziel not less were he mortal; yet
I am glad he is not. I can not outlive him.
And when I think that his immortal wings
Will one day hover o'er the sepulchre
Of the poor child of clay which so adored him,
As he adores the Highest, death becomes
Less terrible; but yet I pity him
His grief will be of ages, or at least
Mine would be such for him, were I the seraph,
And he the perishable.
Aho. Rather say,
That he will single forth some other daughter
Of Earth, and love her as he once loved Anah.
Anah. And if it should be so, and she loved him,

season'—'flat public'—'don't go off'—'lordship writes too much'—'won't take advice'—'declining popularity'—'deduction for the trade'—'make very little'—'generally lose by him'—'pirated edition'—'foreign edition'—'severe criticisms,' etc., with other hints and howls for an oration, which I leave Douglas, who is an orator, to answer."—*Lord B. to Mr. M.*, Aug. 25, 1821.]

[1] ["Heaven and Earth" was written at Ravenna, in October, 1821. In forwarding it to Mr. Murray, in the following month, Lord Byron says—"Enclosed is a lyrical drama, entitled 'A Mystery.' You will find it pious enough, I trust—at least some of the chorus might have been written by Sternhold and Hopkins themselves for that, and perhaps for melody. As it is longer, and more lyrical and Greek, than I intended at first, I have not divided it into acts, but called what I have sent *Part First*; as there is a suspension of the action, which may either close there without impropriety, or be continued in a way that I have in view. I wish the first part to be published before the second; because, if it don't succeed, it is better to stop there, than to go on in a fruitless experiment."

Though without delay revised by Mr. Gifford, and printed, this "First Part" was not published till 1822, when it appeared in the second number of the "Liberal." The "Mystery" was never completed.—E.]

[2] [The great power of this "Mystery" is in its fearless and daring simplicity. Lord Byron faces at once all the grandeur of his sublime subject. He seeks for nothing, but it rises before him in its death-doomed magnificence. Man, or angel, or demon, the being who mourns, or laments, or exults, is driven to speak by his own soul. The angels deign not to use many words, even to their beautiful paramours; and they scorn Noah and his sententious sons. The first scene is a woody and mountainous district, near Mount Ararat; and the time midnight. Mortal creatures, conscious of their own wickedness, have heard awful predictions of the threatened flood, and all their lives are darkened with terror. But the sons of God have been dwellers on earth, and women's hearts have been stirred by the beauty of these celestial visitants. Anah and Aholibamah, two of these angel-stricken maidens, come wandering along while others sleep, to pour forth their invocations to their demon lovers. They are of very different characters: Anah, soft, gentle, and submissive; Aholibamah, proud, impetuous, and aspiring—the one loving in fear, and the other in ambition.—WILSON.]

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Better thus than that he should weep for me.
Aho. If I thought thus of Samiasa's love,
All seraph as he is, I 'd spurn him from me.
But to our invocation!—'T is the hour.
Anah. Seraph!
From thy sphere!
Whatever star contain thy glory;
In the eternal depths of heaven
Albeit thou watchest with "the seven,"[7]
Though through space infinite and hoary
Before thy bright wings worlds be driven,
Yet hear!
Oh! think of her who holds thee dear!
And though she nothing is to thee,
Yet think that thou art all to her.
Thou canst not tell,—and never be
Such pangs decreed to aught save me,—
The bitterness of tears.
Eternity is in thine years,
Unborn, undying beauty in thine eyes;
With me thou canst not sympathise,
Except in love, and there thou must
Acknowledge that more loving dust
Ne'er wept beneath the skies.
Thou walk'st thy many worlds, thou see'st
The face of him who made thee great,
As he hath made me of the least
Of those cast out from Eden's gate:
Yet, Seraph dear!
Oh hear!
For thou hast loved me, and I would not die
Until I know what I must die in knowing,
That thou forget'st in thine eternity
Her whose heart death could not keep from o'erflowing
For thee, immortal essence as thou art!
Great is their love who love in sin and fear;
And such, I feel, are waging in my heart
A war unworthy: to an Adamite
Forgive, my Seraph! that such thoughts appear,
For sorrow is our element;
Delight
An Eden kept afar from sight,
Though sometimes with our visions blent.
The hour is near
Which tells me we are not abandon'd quite.—
Appear! Appear!
Seraph!
My own Azaziel! be but here,
And leave the stars to their own light.
Aho. Samiasa!
Wheresoe'er
Thou rulest in the upper air—
Or warring with the spirits who may dare
Dispute with him
Who made all empires, empire; or recalling
Some wandering star, which shoots through the abyss, [falling,
Whose tenants dying, while their world is
Share the dim destiny of clay in this;
Or joining with the inferior cherubim
Thou deignest to partake their hymn—
Samiasa!
I call thee, I await thee, and I love thee.
Many may worship thee, that will I not:
If that thy spirit down to mine may move thee,
Descend and share my lot!
Though I be form'd of clay,
And thou of beams
More bright than those of day
On Eden's streams,
Thine immortality can not repay
With love more warm than mine
My love. There is a ray
In me, which, though forbidden yet to shine,
I feel was lighted at thy God's and thine.
It may be hidden long: death and decay
Our mother Eve bequeath'd us—but my heart
Defies it: though this life must pass away,
Is *that* a cause for thee and me to part?
Thou art immortal—so am I: I feel—
I feel my immortality o'ersweep
All pains, all tears, all fears, and peal,
Like the eternal thunders of the deep,
Into my ears this truth—"Thou livest for ever!"
But if it be in joy
I know not, nor would know;
That secret rests with the Almighty giver
Who folds in clouds the fonts of bliss and woe.
But thee and me he never can destroy;
Change us he may, but not o'erwhelm; we are
Of as eternal essence, and must war
With him if he will war with us: with *thee*
I can share all things, even immortal sorrow;
For thou hast ventured to share life with *me*,
And shall *I* shrink from thine eternity? [thorough
No! though the serpent's sting should pierce me
And thou thyself wert like the serpent, coil
Around me still! and I will smile,
And curse thee not; but hold
Thee in as warm a fold
As——but descend; and prove
A mortal's love
For an immortal. If the skies contain
More joy than thou canst give and take, remain![8]
Anah. Sister! sister! I view them winging
Their bright way through the parted night.
Aho. The clouds from off their pinions flinging,
As though they bore to-morrow's light.
Anah. But if our father see the sight!

---

[7] The archangels, said to be seven in number, and to occupy the eighth rank in the celestial hierarchy.

[8] [This invocation is extremely beautiful: its chief beauty lies in the continuous and meandering flow of its impassioned versification. At its close,—and it might well win down to earth erring angels from heaven,—the maidens disappear in the midnight darkness, hoping the presence of their celestial lovers.—WILSON.]

Aho. He would but deem it was the moon
Rising unto some sorcerer's tune
An hour too soon.
Anah. They come! *he* comes!—Azaziel!
Aha. Haste
To meet them! Oh! for wings to bear
My spirit, while they hover there,
To Sâmiasa's breast!
Anah. Lo! they have kindled all the west,
Like a returning sunset;—lo!
On Ararat's late secret crest
A mild and many-colour'd bow,
The remnant of their flashing path,
Now shines! and now, behold; it hath
Return'd to night, as rippling foam,
Which the leviathan hath lash'd
From his unfathomable home,
When sporting on the face of the calm deep,
Subsides soon after he again hath dash'd
Down, down, to where the ocean's fountains sleep.[1]
Aho. They have touch'd earth! Samiasa!
Anah. My Azaziel!
[*Exeunt.*

SCENE II.[2]

Enter IRAD *and* JAPHET.

Irad. Despond not: wherefore wilt thou wander thus
To add thy silence to the silent night,
And lift thy tearful eye unto the stars?
They cannot aid thee.
Japh. But they soothe me—now
Perhaps she looks upon them as I look.
Methinks a being that is beautiful
Becometh more so as it looks on beauty,
The eternal beauty of undying things.
Oh, Anah!
Irad. But she loves thee not.
Japh. Alas!
Irad. And proud Aholibamah spurns me also.
Japh. I feel for thee too.
Irad. Let her keep her pride,
Mine hath enabled me to bear her scorn:
It may be, time too will avenge it.
Japh. Canst thou
Find joy in such a thought?
Irad. Nor joy nor sorrow,
I loved her well; I would have loved her better,
Had love been met with love: as 't is, I leave her
To brighter destinies, if so she deems them.
Japh. What destinies?
Irad. I have some cause to think
She loves another.
Japh. Anah!
Irad. No; her sister.
Japh. What other?
Irad. That I know not; but her air,
If not her words, tells me she loves another.
Japh. Ay, but not Anah: she but loves her God.
Irad. Whate'er she loveth, so she loves thee not,
What can it profit thee?[3]
Japh. True, nothing; but
I love.
Irad. And so did I.
Japh. And now thou lov'st not,
Or think'st thou lov'st not, art thou happier?
Irad. Yes.
Japh. I pity thee.
Irad. Me! why?
Japh. For being happy,
Deprived of that which makes my misery.
Irad. I take thy taunt as part of thy distemper,
And would not feel as thou dost for more shekels
Than all our father's herds would bring if weigh'd
Against the metal of the sons of Cain—
The yellow dust they try to barter with us,
As if such useless and discolour'd trash,
The refuse of the earth, could be received
For milk, and wool, and flesh, and fruits, and all
Our flocks and wilderness afford.—Go, Japhet,
Sigh to the stars, as wolves howl to the moon—
I must back to my rest.
Japh. And so would I
If I could rest.
Irad. Thou wilt not to our tents then?
Japh. No, Irad; I will to the cavern, whose
Mouth they say opens from the internal world
To let the inner spirits of the earth
Forth when they walk its surface.
Irad. Wherefore so?
What wouldst thou there?
Japh. Soothe further my sad spirit
With gloom as sad: it is a hopeless spot,
And I am hopeless.
Irad. But 't is dangerous;
Strange sounds and sights have peopled it with terrors.
I must go with thee.
Japh. Irad, no; believe me
I feel no evil thought, and fear no evil.
Irad. But evil things will be thy foe the more
As not being of them: turn thy steps aside,
Or let mine be with thine.
Japh. No, neither, Irad;

[1] [Lord Byron here takes a wide career, and is sometimes obscure and confused; but the flashes of fire continually break through, and illumine the clouds of smoke and vapour. The extravagance is dictated by passion. His muse, even in her riddles and digressions, has a sibyl-like, prophetic fury.—JEFFREY.]

[2] [In the second scene, Japhet, Noah's son, and Irad—the earthly and despised lovers of the two maidens—appear. Their talk is somewhat dull; which, we presume, is natural in such circumstances.—WILSON.]

[3] [This is one of those bitter, taunting sarcasms that escape from Lord Byron's pen, in spite of himself. Japhet is afterwards introduced alone, in a mountainous cave; and his soliloquy, bemoaning his own fate, and the approaching destruction of mankind, is interrupted by a laugh of demons, rejoicing over the event. This scene is terrific.—JEFFREY.]

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I must proceed alone.

Irad. Then peace be with thee!

[*Exit* IRAD.

Joph. (*solus*). Peace! I have sought it where it should be found,
In love—with love, too, which perhaps deserved it;
And, in its stead, a heaviness of heart—
A weakness of the spirit—listless days,
And nights inexorable to sweet sleep—
Have come upon me. Peace! what peace? the calm
Of desolation, and the stillness of
The untrodden forest, only broken by
The sweeping tempest through its groaning boughs;
Such is the sullen or the fitful state
Of my mind overworn. The earth 's grown wicked,
And many signs and portents have proclaim'd
A change at hand, and an o'erwhelming doom
To perishable beings. Oh, my Anah!
When the dread hour denounced shall open wide
The fountains of the deep, how mightest thou
Have lain within this bosom, folded from
The elements; this bosom, which in vain
Hath beat for thee, and then will beat more vainly,
While thine——O God! at least remit to her
Thy wrath! for she is pure amidst the failing
As a star in the clouds, which cannot quench,
Although they obscure it for an hour. My Anah!
How would I have adored thee, but thou wouldst not;
And still would I redeem thee—see thee live
When ocean is earth's grave, and, unopposed
By rock or shallow, the leviathan,
Lord of the shoreless sea and watery world,
Shall wonder at his boundlessness of realm.

[*Exit* JAPHET.

Enter NOAH *and* SHEM.

Noah. Where is thy brother Japhet?

Shem. He went forth,
According to his wont, to meet with Irad,
He said; but, as I fear, to bend his steps
Towards Anah's tents, round which he hovers nightly,
Like a dove round and round its pillaged nest;
Or else he walks the wild up to the cavern
Which opens to the heart of Ararat.

Noah. What doth he there? It is an evil spot
Upon an earth all evil; for things worse
Than even wicked men resort there: he
Still loves this daughter of a fated race,
Although he could not wed her if she loved him,
And that she doth not. Oh, the unhappy hearts
Of men! that one of my blood, knowing well
The destiny and evil of these days,
And that the hour approacheth, should indulge
In such forbidden yearnings! Lead the way;
He must be sought for!

Shem. Go not forward, father:
I will seek Japhet.

Noah. Do not fear for me:
All evil things are powerless on the man
Selected by Jehovah.—Let us on.

Shem. To the tents of the father of the sisters?

Noah. No; to the cavern of the Caucasus.

[*Exeunt* NOAH *and* SHEM.

SCENE III.

The mountains.—A cavern, and the rocks of Caucasus.

Joph. (*solus*). Ye wilds, that look eternal; and thou cave,
Which seem'st unfathomable; and ye mountains,
So varied and so terrible in beauty;
Here, in your rugged majesty of rocks
And toppling trees that twine their roots with stone
In perpendicular places, where the foot
Of man would tremble, could he reach them—yes,
Ye look eternal! Yet, in a few days,
Perhaps even hours, ye will be changed, rent, hurl'd
Before the mass of waters; and yon cave,
Which seems to lead into a lower world,
Shall have its depths search'd by the sweeping wave,
And dolphins gambol in the lion's den!
And man——Oh, men! my fellow-beings! Who
Shall weep above your universal grave,
Save I? Who shall be left to weep? My kinsmen,
Alas! what am I better than ye are,
That I must live beyond ye? Where shall be
The pleasant places where I thought of Anah
While I had hope? or the more savage haunts,
Scarce less beloved, where I despair'd for her?
And can it be!—Shall yon exulting peak,
Whose glittering top is like a distant star,
Lie low beneath the boiling of the deep?
No more to have the morning sun break forth,
And scatter back the mists in floating folds
From its tremendous brow? no more to have
Day's broad orb drop behind its head at even,
Leaving it with a crown of many hues?
No more to be the beacon of the world,
For angels to alight on, as the spot
Nearest the stars? And can those words "*no more*"
Be meant for thee, for all things, save for us,
And the predeatined creeping things reserved
By my sire to Jehovah's bidding? May
He preserve *them*, and *I not* have the power
To snatch the loveliest of earth's daughters from
A doom which even some serpent, with his mate,
Shall 'scape to save his kind to be prolong'd,
To hiss and sting through some emerging world,
Reeking and dank from out the slime, whose ooze
Shall slumber o'er the wreck of this until
The salt morass subside into a sphere
Beneath the sun, and be the monument,
The sole and undistinguish'd sepulchre,
Of yet quick myriads of all life? How much
Breath will be still'd at once! All beauteous world!
So young, so mark'd out for destruction, I
With a cleft heart look on thee day by day,
And night by night, thy number'd days and nights.
I cannot save thee, cannot save even her
Whose love had made me love thee more; but as
A portion of thy dust, I cannot think

Upon thy coming doom without a feeling
Such as—O God! and canst thou—

[*He pauses.*

(*A rushing sound from the cavern is heard, and shouts of laughter—afterwards a Spirit passes.*)

Japh. In the name
Of the Most High, what art thou?
Spirit (*laughs*). Ha! ha! ha!
Japh. By all that earth holds holiest, speak!
Spirit (*laughs*). Ha! ha!
Japh. By the approaching deluge! by the earth
Which will be strangled by the ocean! by
The deep which will lay open all her fountains!
The heaven which will convert her clouds to seas,
And the Omnipotent who makes and crushes!
Thou unknown, terrible, and indistinct,
Yet awful Thing of Shadows, speak to me!
Why dost thou laugh that horrid laugh?
Spirit. Why weep'st thou?
Japh. For earth and all her children.
Spirit. Ha! ha! ha!

[*Spirit vanishes.*

Japh. How the fiend mocks the tortures of a world,
The coming desolation of an orb,
On which the sun shall rise and warm no life!
How the earth sleeps! and all that in it is
Sleep too upon the very eve of death!
Why should they wake to meet it? What is here,
Which look like death in life, and speak like things
Born ere this dying world? They come like clouds!

[*Various Spirits pass from the cavern.*

Spirit. Rejoice!
The abhorred race
Which could not keep in Eden their high place,
But listen'd to the voice
Of knowledge without power,
Are nigh the hour
Of death!
Not slow, not single, not by sword, nor sorrow,
Nor years, nor heart-break, nor time's sapping motion,
Shall they drop off. Behold their last to-morrow!
Earth shall be ocean!
And no breath,
Save of the winds, be on the unbounded wave!
Angels shall tire their wings, but find no spot:
Not even a rock from out the liquid grave
Shall lift its point to save,
Or show the place where strong Despair hath died,
After long looking o'er the ocean wide
For the expected ebb which cometh not:
All shall be void,
Destroy'd!
Another element shall be the lord
Of life, and the abhorr'd
Children of dust be quench'd: and of each hue
Of earth nought left but the unbroken blue;
And of the variegated mountain
Shall nought remain
Unchanged, or of the level plain;
Cedar and pine shall lift their tops in vain:
All merged within the universal fountain,
Man, earth, and fire, shall die,
And sea and sky
Look vast and lifeless in the eternal eye.
Upon the foam
Who shall erect a home?
Japh. (*coming forward*). My sire!
Earth's seed shall not expire;
Only the evil shall be put away
From day.
Avaunt! ye exulting demons of the waste!
Who howl your hideous joy
When God destroys whom you dare not destroy;
Hence! haste!
Back to your inner caves!
Until the waves
Shall search you in your secret place,
And drive your sullen race
Forth, to be roll'd upon the tossing winds
In restless wretchedness along all space!
Spirit. Son of the saved
When thou and thine have braved
The wide and warring element;
When the great barrier of the deep is rent,
Shall thou and thine be good or happy?—No!
Thy new world and new race shall be of woe—
Less goodly in their aspect, in their years
Less than the glorious giants, who
Yet walk the world in pride,
The Sons of Heaven by many a mortal bride.
Thine shall be nothing of the past, save tears.
And art thou not ashamed
Thus to survive,
And eat, and drink, and wive?
With a base heart so far subdued and tamed,
As even to hear this wide destruction named,
Without such grief and courage, as should rather
Bid thee await the world-dissolving wave,
Than seek a shelter with thy favour'd father,
And build thy city o'er the drown'd earth's grave?
Who would outlive their kind,
Except the base and blind?
Mine
Hateth thine
As of a different order in the sphere,
But not our own.
There is not one who hath not left a throne
Vacant in heaven to dwell in darkness here,
Rather than see his mates endure alone.
Go, wretch! and give
A life like thine to other wretches—live!

---

* [This soliloquy has the fault of being too long and wire-drawn. At its close, spirits rush from the cavern, and exult in the approaching calamity of the world: a dialogue ensues between Japhet and one of them, and a chorus is sung by a body of them, part of which is truly noble.—Campbell.]

And when the annihilating waters roar
Above what they have done,
Envy the giant patriarchs then no more,
And scorn thy sire as the surviving one!
Thyself for being his son!

Chorus of Spirits issuing from the cavern.

Rejoice!
No more the human voice
Shall vex our joys in middle air
With prayer;
No more
Shall they adore;
And we, who ne'er for ages have adored
The prayer-exacting Lord,
To whom the omission of a sacrifice
Is vice;
We, we shall view the deep's salt sources pour'd
Until one element shall do the work
Of all in chaos; until they,
The creatures proud of their poor clay,
Shall perish, and their bleached bones shall lurk
In caves, in dens, in clefts of mountains, where
The deep shall follow to their latest lair;
Where even the brutes, in their despair,
Shall cease to prey on man and on each other,
And the striped tiger shall lie down to die
Beside the lamb, as though he were his brother;
Till all things shall be as they were,
Silent and uncrested, save the sky:
While a brief truce
Is made with Death, who shall forbear
The little remnant of the past creation,
To generate new nations for his use;
This remnant, floating o'er the undulation
Of the subsiding deluge, from its slime,
When the hot sun bath baked the reeking soil
Into a world, shall give again to Time
New beings—years—diseases—sorrow—crime—
With all companionship of hate and toil,
Until——

Japh. (*interrupting them*). The eternal will
Shall deign to expound this dream
Of good and evil; and redeem
Unto himself all times, all things;
And, gather'd under his almighty wings,
Abolish hell!
And to the expiated Earth
Restore the beauty of her birth,
Her Eden in an endless paradise,
Where man no more can fall as once he fell,
And even the very demons shall do well!

Spirits. And when shall take effect this wondrous spell?

Japh. When the Redeemer cometh; first in pain,
And then in glory.

Spirit. Meantime still struggle in the mortal chain,
Till earth wax hoary;
War with yourselves, and hell, and heaven, in vain,
Until the clouds look gory
With the blood reeking from each battle plain;
New times, new climes, new arts, new men; but still,
The same old tears, old crimes, and oldest ill,
Shall be amongst your race in different forms;
But the same moral storms
Shall oversweep the future, as the waves
In a few hours the glorious giants' graves.[a]

Chorus of Spirits.

Brethren, rejoice!
Mortal, farewell!
Hark! hark! already we can hear the voice
Of growing ocean's gloomy swell;
The winds, too, plume their piercing wings;
The clouds have nearly fill'd their springs;
The fountains of the great deep shall be broken,
And heaven set wide her windows;[b] while mankind
View, unacknowledged, each tremendous token—
Still, as they were from the beginning, blind.
We hear the sound they cannot hear,
The mustering thunders of the threatening sphere;
Yet a few hours their coming is delay'd;
Their flashing banners, folded still on high,
Yet undisplay'd,
Save to the Spirit's all-pervading eye.
Howl! howl! O Earth!
Thy death is nearer than thy recent birth:
Tremble, ye mountains, soon to shrink below
The ocean's overflow!
The wave shall break upon your cliffs; and shells,
The little shells, of ocean's least things be
Deposed where now the eagle's offspring dwells—
How shall he shriek o'er the remorseless sea!
And call his nestlings up with fruitless yell,
Unanswer'd, save by the encroaching swell:—
While man shall long in vain for his broad wings,
The wings which could not save:—
Where could he rest them, while the whole space brings
Nought to his eye beyond the deep, his grave?
Brethren, rejoice!
And loudly lift each superhuman voice—
All die,
Save the slight remnant of Seth's seed—
The seed of Seth,
Exempt for future sorrow's sake from death.
But of the sons of Cain
None shall remain;
And all his goodly daughters
Must lie beneath the desolating waters;
Or, floating upward, with their long hair laid
Along the wave, the cruel heaven upbraid,
Which would not spare
Beings even in death so fair.
It is decreed,

[a] "And there were giants in the earth in those days, and after; mighty men, which were of old, men of renown."—*Genesis.*

[b] "The same day were all the fountains of the great deep broken up, and the windows of heaven were opened."—*Ibid.*

All die!
And to the universal human cry
The universal silence shall succeed!
Fly, brethren, fly!
But still rejoice!
We fell!
They fall!
So perish all
These petty foes of Heaven who shrink from hell!
[*The Spirits disappear, soaring upwards.*

Japh. (*solus*). God hath proclaim'd the destiny of
My father's ark of safety hath announced it; [earth,
The very demons shriek it from their eaves;
The scroll [1] of Enoch prophesied it long
In silent books, which in their silence, say
More to the mind than thunder to the ear:
And yet men listen'd not, nor listen; but
Walk darkling to their doom; which, though so nigh,
Shakes them no more in their dim disbelief,
Than their last cries shall shake the Almighty purpose,
Or deaf obedient ocean, which fulfils it.
No sign yet hangs its banner in the air;
The clouds are few, and of their wonted texture,
The sun will rise upon the earth's last day
As on the fourth day of creation, when
God said unto him, "Shine!" and he broke forth
Into the dawn, which lighted out the yet
Unform'd forefather of mankind—but roused
Before the human orison the earlier
Made and far sweeter voices of the birds,
Which in the open firmament of heaven
Have wings like angels, and like them salute
Heaven first each day before the Adamites:
Their matins now draw nigh—the east is kindling—
And they will sing! and day will break! Both near,
So near the awful close! For these must drop
Their outworn pinions on the deep; and day,
After the bright course of a few brief morrows,—
Ay, day will rise; but upon what?—a chaos,
Which was ere day; and which, renew'd, makes time
Nothing! for, without life, what are the hours?
No more to dust than is eternity
Unto Jehovah, who created both.
Without him, even eternity would be
A void: without man, time, as made for man,
Dies with man, and is swallow'd in that deep
Which has no fountain; as his race will be
Devour'd by that which drowns his infant world.—
What have we here? Shapes of both earth and air?
No—*all* of heaven, they are so beautiful.
I cannot trace their features; but their forms,
How lovelily they move along the side
Of the gray mountain, scattering its mist!
And after the swart savage spirits, whose
Infernal immortality pour'd forth
Their impious hymn of triumph, they shall be
Welcome as Eden. It may be they come
To tell me the reprieve of our young world,
For which I have so often pray'd—They come!
Anah! oh God! and with her [2]——

Enter Samiasa, Azaziel, Anah, *and* Aholibamah.

Anah. Japhet!
Sam. Lo!
A son of Adam!
Aza. What doth the earth-born here,
While all his race are slumbering?
Japh. Angel! what
Dost thou on earth when thou shouldst be on high?
Aza. Know'st thou not, or forget'st thou, that a part
Of our great function is to guard thine earth?
Japh. But all good angels have forsaken earth,
Which is condemn'd; nay, even the evil fly
The approaching chaos. Anah! Anah! my
In vain, and long, and still to be beloved!
Why walk'st thou with this spirit, in those hours
When no good spirit longer lights below?
Anah. Japhet, I cannot answer thee; yet, yet
Forgive me——
Japh. May the Heaven, which soon no more
Will pardon, do so! for thou art greatly tempted.
Aho. Back to thy tents, insulting son of Noah!
We know thee not.
Japh. The hour may come when thou
May'st know me better; and thy sister know
Me still the same which I have ever been.
Sam. Son of the patriarch, who hath ever been
Upright before his God, whate'er thy gifts,
And thy words seem of sorrow, mix'd with wrath,
How have Azaziel, or myself, brought on thee
Wrong?
Japh. Wrong! the greatest of all wrongs; but thou
Say'st well, though she be dust, I did not, could not,
Deserve her. Farewell, Anah! I have said
That word so often! but now say it, ne'er
To be repeated. Angel! or whate'er
Thou art, or must be soon, hast thou the power
To save this beautiful—*these* beautiful
Children of Cain?
Aza. From what?
Japh. And is it so,
That ye too know not? Angels! angels! ye
Have shared man's sin, and, it may be, now must
Partake his punishment; or, at the least,
My sorrow.
Sam. Sorrow! I ne'er thought till now
To hear an Adamite speak riddles to me.
Japh. And hath not the Most High expounded them?

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[1] The book of Enoch, preserved by the Ethiopians, is said by them to be anterior to the flood.

[2] [The spirits disappear soaring upwards, and Japhet has again recourse to a very fine soliloquy. He is now joined by Anah and Aholibamah, who are accompanied by the two angels, Samiasa and Azaziel. The angels seem somewhat sulky, and are extremely laconic; they look like Quakers yet unmoved by the spirit—dull dogs. But Japhet takes them to task very severely. Noah and Shem now join the party, and a conversation ensues between them all, neither very spirited nor very edifying—when enters Raphael the Archangel, who holds a highly poetical dialogue with Samiasa.—Wilson.]

Then ye are lost, as they are lost.
Aho. So be it!
If they love as they are loved, they will not shrink
More to be mortal, than I would to dare
An immortality of agonies
With Samiasa!
Anah. Sister! sister! speak not
Thus.
Aza. Fearest thou, my Anah?
Anah. Yes, for thee:
I would resign the greater remnant of
This little life of mine, before one hour
Of thine eternity should know a pang.
Japh. It is for *him*, then? for the seraph thou
Hast left me? That is nothing, if thou hast not
Left thy God too! for unions like to these,
Between a mortal and an immortal, cannot
Be happy or be hallow'd. We are sent
Upon the earth to toil and die; and they
Are made to minister on high unto
The Highest: but if he can *save* thee, soon
The hour will come in which celestial aid
Alone can do so.
Anah. Ah! he speaks of death.
Sam. Of death to *us*! and those who are with us!
But that the man seems full of sorrow, I
Could smile.
Japh. I grieve not for myself, nor fear;
I am safe, not for my own deserts, but those
Of a well-doing sire, who hath been found
Righteous enough to save his children. Would
His power was greater of redemption! or
That by exchanging my own life for hers,
Who could alone have made mine happy, she,
The last and loveliest of Cain's race, could share
The ark which shall receive a remnant of
The seed of Seth!
Aho. And dost thou think that we,
With Cain's, the eldest born of Adam's, blood
Warm in our veins,—strong Cain! who was begotten
In Paradise,—would mingle with Seth's children?
Seth, the last offspring of old Adam's dotage?
No, not to save all earth, were earth in peril!
Our race hath alway dwelt apart from thine
From the beginning, and shall do so ever.
Japh. I did not speak to thee, Aholibamah!
Too much of the forefather whom thou vauntest
Has come down in that haughty blood which springs
From him who shed the first, and that a brother's!
But thou, my Anah! let me call thee mine,
Albeit thou art not; 't is a word I cannot
Part with, although I must from thee. My Anah!
Thou who dost rather make me dream that Abel
Had left a daughter, whose pure pious race
Survived in thee, so much unlike thou art
The rest of the stern Cainites, save in beauty,
For all of them are fairest in their favour——
Aho. (*interrupting him*). And wouldst thou have her like our father's foe
In mind, in soul? If *I* partook thy thought,
And dream'd that aught of *Abel* was in *her*!—
Get thee hence, son of Noah; thou makest strife.
Japh. Offspring of Cain, thy father did so!
Aho. But
He slew not Seth: and what hast thou to do
With other deeds between his God and him?
Japh. Thou speakest well; his God hath judged him, and
I had not named his deed, but that thyself
Didst seem to glory in him, nor to shrink
From what he had done.
Aho. He was our fathers' father;
The eldest born of man, the strongest, bravest,
And most enduring:—Shall I blush for him
From whom we had our being? Look upon
Our race, behold their stature and their beauty,
Their courage, strength, and length of days——
Japh. They are number'd.
Aho. Be it so! but while yet their hours endure,
I glory in my brethren and our fathers.
Japh. My sire and race but glory in their God,
Anah! and thou?——
Anah. Whate'er our God decrees,
The God of Seth as Cain, I must obey,
And will endeavour patiently to obey.
But could I dare to pray in his dread hour
Of universal vengeance (if such should be),
It would not be to live, alone exempt
Of all my house. My sister! oh, my sister!
What were the world, or other worlds, or all
The brightest future, without the sweet past—
Thy love—my father's—all the life, and all
The things which sprang up with me, like the stars,
Making my dim existence radiant with
Soft lights which were not mine? Aholibamah!
Oh! if there should be mercy—seek it, find it:
I abhor death, because that thou must die.
Aho. What, hath this dreamer, with his father's ark,
The bugbear he hath built to scare the world,
Shaken *my* sister? Are *we* not the loved
Of seraphs? and if we were not, must we
Cling to a son of Noah for our lives?
Rather than thus—But the enthusiast dreams
The worst of dreams, the fantasies engender'd
By hopeless love and heated vigils. Who
Shall shake these solid mountains, this firm earth,
And bid those clouds and waters take a shape
Distinct from that which we and all our sires
Have seen them wear on their eternal way?
Who shall do this?
Japh. He whose one word produced them.
Aho. Who *heard* that word?
Japh. The universe, which leap'd
To life before it. Ah! smilest thou still in scorn?
Turn to thy seraphs; if they attest it not,
They are none.
Sam. Aholibamah, own thy God!
Aho. I have ever hail'd our Maker, Samiasa,
As thine, and mine: a God of love, not sorrow.
Japh. Alas! what else is love but sorrow? Even
He who made earth in love had soon to grieve
Above its first and best inhabitants.

Aho. 'T is said so.
Japh. It is even so.

Enter NOAH *and* SHEM.

Noah. Japhet! What
Dost thou here with these children of the wicked?
Dread'st thou not to partake their coming doom?
Japh. Father, it cannot be a sin to seek
To save an earth-born being; and behold,
These are not of the sinful, since they have
The fellowship of angels.
Noah. These are they, then,
Who leave the throne of God, to take them wives
From out the race of Cain, the sons of heaven,
Who seek earth's daughters for their beauty?
Aza. Patriarch!
Thou hast said it.
Noah. Woe, woe, woe to such communion!
Has not God made a barrier between earth
And heaven, and limited each kind to kind?
Sam. Was not man made in high Jehovah's image?
Did God not love what he had made? And what
Do we but imitate and emulate
His love unto created love?
Noah. I am
But man, and was not made to judge mankind,
Far less the sons of God; but as our God
Has deign'd to commune with me, and reveal
His judgments, I reply, that the descent
Of seraphs from their everlasting seat
Unto a perishable and perishing,
Even on the very eve of *perishing*, world,
Cannot be good.
Aza. What! though it were to save?
Noah. Not ye in all your glory can redeem
What he who made yon glorious hath condemn'd.
Were your immortal mission safety, it would
Be general, not for two, though beautiful,
And beautiful they are, but not the less
Condemn'd.
Japh. Oh, father! say it not.
Noah. Son! son!
If that thou wouldst avoid their doom, forget
That they exist: they soon shall cease to be;
While thou shalt be the sire of a new world,
And better.
Japh. Let me die with *this*, and *them*!
Noah. Thou *shouldst* for such a thought, but shalt
Who *can* redeems thee. [not; be
Sam. And why him and thee,
More than what he, thy son, prefers to both?
Noah. Ask him who made thee greater than myself
And mine, but not less subject to his own
Almightiness. And lo! his mildest and
Least to be tempted messenger appears?

Enter RAPHAEL,* *the Archangel.*

Raph. Spirits!
Whose seat is near the throne,
What do ye here?
Is thus a seraph's duty to be shown,
Now that the hour is near
When earth must be alone?
Return!
Adore and burn
In glorious homage with the elected "seven."
Your place is heaven.
Sam. Raphael!
The first and fairest of the sons of God,
How long hath this been law,
That earth by angels must be left untrod?
Earth! which oft saw
Jehovah's footsteps not disdain her sod!
The world he loved, and made
For love; and oft have we obey'd
His frequent mission with delighted pinions:
Adoring him in his least works display'd;
Watching this youngest star of his dominions;
And, as the latest birth of his great word,
Eager to keep it worthy of our Lord.
Why is thy brow severe?
And wherefore speak'st thou of destruction near?
Raph. Had Samiasa and Azaziel been
In their true place, with the angelic choir,
Written in fire
They would have seen
Jehovah's late decree,
And not enquired their Maker's breath of me:
But ignorance must ever be
A part of sin;
And even the spirits' knowledge shall grow less
As they wax proud within;
For Blindness is the first-born of Excess.
When all good angels left the world, ye stay'd,
Stung with strange passions, and debased
By mortal feelings for a mortal maid:
But ye are pardon'd thus far, and replaced
With your pure equals. Hence! away! away!
Or stay,
And lose eternity by that delay!
Aza. And thou, if earth be thus forbidden
In the decree
To us until this moment hidden,
Dost thou not err as we
In being here?
Raph. I came to call ye back to your fit sphere,
In the great name and at the word of God!
Dear, dearest in themselves, and scarce less dear
That which I come to do; till now we trod
Together the eternal space; together
Let us still walk the stars. True, earth must die!
Her race, return'd into her womb, must wither,
And much which she inherits: but oh! why
Cannot this earth be made, or be destroy'd,
Without involving ever some vast void

* [In the original MS. "Michael."—"I return you," says Lord Byron to Mr. M., "the revise. I have softened the part to which Gifford objected, and changed the name of Michael to Raphael, who was an angel of gentler sympathies."—*B. Letters*, July 6, 1822.]

In the immortal ranks? immortal still
In their immeasurable forfeiture.
Our brother Satan fell; his burning will
Rather than longer worship dared endure!
But ye who still are pure!
Seraphs! less mighty than that mightiest one,
Think how he was undone!
And think if tempting man can compensate
For heaven desired too late!
Long have I warr'd,
Long must I war
With him who deem'd it hard
To be created, and to acknowledge him
Who midst the cherubim
Made him as suns to a dependent star,
Leaving the archangels at his right hand dim.
I loved him—beautiful he was: oh heaven!
Save *his* who made, what beauty and what power
Was ever like to Satan's! Would the hour
In which he fell could ever be forgiven!
The wish is impious: but, oh ye!
Yet undestroy'd, be warn'd! Eternity
With him, or with his God, is in your choice:
He hath not tempted you: he cannot tempt,
The angels, from his further snares exempt:
But man hath listen'd to his voice,
And ye to woman's—beautiful she is,
The serpent's voice less subtle than her kiss.
The snake but vanquish'd dust; but she will draw
A second host from heaven, to break heaven's law.
Yet, yet, oh fly!
Ye cannot die;
But they
Shall pass away,
While ye shall fill with shrieks the upper sky
For perishable clay,
Whose memory in your immortality
Shall long outlast the sun which gave them day.
Think how your essence differeth from theirs
In all but suffering! why partake
The agony to which they must be heirs—
Born to be plough'd with years, and sown with cares,
And reap'd by Death, lord of the human soil?
Even had their days been left to toil their path
Through time to dust, unshorten'd by God's wrath,
Still they are Evil's prey and Sorrow's spoil.
Aho. Let them fly!
I hear the voice which says that all must die
Sooner than our white-bearded patriarchs died;
And that on high
An ocean is prepared,
While from below
The deep shall rise to meet heaven's overflow.
Few shall be spared.
It seems; and, of that few, the race of Cain
Must lift their eyes to Adam's God in vain.
Sister! since it is so,
And the eternal Lord
In vain would be implored
For the remission of one hour of woe,
Let us resign even what we have adored,
And meet the wave, as we would meet the sword,
If not unmoved, yet undismay'd
And, wailing less for us than those who shall
Survive in mortal or immortal thrall,
And when the fatal waters are allay'd,
Weep for the myriads who can weep no more.
Fly, seraphs! to your own eternal shore,
Where winds nor bowl nor waters roar.
Our portion is to die,
And yours to live for ever:
But which is best, a dead eternity,
Or living, is but known to the great Giver.
Obey him, as we shall obey;
I would not keep this life of mine in clay
An hour beyond his will;
Nor see ye lose a portion of his grace,
For all the mercy which Seth's race
Find still.
Fly!
And as your pinions bear ye back to heaven,
Think that my love still mounts with thee on high,
Samiasa!
And if I look up with a tearless eye,
'T is that an angel's bride disdains to weep,—
Farewell! Now rise, inexorable deep!
Anah. And must we die?
And must I lose thee too,
Azaziel?
Oh, my heart! my heart!
Thy prophecies were true!
And yet thou wert so happy too!
The blow, though not unlook'd for, falls as new:
But yet depart!
Ah! why?
Yet let me not retain thee—fly!
My pangs can be but brief; but thine would be
Eternal, if repulsed from heaven for me.
Too much already hast thou deign'd
To one of Adam's race!
Our doom is sorrow: not to us alone,
But to the spirits who have not disdain'd
To love us, cometh anguish with disgrace.
The first who taught us knowledge hath been hurl'd
From his once archangelic throne
Into some unknown world:
And thou, Azaziel! No—
Thou shalt not suffer woe
For me. Away! nor weep!
Thou canst not weep; but yet
May'st suffer more, not weeping: then forget
Her, whom the surges of the all-strangling deep
Can bring no pang like this. Fly! fly!
Being gone, 't will be less difficult to die.
Japh. Oh say not so!
Father! and thou, archangel, thou!
Surely celestial mercy lurks below
That pure severe serenity of brow:
Let them not meet this sea without a shore,
Save in our ark, or let me be no more!
Noah. Peace, child of passion, peace!
If not within thy heart, yet with thy tongue

Do God no wrong!
Live as he wills it—die, when he ordains,
A righteous death, unlike the seed of Cain's.
Cease, or be sorrowful in silence; cease
To weary Heaven's ear with thy selfish plaint.
Wouldst thou have God commit a sin for thee?
Such would it be
To alter his intent
For a mere mortal sorrow. Be a man!
And bear what Adam's race must bear, and can.
Japh. Ay, father! but when they are gone,
And we are all alone;
Floating upon the azure desert, and
The depth beneath us hides our own dear land,
And dearer, silent friends and brethren, all
Buried in its immeasurable breast,
Who, who, our tears, our shrieks, shall then command?
Can we in desolation's peace have rest?
O God! be thou a God, and spare
Yet while 't is time!
Renew not Adam's fall:
Mankind were then but twain,
But they are numerous now as are the waves
And the tremendous rain,
Whose drops shall be less thick than would their graves,
Were graves permitted to the seed of Cain.
Noah. Silence, vain boy! each word of thine 's a crime.
Angel! forgive this stripling's fond despair.
Raph. Seraphs! these mortals speak in passion:
Ye!
Who are, or should be, passionless and pure,
May now return with me.
Sam. It may not be:
We have chosen, and will endure.
Raph. Say'st thou?
Aza. He hath said it, and I say, Amen!
Raph. Again!
Then from this hour,
Shorn as ye are of all celestial power,
And aliens from your God,
Farewell!
Japh. Alas! where shall they dwell?
Hark, hark! Deep sounds, and deeper still,
Are howling from the mountain's bosom:
There 's not a breath of wind upon the hill,
Yet quivers every leaf, and drops each blossom:
Earth groans as if beneath a heavy load.
Noah. Hark, hark! the sea-birds cry!
In clouds they overspread the lurid sky,
And hover round the mountain, where before
Never a white wing, wetted by the wave,
Yet dared to soar,
Even when the waters wax'd too fierce to brave.
Soon it shall be their only shore,
And then, no more!
Japh. The sun! the sun!
He riseth, but his better light is gone;
And a black circle, bound
His glaring disk around,
Proclaims earth's last of summer days hath shone!
The clouds return into the hues of night,
Save where their brazen-colour'd edges streak
The verge where brighter morns were wont to break.
Noah. And lo! yon flash of light,
The distant thunder's harbinger, appears!
It cometh! hence, away!
Leave to the elements their evil prey!
Hence to where our all-hallow'd ark uprears
Its safe and wreckless sides!
Japh. Oh, father, stay!
Leave not my Anah to the swallowing tides!
Noah. Must we not leave all life to such? Begone!
Japh. Not I.
Noah. Then die
With them!
How darest thou look on that prophetic sky,
And seek to save what all things now condemn,
In overwhelming unison
With just Jehovah's wrath?
Japh. Can rage and justice join in the same path?
Noah. Blasphemer! darest thou murmur even now?
Raph. Patriarch, be still a father! smooth thy brow:
Thy son, despite his folly, shall not sink;
He knows not what he says, yet shall not drink
With sobs the salt foam of the swelling waters;
But be, when passion passeth, good as thou,
Nor perish like heaven's children with man's daughters.
Aho. The tempest cometh; heaven and earth unite
For the annihilation of all life.
Unequal is the strife
Between our strength and the Eternal Might!
Sam. But ours is with thee; we will bear ye far
To some untroubled star,
Where thou and Anah shall partake our lot:
And if thou dost not weep for thy lost earth,
Our forfeit heaven shalt also be forgot.
Anah. Oh! my dear father's tents, my place of birth,
And mountains, land, and woods! when ye are not,
Who shall dry up my tears?
Aza Thy spirit-lord.
Fear not; though we are shut from heaven,
Yet much is ours, whence we can not be driven.
Raph. Rebel! thy words are wicked, as thy deeds
Shall henceforth be but weak: the flaming sword,
Which chased the first-born out of Paradise,
Still flashes in the angelic hands.
Aza. It cannot slay us: threaten dust with death,
And talk of weapons unto that which bleeds.
What are thy swords in our immortal eyes?
Raph. The moment cometh to approve thy strength;
And learn at length
How vain to war with what thy God commands:
Thy former force was in thy faith.

Enter Mortals, flying for refuge.

Chorus of Mortals.

The heavens and earth are mingling—God! O God!
What have we done? Yet spare!
Hark! even the forest beasts howl forth their prayer!
The dragon crawls from out his den,
To herd, in terror, innocent with men;
And the birds scream their agony through air.

Yet, yet, Jehovah! yet withdraw thy rod
Of wrath, and pity thine own world's despair!
Hear, not man only, but all nature plead!

Raph. Farewell, thou earth! ye wretched sons of clay,
I cannot, must not, aid you. 'T is decreed!

[*Exit* Raphael.

Japh. Some clouds sweep on as vultures for their prey,
While others, fix'd as rocks, await the word
At which their wrathful vials shall be pour'd.
No azure more shall robe the firmament,
Nor spangled stars be glorious: Death hath risen:
In the sun's place a pale and ghastly glare
Hath wound itself around the dying air.

Azaz. Come, Anah! quit this chaos-founded prison,
To which the elements again repair,
To turn it into what it was: beneath
The shelter of these wings thou shalt be safe,
As was the eagle's nestling once within
Its mother's.—Let the coming chaos chafe
With all its elements! Heed not their din!
A brighter world than this, where thou shalt breathe
Ethereal life, will we explore:
These darken'd clouds are not the only skies.

[Azaziel *and* Samiasa *fly off, and disappear with* Anah *and* Aholibamah.[1]

Japh. They are gone! They have disappear'd amidst
Of the forsaken world; and never more,
Whether they live, or die with all earth's life,
Now near its last, can aught restore
Anah unto these eyes.[2]

Chorus of Mortals.

Oh, son of Noah! mercy on thy kind!
What! wilt thou leave us all—all—*all* behind?
While safe amidst the elemental strife,
Thou sitt'st within thy guarded ark?

A Mother (*offering her infant to* Japhet), Oh, let
I brought him forth in woe, [this child embark!
But thought it joy
To see him to my bosom clinging so.
Why was he born?
What hath he done—
My unwean'd son—
To move Jehovah's wrath or scorn?
What is there in this milk of mine, that death
Should stir all heaven and earth up to destroy
My boy,
And roll the waters o'er his placid breath?
Save him, thou seed of Seth!
Or cursed be—with him who made
Thee and thy race, for which we are betray'd!

Japh. Peace! 't is no hour for curses, but for prayer!

Chorus of Mortals.

For prayer!!!
And where
Shall prayer ascend,
When the swoln clouds unto the mountains bend
And burst,
And gushing oceans every barrier rend,
Until the very deserts know no thirst?
Accursed
Be he who made thee and thy sire!
We deem our curses vain; we must expire;
But as we know the worst,
Why should our hymn be raised, our knees be bent
Before the implacable Omnipotent,
Since we must fall the same?
If he hath made earth, let it be his shame,
To make a world for torture.—Lo! they come,
The loathsome waters, in their rage!
And with their roar make wholesome nature dumb!
The forest's trees (coeval with the hour
When Paradise upsprung,
Ere Eve gave Adam knowledge for her dower,
Or Adam his first hymn of slavery sung),
So massy, vast, yet green in their old age,
Are overtopp'd.
Their summer blossoms by the surges lopp'd,
Which rise, and rise, and rise.
Vainly we look up to the lowering skies—
They meet the seas,

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[1] [In his description of the deluge, which is a varied and recurring master piece,—(we hear it foretold, and we see it come,)—Lord Byron appears to us to have had an eye to Poussin's celebrated picture, with the sky hanging like a weight of lead upon the waters, the sun quenched and lurid, the rocks and trees upon them gloomily watching their fate, and a few figures struggling vainly with the overwhelming waves.—Jeffrey.]

[2] [The elopement of spirits with children of dust is an incident that wants the sanction of reason, good taste, popular opinion, history, or tradition. It is only countenanced by the mythology which school-boys learn from their pantheons, and, when endowed with natural good sense, learn to despise before they cease to be boys; and by the romances, which the good sense of later ages has discarded from their literature, although the *superior* sense of this enlightened age seems willing to restore them to favour. Milton is so far from countenancing any thing so monstrous and inconceivable as sexual love between spiritual and material creatures, that his Adam speaks to Raphael of the passion to which he was too much enthralled by female charms, even where it was properly and naturally placed, as a weakness of which he seems to be half ashamed—

"Here passion first I felt—
Commotion strange! In all enjoyments else,
Superior and unmoved, here only, weak
Against the charms of Beauty's powerful glance."

The angel rebukes him for yielding to a subjection unworthy the perfection of his nature, and warns him of the debasement and disgrace in which it might involve him. This produces a question from the man, whether sexual love made no part of the happiness of the blest abode? To whom the angel (with a smile that glowed celestial rosy red, love's proper hue) answered—

"Let it suffice thee, that thou know'st
Us happy, and without love no happiness!
Whatever pure thou in thy body enjoy'st,
And pure thou wert created, we enjoy
In eminence."

What Adam says on another occasion, may be applied to these unnatural conjunctions:—

"Among unequals, what society
Can sort, what harmony, and true delight?"

In Lord Byron's poem, they are censured by Noah, as improper and unlawful; but this does not lessen the absurdity of supposing them possible.—Anon.]

[3] [The despair of the mortal lovers for the loss of their mortal mistresses is well and pathetically expressed.—Jeffrey.]

And shut out God from our beseeching eyes.
  Fly, son of Noah, fly! and take thine ease
In thine allotted ocean-tent;
And view, all floating o'er the element,
The corpses of the world of thy young days:
    Then to Jehovah raise
    Thy song of praise!
  A Mortal. Blessed are the dead
    Who die in the Lord!
And though the waters be o'er earth outspread,
    Yet, as *his* word,
    Be the decree adored!
He gave me life—he taketh but
  The breath which is his own:
And though these eyes should be for ever shut,
  Nor longer this weak voice before his throne
  Be heard in supplicating tone,
    Still blessed be the Lord,
      For what is past,
      For that which is:
      For all are his,
      From first to last—
Time—space—eternity—life—death—
  The vast known and immeasurable unknown.
He made, and can unmake;
  And shall *I*, for a little gasp of breath,
Blaspheme and groan?
  No; let me die, as I have lived, in faith,
Nor quiver, though the universe may quake!

Chorus of Mortals.

Where shall we fly?
    Not to the mountains high;
For now their torrents rush, with double roar,
  To meet the ocean, which, advancing still,
Already grasps each drowning hill,
  Nor leaves an unsearch'd cave.

Enter a Woman.

Woman. Oh, save me, save!
Our valley is no more:
  My father and my father's tent,
My brethren and my brethren's herds,
  The pleasant trees that o'er our noonday bent
And sent forth evening songs from sweetest birds,
The little rivulet which freshen'd all
    Our pastures green,
    No more are to be seen.
When to the mountain cliff I climb'd this morn,
  I turn'd to bless the spot,
And not a leaf appear'd about to fall;—
  And now they are not!—
Why was I born?
  Japh. To die! in youth to die;
And happier in that doom,
Than to behold the universal tomb
    Which I
Am thus condemn'd to weep above in vain.
Why, when all perish, why must I remain?[1]

[*The waters rise: Men fly in every direction; many are overtaken by the waves; the Chorus of Mortals disperses in search of safety up the mountains: Japhet remains upon a rock, while the Ark floats towards him in the distance.*

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[1] [This poem, or rather first part of a poem, for so it is stated to be, carries with it the peculiar impress of the writer's genius. It displays great vigour, and even a severity of style, throughout; which is another proof, if proof were needed, that elevation of writing is to be obtained only by a rigid regard to simplicity. It may be perused without shocking the feelings of the sensitive, or furnishing an object for the discriminating morality of the Lord Chancellor. Lord Byron has evidently endeavoured to sustain the interest of this poem, by depicting natural but deep drawn thoughts, in all their freshness and intensity, with as little fictitious aid as possible. Nothing is circumlocutory: there is no going about and about to enter at length upon his object, but he impetuously rushes into it at once. All over the poem there is a gloom cast suitable to the subject: an ominous fearful hue, like that which Poussin has flung over his inimitable picture of the Deluge. We see much evil, but we dread more. All is out of earthly keeping, as the events of the time are out of the course of nature. Man's wickedness, the perturbed creation, fear-struck mortals, demons passing to and fro in the earth, an overshadowing solemnity, and unearthly loves, form together the materials. That it has faults is obvious: prosaic passages, and too much tedious soliloquising: but there is the vigour and force of Byron to fling into the scale against these: there is much of the sublime in description, and the beautiful in poetry. Prejudice, or ignorance, or both, may condemn it: but, while true poetical feeling exists amongst us, it will be pronounced not unworthy of its distinguished author.—CAMPBELL.

It appears that this is but the first part of a poem; but it is likewise a poem, and a fine one too, within itself. We confess that we see little or nothing objectionable in it, either as to theological orthodoxy, or general human feeling. It is solemn, lofty, fearful, wild, tumultuous, and shadowed all over with the darkness of a dreadful disaster. Of the angels who love the daughters of men we see little, and know less—and not too much of the love and passion of the fair lost mortals. The inconsolable despair preceding and accompanying an incomprehensible catastrophe pervades the whole composition; and its expression is made sublime by the noble strain of poetry in which it is said or sung. Sometimes there is heaviness—dullness—as if it were pressed in on purpose; intended, perhaps, to denote the occasional stupefaction, drowsiness and torpidity almost produced by the impending destruction upon the latest of the Antediluvians. But, on the whole, it is not unworthy of Lord Byron.—WILSON.

Lord Byron's "Mystery," with whatever crudeness and defects it is chargeable, certainly has more poetry and music in it than any of his dramatic writings since "Manfred;" and has also the peculiar merit of throwing us back, in a great degree, to the strange and preternatural time of which it professes to treat. It is truly, and in every sense of the word, a meeting of "Heaven and Earth;" angels are seen ascending and descending, and the windows of the sky are opened to deluge the face of nature. We have an impassioned picture of the strong and devoted attachment inspired into the daughters of men by angel forms, and have placed before us the emphatic picture of "woman wailing for her demon lover." There is a like conflict of the passions as of the elements—all wild, chaotic, uncontrollable, fatal: but there is a discordant harmony in all this—a keeping in the colouring and the time. In handling the unpolished page, we look upon the world before the Flood, and gaze upon a doubtful blank, with only a few straggling figures, part human and part divine; while, in the expression of the former, we read the fancies, ethereal and lawless, that lifted the eye of beauty to the skies, and, in the latter, the human passions that "drew angels down to earth."—JEFFREY.

According to that vague and mysterious conception of grandeur which religious or poetic minds associate with the antediluvian ages of the world, "there were giants in those days;" the face of nature, the animal and vegetable productions, the stature, the longevity, the passions of men, were of a vast and majestic growth, unknown in the later and more feeble days of our ordinary world.

SARDANAPALUS;

A TRAGEDY.(*)

TO THE ILLUSTRIOUS GOETHE,

A STRANGER PRESUMES TO OFFER THE HOMAGE OF A LITERARY VASSAL TO HIS LIEGE LORD, THE FIRST OF EXISTING WRITERS,

Who has created the Literature of his own country,

AND ILLUSTRATED THAT OF EUROPE,

THE UNWORTHY PRODUCTION WHICH THE AUTHOR VENTURES TO INSCRIBE TO HIM IS ENTITLED

SARDANAPALUS.†

PREFACE.

In publishing the following Tragedies,* I have only to repeat, that they were not composed with the most remote view to the stage. On the attempt made by the Managers in a former instance, the public opinion has been already expressed. With regard to my own private feelings, as it seems that they are to stand for nothing, I shall say nothing.

For the historical foundation of the following compositions the reader is referred to the Notes.

The Author has in one instance attempted to preserve, and in the other to approach, the "unities;" conceiving

Hence, from a poet who throws himself back into those times, we make the unreasonable demand, that he should keep the scenes and persons whom he introduces to our notice sufficiently allied to our common sympathies to excite our interest; while, at the same time, they must appear as almost belonging to another earth, and a different race of beings. We imperiously require that degree of reality, without which no poetry can become lastingly popular; yet that reality must be far removed from all our ordinary notions; the region visited by angels must be formed of the same elements, yet possess a totally distinct character from that which we inhabit; the sons and daughters of men, who enjoyed familiar intercourse with a higher race of beings, while we are to feel for them as akin to ourselves, must partake in some degree of the unearthly nature of their celestial visitants. To this at once real and unreal world, among this human yet at the same time almost preterhuman race, we must be transported by the imagination of the poet; and the slightest incongruity, the most insignificant vulgarism, or modernism, or even too great similarity to the ordinary features of nature, breaks the charm at once, and destroys the *character* of the picture, as a faithful representation of the primeval earth, and the mighty race which nature bore while yet in her prime of youth. Among all the wonderful excellences of Milton, nothing surpasses the pure and undisturbed idealism with which he has drawn our first parents, so completely human as to excite our most ardent sympathies, yet so far distinct from the common race of men as manifestly to belong to a higher and uncorrupted state of being. In like manner, his Paradise is furnished of the universal productions of nature—the flowers, the fruits, the trees, the waters, the cool breezes, the soft and sunny slopes, the majestic hills that skirt the scene; yet the whole is of an earlier, a more prolific, a more luxuriant vegetation; it fully comes up to our notion of what the earth might have been before it was "cursed of its Creator." This is the more remarkable, as Milton himself sometimes destroys, or at least mars, the general effect of his picture, by the introduction of incongruous thoughts or images. It has, not without justice, been said, that sometimes

"Satan the Father turns a school divine;"

and it is impossible now and then not to regret the intrusion of the religious controversies of modern days. The poet's passions are, on occasions, too strong for his imagination, drag him down to earth, and, for the sake of some ill-timed allusion to some of those circumstances, which had taken possession of his mighty mind, he runs the hazard of breaking the solemn enchantment with which he has spell-bound our captive sense. Perhaps, of later writers, Lord Byron alone has caught the true tone, in his short drama called "Heaven and Earth." Here, notwithstanding that we cannot but admit the great and manifold delinquencies against correct taste, particularly some perfectly ludicrous metrical whimsies, yet all is in keeping—all is strange, poetic, oriental; the fire abruptness, the prodigal accumulation of images in one part, and the rude simplicity in others—above all, the general tone of description as to natural objects, and of language and feeling in the scarcely mortal beings which come forth upon the scene, seem to throw us upward into the age of men before their lives were shortened to the narrow span of three-score years and ten, and when all that walked the earth were not born of woman.—MILMAN.

From the "Loves of the Angels," we turn to a "strain of higher mood," with feelings much like those which would arise on leaving the contemplation of a "Holy Family," by Carlo Dolce, to behold the "Last Judgment" of Michel Angelo. The Mystery of "Heaven and Earth" is conceived in the best style of the greatest masters of poetry and painting. It is not unworthy of Dante, and of the mighty artist to whom we have alluded. As a picture of the last deluge, it is incomparably grand and awful. The characters, too, are invested with great dignity and grace. Nothing can be more imposing and fascinating than the haughty, and imperious, and passionate beauty of the daughter of Cain; nor any thing more generable than the mild but inflexible dignity of the patriarch Noah. We trust that no one will be found with feelings so obtuse, with taste so perverted, or with malignity so undisguised, as to mar the beauties of pictures like these, by imputing to their author the cool profession of those sentiments which he exhibits as extorted from perishing mortals in their last instants of despair and death. Such a poem as this, if read aright, is calculated, by its lofty passion and sublime conceptions, to exalt the mind and to purify the heart beyond the power of many a sober homily. It will remain an imperishable monument of the transcendent talents of its author; whom it has raised, in our estimation, to a higher pitch of pre-eminence than he ever before attained.—M. MAG.]

* ["Well knowing myself and my labours, in my old age, I could not but reflect with gratitude and diffidence on the expressions contained in this dedication, nor interpret them but as the generous tribute of a superior genius, no less original in the choice than inexhaustible in the materials of his subjects."—GÖETHE.]

† ["Sardanapalus" originally appeared in the same volume with "The Foscari" and "Cain."—E.]

(*) [On the original MS. Lord Byron has written:—"*Mem.* Ravenna, May 27, 1821.—I began this drama on the 13th of January,

that with any very distant departure from them, there may be poetry, but can be no drama. He is aware of the unpopularity of this notion in present English literature; but it is not a system of his own, being merely an opinion, which, not very long ago, was the law of literature throughout the world, and is still so in the more civilised parts of it. But "nous avons changé tout cela," and are reaping the advantages of the change. The writer is far from conceiving that any thing he can adduce by personal precept or example can at all approach his regular, or even irregular predecessors; he is merely giving a reason why he preferred the more regular formation of a structure, however feeble, to an entire abandonment of all rules whatsoever. Where he has failed, the failure is in the architect,—and not in the art.

1821; and continued the two first acts very slowly, and by intervals. The three last acts were written since the 45th of May, 1821 (this present month); that is to say, in a fortnight." The following are extracts from Lord B.'s diary and letters:—

"January 12, 1821. Sketched the outline and Dramatis Personæ of an intended tragedy of Sardanapalus, which I have for some time meditated. Took the names from Diodorus Siculus. (I know the history of Sardanapalus, and have known it since I was twelve years old, and read over a passage in the ninth volume of Mitford's Greece, where he rather vindicates the memory of this last of the Assyrians. Carglio Teresa the Italian translation of Grillparzer's Sappho. She quarrelled with me, because I told that love was not the *leitmotif* theme for a tragedy; and, having the advantage of her native language, and natural female eloquence, she overcame my fewer arguments. I believe she was right. I might put more love into Sardanapalus than I intended."

"May 25. I have completed four acts. I have made Sardanapalus brave (though voluptuous, as history represents him) and also as amiable as my poor powers could render him. I have strictly preserved all the unities hitherto, and mean to continue them to the end, if possible; but not for the stage."

"May 30. By this post I send you the tragedy. You will remark that the unities are all strictly preserved. The scene passes in the same hall always; the time, a summer's night, about nine hours or less; though it begins before sunset, and ends after sunrise. It is not for the stage, any more than the other was intended for it; and I shall take better care this time that they don't get hold on it."

"July 14. I trust that 'Sardanapalus' will not be mistaken for a political play; which was so far from my intention, that I thought of nothing but Asiatic history. My object has been to dramatise, like the Greeks (in modest phrase), striking passages of history and mythology. You will find all this very unlike Shakspeare, and so much the better in one sense for I look upon him to be the worst of models, though the most extraordinary of writers. It has been my object to be as simple and severe as Alfieri, and I have broken down the poetry as nearly as I could to common language. The hardship is that, in these times, one can neither speak of kings nor queens without suspicion of politics or personalities. I intended neither."

"July 22. Print away, and publish. I think they must own that I have more style than Joanna Sardanapalus is, however, almost a caricature character: but, for that matter, so is Richard the Third. Mind the unities, which are my great object of research. I am glad Gifford likes it; as for the million, you see I have carefully consulted any thing but the taste of the day for extravagant 'coups de theâtre.'"

Sardanapalus was published in December, 1821, and was received with very great approbation.—E.]

["In this preface," (says Mr. Jeffrey) "Lord Byron renews his protest against looking upon any of his plays as having been composed 'with the most remote view to the stage;' and, at the same time, testifies in behalf of the unities, as essential to the existence of the drama—according to what 'was, till lately, the law of literature throughout the world, and is still so in the more civilised parts of it.' We do not think these opinions very consistent; and we think that neither of them could possibly find favour with a person whose genius had a truly dramatic character. We should as soon expect an orator to compose a speech altogether unfit to be spoken. A drama is not merely a dialogue, but an *action*; and necessarily supposes that something is to pass before the eyes of assembled spectators. Whatever is peculiar to its written part, should derive its peculiarity from this consideration. Its style should be an accompaniment to action, and should be calculated to excite the emotions, and keep alive the attention, of gazing multitudes. If an author does not bear this continually in his mind, and does not write in the ideal presence of an eager and diversified assemblage, he may be a poet perhaps, but assuredly he will never be a dramatist. If Lord Byron really does not wish to impregnate his elaborate scenes with the living part of the drama—if he has no hankering after stage-effect—if, he is not haunted with the visible presentiment of the persons he has created—if, in setting down a vehement invective, he does not fancy the tone in which Mr. Kean would deliver it, and anticipate the long applause of the pit, then he may be sure that neither his feelings nor his genius are in unison with the stage at all. Why, then, should he affect the form, without the power of tragedy? Didactic reasoning and eloquent description will not compensate, in a play, for a dearth of dramatic spirit and invention: and besides, sterling sense and poetry, as such, ought to stand by themselves, without the unmeaning mockery of a *dramatis personæ*. As to Lord Byron pretending to set up the unities at this time of day, as 'the law of literature throughout the world,' it is mere caprice and contradiction. He, if ever man was, is *a law to himself*—a chartered libertine;—and now, when he is tired of this unbridled license, he wants to do penance within the unities! English dramatic poetry soars above the unities, just as the imagination does. The only pretence for insisting on them is, that we suppose the stage itself to be, actually and really, the very spot on which a given action is performed; and, if so, this space cannot be removed to another. But the supposition is manifestly quite contrary to truth and experience." *Edin. Rev.* vol. xxxvi.

The reader may be pleased to compare the above with the following passage from Dr. Johnson:—

"Whether Shakspeare knew the unities, and rejected them by design, or deviated from them by happy ignorance, it is, I think, impossible to decide, and useless to enquire. We may reasonably suppose, that when he rose to notice, he did not want the counsels and admonitions of scholars and critics; and that he at last deliberately persisted in a practice which he might have begun by chance. As nothing is essential to the fable but unity of action, and as the unities of time and place arise evidently from false assumptions, and, by circumscribing the extent of the drama, lessen its variety, I cannot think it much to be lamented that they were not known by him, or not observed: nor, if such another poet could arise, should I very vehemently reproach him, that his first act passed at Venice, and his next in Cyprus. Such violations of rules merely positive become the comprehensive genius of Shakspeare, and such censures are suitable to the minute and slender criticism of Voltaire:—

—'Non ampio teatro patentibus locis
Longus summoto, ut aiunt, si vere Menandri
Servaretur Apex, mediam è Cæsare fabula.'

Yet, when I speak thus slightly of dramatic rules, I cannot but recollect how much wit and learning may be produced against me; before such authorities I am afraid to stand, not that I think the present question one of those that are to be decided by mere authority, but because it is to be suspected, that these precepts have not been so easily received, but for far better reasons than I have yet been able to find. The result of my enquiries, in which it would be ludicrous to boast of impartiality, is, that the unities of time and place are not essential to a just drama; that though they may sometimes conduce to pleasure, they are always to be sacrificed to the nobler beauties of variety and instruction; and that a play written with nice observation of critical rules, is to be contemplated as an elaborate curiosity, as the product of superfluous and ostentatious art, by which is shown rather what is possible than what is necessary. He that, without diminution of any other excellence shall preserve all the unities unbroken, deserves the like applause with the architect who shall display all the orders of architecture in a citadel, without any deduction from its strength: but the principal beauty of a citadel is to exclude the enemy; and the greatest graces of a play are to copy nature and instruct life."—*Preface to Shakspeare.*]

* The following is an extract from The Life of Dr. Parr:—"In the course of the evening the Doctor cried out—'Have you read Sardanapalus?'—'Yes, Sir.'—'Right; and you couldn't sleep a wink after it?'—'No.'—'Right, right—now don't say a word more about it to-night.'—The memory of that fine poem seemed to act like a spell of horrible fascination upon him."

In this tragedy it has been my intention to follow the account of Diodorus Siculus;[1] reducing it, however, to such dramatic regularity as I best could, and trying to approach the unities. I therefore suppose the rebellion to explode and succeed in one day by a sudden conspiracy, instead of the long war of the history.

DRAMATIS PERSONÆ.

MEN.

SARDANAPALUS, *King of Nineveh and Assyria, etc.*
ARBACES, *the Mede who aspired to the Throne.*
BELESES, *a Chaldean and Soothsayer.*
SALEMENES, *the King's brother-in-law.*
ALDATA, *an Assyrian Officer of the Palace.*
PANIA.
ZAMES.
SPERO.
BALEA.

WOMEN

ZARINA, *the Queen.*
MYRRHA, *an Ionian female Slave, and the Favourite of* SARDANAPALUS.

Women composing the Harem of SARDANAPALUS, *Guards, Attendants, Chaldean Priests, Medes, etc. etc.*

Scene—a Hall in the Royal Palace of Nineveh.

SARDANAPALUS.[2]

ACT I.

SCENE I.

A Hall in the Palace.

Salemenes (*solus*). He hath wrong'd his queen, but
still he is her lord;
He hath wrong'd my sister, still he is my brother;
He hath wrong'd his people, still he is their sovereign,
And I must be his friend as well as subject:
He must not perish thus. I will not see
The blood of Nimrod and Semiramis
Sink in the earth, and thirteen hundred years
Of empire ending like a shepherd's tale;
He must be roused. In his effeminate heart
There is a careless courage which corruption
Has not all quench'd, and latent energies,
Repress'd by circumstance, but not destroy'd—
Steep'd, but not drown'd, in deep voluptuousness.
If born a peasant, he had been a man
To have reach'd an empire: to an empire born,
He will bequeath none; nothing but a name,
Which his sons will not prize in heritage:—
Yet, not all lost, even yet he may redeem
His sloth and shame, by only being that
Which he should be, as easily as the thing
He should not be and is. Were it less toil
To sway his nations than consume his life?
To head an army than to rule a harem?
He sweats in palling pleasures, dulls his soul,[3]
And saps his goodly strength, in toils which yield not
Health like the chase, nor glory like the war—
He must be roused. Alas! there is no sound
[*Sound of soft music heard from within.*
To rouse him short of thunder. Hark! the lute,

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[1] ["This prince surpassed all his predecessors in effeminacy, luxury, and cowardice. He never went out of his palace, but spent all his time among a company of women, dressed and painted like them, and employed like them at the distaff. He placed all his happiness and glory in the possession of immense treasures, in feasting and rioting, and indulging himself in all the most infamous and criminal pleasures. He ordered two verses to be put upon his tomb, signifying that he carried away with him all he had eaten, and all the pleasures he had enjoyed, but left every thing else behind him:—

Κεῖν' ἔχω ὅσα' ἔφαγον καὶ ἐρύβρισα, καὶ μετ' ἔρωτος
Τέρψιν' ἔπαθον, τὰ δὲ πολλὰ καὶ ἄλγεα πάντα λέλειπται—

an epitaph, says Aristotle, *fit for a hog*. Arbaces, governor of Media, having found means to get into the palace, and having with his own eyes seen Sardanapalus in the midst of his infamous seraglio, enraged at such a spectacle, and not able to endure that so many brave men should be subject to a prince more soft and effeminate than the women themselves, immediately formed a conspiracy against him. Beleses, governor of Babylon, and several others, entered into it. On the first rumour of this revolt, the king hid himself in the inmost part of his palace. Being afterwards obliged to take the field with some forces which he had assembled, he at first gained three successive victories over the enemy, but was afterwards overcome, and pursued to the gates of Nineveh; wherein he shut himself, in hopes the rebels would never be able to take a city so well fortified, and stored with provisions for a considerable time. The siege proved indeed of very great length. It had been declared by an ancient oracle that Nineveh could never be taken, unless the river became an enemy to the city. These words buoyed up Sardanapalus, because he looked upon the thing as impossible. But when he saw that the Tigris, by a violent inundation, had thrown down twenty stadia (two miles and a half) of the city wall, and by that means opened a passage to the enemy, he understood the meaning of the oracle, and thought himself lost. He resolved, however, to die in such a manner as, according to his opinion, should cover the infamy of his scandalous and effeminate life. He ordered a pile of wood to be made in his palace, and setting fire to it burnt himself, his eunuchs, his women, and his treasures."—DIOD. SIC. l. ii. p. 109.]

[2] [Sardanapalus is, beyond all doubt, a work of great beauty and power; and though the heroine has many traits in common with the Medoras and Gulnares of Lord Byron's undramatic poetry, the hero must be allowed to be a new character in his hands. He has, indeed, the scorn of war, and glory, and priestcraft, and regular morality, which distinguishes the rest of his lordship's favourites; but he has no misanthropy, and very little pride—and may be regarded, on the whole, as one of the most truly good-humoured, amiable and respectable voluptuaries to whom we have ever been presented. In this conception of his character, the author has very wisely followed nature and fancy rather than history. *His* Sardanapalus is not an effeminate, worn-out debauchee, with shattered nerves and exhausted senses, the slave of indolence and vicious habits; but a sanguine votary of pleasure, a princely epicure, indulging, revelling in boundless luxury while he can, but with a soul so inured to voluptuousness, so saturated with delights, that pain and danger, when they come uncalled for, give him neither concern nor dread; and he goes forth from the banquet to the battle, as to a dance or measure, attired by the Graces, and with youth, joy, and love for his guides. He dallies with Bellona as her bridegroom—for his sport and pastime; and the spear or fan, the shield or shining mirror, become his hands equally well. He enjoys life, in short, and triumphs in death; and whether in prosperous or adverse circumstances, his soul smiles out superior to evil.—JEFFREY.

The Sardanapalus of Lord Byron is pretty nearly such a person as the Sardanapalus of history may be supposed to have been. Young, thoughtless, spoiled by flattery and unbounded self-indulgence, but with a temper naturally amiable, and abilities of a superior order, he affects to undervalue the sanguinary renown of his ancestors as an excuse for inattention to the most necessary duties of his rank; and flatters himself, while he is indulging his own sloth, that he is making his people happy. Yet, even in his fondness for pleasure, there lurks a love of contradiction. Of the whole picture, selfishness is the prevailing feature—selfishness admirably drawn indeed; apologised for by every palliating circumstance of education and habit, and clothed in the brightest colours of which it is susceptible from youth, talents, and placability. But it is selfishness still; and we should have been tempted to quarrel with the art which made vice and frivolity thus amiable, if Lord Byron had not at the same time pointed out with much skill the bitterness and weariness of spirit which inevitably wait on such a character; and if he had not given a fine contrast to the picture in the accompanying portraits of Salemenes and of Myrrha.—REGINALD HEBER.]

[3] [MS.—"He sweats in dreary, dulled effeminacy."]

The lyre, the timbrel; the lascivious tinklings
Of lulling instruments, the softening voices
Of women, and of beings less than women,
Must chime in to the echo of his revel;
While the great king of all we know of earth
Lolls crown'd with roses, and his diadem
Lies negligently by, to be caught up
By the first manly hand which dares to snatch it.
Lo, where they come! already I perceive
The reeking odours of the perfumed trains,
And see the bright gems of the glittering girls,[1]
At once his chorus and his council, flash
Along the gallery, and amidst the damsels,
As femininely garb'd, and scarce less female,
The grandson of Semiramis, the man-queen.—
He comes! Shall I await him? yes, and front him,
And tell him what all good men tell each other,
Speaking of him and his. They come, the slaves,
Led by the monarch subject to his slaves.[2]

SCENE II.

Enter SARDANAPALUS *effeminately dressed, his Head crowned with Flowers, and his Robe negligently flowing, attended by a Train of Women and young Slaves.*

Sar. (*speaking to some of his attendants.*) Let the pavilion over the Euphrates
Be garlanded, and lit, and furnish'd forth
For an especial banquet; at the hour
Of midnight we will sup there: see nought wanting,
And bid the galley be prepared. There is
A cooling breeze which crisps the broad clear river:
We will embark anon. Fair nymphs, who deign
To share the soft hours of Sardanapalus,
We 'll meet again in that the sweetest hour,
When we shall gather like the stars above us,
And you will form a heaven as bright as theirs;
Till then, let each be mistress of her time,
And thou, my own Ionian Myrrha,[3] choose
Wilt thou along with them or me?

Myr. My lord——

Sar. My lord! my life, why answerest thou so coldly?
It is the curse of kings to be so answer'd.
Rule thy own hours, thou rulest mine—say, wouldst [thou
Accompany our guests, or charm away
The moments from me?

Myr. The king's choice is mine.[4]

Sar. I pray thee say not so: my chiefest joy
Is to contribute to thine every wish.
I do not dare to breathe my own desire,
Lest it should clash with thine; for thou art still
Too prompt to sacrifice thy thoughts for others.[5]

Myr. I would remain: I have no happiness
Save in beholding thine; yet——

Sar. Yet! what YET?
Thy one sweet will shall be the only barrier
Which ever rises betwixt thee and me.

Myr. I think the present is the wonted hour
Of council; it were better I retire.

Sal. (*comes forward and says*) The Ionian slave says well: let her retire

Sar. Who answers? How now, brother?

Sal. The *queen's* brother,
And your most faithful vassal, royal lord.

Sar. (*addressing his train.*) As I have said, let all dispose their hours
Till midnight, when again we pray your presence.
(*The court retiring.*
(*To* MYRRHA,[6] *who is going.*) Myrrha! I thought *thou* wouldst remain.

Myr. Great king,
Thou didst not say so.

Sar. But *thou* lookedst it:

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[1] [MS.—"And see the gewgaws of the glittering girls."]

[2] [Salemenes is the direct opposite to selfishness; and the character, though slightly sketched, displays little less ability than that of Sardanapalus. He is a stern, loyal, plain-spoken soldier and subject; clear-sighted, just and honourable in his ultimate views, though not more punctilious about the means of obtaining them than might be expected from a respectable satrap of ancient Nineveh, or a respectable vizier of the modern Turkish empire. To his king, in spite of personal neglect and family injuries, he is, throughout, pertinaciously attached and punctiliously faithful. To the king's rebels he is inclined to be severe, bloody, and even treacherous; an imperfection, however, in his character, to want which would, in his situation, be almost unnatural, and which is skilfully introduced as a contrast to the instinctive perception of virtue and honour which flashes out from the indolence of his master. Of the satrap, however, the faults as well as the virtues are alike the offspring of disinterested loyalty and patriotism. It is for his country and king that he is patient of injury; for them he is valiant; for them cruel. He has no ambition of personal power, no thirst of individual fame. In battle and in victory, "Assyria!" is his only war-cry. When he sends off the queen and princes, he is less anxious for his nephews and sister than for the preservation of the line of Nimrod; and, in his last moments, it is the supposed flight of his sovereign which alone distresses and overcomes him. —REGINALD HEBER.]

[3] "The Ionian name had been still more comprehensive, having included the Achaians and the Boeotians, who, together with those to whom it was afterwards confined, would make nearly the whole of the Greek nation; and among the ostrotals it was always the general name for the Greeks."—MITFORD's *Greece*, vol. i. p. 199.

[4] [The chief charm and vivifying angel of the piece is Myrrha, the Greek slave of Sardanapalus—a beautiful, heroic, devoted, and etherial being—in love with the generous and infatuated monarch—ashamed of loving a barbarian—and using all her influence over him to ennoble as well as to adorn his existence, and to arm him against the terrors of his close. Her voluptuousness is that of the heart—her heroism of the affections. If the part she takes in the dialogue be sometimes too subdued and submissive for the lofty daring of her character, it is still such as might become a Greek slave—a lovely Ionian girl, in whom the love of liberty and the scorn of death were tempered by the consciousness of what she regarded as a degrading passion, and an inward sense of fitness and decorum with reference to her condition.—JEFFREY.]

[5] [Myrrha is a female Salemenes, in whom, with admirable skill, attachment to the individual Sardanapalus is substituted for the gallant soldier's loyalty to the descendant of kings; and whose energy of expostulation, no less than the natural high tone of her talents, her courage, and her Grecian pride, is softened into a subdued and winning tenderness by the constant and painful recollection of her abasement as a slave to the royal harem; and still more by the lowliness of perfect womanly love in the presence of and towards the object of her passion. No character can be drawn more natural than hers; few ever have been drawn more touching and amiable. Of course she is not, nor could be, a Jewish or a Christian heroine; but she is a model of Grecian piety and nobility of spirit, and she is one whom a purer faith would have raised to the level of a Rebecca or a Miriam.—REGINALD HEBER.]

[6] [In the original draught, "*Byblis*."—E.]

I know each glance of those Ionic eyes,[1]
Which said thou wouldst not leave me.
Myr. Sire! your brother——
Sal. His *consort's* brother, minion of Ionia!
How darest *thou* name *me* and not blush?
Sar. Not blush!
Thou hast no more eyes than heart to make her crimson
Like to the dying day on Caucasus,
Where sunset tints the snow with rosy shadows,
And then reproach her with thine own cold blindness,
Which will not see it. What, in tears, my Myrrha?
Sal. Let them flow on; she weeps for more than one,
And is herself the cause of bitterer tears.
Sar. Cursed be he who caused those tears to flow!
Sal. Curse not thyself—millions do that already.
Sar. Thou dost forget thee: make me not remember
I am a monarch.
Sal. Would thou couldst!
Myr. My sovereign,
I pray, and thou, too, prince, permit my absence.
Sar. Since it must be so, and this churl has check'd
Thy gentle spirit, go; but recollect,
That we must forthwith meet. I had rather lose
An empire than thy presence.
[*Exit* Myrrha.
Sal. It may be,
Thou wilt lose both, and both for ever!
Sar. Brother,
I can at least command myself, who listen
To language such as this: yet urge me not
Beyond my easy nature.
Sal. 'T is beyond
That easy, far too easy, idle nature,
Which I would urge thee. Oh that I could rouse thee!
Though 't were against myself.
Sar. By the god Baal!
The man would make me tyrant.
Sal. So thou art.
Think'st thou there is no tyranny but that
Of blood and chains? The despotism of vice—
The weakness and the wickedness of luxury—
The negligence—the apathy—the evils
Of sensual sloth—produce ten thousand tyrants,
Whose delegated cruelty surpasses
The worst acts of one energetic master,
However harsh and hard in his own bearing.
The false and fond examples of thy lusts
Corrupt no less than they oppress, and sap
In the same moment all thy pageant power,
And those who should sustain it; so that whether
A foreign foe invade, or civil broil
Distract within, both will alike prove fatal:
The first thy subjects have no heart to conquer;
The last they rather would assist than vanquish.
Sar. Why, what makes thee the mouth-piece of the people?
Sal. Forgiveness of the queen, my sister's wrongs;
A natural love unto my infant nephews:
Faith to the king, a faith he may need shortly,
In more than words; respect for Nimrod's line;
Also, another thing thou knowest not.
Sar. What 's that?
Sal. To thee an unknown word.
Sar. Yet speak it;
I love to learn.
Sal. Virtue.
Sar. Not know the word!
Never was word yet rung so in my ears—
Worse than the rabble's shout, or splitting trumpet:
I've heard thy sister talk of nothing else.
Sal. To change the irksome theme, then, hear of vice.
Sar. From whom?
Sal. Even from the winds, if thou couldst listen
Unto the echoes of the nation's voice.
Sar. Come, I 'm indulgent, as thou knowest, patient,
As thou hast often proved—speak out, what moves thee?
Sal. Thy peril.
Sar. Say on.
Sal. Thus, then: all the nations,
For they are many, whom thy father left
In heritage, are loud in wrath against thee.
Sar. 'Gainst *me*! What would the slaves?
Sal. A king.
Sar. And what
Am I then?
Sal. In their eyes a nothing; but
In mine, a man who might be something still.
Sar. The railing drunkards! why, what would they have?
Have they not peace and plenty?
Sal. Of the first,
More than is glorious; of the last, far less
Than the king recks of.
Sar. Whose then is the crime,
But the false satraps', who provide no better?
Sal. And somewhat in the monarch who ne'er looks
Beyond his palace walls, or if he stirs
Beyond them, 't is but to some mountain palace,
Till summer heats wear down. O glorious Baal!
Who built up this vast empire, and wert made
A god, or at the least shinest like a god
Through the long centuries of thy renown,
This, thy presumed descendant, ne'er beheld
As king the kingdoms thou didst leave as hero,
Won with thy blood, and toil, and time, and peril!
For what? to furnish imposts for a revel,
Or multiplied extortions for a minion.
Sar. I understand thee—thou wouldst have me go
Forth as a conqueror. By all the stars
Which the Chaldeans read! the restless slaves[2]
Deserve that I should curse them with their wishes,
And lead them forth to glory.
Sal. Wherefore not?
Semiramis—a woman only—led
These our Assyrians to the solar shores

[1] [MS.—"I know each glance of those deep Greek-soul'd eyes."—E.]

[2] [MS. ——"I have a mind
To curse the restless slaves with their own wishes."]

Of Ganges,
Sar. 'T is most true. And *how* return'd?
Sal. Why, like a *man*—a hero; baffled, but
Not vanquish'd. With but twenty guards, she made
Good her retreat to Bactria.
Sar. And how many
Left she behind in India to the vultures?
Sal. Our annals say not.
Sar. Then I will say for them—
That she had better woven within her palace
Some twenty garments, than with twenty guards
Have fled to Bactria, leaving to the ravens,
And wolves, and men—the fiercer of the three,—
Her myriads of fond subjects. Is *this* glory?
Then let me live in ignominy ever.
Sal. All warlike spirits have not the same fate.
Semiramis, the glorious parent of
A hundred kings, although she fail'd in India,
Brought Persia, Media, Bactria, to the realm
Which she once sway'd—and thou *mightst* sway
Sar. I *sway* them—
She but subdued them.
Sal. It may be ere long [sceptre.
That they will need her sword more than your
Sar. There was a certain Bacchus, was there not?
I 've heard my Greek girls speak of such—they say
He was a god, that is, a Grecian god,
An idol foreign to Assyria's worship,
Who conquer'd this same golden realm of Ind
Thou prat'st of, where Semiramis was vanquish'd.
Sal. I have heard of such a man; and thou percei-
That he is deem'd a god for what he did. [vest
Sar. And in his godship I will honour him—
Not much as man. What, ho! my cupbearer!
Sal. What means the king?
Sar. To worship your new god
And ancient conqueror. Some wine, I say.

Enter Cupbearer.

Sar. (*addressing the Cupbearer.*) Bring me the golden goblet thick with gems,
Which bears the name of Nimrod's chalice. Hence
Fill full, and bear it quickly.
[*Exit Cupbearer.*
Sal. Is this moment
A fitting one for the resumption of
Thy yet unslept-off revels?

Re-enter Cupbearer, with wine.

Sar. (*taking the cup from him.*) Noble kinsman,
If these barbarian Greeks of the far shores
And skirts of these our realms lie not, this Bacchus
Conquer'd the whole of India, did he not?
Sal. He did, and thence was deem'd a deity.[1]
Sar. Not so:—of all his conquests a few columns,
Which may be his, and might be mine, if I
Thought them worth purchase and conveyance, are
The landmarks of the seas of gore he shed,
The realms he wasted, and the hearts he broke.
But here, here in this goblet is his title
To immortality—the immortal grape
From which he first express'd the soul, and gave
To gladden that of man, as some atonement
For the victorious mischiefs he had done.
Had it not been for this, he would have been
A mortal still in name as in his grave;
And, like my ancestor Semiramis
A sort of semi-glorious human monster.
Here 's that which deified him—let it now
Humanise thee; my surly, chiding brother,
Pledge me to the Greek god!
Sal. For all thy realms
I would not so blaspheme our country's creed.
Sar. That is to say, thou thinkest him a hero,
That he shed blood by oceans; and no god,
Because he turn'd a fruit to an enchantment,
Which cheers the sad, revives the old, inspires
The young, makes weariness forget his toil,
And fear her danger; opens a new world [thee,
When this, the present, palls. Well, then *I* pledge
And *him* as a true man, who did his utmost
In good or evil to surprise mankind.
[*Drinks.*
Sal. Wilt thou resume a revel at this hour?
Sar. And if I did, 't were better than a trophy,
Being bought without a tear. But that is not
My present purpose: since thou wilt not pledge me,
Continue what thou pleasest.
(*To the Cupbearer.*) Boy, retire.
[*Exit Cupbearer.*
Sal. I would but have recall'd thee from thy dream,
Better by me awaken'd than rebellion.
Sar. Who should rebel? or why? what cause? pre-
I am the lawful king, descended from [text?
A race of kings who knew no predecessors.
What have I done to thee, or to the people,
That thou shouldst rail, or they rise up against me?
Sal. Of what thou hast done to me, I speak not.
Sar. But
Thou think'st that I have wrong'd the queen: is 't not
Sal. *Think!* Thou hast wrong'd her![2] [so?
Sar. Patience, prince, and hear me.
She has all power and splendour of her station,
Respect, the tutelage of Assyria's heirs,
The homage and the appanage of sovereignty.
I married her as monarchs wed—for state,
And loved her as most husbands love their wives.
If she or thou supposedst I could link me
Like a Chaldean peasant to his mate,
Ye knew nor me, nor monarchs, nor mankind.
Sal. I pray thee, change the theme: my blood dis-
Complaint, and Salemenes' sister seeks not [dains
Reluctant love even from Assyria's lord!
Nor would she deign to accept divided passion

[1] [MS.—"He did, and thence was deem'd a god in story."]

[2] [In many parts of this play, it strikes me that Lord Byron has more in his eye the case of a sinful Christian that has but one wife, and a sly business or so which she and her kin do not approve of, than a bearded Oriental, like Sardanapalus, with three hundred wives and seven hundred concubines.—HOGG.]

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With foreign strumpets and Ionian slaves.
The queen is silent.
Sar. And why not her brother?
Sal. I only echo thee the voice of empires,
Which he who long neglects not long will govern.
Sar. The ungrateful and ungraeious slaves! they murmur
Because I have not shed their blood, nor led them
To dry into the desert's dust by myriads,
Or whiten with their bones the banks of Ganges;
Nor decimated them with savage law,
Nor sweated them to build up pyramids
Or Babylonian walls.
Sal. Yet these are trophies
More worthy of a people and their prince
Than songs, and lutes, and feasts, and concubines,
And lavish'd treasures, and contemned virtues.
Sar. Or for my trophies I have founded cities:
There 's Tarsus and Anchialus, both built
In one day—what could that blood-loving beldame,
My martial grandam, chaste Semiramis,
Do more, except destroy them?
Sal. 'T is most true;
I own thy merit in those founded cities,
Built for a whim, recorded with a verse
Which shames both them and thee to coming ages.
Sar. Shame me! By Baal, the cities, though well built,
Are not more goodly than the verse! Say what
Thou wilt 'gainst me, my mode of life or rule,
But nothing 'gainst the truth of that brief record.
Why those few lines contain the history
Of all things human: hear—"Sardanapalus,
The king, and son of Anacyndaraxes,
In one day built Anchialus and Tarsus.
Eat, drink, and love; the rest 's not worth a fillip."[a]
Sal. A worthy moral, and a wise inscription,
For a king to put up before his subjects! [edicts—
Sar. Oh, thou wouldst have me doubtless set up
"Obey the king—contribute to his treasure—
Recruit his phalanx—spill your blood at bidding—
Fall down and worship, or get up and toil."
Or thus—"Sardanapalus on this spot
Slew fifty thousand of his enemies.
These are their sepulchres, and this his trophy."
I leave such things to conquerors; enough
For me, if I can make my subjects feel
The weight of human misery less, and glide
Ungroaning to the tomb: I take no license
Which I deny to them. We all are men.
Sal. Thy sires have been revered as gods—
Sar. In dust
And death, where they are neither gods nor men.
Talk not of such to me! The worms are gods;
At least they banqueted upon your gods,
And died for lack of farther nutriment.
Those gods were merely men; look to their issue—
I feel a thousand mortal things about me,
But nothing godlike,—unless it may be
The thing which you condemn, a disposition
To love and to be merciful, to pardon
The follies of my species, and (that 's human)
To be indulgent to my own.
Sal. Alas!
The doom of Nineveh is seal'd.—Woe—woe
To the unrivall'd city!
Sar. What dost dread?
Sal. Thou art guarded by thy foes: in a few hours
The tempest may break out which overwhelms thee,
And thine and mine; and in another day
What is shall be the past of Belus' race.
Sar. What must we dread?
Sal. Ambitious treachery,
Which has environ'd thee with snares; but yet
There is resource: empower me with thy signet
To quell the machinations, and I lay
The heads of thy chief foes before thy feet.
Sar. The heads—how many?
Sal. Must I stay to number
When even thine own 's in peril? Let me go;
Give me thy signet—trust me with the rest.
Sar. I will trust no man with unlimited lives.
When we take those from others, we nor know
What we have taken, nor the thing we give. [thine?
Sal. Wouldst thou not take their lives who seek for
Sar. That 's a hard question—But I answer, Yes.
Cannot the thing be done without? Who are they

---

[a] "For this expedition he took only a small chosen body of the phalanx, but all his light troops. In the first day's march he reached Anchialus, a town said to have been founded by the king of Assyria, Sardanapalus. The fortifications, in their magnitude and extent, still in Arrian's time, bore the character of greatness, which the Assyrians appear singularly to have affected in works of the kind. A monument representing Sardanapalus was found there, warranted by an inscription in Assyrian characters, of course in the old Assyrian language, which the Greeks, whether well or ill, interpreted thus: 'Sardanapalus, son of Anacyndaraxes, in one day founded Anchialus and Tarsus. Eat, drink, play: all other human joys are not worth a fillip.' Supposing this version nearly exact (for Arrian says it was not quite so), whether the purpose has not been to invite to civil order a people disposed to turbulence, rather than to recommend immoderate luxury, may perhaps reasonably be questioned. What, indeed, could be the object of a king of Assyria in founding such towns in a country so distant from his capital, and so divided from it by an immense extent of sandy deserts and lofty mountains, and, still more, how the inhabitants could be at once in circumstances to abandon themselves to the intemperate joys which their prince has been supposed to have recommended, is not obvious: but it may deserve observation that, in that line of coast, the southern of Lesser Asia, ruins of cities, evidently of an age after Alexander, yet barely named in history, at this day astonish the adventurous traveller by their magnificence and elegance. Amid the desolation which, under a singularly barbarian government, has for so many centuries been daily spreading in the finest countries of the globe, whether more from soil and climate, or from opportunities for commerce, extraordinary means must have been found for communities to flourish there; whence it may seem that the measures of Sardanapalus were directed by juster views than have been commonly ascribed to him; but that monarch having been the last of a dynasty, ended by a revolution, obloquy on his memory would follow of course from the policy of his successors and their partisans. The inconsistency of traditions concerning Sardanapalus is striking in Diodorus's account of him."—MITFORD's *Greece*, vol. x. p. 344.

Whom thou suspectest?—Let them be arrested.
Sal. I would thou wouldst not ask me; the next moment
Will send my answer through thy babbling troop
Of paramours, and thence fly o'er the palace,
Even to the city, and so baffle all.—
Trust me.
Sar. Thou knowest I have done so ever:
Take thou the signet.
[*Gives the signet.*
Sal. I have one more request.—
Sar. Name it.
Sal. That thou this night forbear the banquet
In the pavilion over the Euphrates.
Sar. Forbear the banquet! Not for all the plotters
That ever shook a kingdom! Let them come,
And do their worst: I shall not blench for them;
Nor rise the sooner; nor forbear the goblet;
Nor crown me with a single rose the less;
Nor lose one joyous hour.—I fear them not.
Sal. But thou wouldst arm thee, wouldst thou not, if needful?
Sar. Perhaps. I have the goodliest armour, and
A sword of such a temper; and a bow
And javelin, which might furnish Nimrod forth:
A little heavy, but yet not unwieldy.
And now I think on't, 't is long since I 've used them,
Even in the chase. Hast ever seen them, brother?
Sal. Is this a time for such fantastic trifling?—
If need be, wilt thou wear them?
Sar. Will I not?
Oh! if it must be so, and these rash slaves
Will not be ruled with less, I 'll use the sword
Till they shall wish it turn'd into a distaff.
Sal. They say thy sceptre 's turn'd to that already.
Sar. That 's false! but let them say so: the old
Of whom our captives often sing, related [Greeks,
The same of their chief hero, Hercules,
Because he loved a Lydian queen: thou seest
The populace of all the nations seize
Each calumny they can to sink their sovereigns.
Sal. They did not speak thus of thy fathers.
Sar. No;
They dared not. They were kept to toil and combat;
And never changed their chains but for their armour:
Now they have peace and pastime, and the license
To revel and to rail; it irks me not.
I would not give the smile of one fair girl
For all the popular breath that e'er divided
A name from nothing. What are the rank tongues
Of this vile herd, grown insolent with feeding,
That I should prize their noisy praise, or dread
Their noisome clamour?
Sal. You have said they are men;
As such their hearts are something.
Sar. So my dogs' are; [a]
And better, as more faithful:—but, proceed;
Thou hast my signet:—since they are tumultuous,
Let them be temper'd, yet not roughly, till
Necessity enforce it. I hate all pain,
Given or received; we have enough within us,
The meanest vassal as the loftiest monarch,
Not to add to each other's natural burthen
Of mortal misery, but rather lessen,
By mild reciprocal alleviation,
The fatal penalties imposed on life:
But this they know not, or they will not know.
I have, by Baal! done all I could to soothe them:
I made no wars, I added no new imposts,
I interfered not with their civic lives,
I let them pass their days as best might suit them,
Passing my own as suited me.
Sal. Thou stopp'st
Short of the duties of a king; and therefore
They say thou art unfit to be a monarch.
Sar. They lie.—Unhappily, I am unfit
To be aught save a monarch; else for me
The meanest Mede might be the king instead.
Sal. There is one Mede, at least, who seeks to be so.
Sar. What mean'st thou!—'t is thy secret; thou
Few questions, and I 'm not of curious nature. [desirest
Take the fit steps; and, since necessity
Requires, I sanction and support thee. Ne'er
Was man who more desired to rule in peace
The peaceful only: if they rouse me, better
They had conjured up stern Nimrod from his ashes,
"The mighty hunter." I will turn these realms
To one wide desert chase of brutes, who *were*,
But *would* no more, by their own choice, be human.
What they have found me, they belie; *that which*
They yet may find me—shall defy their wish
To speak it worse; and let them thank themselves.
Sal. Then thou at last canst feel?
Sar. Feel! who feels not
Ingratitude?
Sal. I will not pause to answer
With words, but deeds. Keep thou awake that energy
Which sleeps at times, but is not dead within thee,
And thou may'st yet be glorious in thy reign,
As powerful in thy realm. Farewell!
[*Exit* SALEMENES.
Sar. (*solus*). Farewell!
He 's gone; and on his finger bears my signet,
Which is to him a sceptre. He is stern
As I am heedless; and the slaves deserve
To feel a master. What may be the danger,
I know not: he hath found it, let him quell it.
Must I consume my life—this little life—
In guarding against all may make it less? [b]
It is not worth so much! It were to die
Before my hour, to live in dread of death,
Tracing revolt: suspecting all about me,

[a] [See *ante*, p. 78.]

[b] [The epicurean philosophy of Sardanapalus gives him a fine opportunity, in his conferences with his stern and confidential adviser, Salemenes, to contrast his own imputed and fatal vices of ease and love of pleasure with the boasted virtues of his predecessors, war and conquest.—JEFFREY.]

Because they are near; and all who are remote,
Because they are far. But if it should be so—
If they should sweep me off from earth and empire,
Why, what is earth or empire of the earth?
I have loved, and lived, and multiplied my image;
To die is no less natural than those
Acts of this clay! 'T is true I have not shed
Blood as I might have done, in oceans, till
My name became the synonyme of death—
A terror and a trophy. But for this
I feel no penitence; my life is love:
If I must shed blood, it shall be by force.
Till now, no drop from an Assyrian vein
Hath flow'd for me, nor hath the smallest coin
Of Nineveh's vast treasures e'er been lavish'd
On objects which could cost her sons a tear:
If then they hate me, 't is because I hate not:
If they rebel, 't is because I oppress not.
Oh, men! ye must be ruled with scythes, not sceptres,
And mow'd down like the grass, else all we reap
Is rank abundance, and a rotten harvest
Of discontents infecting the fair soil,
Making a desert of fertility.—
I 'll think no more.——Within there, ho!

Enter an Attendant.

Sar. Slave, tell
The Ionian Myrrha we would crave her presence.
Attend. King, she is here.

Myrrha *enters.*

Sar. (*apart to Attendant.*) Away!
(*Addressing* Myrrha.) Beautiful being!
Thou dost almost anticipate my heart;
It throbb'd for thee, and here thou comest: let me
Deem that some unknown influence, some sweet oracle,
Communicates between us, though unseen,
In absence, and attracts us to each other.
Myr. There doth.
Sar. I know there doth, but not its name.
What is it?
Myr. In my native land a God,
And in my heart a feeling like a God's,
Exalted; yet I own 't is only mortal;
For what I feel is humble, and yet happy—
That is, it would be happy; but——
[Myrrha *pauses.*
Sar. There comes
For ever something between us and what
We deem our happiness: let me remove
The barrier which that hesitating accent
Proclaims to thine, and mine is seal'd.
Myr. My lord!—
Sar. My lord—my king—sire—sovereign; thus it is—
For ever thus, address'd with awe. I ne'er
Can see a smile, unless in some broad banquet's
Intoxicating glare, when the buffoons
Have gorged themselves up to equality,
Or I have quaff'd me down to their abasement.
Myrrha, I can hear all these things, these names,
Lord—king—sire—monarch—nay, time was I prized them;
That is, I suffer'd them—from slaves and nobles;
But when they falter from the lips I love,
The lips which have been press'd to mine, a chill
Comes o'er my heart, a cold sense of the falsehood
Of this my station, which represses feeling
In those for whom I have felt most, and makes me
Wish that I could lay down the dull tiara,
And share a cottage on the Caucasus
With thee, and wear no crowns but those of flowers.
Myr. Would that we could!
Sar. And dost *thou* feel this?—Why?
Myr. Then thou wouldst know what thou canst never know.
Sar. And that is——
Myr. The true value of a heart;
At least, a woman's.
Sar. I have proved a thousand—
A thousand, and a thousand.
Myr. Hearts?
Sar. I think so.
Myr. Not one! the time may come thou may'st.
Sar. It will.
Hear, Myrrha; Salemenes has declared—
Or why or how he hath divined it, Belus,
Who founded our great realm, knows more than I—
But Salemenes hath declared my throne
In peril.
Myr. He did well.
Sar. And say'st *thou* so?
Thou whom he spurn'd so harshly, and now dared[1]
Drive from our presence with his savage jeers,
And made thee weep and blush?
Myr. I should do both
More frequently, and he did well to call me
Back to my duty. But thou spakest of peril—
Peril to thee——
Sar. Ay, from dark plots and snares
From Medes—and discontented troops and nations.
I know not what—a labyrinth of things—
A maze of mutter'd threats and mysteries:
Thou know'st the man—it is his usual custom.
But he is honest. Come, we 'll think no more on 't—
But of the midnight festival.
Myr. 'T is time
To think of aught save festivals. Thou hast not
Spurn'd his sage cautions?
Sar. What!—and dost thou fear?
Myr. Fear!—I 'm a Greek, and how should I fear death?
A slave, and wherefore should I dread my freedom?
Sar. Then wherefore dost thou turn so pale?
Myr. I love.
Sar. And do not I? I love thee far—far more
Than either the brief life or the wide realm,

[1] [MS. ——"and even dared
Profane our presence with his savage jeers."]

Which, it may be, are menaced;—yet I blench not.
Myr. That means thou lovest nor thyself nor me;
For he who loves another loves himself,
Even for that other's sake. This is too rash.
Kingdoms and lives are not to be so lost. [dared
Sar. Lost!—why, who is the aspiring chief who
Assume to win them?
Myr. Who is he should dread
To try so much?—When he who is their ruler
Forgets himself, will they remember him?
Sar. Myrrha!
Myr. Frown not upon me: you have smiled
Too often on me not to make those frowns
Bitterer to bear than any punishment
Which they may augur.—King, I am your subject!
Master, I am your slave! Man, I have loved you!—
Loved you, I know not by what fatal weakness,
Although a Greek, and born a foe to monarchs—
A slave, and hating fetters—an Ionian,
And therefore, when I love a stranger, more
Degraded by that passion than by chains!
Still I have loved you. If that love were strong
Enough to overcome all former nature,
Shall it not claim the privilege to save you?
Sar. Save me, my beauty! Thou art very fair,
And what I seek of thee is love—not safety.
Myr. And without love where dwells security?
Sar. I speak of woman's love.
Myr. The very first
Of human life must spring from woman's breast:
Your first small words are taught you from her lips,
Your first tears quench'd by her, and your last sighs
Too often breathed out in a woman's hearing,
When men have shrunk from the ignoble care
Of watching the last hour of him who led them.
Sar. My eloquent Ionian! thou speak'st music;
The very chorus of the tragic song[4]
I have heard thee talk of as the favourite pastime
Of thy far father-land. Nay, weep not—calm thee.
Myr. I weep not.—But I pray thee, do not speak
About my fathers or their land.
Sar. Yet oft
Thou speakest of them.
Myr. True—true; constant thought
Will overflow in words unconsciously;
But when another speaks of Greece, it wounds me.
Sar. Well, then, how wouldst thou *save* me, as thou saidst?
Myr. By teaching thee to save thyself, and not
Thyself alone, but these vast realms, from all
The rage of the worst war—the war of brethren.
Sar. Why, child, I loathe all war, and warriors;
I live in peace and pleasure: what can man
Do more?
Myr. Alas! my lord, with common men
There needs too oft the show of war to keep
The substance of sweet peace; and, for a king,
'T is sometimes better to be fear'd than loved.
Sar. And I have never sought but for the last.
Myr. And now art neither.
Sar. Dost *thou* say so, Myrrha?
Myr. I speak of civic popular love, *self*-love,
Which means that men are kept in awe and law,
Yet not oppress'd—at least they must not think so;
Or if they think so, deem it necessary,
To ward off worse oppression, their own passions.
A king of feasts, and flowers, and wine, and revel,
And love, and mirth, was never king of glory.
Sar. Glory! what 's that?
Myr. Ask of the gods thy fathers.
Sar. They cannot answer; when the priests speak
'T is for some small addition to the temple. [for them,
Myr. Look to the annals of thine empire's founders.
Sar. They are so blotted o'er with blood, I cannot.
But what wouldst have? the empire *has been* founded.
I cannot go on multiplying empires.
Myr. Preserve thine own.
Sar. At least, I will enjoy it.
Come, Myrrha, let us on to the Euphrates:
The hour invites, the galley is prepared,
And the pavilion, deck'd for our return,
In fit adornment for the evening banquet,
Shall blaze with beauty and with light, until
It seems unto the stars which are above us
Itself an opposite star; and we will sit
Crown'd with fresh flowers like——
Myr. Victims.
Sar. No, like sovereigns,
The shepherd king of patriarchal times,
Who knew no brighter gems than summer wreaths,[2]
And none but tearless triumphs. Let us on.

Enter Pania.

Pan. May the king live for ever!
Sar. Not an hour
Longer than he can love. How my soul hates
This language, which makes life itself a lie,
Flattering dust with eternity.[3] Well, Pania!
Be brief.
Pan. I am charged by Salemenes to
Reiterate his prayer unto the king,
That for this day, at least, he will not quit
The palace: when the general returns,
He will adduce such reasons as will warrant
His daring, and perhaps obtain the pardon
Of his presumption.
Sar. What! am I then coop'd?
Already captive? can I not even breathe
The breath of heaven? Tell prince Salemenes,
Were all Assyria raging round the walls
In mutinous myriads, I would still go forth.
Pan. I must obey, and yet—

[4] [To speak of "the tragic song" as the favourite pastime of Greece, two hundred years before Thespis, is an anachronism. Nor could Myrrha, at so early a period of her country's history, have spoken of their national hatred of kings, or of that which was equally the growth of a later age,—their contempt for "barbarians."—Heber.]

[2] [MS.—"Who loved no gems so well as those of nature."]

[3] [MS.—"Wishing eternity to dust."]

Myr. Oh, monarch, listen.—
How many a day and moon thou hast reclined
Within these palace walls in silken dalliance,
And never shown thee to thy people's longing;
Leaving thy subjects' eyes ungratified,
The satraps uncontroll'd, the gods unworshipp'd,
And all things in the anarchy of sloth,
Till all, save evil, slumber'd through the realm!
And wilt thou not now tarry for a day,—
A day which may redeem thee? Wilt thou not
Yield to the few still faithful a few hours,
For them, for thee, for thy past fathers' race,
And for thy sons' inheritance?
Pan. 'T is true!
From the deep urgency with which the prince
Despatch'd me to your sacred presence, I
Must dare to add my feeble voice to that
Which now has spoken.
Sar. No, it must not be.
Myr. For the sake of thy realm!
Sar. Away!
Pan. For that
Of all thy faithful subjects, who will rally
Round thee and thine.
Sar. These are mere fantasies:
There is no peril:—'t is a sullen scheme
Of Salemenes, to approve his zeal,
And show himself more necessary to us.
Myr. By all that 's good and glorious, take this coun-
Sar. Business to-morrow. [sel.
Myr. Ay, or death to-night.
Sar. Why let it come, then, unexpectedly,
'Midst joy and gentleness, and mirth and love;
So let me fall like the pluck'd rose!—far better
Thus than be wither'd.
Myr. Then thou wilt not yield,
Even for the sake of all that ever stirr'd
A monarch into action, to forego
A trifling revel?
Sar. No.
Myr. Then yield for *mine*:
For my sake!
Sar. Thine, my Myrrha!
Myr. 'T is the first
Boon which I ever ask'd Assyria's king. [granted.
Sar. That 's true; and were 't my kingdom, must be
Well, for thy sake, I yield me. Pania, hence!
Thou hear'st me.
Pan. And obey.
[*Exit* Pania.
Sar. I marvel at thee.
What is thy motive, Myrrha, thus to urge me?
Myr. Thy safety; and the certainty that nought
Could urge the prince thy kinsman to require
Thus much from thee, but some impending danger.
Sar. And if I do not dread it, why shouldst thou?
Myr. Because *thou* dust not fear, I fear for *thee*.
Sar. To-morrow thou wilt smile at these vain fancies.
Myr. If the worst come, I shall be where none weep,
And that is better than the power to smile.
And thou?
Sar. I shall be king, as heretofore.
Myr. Where?
Sar. With Baal, Nimrod, and Semiramis,
Sole in Assyria, or with them elsewhere.
Fate made me what I am—may make me nothing—
But either that or nothing must I be:
I will not live degraded.
Myr. Hadst thou felt
Thus always, none would ever dare degrade thee.
Sar. And who will do so now?
Myr. Dost thou suspect none?
Sar. Suspect!—that 's a spy's office. Oh! we lose
Ten thousand precious moments in vain words,
And vainer fears. Within there!—ye slaves, deck
The hall of Nimrod for the evening revel:
If I must make a prison of our palace,
At least we 'll wear our fetters jocundly;
If the Euphrates be forbid us, and
The summer dwelling on its beauteous border,
Here we are still unmenaced. Ho! within there!
[*Exit* Sardanapalus.
Myr. (*solo.*) Why do I love this man? My country's daughters
Love none but heroes. But I have no country!
The slave hath lost all save her bonds. I love him;
And that 's the heaviest link of the long chain—
To love whom we esteem not. Be it so:
The hour is coming when he 'll need all love,
And find none. To fall from him now were baser
Than to have stabb'd him on his throne when highest
Would have been noble in my country's creed:
I was not made for either. Could I save him,
I should not love *him* better, but myself;
And I have need of the last, for I have fallen
In my own thoughts, by loving this soft stranger:
And yet methinks I love him more, perceiving
That he is hated of his own barbarians,
The natural foes of all the blood of Greece.
Could I but wake a single thought like those
Which even the Phrygians felt when battling long
'Twixt Ilion and the sea, within his heart, [triumph.
He would tread down the barbarous crowds, and
He loves me, and I love him; the slave loves
Her master, and would free him from his vices.
If not, I have a means of freedom still,
And if I cannot teach him how to reign,
May show him how alone a king can leave
His throne. I must not lose him from my sight.
[*Exit.*

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* [There are two of Lord Byron's characteristic excellences which he never leaves behind in his most fantastic expeditions, and which he has accordingly brought into his new domain of classic tragedy. One of these is his intense feeling of the loveliness of woman—his power, not only of picturing individual forms, but of infusing into the very atmosphere which surrounds them the spirit of beauty and of love. A soft roseate light is spread over them, which seems to sink into the soul. The other faculty to which we allude is his comprehensive sympathy with the vastest objects in the material universe. There is scarcely any pure description of individual

ACT II.

SCENE I.

The Portal of the same Hall of the Palace.

Beleses (*solus*). The sun goes down: methinks he sets more slowly,
Taking his last look of Assyria's empire.
How red he glares amongst those deepening clouds,
Like the blood he predicts! If not in vain,
Thou sun that sinkest, and ye stars which rise,
I have outwatch'd ye, reading ray by ray
The edicts of your orbs, which make Time tremble
For what he brings the nations, 't is the furthest
Hour of Assyria's years. And yet how calm!
An earthquake should announce so great a fall—
A summer's sun discloses it. Yon disk,
To the star-read Chaldean, bears upon
Its everlasting page the end of what
Seem'd everlasting; but oh! thou true sun!
The burning oracle of all that live,
As fountain of all life, and symbol of
Him who bestows it, wherefore dost thou limit
Thy lore unto calamity? Why not
Unfold the rise of days more worthy thine
All-glorious burst from ocean? why not dart
A beam of hope athwart the future's years,
As of wrath to its days? Hear me! oh, hear me!
I am thy worshipper, thy priest, thy servant—
I have gazed on thee at thy rise and fall,
And bow'd my head beneath thy mid-day beams,
When my eye dared not meet thee. I have watch'd
For thee, and after thee, and pray'd to thee,
And sacrificed to thee, and read, and fear'd thee,
And ask'd of thee, and thou hast answer'd—but
Only to thus much: while I speak, he sinks—
Is gone—and leaves his beauty, not his knowledge,
To the delighted west, which revels in
Its hues of dying glory. Yet what is
Death, so it be but glorious? 'T is a sunset;
And mortals may be happy to resemble
The gods but in decay.

Enter Arbaces, *by an inner door.*

Arb. Beleses, why
So rapt in thy devotions? Dost thou stand
Gazing to trace thy disappearing god
Into some realm of undiscover'd day?
Our business is with night—'t is come.
Bel. But not
Gone.
Arb. Let it roll on—we are ready.
Bel. Yes.
Would it were over!
Arb. Does the prophet doubt,
To whom the very stars shine victory?
Bel. I do not doubt of victory—but the victor.
Arb. Well, let thy science settle that. Meantime
I have prepared as many glittering spears
As will out-sparkle our allies—your planets.
There is no more to thwart us. The she-king,
That less than woman, is even now upon
The waters with his female mates. The order
Is issued for the feast in the pavilion.
The first cup which he drains will be the last
Quaff'd by the line of Nimrod.
Bel. 'T was a brave one.
Arb. And is a weak one—'t is worn out—we 'll mend it.
Bel. Art sure of that?
Arb. Its founder was a hunter—
I am a soldier—what is there to fear?
Bel. The soldier.
Arb. And the priest, it may be: but
If you thought thus, or think, why not retain
Your king of concubines? why stir me up?
Why spur me to this enterprise? your own
No less than mine?
Bel. Look to the sky!
Arb. I look.
Bel. What seest thou?
Arb. A fair summer's twilight, and
The gathering of the stars.
Bel. And midst them, mark
Yon earliest and the brightest, which so quivers,
As it would quit its place in the blue ether.
Arb. Well.
Bel. 'T is thy natal ruler—thy birth planet.
Arb. (*touching his scabbard.*) My star is in this scabbard: when it shines,
It shall out-dazzle comets. Let us think
Of what is to be done to justify
Thy planets and their portents. When we conquer,
They shall have temples—ay, and priests—and thou
Shalt be the pontiff of—what gods thou wilt;
For I observe that they are ever just,
And own the bravest for the most devout.
Bel. Ay, and the most devout for brave—thou hast not
Seen me turn back from battle.
Arb. No; I own thee
As firm in fight as Babylonia's captain,
As skilful in Chaldea's worship: now,
Will it but please thee to forget the priest,
And be the warrior?
Bel. Why not both?
Arb. The better;
And yet it almost shames me, we shall have
So little to effect. This woman's warfare
Degrades the very conqueror. To have pluck'd
A bold and bloody despot from his throne,
And grappled with him, clashing steel with steel,
That were heroic or to win or fall;

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scenes in all his works; but the noblest allusions to the grandeurs of earth and heaven. He pays "no allegiance but to the elements." The moon, the stars, the ocean, the mountain desert, are endowed by him with new "speech and language," and send to the heart their mighty voices. He can interpret between us and the firmament, or give us all the sentiment of an everlasting solitude.—Amon.]

But to upraise my sword against this silkworm,
And hear him whine, it may be——
Bel. Do not deem it:
He has that in him which may make you strife yet;
And were he all you think, his guards are hardy,
And headed by the cool, stern Salemenes.
Arb. They 'll not resist.
Bel. Why not? they are soldiers.
Arb. True.
And therefore need a soldier to command them.
Bel. That Salemenes is.
Arb. But not their king.
Besides, he hates the effeminate thing that governs,
For the queen's sake, his sister. Mark you not
He keeps aloof from all the revels?
Bel. But
Not from the council—there he is ever constant.
Arb. And ever thwarted; what would you have more
To make a rebel out of? A fool reigning,
His blood dishonour'd, and himself disdain'd:
Why, it is *his* revenge we work for.
Bel. Could
He but be brought to think so: this I doubt of.
Arb. What, if we sound him?
Bel. Yes—if the time served.

Enter Balea.

Bal. Satraps! The king commands your presence at
The feast to-night.
Bel. To hear is to obey.
In the pavilion?
Bal. No; here in the palace.
Arb. How! in the palace? it was not thus order'd.
Bal. It is so order'd now.
Arb. And why?
Bal. I know not.
May I retire?
Arb. Stay.
Bel. (*to Arb. aside.*) Hush! let him go his way.
(*Alternately to Bal.*) Yes, Balea, thank the monarch, kiss the hem
Of his imperial robe, and say, his slaves
Will take the crums he deigns to scatter from
His royal table at the hour—was 't midnight?
Bal. It was; the place, the hall of Nimrod. Lords,
I humble me before you, and depart.
[*Exit* Balea.
Arb. I like not this same sudden change of place;
There is some mystery: wherefore should he change it?
Bel. Doth he not change a thousand times a day?
Sloth is of all things the most fanciful—
And moves more parasangs in its intents
Than generals in their marches, when they seek
To leave their foe at fault.—Why dost thou muse?
Arb. He loved that gay pavilion,—it was ever
His summer dotage.
Bel. And he loved his queen—
And thrice a thousand harlotry besides—
And he has loved all things by turns, except
Wisdom and glory.
Arb. Still—I like it not.
If he has changed—why, so must we: the attack
Were easy in the isolated bower,
Beset with drowsy guards and drunken courtiers;
But in the hall of Nimrod——
Bel. Is it so?
Methought the haughty soldier fear'd to mount
A throne too easily—does it disappoint thee
To find there is a slipperier step or two
Than what was counted on?
Arb. When the hour comes,
Thou shalt perceive how far I fear or no.
Thou hast seen my life at stake—and gaily play'd for:
But here is more upon the die—a kingdom.
Bel. I have foretold already—thou will win it:
Then on, and prosper.
Arb. Now were I a soothsayer,
I would have boded so much to myself.
But be the stars obey'd—I cannot quarrel
With them, nor their interpreter. Who 's here?

Enter Salemenes.

Sal. Satraps!
Bel. My prince!
Sal. Well met—I sought ye both,
But elsewhere than the palace.
Arb. Wherefore so?
Sal. 'T is not the hour.
Arb. The hour! what hour?
Sal. Of midnight.
Bel. Midnight, my lord!
Sal. What, are you not invited?
Bel. Oh! yes—we had forgotten.
Sal. Is it usual
Thus to forget a sovereign's invitation?
Arb. Why—we but now received it.
Sal. Then why here?
Arb. On duty.
Sal. On what duty?
Bel. On the state's.
We have the privilege to approach the presence;
But found the monarch absent.[1]
Sal. And I too
Am upon duty.
Arb. May we crave its purport?
Sal. To arrest two traitors. Guards! Within there!

Enter Guards.

Sal. (*continuing.*) Satraps,
Your swords.
Bel. (*delivering his.*) My lord, behold my scimitar.
Arb. (*drawing his sword*). Take mine.
Sal. (*advancing.*) I will.
Arb. But in your heart the blade—
The hilt quits not this hand.[2]

[1] [MS.—"but found the monarch claim'd his privacy."]
[2] [MS.— ——"not else
It quits this living hand."]

Sal. (*drawing.*) How! dost thou brave me?
'T is well—this saves a trial, and false mercy.
Soldiers, hew down the rebel!
Arb. Soldiers! Ay—
Alone you dare not.
Sal. Alone! foolish slave—
What is there in thee that a prince should shrink from
Of open force? We dread thy treason, not
Thy strength; thy tooth is nought without its venom—
The serpent's, not the lion's. Cut him down.
Bel. (*interposing.*) Arbaces! Are you mad? Have I not render'd
My sword? Then trust like me our sovereign's justice.
Arb. No—I will sooner trust the stars thou prat'st of,
And this slight arm, and die a king at least
Of my own breath and body—so far that
None else shall chain them.
Sal. (*to the Guards.*) You hear *him* and *me*.
Take him not,—kill.

[*The Guards attack* ARBACES, *who defends himself valiantly and dexterously till they waver.*

Sal. Is it even so; and must
I do the hangman's office? Recreants! see
How you should fell a traitor.

[SALEMENES *attacks* ARBACES.

Enter SARDANAPALUS *and Train.*

Sar. Hold your hands—
Upon your lives, I say. What, deaf or drunken?
My sword! O fool, I wear no sword: here, fellow,
Give me thy weapon. [*To a Guard.*

[SARDANAPALUS *snatches a sword from one of the soldiers, and rushes between the combatants—they separate.*

Sar. In my very palace!
What hinders me from cleaving you in twain,
Audacious brawlers?
Bel. Sire, your justice.
Sal. Or—
Your weakness.
Sar. (*raising the sword.*) How?
Sal. Strike! so the blow 's repeated
Upon yon traitor—whom you spare a moment,
I trust, for torture—I 'm content.
Sar. What—him!
Who dares assail Arbaces?
Sal. I!
Sar. Indeed!
Prince, you forget yourself. Upon what warrant?
Sal. (*showing the signet.*) Thine.
Arb. (*confused.*) The king's!
Sal. Yes! and let the king confirm it.
Sar. I parted not from this for such a purpose.
Sal. You parted with it for your safety—I
Employ'd it for the best. Pronounce in person.
Here I am but your slave—a moment past
I was your representative.
Sar. Then sheathe
Your swords.

[ARBACES *and* SALEMENES *return their swords to the scabbards.*

Sal. Mine 's sheathed: I pray you sheathe not yours:
'T is the sole sceptre left you now with safety.
Sar. A heavy one; the hilt, too, hurts my hand.
(*To a Guard.*) Here, fellow, take thy weapon back.
Well, sirs,
What doth this mean?
Bel. The prince must answer that.
Sal. Truth upon my part, treason upon theirs.
Sar. Treason—Arbaces! treachery and Beleses!
That were an union I will not believe.
Bel. Where is the proof?
Sal. I 'll answer that, if once
The king demands your fellow-traitor's sword.
Arb. (*to Sal.*) A sword which hath been drawn as oft as thine
Against his foes.
Sal. And now against his brother,
And in an hour or so against himself.
Sar. That is not possible: he dared not; no—
Nor—I 'll not hear of such things. These vain hickerings
Are spawn'd in courts by base intrigues, and baser
Hirelings, who live by lies on good men's lives.
You must have been deceived, my brother.
Sal. First
Let him deliver up his weapon, and
Proclaim himself your subject by that duty,
And I will answer all.
Sar. Why if I thought so—
But no, it cannot be: the Mede Arbaces—
The trusty, rough, true soldier—the best captain
Of all who discipline our nations——No,
I 'll not insult him thus, to bid him render
The scimitar to me he never yielded
Unto our enemies. Chief, keep your weapon.
Sal. (*delivering back the signet.*) Monarch, take back your signet.
Sar. Na, retain it!
But use it with more moderation.
Sal. Sire,
I used it for your honour, and restore it
Because I cannot keep it with my own.
Bestow it on Arbaces.
Sar. So I should:
He never ask'd it.
Sal. Doubt not, he will have it,
Without that hollow semblance of respect.
Bel. I know not what hath prejudiced the prince
So strongly 'gainst two subjects, than whom none
Have been more zealous for Assyria's weal.
Sal. Peace, factious priest, and faithless soldier! thou
Unitest in thy own person the worst vices
Of the most dangerous orders of mankind.
Keep thy smooth words and juggling homilies
For those who know thee not. Thy fellow's sin
Is, at the least, a bold one, and not temper'd
By the tricks taught thee in Chaldea.
Bel. Hear him,
My liege—the son of Belus! he blasphemes
The worship of the land, which bows the knee
Before your fathers.
Sar. Oh! for that I pray you

Let him have absolution. I dispense with
The worship of dead men; feeling that I
Am mortal, and believing that the race
From whence I sprung are—what I see them—ashes.
Bel. King! Do not deem so: they are with the stars,
And——
Sar. You shall join them there ere they will rise,
If you preach farther—Why this is rank treason.
Sal. My lord!
Sar. To school me in the worship of
Assyria's idols. Let him be released—
Give him his sword.
Sal. My lord, and king, and brother,
I pray ye pause.
Sar. Yes, and be sermonised,
And dinn'd, and deafen'd with dead men and Baal,
And all Chaldea's starry mysteries.
Bel. Monarch! respect them.
Sar. Oh! for that—I love them:
I love to watch them in the deep blue vault,
And to compare them with my Myrrha's eyes;
I love to see their rays redoubled in
The tremulous silver of Euphrates' wave,
As the light breeze of midnight crisps the broad
And rolling water, sighing through the sedges
Which fringe his banks: but whether they may be
Gods, as some say, or the abodes of gods,
As others hold, or simply lamps of night,
Worlds, or the lights of worlds, I know nor care not.
There 's something sweet in my uncertainty
I would not change for your Chaldean lore;
Besides, I know of these all clay can know
Of aught above it, or below it—nothing.
I see their brilliancy and feel their beauty—[a]
When they shine on my grave I shall know neither.
Bel. For *neither*, sire, say *better*.
Sar. I will wait,
If it so please you, pontiff, for that knowledge.
In the mean time receive your sword, and know
That I prefer your service militant
Unto your ministry—not loving either.
Sal. (*aside.*) His lusts have made him mad. Then must I save him,
Spite of himself.
Sar. Please you to hear me, Satraps!
And chiefly thou, my priest, because I doubt thee
More than the soldier; and would doubt thee all
Were thou not half a warrior: let us part
In peace—I 'll not say pardon—which must be
Earn'd by the guilty; this I 'll not pronounce ye,
Although upon this breath of mine depends
Your own; and, deadlier for ye, on my fears.
But fear not—for that I am soft, not fearful—
And so live on. Were I the thing some think me,
Your heads would now be dripping the last drops
Of their attainted gore from the high gates
Of this our palace, into the dry dust,
Their only portion of the coveted kingdom
They would be crown'd to reign o'er—let that pass.
As I have said, I will not *deem* ye guilty,
Nor *doom* ye guiltless. Albeit better men
Than ye or I stand ready to arraign you;
And should I leave your fate to sterner judges,
And proofs of all kinds, I might sacrifice
Two men, who, whatsoe'er they now are, were
Once honest. Ye are free, sirs.
Arb. Sire, this clemency——
Bel. (*interrupting him.*) Is worthy of yourself; and, although innocent,
We thank——
Sar. Priest! keep your thanksgivings for Belus;
His offspring needs none.
Bel. But being innocent——
Sar. Be silent—Guilt is loud. If ye are loyal,
Ye are injured men, and should be sad, not grateful.
Bel. So we should be, were justice always done
By earthly power omnipotent; but innocence
Must oft receive her right as a mere favour.
Sar. That 's a good sentence for a homily,
Though not for this occasion. Prithee keep it
To plead thy sovereign's cause before his people.
Bel. I trust there is no cause.
Sar. No *cause*, perhaps;
But many causers:—if ye meet with such
In the exercise of your inquisitive function
On earth, or should you read of it in heaven
In some mysterious twinkle of the stars,
Which are your chronicles, I pray you note,
That there are worse things betwixt earth and heaven
Than him who ruleth many and slays none;
And, hating not himself, yet loves his fellows
Enough to spare even those who would not spare him,
Were they once masters—but that's doubtful. Satraps!
Your swords and persons are at liberty
To use them as ye will—but from this hour
I have no call for either. Salemenes!
Follow me.[b]

[*Exeunt* Sardanapalus, Salemenes, *and the Train, etc. leaving* Arbaces *and* Beleses.

Arb. Beleses!
Bel. Now, what think you?
Arb. That we are lost.
Bel. That we have won the kingdom.
Arb. What! thus suspected—with the sword slung o'er us
But by a single hair, and that still wavering,
To be blown down by his imperious breath
Which spared us—why, I know not.
Bel. Seek not why;
But let us profit by the interval.
The hour is still our own—our power the same—
The night the same we destined. He hath changed

[a] [MS.—"I know them beautiful, and see them brilliant."]

[b] [The Second Act is, we think, a failure. The conspirators have a tedious dialogue, which is interrupted by Salemenes with a guard. Salemenes is followed by the king, who reverses all his measures, pardons Arbaces, because he will not believe him guilty, and Beleses, in order to escape from his long speeches about the national religion. This incident only is well managed.—Hunt.]

Nothing except our ignorance of all
Suspicion into such s certainty
As must make madoess of delay.
Arb. And yet——
Bel. What, doubting still?
Arb. He spared our lives; nay, more,
Saved them from Salemenes.
Bel. And how long
Will he ao apare? till the first drunken minute.
Arb. Or sober, rather. Yet he did it nobly;
Gave royally what we bad forfeited
Basely——
Bel. Say bravely.
Arb. Somewhat of both, perhaps.
But it has touch'd me, and, whate'er betide,
I will no further on.
Bel. And lose the world!
Arb. Lose any thing except my own esteem.
Bel. I blush that we should owe our lives to such
A king of distaffs!
Arb. But no less we owe them;
And I should blush far more to take the grantor's!
Bel. Thou may'st endure whate'er thou wilt—the atars
Have written otherwise.
Arb. Though they came down,
And marshall'd me the way in all their brightness,
I would not follow.
Bel. This is weakness—worse
Than a scared beldam's dreaming of the dead,
And waking in the dark.—Go to—go to.
Arb. Methought he look'd like Nimrod aa he apoke,
Even as the proud imperial statue stands
Looking the monarch of the kings around it,
And sways, while they but ornament, the temple.
Bel. I told you that you had too much despised him,
And that there waa some royalty within him—
What then? he is the nobler foe.
Arb. But we
The meaner.—Would he had not apared ua!
Bel. So—
Wouldst thou he sacrificed thus readily?
Arb. No—but it had been better to have died
Than live ungrateful.
Bel. Oh, the souls of some men!
Thou wouldst digest what some call treason, and
Fools treachery—and, behold, upon the sudden,
Because, for something or for nothing, this
Rash reveller steps, ostentatiously,
'Twixt thee and Salemenes, thou art turn'd
Into—what shall I say?—Sardanapslua!
I know no name more ignominious.
Arb. But
An hour ago, who dared to term me such
Had held hia life but lightly—as it is,
I must forgive you, even as he forgave us—
Semiramis herself would not have done it.
Bel. No—the queen liked no sharers of the kingdom,
Not even a husband.
Arb. I must serve him truly——
Bel. And humbly?
Arb. No, sir, proudly—being honest.
I shall be nearer thrones than you to heaven:
And if not quite so haughty, yet more lofty.
You may do your own deeming—you have codes,
And mysteries, and corollaries of
Right and wrong, which I lack for my direction,
And must pursue but what s plain heart teaches.
And now you know me.
Bel. Have you finish'd?
Arb. Yes—
With you.
Bel. And would, perhsps, betray as well
As quit me!
Arb. That 's a sacerdotal thought,
And not a soldier's.
Bel. Be it what you will—
Truce with these wranglings, snd but hear me.
Arb. No—
There is more peril in your aubtle spirit
Than in a phalanx.
Bel. If it muat be so—
I 'll on alone.
Arb. Alone!
Bel. Thrones hold but one.
Arb. But this is fill'd.
Bel. With worse than vacancy—
A despised monsrch. Look to it, Arbaces:
I have still aided, cherish'd, loved, and urged you;
Was willing even to serve you, in the hope
To serve and save Assyria. Heaven itself
Seem'd to consent, and all events were friendly,
Even to the last, till that your spirit shrunk
Into a shallow softnesa: but now, rather
Than see my country languish, I will be
Her saviour or the victim of her tyrsnt,
Or one or both, for sometimes both sre one;
And if I win, Arbacea ia my servsnt.
Arb. *Your* servsnt!
Bel. Why not? better than be slave,
The *pardon'd* slsve of *she* Sardanapalus!

Enter Pania.

Pan. My lorda, I bear an order from the kiag.
Arb. It is obey'd ere spoken.
Bel. Notwithatanding,
Let 'a hear it.
Pan. Forthwith, on this very night,
Repair to your respective satrapies
Of Babylon snd Media.
Bel. With our troops?
Pan. My order is unto the satrapa and
Their household train.
Arb. But——
Bel. It must be obey'd:
Say, we depart.
Pan. My order is to see you
Depart, snd not to bear your answer.
Bel. (*aside.*) Ay!
Well, sir, we will accompany you hence.
Pan. I will retire to marshal forth the guard

Of honour which befits your rank, and wait
Your leisure, so that it the hour exceeds not.
[*Exit* PANIA.

Bel. Now then obey!
Arb. Doubtless.
Bel. Yes, to the gates
That grate the palace, which is now our prison—
No further.
Arb. Thou hast harp'd the truth indeed!
The realm itself, in all its wide extension,
Yawns dungeons at each step for thee and me.
Bel. Graves!
Arb. If I thought so, this good sword should dig
One more than mine.
Bel. It shall have work enough.
Let me hope better than thou augurest;
At present, let us hence as best we may.
Thou dost agree with me in understanding
This order as a sentence?
Arb. Why, what other
Interpretation should it bear? it is
The very policy of orient monarchs—
Pardon and poison—favours and a sword—
A distant voyage, and an eternal sleep.
How many satraps in his father's time—
For he I own is, or at least *was*, bloodless—
Bel. But *will* not, *can* not be so now.
Arb. I doubt it.
How many satraps have I seen set out
In his sire's day for mighty vice-royalties,
Whose tombs are on their path! I know not how,
But they all sicken'd by the way, it was
So long and heavy.
Bel. Let us but regain
The free air of the city, and we 'll shorten
The journey.
Arb. 'T will be shorten'd at the gates,
It may be.
Bel. No; they hardly will risk that.
They mean us to die privately, but not
Within the palace or the city walls,
Where we are known, and may have partisans:
If they had meant to slay us here, we were
No longer with the living. Let us hence.
Arb. If I but thought he did not mean my life——
Bel. Fool! hence—what else should despotism alarm'd
Mean? Let us but rejoin our troops, and march.
Arb. Towards our provinces?
Bel. No; towards your kingdom.
There 's time, there 's heart, and hope, and power, and means,
Which their half measures leave us in full scope.—
Away!
Arb. And I, even yet repenting, must
Relapse to guilt!
Bel. Self-defence is a virtue,
Sole bulwark of all right. Away, I say!
Let 's leave this place, the air grows thick and choking,
And the walls have a scent of nightshade—hence!
Let us not leave them time for further council.
Our quick departure proves our civic zeal;
Our quick departure hinders our good escort,
The worthy Pania, from anticipating
The orders of some parasangs from hence:
Nay, there 's no other choice, but——hence, I say.
[*Exit with* ARBACES, *who follows reluctantly.*[1]

Enter SARDANAPALUS *and* SALEMENES.

Sar. Well, all is remedied, and without bloodshed,
That worst of mockeries of a remedy;
We are now secure by these men's exile.
Sal. Yes,
As he who treads on flowers is from the adder
Twined round their roots.
Sar. Why, what wouldst have me do?
Sal. Undo what you have done.
Sar. Revoke my pardon?
Sal. Replace the crown now tottering on your temples.
Sar. That were tyrannical.
Sal. But sure.
Sar. We are so.
What danger can they work upon the frontier?
Sal. They are not there yet—never should they be so,
Were I well listen'd to.
Sar. Nay, I *have* listen'd
Impartially to thee—why not to them?

[1] [Arbaces is a mere common-place warrior; and Beleses, on whom, we suspect, Lord Byron has bestowed more than usual pains, is a very ordinary and uninteresting villain. Sardanapalus, indeed, and Salemenes, are both made to speak of the wily Chaldean as the master-mover of the plot, as a politician in whose hands Arbaces is but a "warlike puppet;" and Diodorus Siculus has represented him, in fact, as the first instigator of Arbaces to his treason, and as making use of his priestly character, and his supposed power of foretelling future events, to inflame the ambition, to direct the measures, to sustain the hopes, and to reprove the despondency of his comrade. But of all this nothing appears in the tragedy. Lord Byron has been so anxious to show his own contempt for the priest, that he has not even allowed him that share of cunning and evil influence which was necessary for the part which he had to fill. Instead of being the original, the restless and unceasing prompter to bold and wicked measures, we find him, on his first appearance, hanging back from the enterprise, and chilling the energy of Arbaces by an enumeration of the real or possible difficulties which might yet impede its execution. Instead of exercising that power over the mind of his comrade which a religious impostor may well possess over better and more magnanimous souls than his own, Beleses is made to pour his predictions into incredulous ears; and Arbaces is as mere an epicurean in his creed as Sardanapalus. When we might have expected to find him gazing with hope and reverence on the star which the Chaldean points out as his natal planet, the Median warrior speaks, in the language of Mezentius, of the sword on which *his* confidence depends, and instead of being a tool in the hand of the pontiff, he says almost every thing which is likely to affront him. Though Beleses is introduced to us as engaged in devotion and as a fervent worshipper of the Sun, he is nowhere made either to feel or to counterfeit that *professional* zeal against Sardanapalus which his open contempt of the gods would naturally call for; and no reason appears, throughout the play, why Arbaces should follow, against his own conscience and opinion, the counsels of a man of whom he speaks with dislike and disgust, and whose pretences to inspiration and sanctity he treats with unmingled ridicule.—BISHOP HEBER.]

Sal. You may know that hereafter; as it is,
I take my leave, to order forth the guard.
Sar. And you will join us at the banquet?
Sol. Sire,
Dispense with me—I am no wassailer:
Command me in all service save the Bacchant's.
Sar. Nay, but 't is fit to revel now and then.
Sal. And fit that some should watch for those who revel
Too oft. Am I permitted to depart?
Sar. Yes——Stay a moment, my good Salemenes,
My brother, my best subject, better prince
Than I am king. You should have been the monarch,
And I—I know not what, and care not; but
Think not I am insensible to all
Thine honest wisdom, and thy rough, yet kind,
Though oft reproving, sufferance of my follies.
If I have spared these men against thy counsel,
That is, their lives—it is not that I doubt
The advice was sound; but, let them live: we will not
Cavil about their lives—so let them mend them.
Their banishment will leave me still sound sleep,
Which their death had not left me.
Sal. Thus you run
The risk to sleep for ever, to save traitors—
A moment's pang now changed for years of crime.
Still let them be made quiet.
Sar. Tempt me not:
My word is past.
Sal. But it may be recall'd.
Sar. 'T is royal.
Sol. And should therefore be decisive.
This half indulgence of an exile serves
But to provoke—a pardon should be full,
Or it is none.
Sar. And who persuaded me
After I had repeal'd them, or at least
Only dismiss'd them from our presence, who
Urged me to send them to their satrapies?
Sal. True; that I had forgotten; that is, sire,
If they e'er reach'd their satrapies—why, then,
Reprove me more for my advice.
Sar. And if
They do not reach them—look to it!—in safety,
In safety, mark me—and security—
Look to thine own.
Sal. Permit me to depart;
Their *safety* shall be cared for.
Sar. Get thee hence, then;
And, prithee, think more gently of thy brother.
Sal. Sire, I shall ever duly serve my sovereign.
[*Exit* SALEMENES.
Sar. (*solus.*) That man is of a temper too severe;
Hard but as lofty as the rock, and free
From all the taints of common earth—while I
Am softer clay, impregnated with flowers:
But as our mould is, must the produce be.
If I have err'd this time, 't is on the side
Where error sits most lightly on that sense,
I know not what to call it; but it reckons
With me oft times for pain, and sometimes pleasure;
A spirit which seems placed about my heart
To count its throbs, not quicken them, and ask
Questions which mortal never dared to ask me,
Nor Baal, though an oracular deity—[1]
Albeit his marble face majestical
Frowns as the shadows of the evening dim
His brows to changed expression, till at times
I think the statue looks in act to speak.
Away with these vain thoughts, I will be joyous—
And here comes Joy's true herald.

Enter MYRRHA.

Myr. King! the sky
Is overcast, and musters muttering thunder,
In clouds that seem approaching fast, and show
In forked flashes a commanding tempest.[2]
Will you then quit the palace?
Sar. Tempest, say'st thou?
Myr. Ay, my good lord.
Sar. For my own part, I should be
Not ill content to vary the smooth scene,
And watch the warring elements; but this
Would little suit the silken garments and
Smooth faces of our festive friends. Say, Myrrha,
Art thou of those who dread the roar of clouds?
Myr. In my own country we respect their voices
As auguries of Jove.[3]
Sar. Jove!—ay, your Baal—
Ours also has a property in thunder,
And ever and anon some falling bolt
Proves his divinity,—and yet sometimes
Strikes his own altars.
Myr. That were a dread omen.
Sar. Yes—for the priest. Well, we will not go forth
Beyond the palace walls to-night, but make
Our feast within.
Myr. Now, Jove be praised! that he
Hath heard the prayer thou wouldst not hear. The gods
Are kinder to thee than thou to thyself,
And flash this storm between thee and thy foes,
To shield thee from them.
Sar. Child, if there be peril,
Methinks it is the same within these walls
As on the river's brink.
Myr. Not so; these walls
Are high and strong, and guarded. Treason has
To penetrate through many a winding way,
And massy portal: but in the pavilion
There is no bulwark.
Sar. No, nor in the palace,
Nor in the fortress, nor upon the top

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[1] [MS.—"Nor silent Baal, our imaged deity,
Although his marble face looks frowningly
As the dull shadows," etc.]

[2] [MS.—"In distant flashes { a wide-spreading / the approaching } tempest."]

[3] [MS.—"As from the gods to augur."]

Of cloud-fenced Caucasus, where the eagle sits
Nested in pathless clefts, if treachery be:
Even as the arrow finds the airy king,
The steel will reach the earthly. But be calm:
The men, or innocent or guilty, are
Banish'd, and far upon their way.

Myr. They live, then?

Sar. So sanguinary? *Thou!*

Myr. I would not shrink
From just infliction of due punishment
On those who seek your life: were 't otherwise,
I should not merit mine. Besides, you heard
The princely Salemenes.

Sar. This is strange;
The gentle and the austere are both against me,
And urge me to revenge.

Myr. 'T is a Greek virtue.

Sar. But not a kingly one—I 'll none on 't; or
If ever I indulge in 't, it shall be
With kings—my equals.

Myr. These men sought to be so.

Sar. Myrrha, this is too feminine, and springs
From fear——

Myr. For you.

Sar. No matter, still 't is fear.
I have observed your sex, once roused to wrath,
Are timidly vindictive to a pitch
Of perseverance, which I would not copy.
I thought you were exempt from this, as from
The childish helplessness of Asian women.[2]

Myr. My lord, I am no boaster of my love,
Nor of my attributes; I have shared your splendour,
And will partake your fortunes. You may live
To find one slave more true than subject myriads:
But this the gods avert! I am content
To be beloved on trust for what I feel,
Rather than prove it to you in your griefs,[3]
Which might not yield to any cares of mine.

Sar. Grief cannot come where perfect love exists,
Except to heighten it, and vanish from
That which it could not scare away. Let 's in—
The hour approaches, and we must prepare
To meet the invited guests who grace our feast.

[*Exeunt.*[3]

ACT III.

SCENE I.

The Hall of the Palace illuminated.

SARDANAPALUS *and his Guests at Table.—A storm without, and Thunder occasionally heard during the Banquet.*

Sar. Fill full! why this is as it should be: here
Is my true realm; amidst bright eyes and faces
Happy as fair! Here sorrow cannot reach.

Zam. Nor elsewhere—where the king is, pleasure sparkles.

Sar. Is not this better now than Nimrod's huntings,
Or my wild grandam's chase in search of kingdoms
She could not keep when conquer'd?

Alt. Mighty though
They were, as all thy royal line have been,
Yet none of those who went before have reach'd
The acme of Sardanapalus, who
Has placed his joy in peace—the sole true glory.

Sar. And pleasure, good Altada, to which glory
Is but the path. What is it that we seek?
Enjoyment! We have cut the way short to it,
And not gone tracking it through human ashes,
Making a grave with every footstep.

Zam. No;
All hearts are happy, and all voices bless
The king of peace, who holds a world in jubilee.

Sar. Art sure of that? I have heard otherwise;
Some say that there be traitors.

Zam. Traitors they
Who dare to say so!—'T is impossible.
What cause?

Sar. What cause? true,—fill the goblet up;
We will not think of them: there are none such,
Or if there be, they are gone.

Alt. Guests, to my pledge!
Down on your knees, and drink a measure to
The safety of the king—the monarch, say I?
The god Sardanapalus!

[ZAMES *and the Guests kneel and exclaim*—

Mightier than
His father Baal, the god Sardanapalus!

[*It thunders as they kneel; some start up in confusion.*

Zam. Why do you rise, my friends? in that strong peal
His father gods consented.

Myr. Menaced, rather.
King, wilt thou bear this mad impiety?

Sar. Impiety!—nay, if the sires who reign'd
Before me can be gods, I 'll not disgrace
Their lineage. But arise, my pious friends;
Hoard your devotion for the thunderer there:
I seek but to be loved, not worshipp'd.

Alt. Both—
Both you must ever be by all true subjects.

Sar. Methinks the thunders still increase: it is
An awful night.

Myr. Oh yes, for those who have
No palace to protect their worshippers.

Sar. That 's true, my Myrrha; and could I convert
My realm to one wide shelter for the wretched,
I 'd do it.

Myr. Thou 'rt no god, then, not to be
Able to work a will so good and general,
As thy wish would imply.

Sar. And your gods, then,
Who can, and do not?

Myr. Do not speak of that,

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[2] [MS.—"The weaker merit of our Asian women"]

[3] [MS.—"Rather than prove that love to you in griefs."]

[3] [The second Act, which contains the details of the conspiracy of Arbaces, its detection by the vigilance of Salemenes, and the too rash and hasty forgiveness of the rebels by the king, is, on the whole, heavy and uninteresting.—JEFFREY.]

Lest we provoke them.

Sar. True, they love not censure
Better than mortals. Friends, s thought has struck
Were there no temples, would there, think ye, be [me:
Air worshippers? that is, when it is sngry,
And pelting as even now.

Myr. The Persian prays
Upon his mountain.

Sar. Yea, when the sun shines.

Myr. And I would ask if this your palace were
Unroof'd and desolate, how many flatterers
Would lick the dust in which the king lay low?

Alt. The fair Ionian is too sarcastic
Upon a nstion whom she knows not well;
The Assyrians know no pleasure but their king's,
And homage is their pride.

Sar. Nsy, pardon, guests,
The fair Greek's readiness of speech.

Alt. *Pardon!* sire:
We honour her of all things next to thee.
Hark! what was that?

Zam. That! nothing but the jar
Of distant portals shaken by the wind.

Alt. It sounded like the clash of—hark again!

Zam. The big rain pattering on the roof.

Sar. No more.
Myrrha, my love, hast thou thy shell in order?
Sing me a song of Sappho, her, thou know'st,
Who in thy country threw——

Enter Pania, *with his sword and garments bloody, and disordered. The Guests rise in confusion.*[1]

Pan. (*to the Guards.*) Look to the portals;
And with your best speed to the walls without.
Your arms! To arms! The king's in danger. Mon-
Excuse this haste,—'t is faith. [srch!

Sar. Speak on.

Pan. It is
As Salemenes fear'd; the faithless satraps——

Sar. You are wounded—give some wine. Take
bresth, good Pania.

Pan. 'T is nothing—a mere flesh wound. I am worn
More with my speed to warn my sovereign,
Than hurt in his defence.

Myr. Well, sir, the rebels?

Pan. Soon as Arbsces and Beleses reach'd
Their stations in the city, they refused
To march; and on my attempt to use the power
Which I was delegated with, they call'd
Upon their troops, who rose in fierce defiance.

Myr. All?

Pan. Too many.

Sar. Spare not of thy free speech,
To spare mine ears the truth.

Pan. My own slight guard
Were faithful, and what 's left of it is still so.

Myr. And are these all the force still faithful!

Pan. No—
The Bactrians, now led on by Salemenes,
Who even then wsa on his wsy, still urged
By strong suspicion of the Median chiefs,
Are numerous, and make strong head against
The rebels, fighting inch by inch, and forming
An orb around the palace, where they mean
To centre all their force, snd save the king.
(*He hesitates.*) I am charged to——

Myr. 'T is no time for hesitation.

Pan. Prince Salemenes doth implore the king
To arm himself, although but for a moment,
And show himself unto the soldiers: his
Sole presence in this instant might do more
Than hosts can do in his behalf.

Sar. What, ho!
My armour there.

Myr. And wilt thou?

Sar. Will I not?
Ho, there!—but seek not for the buckler: 't is
Too heavy:—a light cuirass and my sword.
Where are the rebels?

Pan. Scarce a furlong's length
From the outward wall the fiercest conflict rages.

Sar. Then I msy charge on horseback. Sfero, ho!
Order my horse out.—There is space enough
Even in our courts, and by the outer gate,
To marshal half the horsemen of Arabia.

[*Exit* Sfero *for the armour.*

Myr. How I do love thee!

Sar. I ne'er doubted it.

Myr. But now I know thee.

Sar. (*to his Attendant.*) Bring down my spear too.—
Where 's Salemenes?

Pan. Where a soldier should be,
In the thick of the fight.

Sar. Then hasten to him——Is
The path still open, and communication
Left 'twixt the palace and the phalanx?

Pan. 'T wsa
When I lste left him, and I have no fear:
Our troops were steady, and the phalanx form'd.

Sar. Tell him tu spare his person for the present,
And that I will not spare my own—and say,
I come.

Pan. There 's victory in the very word.

[*Exit* Pania.

Sar. Altada—Zames—forth, and arm ye! There
Is all in readinesa in the armoury.
See that the women are bestow'd in safety
In the remote apartments: let a guard
Be set before them, with strict charge to quit
The post but with their lives—command it, Zames.
Altada, arm yourself, and return here;
Your post is near our person.

[*Exeunt* Zames, Altada, *and all save* Myrrha.

Enter Sfero *and others with the King's arms, etc.*

Sfe. King! your srmour.

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[1] [Early in the third Act, the royal banquet is disturbed by sudden tidings of treason and revolt; and then the reveller blazes out into the hero, and the Greek blood of Myrrha mounts to its proper office.—Jeffrey.]

Sar. (*arming himself.*) Give me the cuirass—so: my baldric; now
My sword: I had forgot the helm—where is it?
That 's well—no, 't is too heavy: you mistake, too—
It was not this I meant, but that which bears
A diadam around it.

Sfe. Sire, I deem'd
That too conspicuous from the precious stones
To risk your sacred brow beneath—and, trust me,
This is of better metal, though less rich.

Sar. You deem'd! Are you too turn'd a rebel? Fellow!
Your part is to obey: return, and—no—
It is too late—I will go forth without it.

Sfe. At least, wear this.

Sar. Wear Caucasus! why, 't is
A mountain on my temples.

Sfe. Sire, the meanest
Soldier goes not forth thus exposed to battle.
All men will recognise you—for the storm
Has ceased, and the moon breaks forth in her brightness.

Sar. I go forth to be recognised, and thus
Shall be so sooner. Now—my spear! I 'm arm'd.
[*In going stops short, and turns to* SFERO.
Sfero—I had forgotten—bring the mirror.[1]

Sfe. The mirror, sire?

Sar. Yes, sir, of polish'd brass,
Brought from the spoils of India—but be speedy.[2]
[*Exit* SFERO.

Sar. Myrrha, retire unto a place of safety.
Why went you not forth with the other damsels?

Myr. Because my place is here.

Sar. And when I am gone——

Myr. I follow.

Sar. You! to battle?

Myr. If it were so,
'T were not the first Greek girl had trod the path.
I will await here your *return*.

Sar. The place
Is spacious, and the first to be sought out,
If they prevail; and, if it be so,
And I return not——

Myr. Still we meet again.

Sar. How?

Myr. In the spot where all must meet at last—
In Hades! if there be, as I believe,
A shore beyond the Styx: and if there be not,
In ashes.

Sar. Darest thou so much?

Myr. I dare all things
Except survive what I have loved, to be
A rebel's booty: forth, and do your bravest.

Re-enter SFERO *with the mirror.*

Sar. (*looking at himself.*) This cuirass fits me well, the baldric better,
And the helm not at all. Methinks I seem
[*Flings away the helmet after trying it again.*
Passing well in these toys; and now to prove them.
Altada! Where 's Altada?

Sfe. Waiting, sire,
Without: he has your shield in readiness.

Sar. True; I forgot he is my shield-bearer
By right of blood, derived from age to age.
Myrrha, embrace me;—yet once more—once more—
Love me, whate'er betide. My chiefest glory
Shall be to make me worthier of your love.

Myr. Go forth, and conquer!
[*Exeunt* SARDANAPALUS *and* SFERO.[3]
Now, I am alone;
All are gone forth, and of that all how few
Perhaps return. Let him but vanquish, and
Me perish! If he vanquish not, I perish;
For I will not outlive him. He has wound
About my heart, I know not how nor why.
Not for that he is king; for now his kingdom
Rocks underneath his throne, and the earth yawns
To yield him no more of it than a grave;
And yet I love him more. Oh, mighty Jove!
Forgive this monstrous love for a barbarian,
Who knows not of Olympus! yes, I love him
Now, now, far more than——Hark—to the war shout!
Methinks it nears me. If it should be so,
[*She draws forth a small vial.*
This cunning Colchian poison, which my father
Learn'd to compound on Euxine shores, and taught me
How to preserve, shall free me! It had freed me
Long ere this hour, but that I loved, until
I half forgot I was a slave:—where all
Are slaves save one, and proud of servitude,
So they are served in turn by something lower
In the degree of bondage, we forget
That shackles worn like ornaments no less
Are chains. Again that shout! and now the clash
Of arms—and now—and now——

Enter ALTADA.

Alt. Ho, Sfero, ho!

Myr. He is not here; what wouldst thou with him?
Goes on the conflict? [How

Alt. Dubiously and fiercely.

Myr. And the king?

---

[1] ["In the third Act, where Sardanapalus calls for a mirror to look at himself in his armour, recollect to quote the Latin passage from Juvenal upon Otho (a similar character, who did the same thing). Gifford will help you to it. The trait is, perhaps, too familiar, but it is historical (of Otho, at least), and natural in an effeminate character."—*Lord B. to Mr. M.*]

[2] ["Ille tenet speculum pathici gestamen Othonis,
Actoris Aruncei spolium, quo se ille videbat
Armatum, cum jam tolli vexilla juberet.
Res memoranda novis annalibus, atque recenti
Historia, speculum civilis farcina belli."—*Jun. Sat.* ii.
"This grasps a mirror—pathic Otho's boast
[Auruncan Actor's spoil], where, while his hots,
With shouts, the signal of the fight required,
He view'd his malted form; view'd, and admired!
Lo, a new subject for the historic page,
A mirror, midst the arms of civil rage!"—GIFFORD.]

[3] [In the third Act, the king and his courtiers are disturbed at their banquet by the breaking out of the conspiracy. The battle which follows, if we overlook the absurdity, which occurs during one part of it, of hostile armies drawn up against each other in a dining-room, is extremely well told; and Sardanapalus displays the precise mixture of effeminacy and courage, levity and talent, which belongs to his character.—BISHOP HEBER.]

Alt. Like a king. I must find Sfero,
And bring him a new spear and his own helmet.
He fights till now bare-headed, and by far
Too much exposed. The soldiers knew his face,
And the foe too; and in the moon's broad light,
His silk tiara and his flowing hair
Make him a mark too royal. Every arrow
Is pointed at the fair hair and fair features,
And the broad fillet which crowns both.

Myr. Ye gods,
Who fulminate o'er my father's land, protect him!
Were you sent by the king?

Alt. By Salemenes,
Who sent me privily upon this charge,
Without the knowledge of the careless sovereign.
The king! the king fights as he revels! ho!
What Sfero! I will seek the armoury—
He must be there.

[*Exit* ALTADA.

Myr. 'T is no dishonour—no—
'T is no dishonour to have loved this man.
I almost wish now, what I never wish'd
Before, that he were Grecian. If Alcides
Were shamed in wearing Lydian Omphale's
She-garb, and wielding her vile distaff; surely
He, who springs up a Hercules at once,
Nursed in effeminate arts from youth to manhood,
And rushes from the banquet to the battle,
As though it were a bed of love, deserves
That a Greek girl should be his paramour,
And a Greek bard his minstrel, a Greek tomb
His monument. How goes the strife, sir?

Enter an Officer.

Officer. Lost,
Lost almost past recovery. Zames! Where
Is Zames?

Myr. Posted with the guard appointed
To watch before the apartment of the women.

[*Exit Officer.*

Myr. (*solo.*) He 's gone; and told no more than that
all 's lost!
What need have I to know more? In those words,
Those little words, a kingdom and a king,
A line of thirteen ages, and the lives
Of thousands, and the fortune of all left
With life, are merged; and I, too, with the great,
Like a small bubble breaking with the wave
Which bore it, shall be nothing. At the least,
My fate is in my keeping: no proud victor
Shall count me with his spoils.

Enter PANIA.

Pan. Away with me,
Myrrha, without delay; we must not lose
A moment—all that 's left us now.

Myr. The king?

Pan. Sent me here to conduct you hence, beyond
The river, by a secret passage.

Myr. Then
He lives——

Pan. And charged me to secure your life,
And beg you to live on for his sake, till
He can rejoin you.

Myr. Will he then give way?

Pan. Not till the last. Still, still he does whate'er
Despair can do; and step by step disputes
The very palace.

Myr. They are here, then;—ay,
Their shouts come ringing through the ancient halls,
Never profaned by rebel echoes till
This fatal night. Farewell, Assyria's line!
Farewell to all of Nimrod! Even the name
Is now no more.

Pan. Away with me—away!

Myr. No: I 'll die here!—Away, and tell your king
I loved him to the last.

Enter SARDANAPALUS *and* SALEMENES *with Soldiers.* PANIA *quits* MYRRHA, *and ranges himself with them.*

Sar. Since it is thus,
We 'll die where we were born—in our own halls.
Serry your ranks—stand firm. I have despatch'd
A trusty satrap for the guard of Zames,
All fresh and faithful; they 'll be here anon.
All is not over.—Pania, look to Myrrha.

[PANIA *returns towards* MYRRHA.

Sal. We have breathing time; yet one more charge,
One for Assyria! [my friends—

Sar. Rather say for Bactria!
My faithful Bactrians, I will henceforth be
King of your nation, and we 'll hold together
This realm as province.

Sal. Hark! they come—they come.

Enter BELESES *and* ARBACES *with the Rebels.*

Arb. Set on, we have them in the toil. Charge!
charge! [—On!

Bel. On! on!—Heaven fights for us, and with us.

[*They charge the King and* SALEMENES *with their Troops, who defend themselves till the arrival of* ZAMES *with the Guard before mentioned. The Rebels are then driven off, and pursued by* SALEMENES, *etc. As the King is going to join the pursuit,* BELESES *crosses him.*

Bel. Ho! tyrant—*I* will end this war.

Sar. Even so,
My warlike priest, and precious prophet, and
Grateful and trusty subject:—yield, I pray thee.
I would reserve thee for a fitter doom,
Rather than dip my hands in holy blood.

Bel. Thine hour is come.

Sar. No, thine.—I 've lately read,
Though but a young astrologer, the stars;
And, ranging round the zodiac, found thy fate
In the sign of the Scorpion, which proclaims
That thou wilt now be crush'd.

Sar. But not by thee.

[*They fight;* BELESES *is wounded and disarmed.*

Sar, (*raising his sword to despatch him, exclaims*)—
Now call upon thy planets, will they shoot
From the sky to preserve their seer and credit?

[*A party of Rebels enter and rescue* BELESES. *They assail the King, who, in turn, is rescued by a Party of his Soldiers, who drive the Rebels off.*

The villain was a prophet after all.
Upon them—ho! there—victory is ours.
[*Exit in pursuit.*

Myr. (*to Pan.*) Pursue! Why stand'st thou here,
and leawest the ranks
Of fellow-soldiers conquering without thee?

Pan. The king's command was not to quit thee.

Myr. Me!
Think not of me—a single soldier's arm
Must not be wanting now. I ask no guard,
I need no guard: what, with a world at stake,
Keep watch upon a woman? Hence, I say,
Or thou art shamed! Nay, then, I will go forth,
A feeble female, 'midst their desperate strife,
And bid thee guard me *there*—where thou shouldst
Thy sovereign: [shield
[*Exit* MYRRHA.

Pan. Yet stay, damsel! She 's gone
If aught of ill betide her, better I
Had lost my life. Sardanapalus holds her
Far dearer than his kingdom, yet he fights
For that too; and can I do less than he,
Who never flash'd a scimitar till now?
Myrrha, return, and I obey you, though
In disobedience to the monarch.
[*Exit* PANIA.

Enter ALTADA *and* SFERO *by an opposite door.*

Alt. Myrrha!
What, gone? yet she was here when the fight raged,
And Pania also. Can aught have befallen them?

Sfe. I saw both safe, when late the rebels fled:
They probably are but retired to make
Their way back to the harem.

Alt. If the king
Prove victor, as it seems even now he must,
And miss his own Ionian, we are doom'd
To worse than captive rebels.

Sfe. Let us trace them;
She cannot be fled far; and, found, she makes
A richer prize to our soft sovereign
Than his recover'd kingdom.

Alt. Baal himself
Ne'er fought more fiercely to win empire, than
His silken son to save it: he defies
All augury of foes or friends; and like
The close and sultry summer's day, which bodes
A twilight tempest, bursts forth in such thunder
As sweeps the air and deluges the earth.
The man 's inscrutable.

Sfe. Not more than others.
All are the sons of circumstance: away—
Let 's seek the slave out, or prepare to be
Tortured for his infatuation, and
Condemn'd without a crime. [*Exeunt.*

Enter SALEMENES *and Soldiers, etc.*

Sal. The triumph is
Flattering: they are beaten backward from the palace,
And we have open'd regular access
To the troops station'd on the other side
Euphrates, who may still be true; nay, must be,
When they hear of our victory. But where
Is the chief victor? where 's the king?

Enter SARDANAPALUS, *cum suis, etc., and* MYRRHA.

Sar. Here, brother.[1]

Sal. Unhurt, I hope.

Sar. Not quite; but let it pass.
We 've clear'd the palace——

Sar. And I trust the city.
Our numbers gather; and I 've ordered onward
A cloud of Parthians, hitherto reserved,
All fresh and fiery, to be pour'd upon them
In their retreat, which soon will be a flight.

Sar. It is already, or at least they march'd
Faster than I could follow with my Bactrians,
Who spared no speed. I am spent: give me a seat.

Sal. There stands the throne, sire.

Sar. 'T is no place to rest on,
For mind nor body: let me have a couch,
[*They place a seat.*
A peasant's stool, I care not what: so—now
I breathe more freely.

Sal. This great hour has proved
The brightest and most glorious of your life.

Sar. And the most tiresome. Where 's my cup-bearer?
Bring me some water.

Sal. (*smiling.*) 'T is the first time he
Ever had such an order: even I,
Your most austere of counsellors would now
Suggest a purpler beverage.

Sar. Blood—doubtless.
But there's enough of that shed; as for wine,
I have learn'd to-night the price of the pure element;
Thrice have I drank of it, and thrice renew'd,
With greater strength than the grape ever gave me,
My charge upon the rebels. Where 's the soldier,
Who gave me water in his helmet?

One of the Guards. Slain, sire!
An arrow pierced his brain, while, scattering
The last drops from his helm, he stood in act
To place it on his brows.

Sar. Slain! unrewarded!
And slain to serve my thirst; that 's hard, poor slave!
Had he but lived, I would have gorged him with
Gold: all the gold of earth could ne'er repay
The pleasure of that draught; for I was parch'd
As I am now.
[*They bring water—he drinks.*
I live again—from henceforth
The goblet I reserve for hours of love,
But war on water.

Sal. And that bandage, sire,
Which girds your arm?

Sal. A scratch from brave Beleses.

---

[1] [The king, by his daring valour, restores the fortune of the fight, and returns, with all his train, to the palace. The scene that ensues is very masterly and characteristic.—JEFFREY.]

Myr. Oh! he is wounded!
Sar. Not too much of that;
And yet it feels a little stiff and painful,
Now I am cooler.
Myr. You have bound it with——
Sar. The fillet of my diadem: the first time
That ornament was ever aught to me,
Save an incumbrance.
Myr. (*to the Attendants.*) Summon speedily
A leech of the most skilful: pray, retire;
I will unbind your wound and tend it.
Sar. Do so,
For now it throbs sufficiently: but what
Know'st thou of wounds? yet wherefore do I ask?
Know'st thou, my brother, where I lighted on
This minion?
Sal. Herding with the other females,
Like frighten'd antelopes.
Sar. No: like the dam
Of the young lion, femininely raging,
(And femininely meaneth furiously,
Because all passions in excess are female,)
Against the hunter flying with her cub,
She urged on with her voice and gesture, and
Her floating hair and flashing eyes, the soldiers
In the pursuit.
Sal. Indeed!
Sar. You see, this night
Made warriors of more than me. I paused
To look upon her, and her kindled cheek;
Her large black eyes, that flash'd through her long hair
As it stream'd o'er her; her blue veins that rose
Along her most transparent brow; her nostril
Dilated from its symmetry; her lips
Apart; her voice that clove through all the din,
As a lute's pierceth through the cymbal's clash,
Jarr'd but not drown'd by the loud brattling; her
Waved arms, more dazzling with their own born whiteness
Than the steel her hand held, which she caught up
From a dead soldier's grasp;—all these things made
Her seem unto the troops a prophetess
Of victory, or victory herself,
Come down to hail us hers.
Sal. (*aside.*) This is too much.
Again the love-fit 's on him, and all 's lost,
Unless we turn his thoughts.
(*Aloud.*) But, pray thee, sire,
Think of your wound—you said even now 't was painful.
Sar. That 's true, too: but I must not think of it.
Sal. I have look'd to all things needful, and will now
Receive reports of progress made in such
Orders as I had given, and then return
To hear your further pleasure.
Sar. Be it so.
Sal. (*in retiring.*) Myrrha!
Myr. Prince!
Sal. You have shown a soul to-night,
Which, were he not my sister's lord——But now
I have no time: thou lovest the king?
Myr. I love
Sardanapalus.
Sal. But wouldst have him king still?
Myr. I would not have him less than what he should be.
Sal. Well then, to have him king, and yours, and all
He should, or should not be; to have him *live*,
Let him not sink back into luxury.
You have more power upon his spirit than
Wisdom within these walls, or fierce rebellion
Raging without: look well that he relapse not.
Myr. There needed not the voice of Salemenes
To urge me on to this: I will not fail.
All that a woman's weakness can——
Sal. Is power
Omnipotent o'er such a heart as his:
Exert it wisely.
[*Exit* Salemenes.
Sar. Myrrha! what, at whispers
With my stern brother? I shall soon be jealous.[1]
Myr. (*smiling.*) You have cause, sire; for on the earth there breathes not
A man more worthy of a woman's love—
A soldier's trust—a subject's reverence—
A king's esteem—the whole world's admiration![2]
Sar. Praise him, but not so warmly. I must not
Hear those sweet lips grow eloquent in aught
That throws me into shade; yet you speak truth.
Myr. And now retire, to have your wound look'd to.
Pray, lean on me.
Sar. Yes, love! but not from pain.
[*Exeunt omnes.*

ACT IV.

SCENE I.

Sardanapalus *discovered sleeping upon a Couch, and occasionally disturbed in his Slumbers, with* Myrrha *watching.*

Myr. (*solo, gazing.*) I have stolen upon his rest, if rest it be,
Which thus convulses slumber: shall I wake him?
No, he seems calmer. O, thou God of Quiet!
Whose reign is o'er seal'd eyelids and soft dreams,
Or deep, deep sleep, so as to be unfathom'd,
Look like thy brother, Death,—so still—so stirless—
For then we are happiest, as it may be we
Are happiest of all within the realm

---

[1] The rebels are at length repulsed. The king re-enters wounded, and retires to rest, after a short and very characteristic conversation between Salemenes and Myrrha, in which the two kindred spirits show their mutual understanding of each other, and the loyal warrior, postponing all the selfish domestic feelings which led him to dislike the fair Ionian, exhorts her to use her utmost power to keep her lover from relaxing into luxury. The transient effect which their whispers produce on Sardanapalus is well imagined.—Bishop Heber.]

[2] [MS.—"a king's esteem—the whole world's { admiration. veneration. reverence."]

Of thy stern, silent, and unwakening twin.
Again he moves—again the play of pain
Shoots o'er his features, as the sudden gust
Crisps the reluctant lake that lay so calm [1]
Beneath the mountain shadow; or the blast
Ruffles the autumn leaves, that drooping cling
Faintly and motionless to their loved boughs.
I must awake him—yet not yet: who knows
From what I rouse him? It seems pain; but if
I quicken him to heavier pain? The fever
Of this tumultuous night, the grief too of [shake
His wound, though slight, may cause all this, and
Me more to see than him to suffer. No:
Let Nature use her own maternal means,—
And I await to second, not disturb her.[2]

Sar. (*awakening.*) Not so—although ye multiplied the stars,
And gave them to me as a realm to share
From you and with you! I would not so purchase
The empire of eternity. Hence—hence—
Old hunter of the earliest brutes! and ye,
Who hunted fellow-creatures as if brutes!
Once bloody mortals—and now bloodier idols,—
If your priests lie not! And thou, ghastly beldame!
Dripping with dusky gore, and trampling on
The carcasses of Inde—away! away!
Where am I? Where the spectres? Where——No, —that
Is no false phantom: I should know it 'midst
All that the dead dare gloomily raise up
From their black gulf to daunt the living. Myrrha!

Myr. Alas! thou art pale, and on thy brow the drops
Gather like night dew. My beloved, hush—
Calm thee. Thy speech seems of another world,
And thou art lord of this. Be of good cheer;
All will go well.

Sar. Thy *hand*—so—'t is thy hand;
'T is flesh; grasp—clasp—yet closer, till I feel
Myself that which I was.

Myr. At least know me.
For what I am, and ever must be—thine.

Sar. I know it now. I know this life again.
Ah, Myrrha! I have been where we shall be.

Myr. My lord!

Sar. I've been i' the grave—where worms are lords,
And kings are——But I did not deem it so;
I thought 't was nothing.

Myr. So it is; except
Unto the timid, who anticipate
That which may never be.[3]

Sar. O Myrrha! if
Sleep shows such things, what may not death disclose?

Myr. I know no evil death can show, which life
Has not already shown to those who live
Embodied longest. If there be indeed
A shore where mind survives, 't will be as mind,
All unincorporate: or if there flits
A shadow of this cumbrous clog of clay,
Which stalks, methinks, between our souls and heaven,
And fetters us to earth—at least the phantom,
Whate'er it have to fear, will not fear death.

Sar. I fear it not; but I have felt—have seen—
A legion of the dead.

Myr. And so have I.
The dust we tread upon was once alive,
And wretched. But proceed: what hast thou seen?
Speak it, 'twill lighten thy dimm'd mind.

Sar. Methought—

Myr. Yet pause, thou art tired—in pain—exhausted; all
Which can impair both strength and spirit: seek
Rather to sleep again.

Sar. Not now—I would not
Dream; though I know it now to be a dream
What I have dreamt:—and canst thou bear to hear it?

Myr. I can bear all things, dreams of life or death,
Which I participate with you, in semblance,
Or full reality.

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[1] [MS.—"Crisps the unswelling wave," etc.]

[2] [The fourth Act opens with Myrrha watching over the slumbers of Sardanapalus. He wakens and tells a horrid dream, which we do not much admire, except that part of it which describes the form of his warlike ancestress Semiramis, with whom, and the rest of his regal predecessors, he had fancied himself at a ghastly banquet.—Bishop Heber.]

[3] [The general tone of Myrrha's character (in perfect consistency with the manners of her age and nation, and with her own elevated but pure and feminine spirit,) is that of a devout worshipper of her country's gods. She reproves, with dignity, the impious flattery of the Assyrian courtiers and the libertine scoffs of the king. She does not forget, while preparing for death, that libation which was the latest and most solemn act of Grecian piety; and she, more particularly, expresses her belief in a future state of existence. Yet this very Myrrha, when Sardanapalus is agitated by his evil dream, and by the natural doubt as to what worse visions death may bring, is made to console him, in the strain of his own Epicurean philosophy, with the doctrine that death is really nothing except

"Unto the timid who anticipate
That which may never be,"

and with the insinuation that all which remains of "the dead is the dust we tread upon." We do not wish to ask, we do not like to conjecture, *whose* sentiments these are, but they are certainly not the sentiments of an ancient Grecian heroine. They are not the sentiments which Myrrha might have learned from the heroes of her native land, or from the poems whence those heroes derived their heroism, their contempt of death, "and their love of virtue." Myrrha would rather have told her lover of those happy islands where the benevolent and the brave reposed after the toils of their mortal existence; of that venerable society of departed warriors and sages to which, if he renounced his sloth and lived for his people and for glory, he might yet expect admission. She would have told him of that joy with which his warlike ancestors would move along their meads of asphodel, when the news reached them of their descendant's prowess; she would have anticipated those songs which denied that "Harmodius was dead," however he might be removed from the sphere of mortality; which told her countrymen of the "roses and the golden-fruited bowers, where, beneath the light of a lower sun, departed warriors roamed their shadowy cars, or struck their harps amid altars steaming with frankincense."* Such were the doctrines which naturally led men to a contempt for life and a thirst for glory; but the opposite opinions were the doubts of a later day; and of those sophists under whose influence Greece soon ceased to be free, or valiant, or virtuous."—Bishop Heber.]

* Hom. Odyss. λ. 539. Callistratus ap. Athenæum, l. xv. Pindar. Fragm. Heyne, vol. iii. p. 31.

Sar. And this look'd real,
I tell you: after that these eyes were open,
I saw them in their flight—for then they fled.
Myr. Say on.
Sar. I saw, that is, I dream'd myself
Here—here—even where we are, guests as we were,
Myself a host that deem'd himself but guest,
Willing to equal all in social freedom;
But, on my right hand and my left, instead
Of thee and Zames, and our custom'd meeting,
Was ranged on my left hand a haughty, dark,
And deadly face—I could not recognise it,
Yet I had seen it, though I knew not where:
The features were a giant's, and the eye
Was still, yet lighted; his long locks curl'd down
On his vast bust, whence a huge quiver rose
With shaft-heads feather'd from the eagle's wing,[1]
That peep'd up bristling through his serpent hair.
I invited him to fill the cup which stood
Between us, but he answer'd not—I fill'd it—
He took it not, but stared upon me, till
I trembled at the fix'd glare of his eye:
I frown'd upon him as a king should frown—
He frown'd not in his turn, but look'd upon me
With the same aspect, which appall'd me more,
Because it changed not; and I turn'd for refuge
To milder guests, and sought them on the right,
Where thou wert wont to be. But——
[*He pauses.*
Myr. What instead?
Sar. In thy own chair—thy own place in the banquet—
I sought thy sweet face in the circle; but
Instead—a gray-hair'd, wither'd, bloody-eyed,
And bloody-handed, ghastly, ghostly thing,
Female in garb, and crown'd upon the brow,
Furrow'd with years, yet sneering with the passion
Of vengeance, leering too with that of lust,
Sate:—my veins curdled.
Myr. Is this all?
Sar. Upon
Her right hand—her lank, bird-like right hand—stood
A goblet, bubbling o'er with blood; and on
Her left, another, fill'd with—what I saw not,
But turn'd from it and her. But all along
The table sate a range of crowned wretches,
Of various aspects, but of one expression.
Myr. And felt you not this a mere vision?
Sar. No:
It was so palpable, I could have touch'd them.
I turn'd from one face to another, in
The hope to find at last one which I knew
Ere I saw theirs: but no—all turn'd upon me,
And stared, but neither ate nor drank, but stared,
Till I grew stone, as they seem'd half to be,
Yet breathing stone, for I felt life in them.
And life in me: there was a horrid kind
Of sympathy between us, as if they
Had lost a part of death to come to me,
And I the half of life to sit by them.
We were in an existence all apart
From heaven or earth——And rather let me see
Death all than such a being!
Myr. And the end?
Sar. At last I sate, marble, as they, when rose
The hunter and the crone; and smiling on me—
Yes, the enlarged but noble aspect of
The hunter smiled upon me—I should say,
His lips, for his eyes moved not—and the woman's
Thin lips relax'd to something like a smile.
Both rose, and the crown'd figures on each hand
Rose also, as if aping their chief shades—
Mere mimics even in death—but I sate still:
A desperate courage crept through every limb,
And at the last I fear'd them not, but laugh'd
Full in their phantom faces. But then—then
The hunter laid his hand on mine: I took it,
And grasp'd it—but it melted from my own;
While he too vanish'd, and left nothing but
The memory of a hero, for he look'd so.
Myr. And was: the ancestor of heroes, too,
And thine no less.
Sar. Ay, Myrrha, but the woman;
The female who remain'd, she flew upon me,
And burnt my lips up with her noisome kisses;
And, flinging down the goblets on each hand,
Methought their poisons flow'd around us, till
Each form'd a hideous river. Still she clung;
The other phantoms, like a row of statues,
Stood dull as in our temples; but she still
Embraced me, while I shrunk from her, as if,
In lieu of her remote descendant, I
Had been the son who slew her for her incest.
Then—then—a chaos of all loathsome things
Throng'd thick and shapeless: I was dead, yet feeling—
Buried, and raised again—consumed by worms,
Purged by the flames, and wither'd in the air!
I can fix nothing further of my thoughts,
Save that I long'd for thee, and sought for thee,
In all these agonies,—and woke and found thee.
Myr. So shalt thou find me ever at thy side,
Here and hereafter, if the last may be.
But think not of these things—the mere creations
Of late events, acting upon a frame
Unused to toil, yet over-wrought by toil
Such as might try the aternest.
Sar. I am better.
Now that I see *thee once* more, *what was seen*
Seems nothing.

Enter Salemenes.

Sal. Is the king so soon awake?
Sar. Yes, brother, and I would I had not slept;
For all the predecessors of our line
Rose up, methought, to drag me down to them.

[1] MS.—"With arrows peeping through his falling hair."]

My father was amongst them, too; but he,
I know not why, kept from me, leaving me
Between the hunter-founder of our race,
And her, the homicide and husband-killer,
Whom you call glorious.
Sal. So I term you also,
Now you have shown a spirit like to hers.
By day-break I propose that we set forth,
And charge once more the rebel crew, who still
Keep gathering head, repulsed, but not quite quell'd.
Sar. How wears the night?
Sal. There yet remain some hours
Of darkness: use them for your further rest.
Sar. No, not to-night, if 't is not gone: methought
I pass'd hours in that vision.
Myr. Scarcely one;
I watch'd by you: it was a heavy hour,
But an hour only.
Sar. Let us then hold council;
To-morrow we set forth.
Sal. But ere that time,
I had a grace to seek.
Sar. 'T is granted.
Sal. Hear it
Ere you reply too readily; and 't is
For *your* ear only.
Myr. Prince, I take my leave.
[*Exit* Myrrha.
Sal. That slave deserves her freedom.
Sar. Freedom only!
That slave deserves to share a throne.
Sal. Your patience—
'T is not yet vacant, and 't is of its partner
I come to speak with you.
Sar. How! of the queen?
Sal. Even so. I judged it fitting for their safety,
That, ere the dawn, she sets forth with her children
For Paphlagonia, where our kinsman Cotta
Governs; and there, at all events, secure
My nephews and your sons their lives, and with them
Their just pretensions to the crown, in case——
Sar. I perish—as is probable: well thought—
Let them set forth with a sure escort.
Sal. That
Is all provided, and the galley ready
To drop down the Euphrates; [1] but ere they
Depart, will you not see——
Sar. My sons? It may
Unman my heart, and the poor boys will weep;
And what can I reply to comfort them,
Save with some hollow hopes, and ill-worn smiles?
You know I cannot feign.
Sal. But you can feel!
At least, I trust so: in a word, the queen
Requests to see you ere you part—for ever.
Sar. Unto what end? what purpose? I will grant
Aught—all that she can ask—but such a meeting.
Sal. You know, or ought to know, enough of women,
Since you have studied them so steadily,
That what they ask in aught that touches on
The heart, is dearer to their feelings or
Their fancy, than the whole external world.
I think as you do of my sister's wish;
But 't was her wish—she is my sister—you
Her husband—will you grant it?
Sar. 'T will be useless:
But let her come.
Sal. I go.
[*Exit* Salemenes.
Sar. We have lived asunder
Too long to meet again—and *now* to meet!
Have I not cares enow, and pangs enow,
To bear alone, that we must mingle sorrows,
Who have ceased to mingle love?

Re-enter Salemenes *and* Zarina.

Sal. My sister! Courage:
Shame not our blood with trembling, but remember
From whence we sprung. The queen is present, sire.
Zar. I pray thee, brother, leave me.
Sal. Since you ask it.
[*Exit* Salemenes.
Zar. Alone with him! How many a year has pass'd,
Though we are still so young, since we have met,
Which I have worn in widowhood of heart.
He loved me not: yet he seems little changed—
Changed to me only—would the change were mutual!
He speaks not—scarce regards me—not a word—
Nor look—yet he *was* soft of voice and aspect,
Indifferent, not austere. My lord!
Sar. Zarina!
Zar. No, *not* Zarina—do not say Zarina.
That tone—that word—annihilate long years,
And things which make them longer.
Sar. 'T is too late
To think of these past dreams. Let 's not reproach—
That is, reproach me not—for the *last* time——
Zar. And *first*. I ne'er reproach'd you.
Sar. 'T is most true:
And that reproof comes heavier on my heart
Than——But our hearts are not in our own power.
Zar. Nor hands; but I gave both.
Sar. Your brother said
It was your will to see me, ere you went
From Nineveh with——
[*He hesitates.*
Zar. Our children: it is true.
I wish'd to thank you that you have not divided
My heart from all that 's left it now to love—
Those who are yours and mine, who look like you,
And look upon me as you look'd upon me
Once——But they have not changed.
Sar. Nor ever will.
I fain would have them dutiful.
Zar. I cherish

[1] [We hardly know why Lord Byron, who has not in other respects shown a slavish deference for Diodorus Siculus, should thus follow him in the manifest geographical blunder of placing Nineveh on the *Euphrates* instead of the *Tigris*, in opposition not only to the uniform tradition of the East, but to the express assertions of Herodotus, Pliny, and Ptolemy.—Bishop Heber.]

These infants, not alone from the blind love
Of a fond mother, but as a fond woman.
They are now the only tie between us.
Sar. Deem not
I have not done you justice: rather make them
Resemble your own line than their own sire.
I trust them with you—to you: fit them for
A throne, or, if that be denied——You have heard
Of this night's tumults?
Zar. I had half forgotten,
And could have welcomed any grief save yours,
Which gave me to behold your face again.
Sar. The throne—I say it not in fear—but 't is
In peril; they perhaps may never mount it:
But let them not for this lose sight of it.
I will dare all things to bequeath it them;
But if I fail, then they must win it back
Bravely—and, won, wear it wisely, not as I
Have wasted down my royalty.
Zar. They ne'er
Shall know from me of aught but what may honour
Their father's memory.
Sar. Rather let them hear
The truth from you than from a trampling world.
If they be in adversity, they 'll learn
Too soon the scorn of crowds for crownless princes,
And find that all their father's sins are theirs.
My boys!—I could have borne it were I childless.
Zar. Oh! do not say so—do not poison all
My peace left, by unwishing that thou wert
A father. If thou conquerest, they shall reign,
And honour him who saved the realm for them,
So little cared for as his own; and if—— [father!
Sar. 'T is lost, all earth will cry out, thank your
And they will swell the echo with a curse.
Zar. That they shall never do; but rather honour
The name of him, who, dying like a king,
In his last hours did more for his own memory
Than many monarchs in a length of days,
Which date the flight of time, but make no annals.
Sar. Our annals draw perchance unto their close;
But at the least, whate'er the past, their end
Shall be like their beginning—memorable.
Zar. Yet, be not rash—be careful of your life,
Live but for those who love.
Sar. And who are they?
A slave, who loves from passion—I 'll not say
Ambition—she has seen thrones shake, and loves;
A few friends who have revell'd till we are
As one, for they are nothing if I fall;
A brother I have injured—children whom
I have neglected, and a spouse——
Zar. Who loves.
Sar. And pardons?
Zar. I have never thought of this,
And cannot pardon till I have condemn'd.
Sar. My wife!
Zar. Now blessings on thee for that word!
I never thought to hear it more—from thee.
Sar. Oh! thou wilt hear it from my subjects. Yes—
These slaves whom I have nurtured, pamper'd, fed,
And swoln with peace, and gorged with plenty, till
They reign themselves—all monarchs in their man-
Now swarm forth in rebellion, and demand [sions—
His death, who made their lives a jubilee;
While the few upon whom I have no claim
Are faithful! This is true, yet monstrous.
Zar. 'T is
Perhaps too natural; for benefits
Turn poison in bad minds.
Sar. And good ones make
Good out of evil. Happier than the bee,
Which hives not but from wholesome flowers.
Zar. Then reap
The honey, nor enquire whence 't is derived,
Be satisfied—you are not all abandon'd.
Sar. My life insures me that. How long, bethink you,
Were not I yet a king, should I be mortal;
That is, where mortals *are*, not where they must be?
Zar. I know not. But yet live for my—that is,
Your children's sake!
Sar. My gentle, wrong'd Zarina!
I am the very slave of circumstance
And impulse—borne away with every breath!
Misplaced upon the throne—misplaced in life.
I know not what I could have been, but feel
I am not what I should be—let it end.
But take this with thee: if I was not form'd
To prize a love like thine, a mind like thine,
Nor dote even on thy beauty—as I 've doted
On lesser charms, for no cause save that such
Devotion was a duty, and I hated
All that look'd like a chain for me or others
(This even rebellion must avouch); yet hear
These words, perhaps among my last—that none
E'er valued more thy virtues, though he knew not
To profit by them—as the miner lights
Upon a vein of virgin ore, discovering
That which avails him nothing: he hath found it,
But 't is not his—but some superior's, who
Placed him to dig, but not divide the wealth
Which sparkles at his feet; nor dare be lift
Nor poise it, but must grovel on, upturning
The sullen earth.

[We are not sure, whether there is not a considerable violation of costume in the sense of degradation with which Myrrha seems to regard her situation in the harem, no less than in the resentment of Salemenes, and the remorse of Sardanapalus on the score of his infidelity to Zarina. Little as we know of the domestic habits of Assyria, we have reason to conclude, from the habits of contemporary nations, and from the manners of the East in every age, that polygamy was neither accounted a crime in itself, nor as a measure of which the principal wife was justified to complaining. And even in Greece, in those times when Myrrha's character must have been formed,—to be a captive, and subject to the captor's pleasure, was accounted a misfortune indeed, but could hardly be regarded as an infamy. But where is the critic who would object to an inaccuracy which has given occasion to such sentiments and such poetry?—Bishop Heber.]

Zar. Oh! if thou hast at length
Discover'd that my love is worth esteem,
I ask no more—but let us hence together,
And *I*—let me say *we*—shall yet be happy.
Assyria is not all the earth—we 'll find
A world out of our own—and be more bless'd
That I have ever been, or thou, with all
An empire to indulge thee.

Enter SALEMENES.

Sal. I must part ye—
The moments, which must not be lost, are passing.
Zar. Inhuman brother! wilt thou thus weigh out
Instants so high and blest?
Sal. Blest!
Zar. He hath been
So gentle with me, that I cannot think
Of quitting.
Sal. So—this feminine farewell
Ends as such partings end, in no departure.
I thought as much, and yielded against all
My better bodings. But it must not be.
Zar. Not be?
Sal. Remain, and perish——
Zar. With my husband——
Sal. And children.
Zar. Alas!
Sal. Hear me, sister, like
My sister:—all 's prepared to make your safety
Certain, and of the boys too, our last hopes;
'T is not a single question of mere feeling,
Though that were much—but 't is a point of state:
The rebels would do more to seize upon
The offspring of their sovereign, and so crush——
Zar. Ah! do not name it.
Sal. Well, then, mark me: when
They are safe beyond the Median's grasp, the rebels
Have miss'd their chief aim—the extinction of
The line of Nimrod. Though the present king
Fall, his sons live for victory and vengeance.
Zar. But could not I remain, alone?
Sal. What! leave
Your children, with two parents and yet orphans—
In a strange land—so young, so distant!
Zar. No—
My heart will break.
Sal. Now you know all—decide.
Sar. Zarina, he hath spoken well, and we
Must yield awhile to this necessity.
Remaining here, you may lose all; departing,
You save the better part of what is left,
To both of us, and to such loyal hearts
As yet beat in these kingdoms.
Sal. The time presses.
Sar. Go, then. If e'er we meet again, perhaps
I may be worthier of you—and, if not,
Remember that my faults, though not atoned for,
Are *ended*. Yet, I dread thy nature will
Grieve more above the blighted name and ashes
Which once were mightiest in Assyria—than——
But I grow womanish again, and must not;
I must learn sternness now. My sins have all
Been of the softer order——*hide* thy tears—
I do not bid thee *not* to shed them—'t were
Easier to stop Euphrates at its source
Than one tear of a true and tender heart—
But let me not behold them; they unman me
Here when I had remann'd myself. My brother,
Lead her away.
Zar. O God! I never shall
Behold him more!
Sal. (*striving to conduct her.*) Nay, sister, I *must* be obey'd.
Zar. I must remain—away! you shall not hold me.
What, shall he die alone? I live alone?
Sal. He shall *not die alone*: but lonely you
Have lived for years.
Zar. That 's false! I knew *he* lived,
And lived upon his image—let me go!
Sal. (*conducting her off the stage.*) Nay, then, I must use some fraternal force,
Which you will pardon.
Zar. Never. Help me! Oh!
Sardanapalus, will thou thus behold me
Torn from thee?
Sal. Nay—then all is lost again,
If that this moment is not gain'd.
Zar. My brain turns—
My eyes fail—where is he?
[*She faints.*
Sar. (*advancing.*) No—set her down—
She 's dead—and you have slain her.
Sal. 'T is the mere
Faintness of o'erwrought passion: in the air
She will recover. Pray, keep back.—[*Aside.*] I must
Avail myself of this sole moment to
Bear her to where her children are embark'd,
I' the royal galley on the river.
[SALEMENES *bears her off.*
Sar. (*solus.*) This, too—
And this too must I suffer—I, who never
Inflicted purposely on human hearts
A voluntary pang! But that is false—
She loved me, and I loved her—Fatal passion!
Why dost thou not expire *at once* in hearts
Which thou hast lighted up at once? Zarina!
I must pay dearly for the desolation
Now brought upon thee. Had I never loved
But thee, I should have been an unopposed

* [This scene has been, we know not why, called "useless," "unnatural," and "tediously written."* For ourselves, we are not ashamed to own that we have read it with emotion. It is an interview between Sardanapalus and his neglected wife, whom, with her children, he is about to send to a place of safety. Here, too, however, he is represented, with much poetical art and justice of delineation, as, in the midst of his deepest regrets for Zarina, chiefly engrossed with himself and his own sorrows, and inclined, immediately afterwards, to visit on poor Myrrha the painful feelings which his own reproaches of himself have occasioned.—HERER.]

* [These expressions occurred in the Edinburgh Review.—E.]

Monarch of honouring nations. To what gulfs
A single deviation from the track
Of human duties leads even those who claim
The homage of mankind as their born due,
And find it, till they forfeit it themselves!

Enter MYRRHA.

Sar. You here! Who call'd you?
Myr. No one—but I heard
Far off a voice of wail and lamentation,
And thought—
Sar. It forms no portion of your duties
To enter here till sought for.
Myr. Though I might,
Perhaps, recall some softer words of yours
(Although they *too were chiding*), which reproved me,
Because I ever dreaded to intrude;
Resisting my own wish and your injunction
To heed no time nor presence, but approach you
Uncall'd for:—I retire.
Sar. Yet stay—being here
I pray you pardon me: events have soor'd me
Till I wax peevish—heed it not: I shall
Soon be myself again.
Myr. I wait with patience,
What I shall see with pleasure.
Sar. Scarce a moment
Before your entrance in this hall, Zarina,
Queen of Assyria, departed hence.
Myr. Ah!
Sar. Wherefore do you start?
Myr. Did I do so?
Sar. 'T was well you enter'd by another portal,
Else you had met. That pang at least is spared her!
Myr. I know to feel for her.
Sar. That is too much,
And beyond nature—'t is not mutual[1]
Nor possible. You cannot pity her,
Nor she aught but——
Myr. Despise the favourite slave?
Not more than I have ever scorn'd myself.
Sar. Scorn'd! what, to be the envy of your sex,
And lord it o'er the heart of the world's lord?
Myr. Were you the lord of twice ten thousand worlds—
As you are like to lose the one you sway'd—
I did abase myself as much in being
Your paramour, as though you were a peasant—
Nay, more, if that the peasant were a Greek.
Sar. You talk it well——
Myr. And truly.
Sar. In the hour
Of man's adversity all things grow daring
Against the falling; but as I am not
Quite fallen, nor now disposed to bear reproaches,
Perhaps because I merit them too often,
Let us then part while peace is still between us.
Myr. Part!
Sar. Have not all past human beings parted,
And must not all the present one day part?
Myr. Why?
Sar. For your safety, which I will have look'd to,
With a strong escort to your native land;
And such gifts, as, if you had not been all
A queen, shall make your dowry worth a kingdom.
Myr. I pray you talk not thus.
Sar. The queen is gone;
You need not shame to follow. I would fall
Alone—I seek no partners but in pleasure.
Myr. And I no pleasure but in parting not.
You shall not force me from you.
Sar. Think well of it—
It soon may be too late.
Myr. So let it be;
For then you cannot separate me from you.
Sar. And will not; but I thought you wish'd it.
Myr. I!
Sar. You spoke of your abasement.
Myr. And I feel it
Deeply—more deeply than all things but love.
Sar. Then fly from it.
Myr. 'T will not recall the past—
'T will not restore my honour, nor my heart.
No—here I stand or fall. If that you conquer,
I live to joy in your great triumph: should
Your lot be different, I 'll not weep, but share it.
You did not doubt me a few hours ago.
Sar. Your courage never—nor your love till now;
And none could make me doubt it save yourself.
Those words——
Myr. Were words. I pray you, let the proofs
Be in the past acts you were pleased to praise
This very night, and in my further bearing,
Beside, wherever you are borne by fate.
Sar. I am content: and, trusting in my cause,
Think we may yet be victors and return
To peace—the only victory I covet.
To me war is no glory—conquest no
Renown. To be forced thus to uphold my right
Sits heavier on my heart than all the wrongs
These men would bow me down with. Never, never
Can I forget this night, even should I live
To add it to the memory of others.
I thought to have made mine inoffensive rule
An era of sweet peace 'midst bloody annals,
A green spot amidst desert centuries,
On which the future would turn back and smile,
And cultivate, or sigh when it could not
Recall Sardanapalus' golden reign.
I thought to have made my realm a paradise,
And every moon an epoch of new pleasures.
I took the rabble's shouts for love—the breath
Of friends for truth—the lips of woman for
My only guerdon—so they are, my Myrrha:
[*He kisses her.*

[1] [For *mutual*, the MS. in our hands has *natural*: but we are not *quite* sure that there has been merely a misprint in the foregoing editions.—E.]

Kiss me. Now let them take my realm and life!
They shall have both, but never thee!
Myr. No, never!
Man may despoil his brother man of all [yield—
That 's great or glittering—kingdoms fall—hosts
Friends fail—slaves fly—and all betray—and, more
Than all, the most indebted—but a heart [it.
That loves without self-love! 'T is here—oow prove

Enter SALEMENES.

Sal. I sought you—How! *she* here again?
Sar. Return not
Now to reproof; methinks your aspect speaks
Of higher matter than a woman's presence.
Sal. The only woman whom it much imports me
At such a moment now, is safe in absence—
The queen 's embark'd.
Sar. And well? say that much.
Sal. Yes.
Her transient weakness has pass'd o'er; at least,
It settled into tearless silence: her
Pale face and glittering eye, after a glance
Upon her sleeping children, were still fix'd
Upon the palace towers as the swift galley
Stole down the hurrying stream beneath the starlight;
But she said nothing.
Sar. Would I felt no more
Than she has said!
Sal. 'T is now too late to feel!
Your feelings cannot cancel a sole pang:
To change them, my advices bring sure tidings
That the rebellious Medes and Chaldees, marshall'd
By their two leaders, are already up
In arms again; and, serrying their ranks,
Prepare to attack: they have apparently
Been join'd by other satraps.
Sar. What! more rebels?
Let us be first, then.
Sal. That were hardly prudent
Now, though it was our first intention. If
By noon to-morrow we are join'd by those
I 've sent for by sure messengers, we shall be
In strength enough to venture an attack,
Ay, and pursuit too; but till then, my voice
Is to await the onset.
Sar. I detest
That waiting; though it seems so safe to fight
Behind high walls, and hurl down foes into
Deep fosses; or behold them sprawl on spikes
Strew'd to receive them, still I like it not—
My soul seems lukewarm; but when I set on them,
Though they were piled on mountains, I would have
A pluck at them, or perish in hot blood!—
Let me then charge.
Sal. You talk like a young soldier.
Sar. I am no soldier, but a man: speak not
Of soldiership, I loathe the word, and those
Who pride themselves upon it; but direct me
Where I may pour upon them.
Sal. You must spare
To expose your life too hastily; 't is not
Like mine or any other subject's breath:
The whole war turns upon it—with it; this
Alone creates it, kindles, and may quench it—
Prolong it—end it.
Sar. Then let us end both!
'T were better thus, perhaps, than prolong either;
I'm sick of one, perchance of both.
[*A trumpet sounds without.*
Sal. Hark!
Sar. Let us
Reply, not listen.
Sal. And your wound!
Sar. 'T is bound—
'T is heal'd—I had forgotten it. Away!
A leech's lancet would have scratch'd me deeper;[1]
The slave that gave it might be well ashamed
To have struck so weakly.
Sal. Now, may none this hour
Strike with a better aim!
Sar. Ay, if we conquer;
But if not, they will only leave to me
A task they might have spared their king. Upon them!
[*Trumpet sounds again.*
Sal. I am with you.
Sar. Ho, my arms! again, my arms!
[*Exeunt.*

ACT V.

SCENE I.

The same Hall in the Palace.

MYRRHA *and* BALEA.

Myr. (*at a window.*) The day at last has broken.
What a night
Hath usher'd it! How beautiful in heaven!
Though varied with a transitory storm,
More beautiful in that variety!
How hideous upon earth! where peace and hope,
And love and revel, in an hour were trampled
By human passions to a human chaos,
Not yet resolved to separate elements—
'T is warring still! And can the sun so rise,
So bright, so rolling back the clouds into
Vapours more lovely than the unclouded sky,
With golden pinnacles, and snowy mountains,
And billows purpler than the ocean's, making
In heaven a glorious mockery of the earth,
So like we almost deem it permanent;
So fleeting, we can scarcely call it aught
Beyond a vision; 't is so transiently
Scatter'd along the eternal vault:[2] and yet

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[1] [MS.—"A leech's lancet would have done as much."]

[2] [This description of the sun rolling back the vapours is apparently imitated from a magnificent scene in the second book of Wordsworth's Excursion:—

——"Round them and above,
Glitter, with dark recesses interposed,
Casement, and cottage-roof, and stems of trees
Half-veil'd in vapouring cloud, the silver steam

It dwells upon the soul, and soothes the soul,
And blends itself into the soul, until
Sunrise and sunset form the haunted epoch
Of sorrow and of love; which they who mark not,
Know not the realms where those twin genii [1]
(Who chasten and who purify our hearts,
So that we would not change their sweet rebukes
For all the boisterous joys that ever shook
The air with clamour) build the palaces
Where their fond votaries repose and breathe
Briefly;—but in that brief cool calm inhale
Enough of heaven to enable them to bear
The rest of common, heavy, human hours,
And dream them through in placid sufferance;
Though seemingly employ'd like all the rest
Of toiling breathers in allotted tasks [2]
Of pain or pleasure, two names for one feeling,
Which our internal, restless agony
Would vary in the sound, although the sense
Escapes our highest efforts to be happy.

Bal. You muse right calmly: and can you so watch
The sunrise which may be our last?

Myr. It is
Therefore that I so watch it, and reproach
Those eyes, which never may behold it more,
For having look'd upon it oft, too oft,
Without reverence and the rapture due
To that which keeps all earth from being as fragile
As I am in this form. Come, look upon it,
The Chaldee's god, which, when I gaze upon,
I grow almost a convert to your Baal.

Bal. As now he reigns in heaven, so once on earth
He sway'd.

Myr. He sways it now far more, then; never
Had earthly monarch half the power and glory [3]
Which centres in a single ray of his.

Bal. Surely he is a god!

Myr. So we Greeks deem too;
And yet I sometimes think that gorgeous orb
Must rather be the abode of gods than one
Of the immortal sovereigns. Now he breaks
Through all the clouds, and fills my eyes with light
That shuts the world out. I can look no more.

Bal. Hark! heard you not a sound?

Myr. No, 't was mere fancy;
They battle it beyond the wall, and not
As in late midnight conflict in the very
Chambers: the palace has become a fortress
Since that insidious hour; and here, within
The very centre, girded by vast courts
And regal halls of pyramid proportions,
Which must be carried one by one before
They penetrate to where they then arrived,
We are as much shut in even from the sound
Of peril as from glory.

Bal. But they reach'd
Thus far before.

Myr. Yes, by surprise, and were
Beat back by valour: now at once we have
Courage and vigilance to guard us.

Bal. May they
Prosper!

Myr. That is the prayer of many, and
The dread of more: it is an anxious hour;
I strive to keep it from my thoughts. Alas!
How vainly!

Bal. It is said the king's demeanour
In the late action scarcely more appall'd
The rebels than astonish'd his true subjects.

Myr. 'T is easy to astonish or appal
The vulgar mass which moulds a horde of slaves;
But he did bravely.

Bal. Slew he not Beleses?
I heard the soldiers say he struck him down.

Myr. The wretch was overthrown, but rescued to
Triumph, perhaps, o'er one who vanquish'd him.
In fight, as he had spared him in his peril;
And by that heedless pity risk'd a crown.

Bal. Hark! [slowly.

Myr. You are right; some steps approach, but

Enter Soldiers, bearing in Salemenes *wounded, with a broken Javelin in his Side: they seat him upon one of the Couches which furnish the Apartment.*

Myr. Oh, Jove!

Bal. Then all is over.

Sal. That is false.
Haw down the slave who says so, if a soldier.

Myr. Spare him—he 's none: a mere court butterfly,
That flutters in the pageant of a monarch.

Sal. Let him live on, then.

Myr. So wilt thou, I trust.

Sal. I fain would live this hour out, and the event,
But doubt it. Wherefore did ye bear me here?

Sol. By the king's order. When the javelin struck you,
You fell and fainted: 't was his strict command
To bear you to this hall.

Sal. 'T was not ill done:
For seeming slain in that cold dizzy trance,
The sight might shake our soldiers—but—'t is vain,
I feel it ebbing!

Myr. Let me see the wound;
I am not quite skilless: in my native land
'T is part of our instruction. War being constant,
We are nerved to look on such things.[4]

Sol. Best extract
The javelin.

Myr. Hold! no, no, it cannot be.

Sal. I am sped, then!

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[1] [MS.—"Sunrise and sunset form the epoch of
Sorrow and love: and they who mark them not
Can ne'er hold converse with," etc.]

[2] [MS.—"Of dews fast melting on their leafy boughs
By the strong sunbeams smitten."]

[3] [Misprinted hitherto—
"Had earthly monarch half the peace and glory."—E.]

[4] [MS.—"We are used to such inflictions."]

Myr. With the blood that fast must follow
The extracted weapon, I do fear thy life. [you
Sal. And I *not* death. Where was the king when
Convey'd me from the spot where I was stricken?
Sol. Upon the same ground, and encouraging
With voice and gesture the dispirited troops,
Who had seen you fall, and falter'd back.
Sal. Whom heard ye
Named next to the command?
Sol. I did not hear.
Sal. Fly, then, and tell him, 't was my last request
That Zames take my post until the junction,
So hoped for, yet delay'd, of Ofratanes,
Satrap of Susa. Leave me here: our troops
Are not so numerous as to spare your absence.
Sol. But, prince——
Sal. Hence, I say! Here's a courtier and
A woman, the best chamber company.
As you would not permit me to expire
Upon the field, I'll have no idle soldiers
About my sick couch. Hence! and do my bidding!
[*Exeunt the Soldiers.*
Myr. Gallant and glorious spirit! must the earth
So soon resign thee?
Sal. Gentle Myrrha, 't is
The end I would have chosen, had I saved
The monarch or the monarchy by this;
As 't is I have not outlived them.
Myr. You wax paler.
Sal. Your hand; this broken weapon but prolongs
My pangs, without sustaining life enough
To make me useful: I would draw it forth
And my life with it, could I but hear how
The fight goes.

Enter SARDANAPALUS *and Soldiers.*

Sar. My best brother!
Sal. And the battle
Is lost?
Sar. (*despondingly.*) You see *me here.*
Sal. I 'd rather see you *thus!*
[*He draws out the weapon from the wound, and dies.*
Sar. And *thus* I will be seen; unless the succour,
The last frail reed of our beleaguer'd hopes,
Arrive with Ofratanes.
Myr. Did you not
Receive a token from your dying brother,
Appointing Zames chief?
Sar. I did.
Myr. Where 's Zames?
Sar. Dead.
Myr. And Altada?
Sar. Dying.
Myr. Pania? Sfero?
Sar. Pania yet lives; but Sfero 's fled or captive.
I am alone.
Myr. And is all lost?
Sar. Our walls,
Though thinly mann'd, may still hold out against
Their present force, or aught save treachery:
But i' the field——
Myr. I thought 't was the intent
Of Salemenes not to risk a sally
Till ye were strengthen'd by the expected succours.
Sar. *I* over-ruled him.
Myr. Well, the fault 's a brave one.
Sar. But fatal. Oh, my brother! I would give
These realms, of which thou wert the ornament,
The sword and shield, the sole-redeeming honour,
To call back——But I will not weep for thee;
Thou shalt be mourn'd for as thou wouldst be mourn'd.
It grieves me most that thou couldst quit this life
Believing that I could survive what thou
Hast died for—our long royalty of race.
If I redeem it, I will give thee blood
Of thousands, tears of millions, for atonement
(The tears of all the good are thine already).
If not, we meet again soon,—if the spirit
Within us lives beyond:—thou readest mine,
And dost me justice now. Let me once clasp
That yet warm hand, and fold that throbless heart
[*Embraces the body.*
To this which beats so bitterly. Now, bear
The body hence.
Sol. Where?
Sar. To my proper chamber.
Place it beneath my canopy, as though
The king lay there: when this is done, we will
Speak further of the rites due to such ashes.
[*Exeunt Soldiers with the body of* SALEMENES.

Enter PANIA.

Sar. Well, Pania! have you placed the guards, and issued
The orders fix'd on?
Pan. Sire, I have obey'd.
Sar. And do the soldiers keep their hearts up?
Pan. Sire?
Sar. I 'm answer'd! When a king asks twice, and has
A question as an answer to *his* question,
It is a portent. What! they are disheartenʼd?
Pan. The death of Salemenes, and the shouts
Of the exulting rebels on his fall,
Have made them——
Sar *Rage*—not droop—it should have been.
We 'll find the means to rouse them.
Pan. Such a loss
Might sadden even a victory.
Sar. Alas!
Who can so feel it as I feel? but yet, [and we
Though coop'd within these walls, they are strong,
Have those without will break their way through hosts,
To make their sovereign's dwelling what it was—
A palace; not a prison, nor a fortress.

Enter an Officer, hastily.

Sar. Thy face seems ominous. Speak!
Offi. I dare not.
Sar. Dare not?
While millions dare revolt with sword in hand!

That 's strange. I pray thee break that loyal silence
Which loathes to shock its sovereign; we can hear
Worse than thou hast to tell.

Pan. Proceed, thou hearest.

Offi. The wall which skirted near the river's brink
Is thrown down by the sudden inundation
Of the Euphrates, which now rolling, swoln
From the enormous mountains where it rises,
By the late rains of that tempestuous region,
O'erflooda its banks, and hath destroy'd the bulwark.

Pan. That's a black augury! it has been said
For ages, "That the city ne'er should yield
"To man, until the river grew its foe."

Sar. I can forgive the omen, not the ravage.
How much is swept down of the wall?

Offi. About
Some twenty stadii.[1]

Sar. And all this is left
Pervious to the assailants?

Offi. For the present
The river's fury must impede the assault;
But when he shrinks into his wonted channel,
And may be cross'd by the accostom'd barks,
The palace is their own.

Sar. That shall be never.
Though men, and gods, and elements, and omens,
Have risen up 'gainst one who ne'er provoked them,
My father's house shall never be a cave
For wolves to horde and howl in.

Pan. With your sanction,
I will proceed to the spot, and take such measures
For the assurance of the vacant space
As time and means permit.

Sar. About it straight,
And bring me back, as speedily as full
And fair investigation may permit,
Report of the true state of this irruption
Of waters.

[*Exeunt* PANIA *and the Officer.*

Myr. Thus the very waves rise up
Against you.

Sar. They are not my subjects, girl,
And may be pardon'd, since they can't be punish'd.

Myr. I joy to see this portent shakes you not.

Sar. I am past the fear of portents: they can tell me
Nothing I have not told myself since midnight:
Despair anticipates such things.

Myr. Despair!

Sar. No; not despair precisely. When we know
All that can come, and how to meet it, our
Resolves, if firm, may merit a more noble
Word than this is to give it utterance.
But what are words to us? we have well nigh done
With them and all things.

Myr. Save one *deed*—the last
And greatest to all mortals; crowning act
Of all that was—or is—or is to be—
The only thing common to all mankind,
So different in their births, tongues, sexes, natures,
Hues, features, climes, times, feelings, intellects,[2]
Without one point of union save in this,
To which we tend, for which we 're born, and thread
The labyrinth of mystery, call'd life.

Sar. Our clew being well nigh wound out, let 's be cheerful.
They who have nothing more to fear, may well
Indulge a smile at that which once appall'd;
As children at discover'd bugbears.

Re-enter PANIA.

Pan. 'T is
As was reported: I have order'd there
A double guard, withdrawing from the wall
Where it was strongest the required addition
To watch the breach occasion'd by the waters.

Sar. You have done your duty faithfully, and as
My worthy Pania! further ties between us
Draw near a close. I pray you take this key:

[*Gives a key.*

It opens to a secret chamber, placed
Behind the couch in my own chamber (now
Press'd by a nobler weight than e'er it bore—
Though a long line of sovereigns have lain down
Along its golden frame—as bearing for
A time what late was Salemenes). Search
The secret covert to which this will lead you;
'T is full of treasure;[3] take it for yourself
And your companions: there 's enough to load ye,
Though ye be many.[4] Let the slaves be freed, too;
And all the inmates of the palace, of
Whatever sex, now quit it in an hour.
Thence launch the regal barks, once form'd for pleasure,
And now to serve for safety, and embark.
The river 's broad and swoln, and uncommanded
(More potent than a king) by these besiegers.
Fly! and be happy!

Pan. Under your protection!
So you accompany your faithful guard.

Sar. No, Pania! that must not be; get thee hence,
And leave me to my fate.

Pan. 'T is the first time
I ever disobey'd: but now——

Sar. So all men
Dare beard me now, and Insolence within
Apes Treason from without. Question no further;
'T is my command, my last command. Wilt *thou*
Oppose it? *thou!*

Pan. But yet—not yet.

Sar. Well, then,

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[1] About two miles and a half.

[2] [MS.—"Complexions, climes, eras, and intellects."]

[3] ["Athenæus makes these treasures amount to a thousand myriads of talents of gold, and ten times as many talents of silver, which is a sum that exceeds all credibility. A man is lost if he attempts to sum up the whole value; which induces me to believe that Athenæus must have very much exaggerated; however, we may be assured, from his account, that the treasures were immensely great."—ROLLIN.]

[4] [MS. ——"Ye will find the crevice
To which the key fits, with a little care."]

Swear that you will obey when I shall give
The signal.
Pan. With a heavy but true heart,
I promise.
Sar. 'T is enough. Now order here
Faggots, pine-nuts, and wither'd leaves, and such
Things as catch fire and blaze with one sole spark:
Bring cedar, too, and precious drugs, and spices,
And mighty planks, to nourish a tall pile;
Bring frankincense and myrrh, too, for it is
For a great sacrifice I build the pyre;
And heap them round yon throne.
Pan. My lord!
Sar. I have said it,
And you have *sworn*.
Pan. And could keep my faith
Without a vow.
[*Exit* PANIA.
Myr. What mean you?
Sar. You shall know
Anon—what the whole earth shall ne'er forget.

PANIA, *returning with a Herald.*

Pan. My king, in going forth upon my duty,
This herald has been brought before me, craving
An audience.
Sar. Let him speak.
Her. The *King* ARBACES——
Sar. What, crown'd already?—But, proceed.
Her. Beleses,
The anointed high-priest——
Sar. Of what god or demon?
With new kings rise new altars. But proceed;
You are sent to prate your masters' will, and not
Reply to mine.
Her. And Satrap Ofratanes——
Sar. Why, *he* is *ours*.
Her. (*showing a ring.*) Be sure that he is now
In the camp of the conquerors: behold
His signet ring.
Sar. 'T is his. A worthy triad!
Poor Salemenes! thou hast died in time
To see one treachery the less: this man
Was thy true friend and my most trusted subject.
Proceed.
Her. They offer thee thy life, and freedom
Of choice to single out a residence
In any of the further provinces,
Guarded and watch'd, but not confined in person,
Where thou shalt pass thy days in peace; but on
Condition that the three young princes are
Given up as hostages.
Sar. (*ironically.*) The generous victors!
Her. I wait the answer.
Sar. Answer, slave! How long
Have slaves decided on the doom of kings?
Her. Since they were free.
Sar. Mouthpiece of mutiny!
Thou art the least, shalt learn the penalty
Of treason, though its proxy only. Pania!
Let his head be thrown from our walls within
The rebels' lines, his carcass down the river.
Away with him!
[PANIA *and the Guards seizing him.*
Pan. I never yet obey'd
Your orders with more pleasure than the present.
Hence with him, soldiers! do not soil this hall
Of royalty with treasonable gore;
Put him to rest without.
Her. A single word:
My office, king, is sacred.
Sar. And what 's *mine?*
That thou shouldst come and dare to ask of me
To lay it down?
Her. I but obey'd my orders,
At the same peril if refused, as now
Incurr'd by my obedience.
Sar. So there are
New monarchs of an hour's growth as despotic
As sovereigns swathed in purple, and enthroned
From birth to manhood!
Her. My life waits your breath.
Yours (I speak humbly)—but it may be—yours
May also be in danger scarce less imminent:
Would it then suit the last hours of a line
Such as is that of Nimrod, to destroy
A peaceful herald, unarm'd, in his office;
And violate not only all that man
Holds sacred between man and man—but that
More holy tie which links us with the gods?
Sar. He 's right.—Let him go free.—My life's last act
Shall not be one of wrath. Here, fellow, take
[*Gives him a golden cup from a table near.*
This golden goblet, let it hold your wine,
And think of *me*; or melt it into ingots,
And think of nothing but their weight and value.
Her. I thank you doubly for my life, and this
Most gorgeous gift, which renders it more precious.
But must I bear no answer?
Sar. Yes,—I ask
An hour's truce to consider.
Her. But an hour's?
Sar. An hour's: if at the expiration of
That time your masters hear no further from me,
They are to deem that I reject their terms,
And act befittingly.
Her. I shall not fail
To be a faithful legate of your pleasure.
Sar. And hark! a word more.
Her. I shall not forget it,
Whate'er it be.
Sar. Commend me to Beleses;
And tell him, ere a year expire, I summon
Him hence to meet me.

[MS. ——"Now order here
Enough of dry wood," etc.]

Her. Where?
Sar. At Babylon;
At least from thence he will depart to meet me.
Her. I shall obey you to the letter.
[*Exit Herald.*
Sar. Pania!—
Now, my good Pania!—quick—with what I order'd.
Pan. My lord,—the soldiers are already charged.
And see! they enter.
[*Soldiers enter, and form a Pile about the Throne, etc.*
Sar. Higher, my good soldiers,
And thicker yet; and see that the foundation
Be such as will not speedily exhaust
Its own too subtle flame; nor yet be quench'd
With aught officious aid would bring to quell it.
Let the throne form the *core* of it; I would not
Leave that, save fraught with fire unquenchable,
To the new comers. Frame the whole as if
'T were to enkindle the strong tower of our
Inveterate enemies. Now it bears an aspect!
How say you, Pania, will this pile suffice
For a king's obsequies?
Pan. Ay, for a kingdom's.
I understand you, now.
Sar. And blame me?
Pan. No—
Let me but fire the pile, and share it with you.
Myr. That duty 's mine.
Pan. A woman's!
Myr. 'T is the soldier's
Part to die *for* his sovereign, and why not
The woman's with her lover?
Pan. 'T is most strange!
Myr. But not so rare, my Pania, as thou think'st it.
In the mean time, live thou.—Farewell! the pile
Is ready.
Pan. I should shame to leave my sovereign
With but a single female to partake
His death.
Sar. Too many far have heralded
Me to the dust, already. Get thee hence;
Enrich thee.
Pan. And live wretched!
Sar. Think upon
Thy vow:—'t is sacred and irrevocable.
Pan. Since it is so, farewell.
Sar. Search well my chamber,
Feel no remorse at bearing off the gold;
Remember, what you leave you leave the slaves
Who slew me: and when you have borne away
All safe off to your boats, blow one long blast
Upon the trumpet as you quit the palace.
The river's brink is too remote, its stream
Too loud at present to permit the echo
To reach distinctly from its banks. Then, fly,—
And as you sail, turn back; but still keep on
Your way along the Euphrates; if you reach
The land of Paphlagonia, where the queen
Is safe with my three sons in Cotta's court,
Say what you *saw* at parting, and request
That she remember what I *said* at one
Parting more mournful still.
Pan. That royal hand!
Let me then once more press it to my lips;
And these poor soldiers who throng round you, and
Would fain die with you!
[*The Soldiers and* PANIA *throng round him, kissing his hand and the hem of his robe.*
Sar. My best! my last friends!
Let 's not unman each other: part at once:
All farewells should be sudden, when for ever,
Else they make an eternity of moments,
And clog the last sad sands of life, with tears.
Hence, and be happy: trust me, I am not
Now to be pitied; or far more for what
Is past than present;—for the future, 't is
In the hands of the deities, if such
There be: I shall know soon. Farewell—Farewell.
[*Exeunt* PANIA *and Soldiers.*
Myr. These men were honest: it is comfort still
That our last looks should be on loving faces.
Sar. And *lovely* ones, my beautiful!—but hear me!
If at this moment,—for we now are on
The brink,—thou feel'st an inward shrinking from
This leap through flame into the future, say it:
I shall not love thee less; nay, perhaps more,
For yielding to thy nature: and there 's time
Yet for thee to escape hence.
Myr. Shall I light
One of the torches which lie heap'd beneath
The ever-burning lamp that burns without,
Before Baal's shrine, in the adjoining hall?
Sar. Do so. Is that thy answer?
Myr. Thou shalt see.
[*Exit* MYRRHA.
Sar. (*solus.*) She 's firm. My fathers! whom I will
It may be, purified by death from some [rejoin,
Of the gross stains of too material being,
I would not leave your ancient first abode
To the defilement of usurping bondmen;
If I have not kept your inheritance
As ye bequeath'd it, this bright part of it,
Your treasure, your abode, your sacred relics
Of arms, and records, monuments, and spoils,
In which *they* would have revell'd, I bear with me
To you in that absorbing element
Which most personifies the soul, as leaving
The least of matter unconsumed before
Its fiery workings:—and the light of this
Most royal of funereal pyres shall be
Not a mere pillar form'd of cloud and flame,
A beacon in the horizon for a day,
And then a mount of ashes, but a light
To lesson ages, rebel nations, and
Voluptuous princes. Time shall quench full many
A people's records, and a hero's acts;
Sweep empire after empire, like this first
Of empires, into nothing; but even then
Shall spare this deed of mine, and hold it up
A problem few dare imitate, and none
Despise—but, it may be, avoid the life
Which led to such a consummation.

MYRRHA *returns with a lighted Torch in one Hand, and a Cup in the other.*

Myr. Lo!
I 've lit the lamp which lights us to the stars.
Sar. And the cup?
Myr. 'T is my country's custom to
Make a libation to the gods.
Sar. And mine
To make libations amongst men. I 've not
Forgot the custom; and, although alone,
Will drain one draught in memory of many
A joyous banquet past.

[SARDANAPALUS *takes the cup, and after drinking and tinkling the reversed cup, as a drop falls, exclaims—*

And this libation
Is for the excellent Beleses.
Myr. Why
Dwells thy mind rather upon that man's name
Than on his mate's in villany?
Sar. The other
Is a mere soldier, a mere tool, a kind
Of human sword in a friend's hand: the other
Is master-mover of his warlike puppet:
But I dismiss them from my mind.—Yet pause,
My Myrrha! dost thou truly follow me,
Freely and fearlessly?
Myr. And dost thou think
A Greek girl dare not do for love, that which
An Indian widow braves for custom?[1]
Sar. Then
We but await the signal.
Myr. It is long
In sounding.
Sar. Now, farewell; one last embrace.
Myr. Embrace, but not the last; there is one more.
Sar. True, the commingling fire will mix our ashes.
Myr. And pure as is my love to thee, shall they,
Purged from the dross of earth, and earthly passion,
Mix pale with thine. A single thought yet irks me.
Sar. Say it.
Myr. It is that no kind hand will gather
The dust of both into one urn.
Sar. The better:
Rather let them be borne abroad upon
The winds of heaven, and scatter'd into air,
Than be polluted more by human hands
Of slaves and traitors. In this blazing palace,
And its enormous walls of reeking ruin,
We leave a nobler monument than Egypt
Hath piled in her brick mountains, o'er dead kings,[2]
Or *kine*, for none know whether those proud piles
Be for their monarch, or their ox-god Apis:
So much for monuments that have forgotten
Their very record![3]
Myr. Then farewell, thou earth!
And loveliest spot of earth! farewell, Ionia!
Be thou still free and beautiful, and far
Aloof from desolation! My last prayer
Was for thee, my last thoughts, save *one*, were of thee!
Sar. And that?
Myr. Is yours.

[*The trumpet of* PANIA *sounds without.*

Sar. Hark!
Myr. Now!
Sar. Adieu, Assyria!
I loved thee well, my own, my fathers' land,
And better as my country than my kingdom.
I sated thee with peace and joys; and this
Is my reward! and now I owe thee nothing,
Not even a grave.

[*He mounts the pile.*

Now, Myrrha!
Myr. Art thou ready?
Sar. As the torch in thy grasp.

[MYRRHA *fires the pile.*

Myr. 'T is fired! I come.

[*As* MYRRHA *springs forward to throw herself into the flames, the Curtain falls.*[4]

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[1] [MS. ——" And what is there
An Indian widow dares for custom which
A Greek girl dare not do for love?"]

[2] [These lines are in bad taste enough, from the jingle between *kings* and *kine*, down to the absurdity of believing that Sardanapalus at such a moment would be likely to discuss a point of antiquarian curiosity. But they involve also an anachronism, inasmuch as, whatever date be assigned to the erection of the earlier pyramids, there can be no reason for apprehending that, at the fall of Nineveh, and while the kingdom and hierarchy of Egypt subsisted in their full splendour, the destination of those immense fabrics could have been a matter of doubt to any who might enquire concerning them. Herodotus, three hundred years later, may have been misinformed on these points; but, when Sardanapalus lived, the erection of pyramids must, in all probability, have not been still of unfrequent occurrence, and the nature of their contents no subject of mistake or mystery.—BISHOP HEBER.]

[3] [Here an anonymous critic suspects Lord Byron of having read old Fuller, who says, in his quaint way, "the pyramids, doting with age, have forgotten the names of their founders."—E.]

[4] [In "Sardanapalus" Lord Byron has been far more fortunate than in the "Doge of Venice," inasmuch as his subject is one eminently adapted not only to tragedy in general, but to that peculiar kind of tragedy which Lord Byron is anxious to recommend. The history of the last of the Assyrian kings is at once sufficiently well known to awaken that previous interest which belongs to illustrious names and early associations; and sufficiently remote and obscure to admit of any modification of incident or character which a poet may find convenient. All that we know of Nineveh and its sovereigns is majestic, indistinct, and mysterious. We read of an extensive and civilised monarchy erected in the ages immediately succeeding the deluge, and existing in full might and majesty while the shores of Greece and Italy were unoccupied, except by roving savages. We read of an empire whose influence extended from Samarcand to Troy; and from the mountains of Judah to those of Caucasus, subverted, after a continuance of thirteen hundred years, and a dynasty of thirty generations, in an almost incredibly short space of time, less by the revolt of two provinces than by the anger of Heaven and the predicted fury of natural and inanimate agents. And the influence which both the conquests and the misfortunes of Assyria appear to have exerted over the fates of the people for whom, of all others in ancient history, our strongest feelings are (from religious motives) interested, throws a sort of sacred pomp over the greatness and the crimes of the descendants of Nimrod, and a reverence which no other equally remote portion of profane history is likely to obtain with us. At the same time, all which we know is so brief, so general, and so disjointed, that we have few of those preconceived notions of the persons and facts represented

THE TWO FOSCARI;

AN HISTORICAL TRAGEDY.

The father softens, but the governor's resolved.—Carrie.

DRAMATIS PERSONÆ.

MEN.

FRANCIS FOSCARI, *Doge of Venice.*
JACOPO FOSCARI,[1] *Son of the Doge.*
JAMES LOREDANO,[2] *a Patrician.*
MARCO MEMMO, *a Chief of the Forty.*
BARBARIGO, *a Senator.*
Other Senators, The Council of Ten, Guards, Attendants, etc., etc.

WOMAN.

MARINA, *Wife of young* FOSCARI.

Scene—the Ducal Palace, Venice.

THE TWO FOSCARI.[3]

ACT I.

SCENE I.

A Hall in the Ducal Palace.

Enter LOREDANO *and* BARBARIGO, *meeting.*

Lor. Where is the prisoner?
Bar. Reposing from
The Question.

which in classical dramas, if servilely followed, destroy the interest, and if rashly departed from offend the prejudices, of the reader or the auditor. An outline is given of the most majestic kind; but if it an outline only, which the poet may fill up at pleasure; and in ascribing, as Lord Byron has done for the sake of his favourite unities, the destruction of the Assyrian empire to the treason of one night, instead of the war of several years, he has neither shocked our better knowledge, nor incurred any conspicuous improbability.... Still, however, the development of Sardanapalus's character is incidental only to the plot of Lord Byron's drama, and though the unities have confined his picture within far narrower limits than he might otherwise have thought advisable, the character is admirably sketched; nor is there any one of the portraits of this great master which gives us a more favourable opinion of his talents, his force of conception, his delicacy and vigour of touch, or the richness and harmony of his colouring. He had, indeed, no unfavourable groundwork, even in the few hints supplied by the ancient historians, as to the conduct and history of the last and most unfortunate of the line of Belus. Though accused (whether truly or falsely), by his triumphant enemies, of the most revolting vices, and an effeminacy even beyond what might be expected from the last dregs of Asiatic despotism, we find Sardanapalus, when roused by the approach of danger, conducting his armies with a courage, a skill, and, for some time at least, with a success not inferior to those of his most warlike ancestors. We find him retaining to the last the fidelity of his most trusted servants, his nearest kindred, and no small proportion of his hardiest subjects. We see him providing for the safety of his wife, his children, and his capital city, with all the calmness and prudence of an experienced captain. We see him at length subdued, not by man, but by Heaven and the elements, and seeking his death with a mixture of heroism and ferocity which little accords with our notions of a weak or utterly degraded character. And even the strange story, variously told, and without further explanation scarcely intelligible, which represents him as building (or fortifying) two cities in a single day, and then deforming his exploits with an indecent image and inscription, would seem to imply a mixture of energy with his folly not impossible, perhaps, to the madness of absolute power, and which may lead us to impute his fall less to weakness than to an injudicious and ostentatious contempt of the opinions and prejudices of mankind. Such a character,—luxurious, energetic, misanthropical,—affords, beyond a doubt, no common advantages to the work of poetic delineation; and it is precisely the character which Lord Byron most delights to draw, and which he has succeeded best in drawing.—BISHOP HEBER.

Remember Lord Byron's mentioning, that the story of Sardanapalus had been working in his brain for seven years before he commenced it.—TRELAWNEY.]

[1] [The disadvantage, and, in truth, absurdity, of sacrificing higher objects to a formal adherence to the unities (see *ante*, p. 504.) is strikingly displayed in this drama. The whole interest here turns upon the younger Foscari having returned from banishment, in defiance of the law and its consequences, from an unconquerable longing after his own country. Now, the only way to have made this sentiment palatable, the practicable foundation of stupendous sufferings, would have been, to have presented him to the audience, wearing out his heart in exile, and forming his resolution to return, at a distance from his country, or hovering, in excruciating suspense, within sight of its borders. We might then have caught some glimpse of the nature of his motives, and of so extraordinary a character. But as this would have been contrary to one of the unities, we first meet with him led from "the Question," and afterwards taken back to it in the Ducal Palace, or clinging to the dungeon-walls of his native city, and expiring from his dread of leaving them; and therefore feel more wonder than sympathy, when we are told, that these agonising consequences have resulted, not from guilt or disaster, but merely from the intensity of his love for his country.—JEFFREY.]

[2] [The character of Loredano is well conceived and truly tragic. The deep and settled principle of hatred which animates him, and which impels him to the commission of the most atrocious cruelties, may seem, at first, unnatural and overstrained. But not only is it historically true; but, when the cause of that hatred (the supposed murder of his father and uncles), and when the atrocious maxims of Italian revenge, and that habitual contempt of all the milder feelings, are taken into consideration which constituted the glory of a Venetian patriot, we may conceive how such a principle might be not only avowed but exulted in by a Venetian who regarded the house of Foscari as, at once, the enemies of his family and his country.—BISHOP HEBER.]

[3] ["The Two Foscari" was composed at Ravenna,* between the 11th of June and the 10th of July, 1821, and published with "Sardanapalus" in the following December. "The Venetian story," writes Lord Byron to Mr. Murray, "is strictly historical. I am much mortified that Gifford don't take to my new dramas. To be sure, they are as opposite to the English drama as one thing can be to another; but I have a notion that, if understood, they will, in time, find favour (though *not* on the stage) with the reader. The simplicity of plot is intentional, and the avoidance of *rant* also, as also the compression of the speeches in the more severe situations. What I seek to show in 'the Foscaris' is the *suppressed* passions, rather than the rant of the present day. For that matter—

'Nay, if thou 'lt mouth,
I'll rant as well as thou—'

* [MS.—"Begun June the 12th, completed July the 9th, Ravenna, 1821.—*Byron.*"]

Lor. The hour 's past—fix'd yesterday
For the resumption of his trial.—Let us
Rejoin our colleagues in the council, and
Urge his recall.

Bar. Nay, let him profit by
A few brief minutes for his tortured limbs;
He was o'erwrought by the Question yesterday,
And may die under it if now repeated.

Lor. Well?

Bar. I yield not to you in love of justice,
Or hate of the ambitious Foscari,
Father and son, and all their noxious race;
But the poor wretch has suffer'd beyond nature's
Most stoical endurance.

Lor. Without owning
His crime!

Bar. Perhaps without committing any.
But he avow'd the letter to the Duke
Of Milan, and his sufferings half atone for
Such weakness.

Lor. We shall see.

Bar. You, Loredano,
Pursue hereditary hate too far.

Lor. How far?

Bar. To extermination.

Lor. When they are
Extinct, you may say this.—Let 's in to council.

Bar. Yet pause—the number of our colleagues is not
Complete yet; two are wanting ere we can
Proceed.

Lor. And the chief judge, the Doge?

Bar. No—he,
With more than Roman fortitude, is ever
First at the board in this unhappy process
Against his last and only son.

Lor. True—true—
His *last*.

Bar. Will nothing move you?

Lor. *Feels he*, think you?

Bar. He shows it not.

Lor. I have mark'd *that*—the wretch!

Bar. But yesterday, I hear, on his return

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would not be difficult, as I think I have shown in my younger productions—*not dramatic* ones, to be sure." The best English account of the incidents on which this play is founded, is in the second volume of the Reverend Mr. Smedley's "Sketches of Venetian History:"—

"The reign of Francesco Foscari had now been prolonged to the unusual period of thirty-four years, and these years were marked by almost continual warfare; during which, however, the courage, the firmness, and the sagacity of the illustrious Doge had won four rich provinces for his country, and increased her glory not less than her dominion. Ardent, enterprising, and ambitious of the glory of conquest, it was not without much opposition that Foscari had obtained the Dogeship, and he soon discovered that the throne which he had coveted with so great earnestness was far from being a seat of repose. Accordingly, at the peace of Ferrara, which in 1433 succeeded a calamitous war, foreseeing the approach of fresh and still greater troubles, and wearied by the factions which ascribed all disasters to the prince, he tendered his abdication to the senate, and was refused. A like offer was renewed by him when nine years further experience of sovereignty had confirmed his former estimate of its cares; and the Council, on this second occasion, much more from adherence to existing institutions than from any attachment to the person of the Doge, accompanied their negative with the exaction of an oath that he would retain his burdensome dignity for life. Too early, alas! was he to be taught that life, on such conditions, was the heaviest of curses! Three out of his four sons were already dead: to Giacopo, the survivor, he looked for the continuation of his name and the support of his declining age; and, from that youth's intermarriage with the illustrious house of Contarini, and the popular joy with which his nuptials were celebrated, the Doge drew favourable auspices for future happiness. Four years, however, had scarcely elapsed from the conclusion of that well-omened marriage, when a series of calamities began, from which death alone was to relieve either the son or his yet more wretched father. In 1445, Giacopo Foscari was denounced to the Ten, as having received presents from foreign potentates, and especially from Filippo-Maria Visconti. The offence, according to the law, was one of the most heinous which a noble could commit. Even if Giacopo were guiltless of infringing that law, it was not easy to establish innocence before a Venetian tribunal. Under the eyes of his own father, compelled to preside at the unnatural examination, a confession was extorted from the prisoner, on the rack; and, from the lips of that father, he received the sentence which banished him for life to Napoli di Romania. On his passage, severe illness delayed him at Trieste; and, at the especial prayer of the Doge, a less remote district was assigned for his punishment; he was permitted to reside at Treviso, and his wife was allowed to participate his exile.

"It was in the commencement of the winter of 1450, while Giacopo Foscari rested, in comparative tranquillity, within the bounds to which he was restricted, that an assassination occurred in the streets of Venice. Hermolao Donato, a Chief of the Ten, was murdered on his return from a sitting of that council, at his own door, by unknown hands. The magnitude of the offence and the violation of the high dignity of the Ten demanded a victim: and the coadjutors of the slain magistrate caught with eager grasp at the slightest clue which suspicion could afford. A domestic in the service of Giacopo Foscari had been seen in Venice on the evening of the murder, and on the following morning, when met in a boat off Mestre by a Chief of the Ten, and asked, 'What news?' he had answered by reporting the assassination, several hours before it was generally known. It might seem that such frankness of itself disproved all participation in the crime; for the author of it was not likely thus unreasonably and prematurely to disclose his committal. But the Ten thought differently, and matters which to others bore conviction of innocence, to them savoured strongly of guilt. The servant was arrested, examined, and barbarously tortured; but even the eighteen application of the strappado failed to elicit one syllable which might justify condemnation. That Giacopo Foscari had experienced the severity of the Council's judgment, and that its jealous watchfulness was daily imposing some new restraint upon his father's authority, powerfully operated to convince the Ten that they must themselves in return be objects of his deadly enmity. Who else, they said, could be more likely to arm the hand of an assassin against a Chief of the Ten, than one whom the Ten have visited with punishment? On this unjust and unsupported surmise, the young Foscari was recalled from Treviso, placed on the rack which his servant had just vacated, tortured again in his father's presence, and not absolved even after he resolutely persisted in denial unto the end.

"The wrongs, however, which Giacopo Foscari endured had by no means chilled the passionate love with which he continued to regard his ungrateful country. He was now excluded from all communication with his family, torn from the wife of his affections, debarred from the society of his children, hopeless of again embracing those parents who had already far outstripped the natural term of human existence; and to his imagination, for ever centering itself upon the single desire of return, life presented no other object deserving pursuit; till, for the attainment of this wish, life itself at length appeared to be scarcely more than an adequate sacrifice. Preyed upon by this fever of the heart, after six years' unavailing suit for a remission of punishment, in the summer of 1456, he addressed a letter to the Duke of Milan, imploring his good offices with the senate. That letter, purposely left open in a place obvious to the spies by whom, even in his exile, he was surrounded, and afterwards intrusted to an equally treacherous hand for delivery to Sforza, was conveyed, as the writer intended, to the Council of Ten; and the result, which equally fulfilled his expectation, was a hasty summons to Venice to answer for the heavy crime of soliciting foreign intercession with his native government.

"For a third time, Francesco Foscari listened to the accusation of his son; for the first time he heard him openly avow the charge of his accusers, and calmly state that his offence, such as it was, had been committed designedly and aforethought, with the sole object of detection, in order that he might be brought back, even as a malefactor, to Venice. This prompt and voluntary declaration, however, was not sufficient to decide the nice hesitation of his judges. Guilt, they said, might be too easily admitted as well as too pertinaciously denied; and the same process therefore by which, at other times, confession was wrested from the hardened criminal, might now compel a too facile self-accuser to retract his acknowledgment. The father again looked on while his son was raised on the accursed cord no less than thirty times, in order that, under his agony, he might be induced to utter a lying declaration of innocence. But this cruelty was exercised in vain; and, when nature gave way, the sufferer was carried in the apartments of the Doge, torn, bleeding, senseless, and dislocated, but firm in his original purpose. Nor had his persecutors relented in *there*; they renewed his sentence of exile, and added that his first year should be passed in prison. Before he embarked, one interview was permitted with his family. The Doge, as Sanuto, perhaps unconscious of the pathos of his simplicity, has narrated, was an aged and decrepit man, who walked with

To the ducal chambers, as he pass'd the threshold,
The old man fainted:

Lor. It begins to work, then.

Bar. The work is half your own.

Lor. And should be *all* mine—
My father and my uncle are no more.

Bar. I have read their epitaph, which says they died
By poison.

Lor. When the Doge declared that he
Should never deem himself a sovereign till
The death of Peter Loredano, both
The brothers sicken'd shortly :—he *is* sovereign.

Bar. A wretched one.

Lor. What should they be who make
Orphans?

Bar. But *did* the Doge make you so?

Lor. Yes.

Bar. What solid proofs?

Lor. When princes set themselves
To work in secret, proofs and process are
Alike made difficult; but I have such
Of the first, as shall make the second needless.

Bar. But you will move by law?

Lor. By all the laws
Which he would leave us.

Bar. They are such in this
Our state as render retribution easier
Than 'mongst remoter nations. Is it true
That you have written in your books of commerce,
(The wealthy practice of our highest nobles)
"Doge Foscari, my debtor for the deaths
Of Marco and Pietro Loredano,
My sire and uncle?"

Lor. It is written thus.

Bar. And will you leave it unerased?

Lor. Till balanced.

Bar. And how?

[*Two Senators pass over the stage, as in their way to "the Hall of the Council of Ten."*

Lor. You see the number is complete.
Follow me.

[*Exit* LOREDANO.

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the support of a crutch; and when he came into the chamber, he spake with great firmness, as that it might seem it was not his son whom he was addressing, but it was his son—his only son. 'Go, Giacopo,' was his reply, when prayed for the last time to solicit mercy; 'Go, Giacopo, submit to the will of your country, and seek nothing further.' This effort of self-restraint was beyond the powers, not of the old man's enduring spirit, but of his exhausted frame; and when he retired, he swooned in the arms of his attendants. Giacopo reached his Candian prison, and was shortly afterwards released by death.

"Francesco Foscari, far less happy in his survival, continued to live on, but it was in sorrow and feebleness which prevented attention to the duties of his high office: he remained secluded in his chamber, never went abroad, and absented himself even from the sittings of the councils. No practical inconvenience could result from this want of activity in the chief magistrate; for the constitution sufficiently provided against any accidental suspension of his personal functions, and his place in council, and on state occasions, was supplied by an authorised deputy. Some indulgence, moreover, might be thought due in the extreme age and domestic griefs of Foscari; since they appeared to promise that any favour which might be granted would be claimed but for a short period. But yet further trials were in store. Giacopo Loredano, who in 1407 was appointed one of the Chiefs of the Ten, belonged to a family between which and that of Foscari an hereditary feud had long existed. His uncle Pietro, after gaining high distinction in active service, as Admiral of Venice, on his return to the capital, headed the political faction which opposed the warlike projects of the Doge; divided applause with him by his eloquence in the councils; and so far extended his influence as frequently to obtain majorities in their divisions. In an evil moment of impatience, Foscari once publicly avowed in the senate, that so long as Pietro Loredano lived he should never feel himself really to be Doge. Not long afterwards, the Admiral, engaged as Provveditore with one of the armies opposed to Filippo Maria, died suddenly at a military banquet given during a short suspension of arms; and the evil-omened words of Foscari were connected with his decease. It was remarked, also, that his brother Marco Loredano, one of the Avvogadori, died, in a somewhat similar manner, while engaged in instituting a legal process against a son-in-law of the Doge, for peculation upon the state. The foul rumours partially excited by these untoward coincidences, for they appear in truth to have been no more, met with little acceptation, and were rejected or forgotten except by a single bosom. Giacopo, the son of one, the nephew of the other deceased Loredano, gave full credit to the accusation, inscribed on his father's tomb at Sta. Elena, that bedled by poison, bound himself by a solemn vow to the most deadly and unrelenting pursuit of revenge, and fulfilled that vow to the uttermost.

"During the lifetime of Pietro Loredano, Foscari, willing to terminate the feud by a domestic alliance, had tendered the hand of his daughter to one of his rival's sons. The youth saw his proffered bride, openly expressed dislike of her person, and rejected her with marked discourtesy; so that, in the quarrel thus heightened, Foscari might now conceive himself to be the most injured party. Not such was the impression of Giacopo Loredano: year after year he grimly awaited the season most fitted for his unbending purpose: and it arrived at length when he found himself in authority among the Ten. Relying upon the ascendency belonging to that high station, he hazarded a proposal for the deposition of the aged Doge, which was at first, however, received with coldness; for those who had twice before refused a voluntary abdication, shrank from the strange contradiction of now demanding one on compulsion. A junta was required to assist in their deliberations, and among the assessors elected by the Great Council, in complete ignorance of the purpose for which they were needed, was Marco Foscari, a Procuratore of St. Mark, and brother of the Doge himself. The Ten perceived that to reject his assistance might excite suspicion, while to procure his apparent approbation would give a show of impartiality to their process: his nomination, therefore, was accepted, but he was removed to a separate apartment, excluded from the debate, sworn to keep that exclusion secret, and yet compelled to assent to the final decree in the discussion of which he had not been allowed to participate. The council sat during eight days and nearly as many nights; and, at the close of their protracted meetings, a committee was deputed to *request* the abdication of the Doge. The old man received them with surprise, but with composure, and replied that he had sworn not to abdicate, and therefore must maintain his faith. It was not possible that he could resign; but if it appeared fit to their wisdom that he should cease to be Doge, they had it in their power to make a proposal to that effect to the Great Council. It was far, however, from the intention of the Ten to subject themselves to the chances of debate in that larger body; and, assuming to their own magistracy a prerogative not attributed to it by the constitution, they discharged Foscari from his oath, declared his office vacant, assigned to him a pension of two thousand ducats, and enjoined him to quit the palace within three days, on pain of confiscation of all his property. Loredano, to whom the right belonged, according to the weekly routine of office, enjoyed the barbarous satisfaction of presenting this decree with his own hand. 'Who are you, signor?' exclaimed the Doge of another chief of the Ten who accompanied him, and whose person he did not immediately recognise. 'I am a son of Marco Memmo.' 'Ah, your father,' replied Foscari, 'is my friend.' Then declaring that he yielded willing obedience to the most excellent Council of Ten, And laying aside the ducal bonnet and robes, he surrendered his ring of office, which was broken in his presence. On the morrow, when he prepared to leave the palace, it was suggested to him that he should retire by a private staircase, and thus avoid the concourse assembled in the courtyard below. With calm dignity he refused the proposition: he would descend, he said, by no other than the self-same steps by which he had mounted thirty years before. Accordingly, supported by his brother, he slowly traversed the Giant's Stairs, and, at their foot, leaning on his staff and turning round to the palace, he accompanied his last look to it with these parting words, 'My services established me within your walls; it is the malice of my enemies which tears me from them!'

"It was to the Oligarchy alone that Foscari was obnoxious: by the populace he had always been beloved, and strange indeed would it have been had he now failed to excite their sympathy. But even the regrets of the people of Venice were fettered by their tyrants; and whatever pity they might secretly continue to cherish for their wronged and humiliated prince, all expression of it was silenced by a peremptory decree of the Council, forbidding any mention of his name, and annexing death as a penalty to disobedience. On the fifth day after Foscari's deposition, Pascale Malipieri was elected Doge. The dethroned prince heard the announcement of his successor by the bell of the campanile, suppressed his agitation, but ruptured a blood-vessel in the exertion, and died in a few hours."—Vol. ii. p. 93.]

[[1] "*Veneno sublatus.*" The tomb is in the church of Santa Elena.]

Bar. (*solus.*) Follow *thee!* I have follow'd long
Thy path of desolation, as the wave
Sweeps after that before it, alike whelming
The wreck that creaks to the wild winds, and wretch
Who shrieks within its riven ribs, as gush
The waters through them; but this son and sire
Might move the elements to pause, and yet
Must I on hardily like them—Oh! would
I could as blindly and remorselessly!—
Lo, where he comes!—Be still, my heart! they are
Thy foes, must he thy victims: wilt thou beat
For those who almost broke thee?[1]

Enter Guards, with young Foscari *as prisoner, etc.*

Guard. Let him rest.
Signor, take time.
Jac. Fos. I thank thee, friend, I 'm feeble;
But thou may'st stand reproved.
Guard. I 'll stand the hazard.
Jac. Fos. That 's kind:—I meet some pity, but no [mercy;
This is the first.
Guard. And might be last, did they [does:
Who rule behold us.
Bar. (*advancing to the Guard.*) There is one who
Yet fear not; I will neither be thy judge
Nor thy accuser; though the hour is past,
Wait their last summons,—I am of "the Ten,"
And, waiting for that summons, sanction you
Even by my presence; when the last call sounds,
We 'll in together.—Look well to the prisoner!
Jac. Fos. What voice is that?—'T is Barbarigo's! [Ah!
Our house's foe, and one of my few judges.
Bar. To balance such a foe, if such there be,
Thy father sits amongst thy judges.
Jac. Fos. True,
He judges.
Bar. Then deem not the laws too harsh
Which yield so much indulgence to a sire,
As to allow his voice in such high matter
As the state's safety——
Jac. Fos. And his son's. I 'm faint;
Let me approach, I pray you, for a breath
Of air, yon window which o'erlooks the waters.

Enter an Officer, who whispers Barbarigo.

Bar. (*to the Guard.*) Let him approach. I must not speak with him
Further than thus: I have transgress'd my duty
In this brief parley, and must now redeem it
Within the Council Chamber.
[*Exit* Barbarigo.
(*Guard conducting* Jacopo Foscari *to the window.*
Guard. There, sir, 't is
Open—How feel you?
Jac. Fos. Like a boy—O Venice!
Guard. And your limbs?
Jac. Fos. Limbs! how often have they borne me
Bounding o'er yon blue tide, as I have skimm'd
The gondola along in childish race,
And, masqued as a young gondolier, amidst
My gay competitors, noble as I,
Raced for our pleasure, in the pride of strength;
While the fair populace of crowding beauties,
Plebeian as patrician, cheer'd us on
With dazzling smiles, and wishes audible,
And waving kerchiefs, and applauding hands,
Even to the goal!—How many a time have I
Cloven with arm still lustier, breast more daring,
The wave all roughen'd; with a swimmer's stroke
Flinging the billows back from my drench'd hair,
And laughing from my lip the audacious brine,
Which kiss'd it like a wine-cup, rising o'er
The waves as they arose, and prouder still
The loftier they uplifted me; and oft,
In wantonness of spirit, plunging down
Into their green and glassy gulfs, and making
My way to shells and sea-weed, all unseen
By those above, till they wax'd fearful; then
Returning with my grasp full of such tokens
As show'd that I had search'd the deep: exulting,
With a far-dashing stroke, and drawing deep
The long-suspended breath, again I spurn'd
The foam which broke around me, and pursued
My track like a sea-bird!—I was a boy then.[2]
Guard. Be a man now: there never was more need
Of manhood's strength.
Jac. Fos. (*looking from the lattice.*) My beautiful, my own,
My only Venice—*this is breath!* Thy breeze,
Thine Adrian sea-breeze, how it fans my face!
Thy very winds feel native to my veins,
And cool them into calmness! How unlike
The hot gales of the horrid Cyclades,
Which howl'd about my Candiote dungeon, and
Made my heart sick!
Guard. I see the colour comes
Back to your cheek: Heaven send you strength to bear
What more may be imposed!—I dread to think on 't.
Jac. Fos. They will not banish me again?—No—no,
Let them wring on; I am strong yet.
Guard. Confess,
And the rack will be spared you.
Jac. Fos. I confess'd
Once—twice before: both times they exiled me.
Guard. And the third time will slay you.
Jac. Fos. Let them do so,
So I be buried in my birth-place: better
Be ashes here than aught that lives elsewhere.

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[1] [Loredano is accompanied, upon all emergencies, by a senator called Barbarigo—a sort of confidant or chorus—who comes for no end that we can discover, but to twit him with conscientious cavils and objections, and then to second him by his personal countenance and authority.—Jeffrey.]

[2] [Loredano is the only personage above mediocrity. The remaining characters are all unnatural, or feeble. Barbarigo is as tame and insignificant a confidant, as ever swept after the train of his principal over the Parisian stage.—Bishop Heber.]

[3] [This speech of Jacopo from the window, while describing the amusements of his youth, is written with a full feeling of the objects which it paints.—Bishop Heber.]

Guard. And can you so much love the soil which hates you? [soil

Jac. Fos. The soil!—Oh no, it is the seed of the
Which persecutes me; but my native earth
Will take me as a mother to her arms.
I ask no more than a Venetian grave,
A dungeon, what they will, so it be here.[a]

Enter an Officer.

Offi. Bring in the prisoner!

Guard. Signor, you hear the order.

Jac. Fos. Ay, I am used to such a summons; 't is
The third time they have tortured me:—then lend me
Thine arm. [*To the Guard.*

Offi. Take mine, sir; 't is my duty to
Be nearest to your person.

Jac. Fos. You!—you are he
Who yesterday presided o'er my pangs—
Away!—I 'll walk alone.

Offi. As you please, signor;
The sentence was not of my signing, but
I dared not disobey the Council when
They——

Jac. Fos. Bade thee stretch me on their horrid engine.
I pray thee touch me not—that is, just now:
The time will come they will renew that order,
But keep off from me till 't is issued. As
I look upon thy hands my enrdling limbs
Quiver with the anticipated wrenching,
And the cold drops strain through my brow, as if——
But onward—I have borne it—I can bear it.—
How looks my father?

Offi. With his wonted aspect.

Jac. Fos. So does the earth, and sky, the blue of ocean,
The brightness of our city, and her domes,
The mirth of her Piazza—even now
Its merry hum of nations pierces here,
Even here, into these chambers of the unknown
Who govern, and the unknown and the unnumber'd
Judged and destroy'd in silence,—all things wear
The self-same aspect, to my very sire!
Nothing can sympathise with Foscari,
Not even a Foscari.—Sir, I attend you.

[*Exeunt* Jacopo Foscari, *Officer, etc.*

Enter Memmo *and another Senator.*

Mem. He 's gone—we are too late:—think you "the Ten"
Will sit for any length of time to-day?

Sen. They say the prisoner is most obdurate,
Persisting in his first avowal: but
More I know not.

Mem. And that is much; the secrets
Of yon terrific chamber are as hidden
From us, the premier nobles of the state,
As from the people.

Sen. Save the wonted rumours,
Which—like the tales of spectres, that are rife
Near ruin'd buildings—never have been proved,
Nor wholly disbelieved: men know as little
Of the state's real acts as of the grave's
Unfathom'd mysteries.

Mem. But with length of time
We gain a step in knowledge, and I look
Forward to be one day of the decemvirs.

Sen. Or Doge?

Mem. Why, no; not if I can avoid it.

Sen. 'T is the first station of the state, and may
Be lawfully desired, and lawfully
Attain'd by noble aspirants.

Mem. To such
I leave it; though born noble, my ambition
Is limited: I 'd rather be an unit
Of an united and imperial "Ten,"
Than shine a lonely, though a gilded cipher.—
Whom have we here? the wife of Foscari?

Enter Marina, *with a female Attendant.*

Mar. What, no one?—I am wrong, there still are two;
But they are senators.

Mem. Most noble lady,
Command us.

Mar. *I command!*—Alas! my life
Has been one long entreaty, and a vain one.

Mem. I understand thee, but I must not answer.

Mar. (*fiercely.*) True—none dare answer here save
Or question save those—— [on the rack,

Mem. (*interrupting her.*) High-born dame! bethink thee
Where thou now art. [thee

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[a] [And the hero himself, what is he? If there ever existed in nature a case so extraordinary as that of a man who gravely preferred tortures and a dungeon at home, to a temporary residence in a beautiful island and a fine climate, at the distance of three days' sail, it is what few can be made to believe, and still fewer to sympathise with; and which is, therefore, no very promising subject for dramatic representation. For ourselves, we have little doubt that Foscari wrote the fatal letter with the view, which was imputed to him by his accusers, of obtaining an honourable recall from banishment, through foreign influence; and that the colour which, when detected, he endeavoured to give to the transaction, was the evasion of a drowning man, who is reduced to catch at straws and shadows. But, if Lord Byron chose to assume this alleged motive of his conduct as the real one, it behoved him, at least, to set before our eyes the intolerable separation from a beloved country, the lingering home-sickness, the gradual alienation of intellect, and the fruitless hope that his enemies had at length relented, which were necessary to produce a conduct so contrary to all usual principles of action as that which again consigned him to the racks and dungeons of his own country. He should have shown him to us, first, taking leave of Venice, a condemned and banished man; next pining in Candia; next tampering with the agents of government; by which time, and not till then, we should have been prepared to listen with patience to his complaints, and to witness his sufferings with interest as well as horror.—Bishop Heber.]

[b] [She was a Contarini—

"A daughter of the house that now among
Its ancestors in monumental brass
Numbers eight Doges."—Rogers.

On the occasion of her marriage with the younger Foscari, the Bucentaur came out in its splendour; and a bridge of boats was thrown across the Canal Grande for the bridegroom, and his retinue of three hundred horse. According to Sanuto, the tournaments in the place of St. Mark lasted three days, and were attended by thirty thousand people.]

Mar. Where I now am!—It was
My husband's father's palace.
Mem. The Duke's palace?
Mar. And his son's prison;—true, I have not forgot it;
And if there were no other nearer, bitterer
Remembrances, would thank the illustrious Memmo
For pointing out the pleasures of the place.
Mem. Be calm! [thou eternal God!
Mar. (*looking up towards heaven.*) I sm; but oh,
Canst *thou* continue so, with such a world!
Mem. Thy husband yet may be absolved.
Mar. He is,
In heaven. I pray you, signor senator,
Speak not of that; you are a man of office,
So is the Doge; he has a son at stake
Now, at this moment, and I have a husband,
Or had; they are there within, or were at least
An hour since, face to face, as judge and culprit:
Will *he* condemn *him?*
Mem. I trust not.
Mar. But if
He does not, there are those will sentence both.
Mem. They can.
Mar. And with them, power and will are one
In wickedness:—my husband 's lost!
Mem. Not so!
Justice is judge in Venice.
Mar. If it were so,
There now would be no Venice. But let it
Live on, so the good die not, till the hour
Of nature's summons; but "the Ten's" is quicker,
And we must wait on 't. Ah! a voice of wail!
[*A faint cry within.*
Sen. Hark!
Mem. 'T was a cry of—
Mar. No, no; not my husband's—
Not Foscari's.
Mem. The voice was—
Mar. *Not his*: no.
He shriek! No; that should be his father's part,
Not his—not his—he 'll die in silence.
[*A faint groan again within.*
Mem. What!
Again?
Mar. *His* voice! it seem'd so: I will not
Believe it. Should he shrink, I cannot cease
To love; but—no—no—no—it must have been
A fearful pang, which wrung a groan from him.
Sen. And, feeling for thy husband's wrongs, wouldst thou
Have him bear more than mortal pain, in silence?
Mar. We all must bear our tortures. I have not
Left barren the great house of Foscari,
Though they sweep both the Doge and son from life;
I have endured as much in giving life
To those who will succeed them, as they can
In leaving it: but mine were joyful pangs:
And yet they wrung me till I *could* have shriek'd,
But did not; for my hope was to bring forth
Heroes, and would not welcome them with tears.*
Mem. All 's silent now.
Mar. Perhaps all 's over; but
I will not deem it: he hath nerved himself,
And now defies them.
Enter an Officer hastily.
Mem. How now, friend, what seek you?
Offi. A leech. The prisoner has fainted.
[*Exit Officer.*
Mem. Lady,
'T were better to retire.
Sen. (*offering to assist her.*) I pray thee do so.
Mar. Off! *I* will tend him.
Mem. You! Remember, lady!
Ingress is given to none within those chambers,
Except "the Ten," and their familiars.
Mar. Well,
I know that none who enter there return
As they have enter'd—many never; but
They shall not balk my entrance.
Mem. Alas! this
Is but to expose yourself to harsh repulse,
And worse suspense.
Mar. Who shall oppose me?
Mem. They
Whose duty 't is to do so.
Mar. 'T is *their* duty
To trample on all human feelings, all
Ties which bind man to man, to emulate
The fiends who will one day requite them in
Variety of torturing! Yet I 'll pass.
Mem. It is impossible.
Mar. That shall be tried.
Despair defies even despotism: there is
That in my heart would make its way through hosts
With levell'd spears; and think you a few jailors
Shall put me from my path! Give me, then, way;
This is the Doge's palace; I am wife
Of the Duke's son, the *innocent* Duke's son,
And they shall hear this!
Mem. It will only serve
More to exasperate his judges.
Mar. What
Are *judges* who give way to anger? they
Who do so are assassins. Give me way.
[*Exit* Marina.
Sen. Poor lady!
Mem. 'T is mere desperation: she
Will not be admitted o'er the threshold.
Sen. And
Even if she be so, cannot save her husband.
But, see, the officer returns.
[*The Officer passes over the stage with another person.*
Mem. I hardly

* [There is great dignity and beauty in the language of Marina, when she will not believe that her lord can be so far overcome by the rack as to utter an unseemly cry.—Bishop Heber.]

Thought that "the Ten" had even this touch of pity,
Or would permit assistance to this sufferer.

Sen. Pity! · Is 't pity to recall to feeling
The wretch too happy to escape to death
By the compassionate trance, poor nature's last
Resource against the tyranny of pain?

Mem. I marvel they condemn him not at once.

Sen. That 's not their policy: they 'd have him live,
Because he fears not death; and banish him,
Because all earth, except his native land,
To him is one wide prison, and each breath
Of foreign air he draws seems a slow poison,
Consuming but not killing.

Mem. Circumstance
Confirms his crimes, but he avows them not.

Sen. None, save the letter,[1] which he says was written,
Address'd to Milan's duke, in the full knowledge
That it would fall into the senate's hands,
And thus he should be re-convey'd to Venice.

Mem. But as a culprit.

Sen. Yes, but to his country;
And that was all he sought,—so he avouches.

Mem. The accusation of the bribes was proved.

Sen. Not clearly, and the charge of homicide
Has been annull'd by the death-bed confession
Of Nicolas Erizzo, who slew the late
Chief of "the Ten."

Mem. Then why not clear him?

Sen. That
They ought to answer; for it is well known
That Almoro Donato, as I said,
Was slain by Erizzo for private vengeance.

Mem. There must be more in this strange process than
The apparent crimes of the accused disclose—
But here come two of "the Ten;" let us retire.

[*Exeunt* Memmo *and Senator.*

Enter Loredano *and* Barbarigo.

Bar. (*addressing* Lor.) That were too much: believe me, 't was not meet
The trial should go further at this moment.

Lor. And so the Council must break up, and Justice
Pause in her full career, because a woman
Breaks in on our deliberations?

Bar. No,
That 's not the cause; you saw the prisoner's state.

Lor. And had he not recover'd?

Bar. To relapse
Upon the least renewal.

Lor. 'T was not tried.

Bar. 'T is vain to murmur; the majority
In council were against you.

Lor. Thanks to you, sir,
And the old ducal dotard, who combined
The worthy voices which o'er-ruled my own.

Bar. I am a judge; but must confess that part
Of our stern duty, which prescribes the Question,
And bids us sit and see its sharp infliction,
Makes me wish——

Lor. What?

Bar. That *you* would *sometimes* feel,
As I do always.

Lor. Go to, you 're a child,
Infirm of feeling as of purpose, blown
About by every breath, shook by a sigh,
And melted by a tear—a precious judge
For Venice! and a worthy statesman to
Be partner in my policy.

Bar. He shed
No tears.

Lor. He cried out twice.

Bar. A saint had done so,
Even with the crown of glory in his eye,
At such inhuman artifice of pain
As was forced on him; but he did not cry
For pity; not a word nor groan escaped him,
And those two shrieks were not in supplication,
But wrung from pangs, and follow'd by no prayers.

Lor. He mutter'd many times between his teeth,
But inarticulately.

Bar. That I heard not;
You stood more near him.

Lor. I did so.

Bar. Methought,
To my surprise too, you were touch'd with mercy,
And were the first to call out for assistance
When he was failing.

Lor. I believed that swoon
His last.

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[1] "Night and day
Brooding on what he had been, what he was,
'T was more than he could bear. His longing-fits
Thicken'd upon him. His desire for home
Became a madness; and, resolved to go,
If but to die, in his despair he wrote
A letter to the sovereign-prince of Milan,
(I know this from those who, among the greatest now,
Had perused it. Blotted out at once and razed,
But for the ragged limb of an old oak,)
Soliciting his influence with the state,
And drops it to be found."—Rogers.]

* Francesco Sforza. His father, when at work in the field, was accosted by some soldiers, and asked if he would child. 'Let me throw my mattock on that oak,' he replied, 'and I'll remain there: I will.' He remained there: and the peasant, regarding it as a sign, solicited. He became soldier, general, prince, and his grandson, in the palace at Milan, said to Paulus Jovius, 'You behold these guards and this grandeur. I owe every thing to the branch of an oak, the branch that held my grandfather's mattock.'—Rogers.

[1] [The extraordinary sentence pronounced against him, still existing among the archives of Venice, runs thus:—"Giacopo Foscari, accused of the murder of Hermolao Donato, has been arrested and examined; and, from the testimony, evidence, and documents exhibited, it *distinctly appears* that he is guilty of the aforesaid crime; nevertheless, on account of his obstinacy, and of *enchantments and spells*, in his possession, of which there are manifest proofs, it has not been possible to extract from him the truth, which is clear from parole and written evidence; for, while he was on the cord, he uttered neither word nor groan, but only murmured something to himself indistinctly and under his breath; therefore, *as the honour of the state requires*, he is condemned to a more distant banishment in Candia." Will it be credited, that a distinct proof of his innocence, obtained by the discovery of the real assassin, wrought no change in his unjust and cruel sentence?"—See *Venetian Sketches*, vol. ii. p. 97.]

Bar. And have I not oft heard thee name
His and his father's death your nearest wish?
Lor. If he dies innocent, that is to say,
With his guilt unavow'd, he 'll be lamented.
Bar. What, wouldst thou slay his memory?
Lor. Wouldst thou have
His state descend to his children, as it must,
If he die unattainted?
Bar. War with *them* too?
Lor. With all their house, till theirs or mine are nothing.
Bar. And the deep agony of his pale wife,
And the repress'd convulsion of the high
And princely brow of his old father, which
Broke forth in a slight shuddering, though rarely,
Or in some clammy drops, soon wiped away
In stern serenity; these moved you not?
[*Exit* Loredano.
He 's silent in his hate, as Foscari
Was in his suffering; and the poor wretch moved me
More by his silence than a thousand outeries
Could have effected. 'T was a dreadful sight
When his distracted wife broke through into
The hall of our tribunal, and beheld
What we could scarcely look upon, long used
To such sights. I must think no more of this,
Lest I forget in this compassion for
Our foes their former injuries, and lose
The hold of vengeance Loredano plans
For him and me. But mine would be content
With lesser retribution than he thirsts for,
And I would mitigate his deeper hatred
To milder thoughts; but for the present, Foscari
Has a short hourly respite, granted at
The instance of the elders of the Council,
Moved doubtless by his wife's appearance in
The hall, and his own sufferings.—Lo! they come:
How feeble and forlorn! I cannot bear
To look on them again in this extremity:
I 'll hence, and try to soften Loredano.
[*Exit* Barbarigo.

ACT II.

SCENE I.

A Hall in the Doge's *Palace.*

The Doge *and a* Senator.

Sen. Is it your pleasure to sign the report
Now, or postpone it till to-morrow?
Doge. Now;
I overlook'd it yesterday: it wants
Merely the signature. Give me the pen—
[*The* Doge *sits down and signs the paper.*
There, signor.
Sen. (*looking at the paper.*) You have forgot: it is not sign'd.
Doge. Not sign'd! Ah, I perceive my eyes begin
To wax more weak with age. I did not see
That I had dipp'd the pen without effect.[1]
Sen. (*dipping the pen into the ink, and placing the paper before the* Doge.) Your hand, too, shakes, my lord: allow me, thus—
Doge. 'T is done, I thank you.
Sen. Thus the act confirm'd
By you and by "the Ten" gives peace to Venice.
Doge. 'T is long since she enjoy'd it: may it be
As long ere she resume her arms!
Sen. 'T is almost
Thirty-four years of nearly ceaseless warfare
With the Turk, or the powers of Italy;
The state had need of some repose.
Doge. No doubt:
I found her Queen of Ocean, and I leave her
Lady of Lombardy;[2] it is a comfort
That I have added to her diadem
The gems of Brescia and Ravenna; Crema
And Bergamo no less are hers; her realm
By land has grown by thus much in my reign,
While her sea-sway has not shrunk.
Sen. 'T is most true,
And merits all our country's gratitude.
Doge. Perhaps so.
Sen. Which should be made manifest.
Doge. I have not complain'd, sir.
Sen. My good lord, forgive me.
Doge. For what?
Sen. My heart bleeds for you.
Doge. For me, signor?
Sen. And for your——
Doge. Stop!
Sen. It must have way, my lord:
I have too many duties towards you
And all your house, for past and present kindness,
Not to feel deeply for your son.
Doge. Was this
In your commission?
Sen. What, my lord?
Doge. This prattle
Of things you know not: but the treaty 's sign'd;
Return with it to them who sent you.
Sen. I
Obey. I had in charge, too, from the Council
That you would fix an hour for their re-union.
Doge. Say, when they will—now, even at this moment,
If it so please them: I am the state's servant.
Sen. They would accord some time for your repose.
Doge. I have no repose, that is, none which shall cause
The loss of an hour's time unto the state.
Let them meet when they will, I shall be found
Where I should be, and *what* I have been ever.
[*Exit* Senator.
[*The* Doge *remains in silence.*

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[1] [MS.—"That I had dipp'd the pen too heedlessly."]
[2] [MS.—"Mistress of Lombardy—it is some comfort."]

Enter an Attendant.

Att. Prince!
Doge. Say on.
Att. The illustrious lady Foscari
Requests an audience.
Doge. Bid her enter. Poor
Marina!

[Exit Attendant.

[The Doge *remains in silence as before.*

Enter Marina.

Mar. I have ventured, father, on
Your privacy.
Doge. I have none from you, my child.
Command my time, when not commanded by
The state.
Mar. I wish'd to speak to you of him.
Doge. Your husband?
Mar. And your son.
Doge. Proceed, my daughter!
Mar. I had obtain'd permission from "the Ten"
To attend my husband for a limited number
Of hours.
Doge. You had so.
Mar. 'T is revoked.
Doge. By whom?
Mar. "The Ten."—When we had reach'd "the Bridge of Sighs,"
Which I prepared to pass with Foscari,
The gloomy guardian of that passage first
Demurr'd: a messenger was sent back to
"The Ten;" but as the court no longer sate,
And no permission had been given in writing,
I was thrust back, with the assurance that
Until that high tribunal re-assembled
The dungeon walls must still divide us.
Doge. True,
The form has been omitted in the haste
With which the court adjourn'd; and till it meets,
'T is dubious.
Mar. Till it meets! and when it meets,
They 'll torture him again; and he and *I*
Must purchase by renewal of the rack
The interview of husband and of wife,
The holiest tie beneath the heavens!—Oh, God!
Dost thou see this?
Doge. Child—child——
Mar. (*abruptly.*) Call *me* not "child!"
You soon will have no children—you deserve none—
You, who can talk thus calmly of a son
In circumstances which would call forth tears
Of blood from Spartans! Though these did not weep
Their boys who died in battle, is it written
That they beheld them perish piecemeal, nor
Stretch'd forth a hand to save them?
Doge. You behold me:
I cannot weep—I would I could; but if
Each white hair on this head were a young life,
This ducal cap the diadem of earth,
This ducal ring with which I wed the waves
A talisman to still them—I 'd give all
For him.
Mar. With less he surely might be saved.
Doge. That answer only shows you know not Venice.
Alas! how should you? she knows not herself,
In all her mystery. Hear me—they who aim
At Foscari, aim no less at his father;
The sire's destruction would not save the son;
They work by different means to the same end,
And that is——but they have not conquer'd yet.
Mar. But they have crush'd.
Doge. Nor crush'd as yet—I live.
Mar. And your son,—how long will he live?
Doge. I trust,
For all that yet is past, as many years
And happier than his father. The rash boy,
With womanish impatience to return,
Hath ruin'd all by that detected letter:
A high crime, which I neither can deny
Nor palliate, as parent or as Duke:
Had he but borne a little, little longer
His Candiote exile, I had hopes——he has quench'd them—
He must return.
Mar. To exile?
Doge. I have said it.
Mar. And can I not go with him?
Doge. You well know
This prayer of yours was twice denied before
By the assembled "Ten," and hardly now
Will be accorded to a third request,
Since aggravated errors on the part
Of your lord render them still more austere.
Mar. Austere? Atrocious! The old human fiends,
With one foot in the grave, with dim eyes, strange
To tears, save drops of dotage; with long white
And scanty hairs, and shaking hands, and heads
As palsied as their hearts are hard, they council,
Cabal, and put men's lives out, as if life
Were no more than the feelings long extinguish'd
In their accursed bosoms.
Doge. You know not——
Mar. I do—I do—and so should you, methinks—
That these are demons: could it be else that
Men, who have been of women born and suckled—
Who have loved, or talk'd at least of love—have given
Their hands in sacred vows—have danced their babes
Upon their knees, perhaps have mourn'd above them—
In pain, in peril, or in death—who are,
Or were at least in seeming, human, could
Do as they have done by yours, and you yourself—
You, who abet them?
Doge. I forgive this, for
You know not what you say.
Mar. You know it well,
And feel it nothing.
Doge. I have borne so much,
That words have ceased to shake me.
Mar. Oh, no doubt!
You have seen your son's blood flow, and your flesh shook not:

And after that, what are a woman's words?
No more than woman's tears, that they should shake
you. [thee,
Doge. Woman, this clamorous grief of thine, I tell
Is no more in the balance weigh'd with that
Which——but I pity thee, my poor Marina!
Mar. Pity my husband, or I cast it from me;
Pity thy son? *Thou* pity!—'t is a word
Strange to thy heart—how came it on thy lips?
Doge. I must bear these reproaches, though they
wrong me.
Couldst thou but read——
Mar. 'T is not upon thy brow,
Nor in thine eyes, nor in thine acts,—where then
Should I behold this sympathy? or shall?
Doge (*pointing downwards*). There.
Mar. In the earth?
Doge. To which I am tending: when
It lies upon this heart, far lightlier, though
Loaded with marble, than the thoughts which press it
Now, you will know me better.
Mar. Are you, then,
Indeed, thus to be pitied?
Doge. Pitied! None
Shall ever use that base word, with which men
Cloke their soul's hoarded triumph, as a fit one
To mingle with my name; that name shall be,
As far as *I* have borne it, what it was
When I received it.
Mar. But for the poor children
Of him thou canst not, or thou wilt not save,
You were the last to bear it.
Doge. Would it were so!
Better for him he never had been born;
Better for me.—I have seen our house dishonour'd.
Mar. That 's false! A truer, nobler, trustier heart,
More loving, or more loyal, never beat
Within a human breast. I would not change
My exiled, persecuted, mangled husband,
Oppress'd but not disgraced, crush'd, overwhelm'd,
Alive, or dead, for prince or paladin
In story or in fable, with a world
To back his suit. Dishonour'd!—*he* dishonour'd!
I tell thee, Doge, 't is Venice is dishonour'd;
His name shall be her foulest, worst reproach,
For what he suffers, not for what he did.
'T is ye who are all traitors, tyrant!—ye!
Did you but love your country like this victim
Who totters back in chains to tortures, and
Submits to all things rather than to exile,
You 'd fling yourselves before him, and implore
His grace for your enormous guilt.
Doge. He was
Indeed all you have said. I better bore
The deaths of the two sons Heaven took from me,
Than Jacopo's disgrace.
Mar. That word again?
Doge. Has he not been condemn'd?
Mar. Is none but guilt so?
Doge. Time may restore his memory—I would
hope so.
He was my pride, my——but 't is useless now—
I am not given to tears, but wept for joy
When he was born: those drops were ominous.
Mar. I say he 's innocent! And were he not so,
Is our own blood and kin to shrink from us
In fatal moments?
Doge. I shrank not from him:
But I have other duties than a father's;
The state would not dispense me from those duties;
Twice I demanded it, but was refused:
They must then be fulfill'd.[1]

Enter an Attendant.

Att. A message from
"The Ten."
Doge. Who bears it?
Att. Noble Loredano.
Doge. He!—but admit him.
[*Exit Attendant.*
Mar. Must I then retire?
Doge. Perhaps it is not requisite, if this
Concerns your husband, and if not—Well, signor,
Your pleasure!
[*To* Loredano *entering.*
Lor. I bear that of "the Ten."
Doge. They
Have chosen well their envoy.
Lor. 'T is *their* choice
Which leads me here.
Doge. It does their wisdom honour,
And no less to their courtesy.—Proceed.
Lor. We have decided.
Doge. We?
Lor. "The Ten" in council.
Doge. What! have they met again, and met with-
Appraising me? [out
Lor. They wish'd to spare your feelings,
No less than age.
Doge. That 's new—when spared they either?
I thank them, notwithstanding.
Lor. You know well
That they have power to act at their discretion,
With or without the presence of the Doge.

[1] [The interest of this play is founded upon feelings so peculiar or overstrained, as to engage no sympathy; and the whole story turns on incidents that are neither pleasing nor natural. The younger Foscari undergoes the rack twice (once in the hearing of the audience), merely because he has chosen to feign himself a traitor, that he might be brought back from undeserved banishment, and dies at last of pure dotage on this sentiment; while the elder Foscari submits, in profound and immoveable silence, to this treatment of his son, lest, by seeming to feel for his unhappy fate, he should be implicated in his guilt—though he is supposed guiltless. He, the Doge, is afraid to stir hand or foot, to look or speak, while these inexplicable horrors are transacting, on account of the hostility of one Loredano, who lords it in the council of "the Ten," nobody knows why or how; and who at last "enmeshes" both father and son in his toils, in spite of their passive obedience and non-resistance to his plans. They are silly flies for this spider to catch, and "feed fat his ancient grudge upon."—Jeffrey.]

Doge. 'T is some years since I learn'd this, long before
I became Doge, or dream'd of such advancement.
You need not school me, signor; I sate in
That council when you were a young patrician.
Lor. True, in my father's time; I have heard him
The admiral, his brother, say as much. [and
Your highness may remember them; they both
Died suddenly.
Doge. And if they did so, better
So die than live on lingeringly in pain.
Lor. No doubt; yet most men like to live their days
Doge. And did not they? [out.
Lor. The grave knows best: they died,
As I said, suddenly.
Doge. Is that so strange
That you repeat the word emphatically?
Lor. So far from strange, that never was there death
In my mind half so natural as theirs.
Think *you* not so?
Doge. What should I think of mortals?
Lor. That they have mortal foes.
Doge. I understand you;
Your sires were mine, and you are heir in all things.
Lor. You best know if I should be so.
Doge. I do.
Your fathers were my foes, and I have heard
Foul rumours were abroad; I have also read
Their epitaph, attributing their deaths
To poison. 'T is perhaps as true as most
Inscriptions upon tombs, and yet no less
A fable.
Lor. Who dares say so?
Doge. I!—'T is true
Your fathers were mine enemies, as bitter
As their son e'er can be, and I no less
Was theirs; but I was *openly* their foe:
I never work'd by plot in council, nor
Cabal in commonwealth, nor secret means
Of practice against life by steel or drug.
'The proof is, your existence.'
Lor. I fear not.
Doge. You have no cause, being what I am; but were I
That you would have me thought, you long ere now
Were past the sense of fear. Hate on; I care not.
Lor. I never yet knew that a noble's life
In Venice had to dread a Doge's frown,
That is, by open means.
Doge. But I, good signor,
Am, or at least *was*, more than a mere duke,
In blood, in mind, in means; and that they know
Who dreaded to elect me, and have since
Striven all they dare to weigh me down: be sure,
Before or since that period, had I held you
At so much price as to require your absence,
A word of mine had set such spirits to work
As would have made you nothing. But in all things
I have observed the strictest reverence;
Not for the laws alone, for those *you* have strain'd
(I do not speak of *you* but as a single
Voice of the many) somewhat beyond what
I could enforce for my authority,
Were I disposed to brawl; but, as I said,
I have observed with veneration, like
A priest's for the high altar, even unto
The sacrifice of my own blood and quiet,
Safety, and all save honour, the decrees,
The health, the pride, and welfare of the state.
And now, sir, to your business.
Lor. 'T is decreed,
That, without farther repetition of
The Question, or continuance of the trial,
Which only tends to show how stubborn guilt is,
("The Ten," dispensing with the stricter law
Which still prescribes the Question till a full
Confession, and the prisoner partly having
Avow'd his crime in not denying that
The letter to the Duke of Milan 's his),
James Foscari return to banishment,
And sail in the same galley which convey'd him.
Mar. Thank God! At least they will not drag him
Before that horrible tribunal. Would he [more
But think so, to my mind the happiest doom,
Not he alone, but all who dwell here could
Desire, were to escape from such a land.
Doge. That is not a Venetian thought, my daughter.
Mar. No, 't was too human. May I share his exile?
Lor. Of this "the Ten" said nothing.
Mar. So I thought:
That were too human, also. But it was not
Inhibited?
Lor. It was not named.
Mar. (*to the Doge.*) Then, father,
Surely you can obtain or grant me thus much:
[*To* Loredano.
And you, sir, not oppose my prayer to be
Permitted to accompany my husband.
Doge. I will endeavour.
Mar. And you, signor?
Lor. Lady!
'T is not for me to anticipate the pleasure
Of the tribunal.
Mar. Pleasure! what a word
To use for the decrees of——
Doge. Daughter, know you
In what a presence you pronounce these things?
Mar. A prince's and his subject's.
Lor. Subject!
Mar. Oh!
It galls you:—well, you are his equal, as
You think; but that you are not, nor would be,
Were he a peasant:—well, then, you 're a prince,
A princely noble; and what then am I?
Lor. The offspring of a noble house.
Mar. And wedded

[1] [MS.—"The proof is—that you live."]

To one as noble. What, or whose, then, is
The presence that should silence my free thoughts?
Lor. The presence of your husband's judges.
Doge. And
The deference due even to the lightest word
That falls from those who rule in Venice.
Mar. Keep
Those maxims for your mass of scared mechanics,
Your merchants, your Dalmatian and Greek slaves,
Your tributaries, your dumb citizens,
And mask'd nobility, your sbirri, and
Your spies, your galley and your other slaves,
To whom your midnight carryings off and drownings,
Your dungeons next the palace roofs, or under
The water's level; your mysterious meetings,
And unknown dooms, and sudden executions, [and
Your "Bridge of Sighs," your strangling chamber,
Your torturing instruments, have made ye seem
The beings of another and worse world!
Keep such for them: I fear ye not. I know ye;
Have known and proved your worst, in the infernal
Process of my poor husband! Treat me as
Ye treated him:—you did so, in so dealing
With him. Then what have I to fear *from* you,
Even if I were of fearful nature, which
I trust I am not?
Doge. You hear, she speaks wildly.
Mar. Not wisely, yet not wildly.
Lor. Lady! words
Utter'd within these walls I bear no further
Than to the threshold, saving such as pass
Between the Duke and me on the state's service.
Doge! have you aught in answer?
Doge. Something from
The Doge; it may be also from a parent.
Lor. My mission *here* is to the *Doge*.
Doge. Then say
The Doge will choose his own embassador,
Or state in person what is meet; and for
The father——
Lor. I remember *mine*.—Farewell!
I kiss the hands of the illustrious lady,
And bow me to the Duke.
[*Exit* Loredano.
Mar. Are you content?
Doge. I am what you behold.
Mar. And that 's a mystery.
Doge. All things are so to mortals; who can read
Save he who made? or, if they can, the few [them
And gifted spirits, who have studied long
That loathsome volume—man, and pored upon
These black and bloody leaves, his heart and brain,[8]
But learn a magic which recoils upon
The adept who pursues it: all the sins
We find in others, nature made our own;
All our advantages are those of fortune;
Birth, wealth, health, beauty, are her accidents,
And when we cry out against Fate, 't were well
We should remember Fortune can take nought
Save what she *gave*—the rest was nakedness,
And lusts, and appetites, and vanities,
The universal heritage, to battle
With as we may, and least in humblest stations,
Where hunger swallows all in one low want,[9]
And the original ordinance, that man
Must sweat for his poor pittance, keeps all passions
Aloof, save fear of famine! All is low,
And false, and hollow—clay from first to last,
The prince's urn no less than potter's vessel.
Our fame is in men's breath,[10] our lives upon
Less than their breath; our duration upon days,
Our days on seasons; our whole being on
Something which is not *us!*—So, we are slaves,
The greatest as the meanest—nothing rests
Upon our will; the will itself no less
Depends upon a straw than on a storm;[11]
And when we think we lead, we are most led,
And still towards death, a thing which comes as much
Without our act or choice as birth; so that
Methinks we must have sinn'd in some old world,
And *this* is hell: the best is, that it is not
Eternal.
Mar. These are things we cannot judge
On earth.
Doge. And how then shall we judge each other,
Who are all earth, and I, who am call'd upon
To judge my son? I have administer'd
My country faithfully—victoriously—
I dare them to the proof, the *chart* of what
She was and is: my reign has doubled realms;
And, in reward, the gratitude of Venice
Has left, or is about to leave, me single.
Mar. And Foscari? I do not think of such things,
So I be left with him.
Doge. You shall be so;
Thus much they cannot well deny.
Mar. And if
They should, I will fly with him.
Doge. That can ne'er be.
And whither would you fly?
Mar. I know not, reck not—
To Syria, Egypt, to the Ottoman—
Any where, where we might respire unfetter'd,
And live nor girt by spies, nor liable
To edicts of inquisitors of state. [husband,
Doge. What, wouldst thou have a renegade for
And turn him into traitor?
Mar. He is none!
The country is the traitress, which thrusts forth
Her best and bravest from her. Tyranny

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[8] [See *ante*, page 429.]

[9] [MS.—"The blackest leaf, his heart, and blackest his brain."]

[9] [MS.—"Where hunger swallows all—where ever was
The monarch who could bear a three days' fast?"]

[10] [See *ante*, page 412.

"What's fame? a fancied life in others' breath,
A thing beyond us, even before our death."—Pope.]

[11] [MS.—"the will itself dependent
Upon a storm, a straw, and both alike
Leading to death."]

Is far the worst of treasons. Dost thou deem
None rebels except subjects? The prince who
Neglects or violates his trust is more
A brigand than the robber-chief.

Doge. I cannot
Charge me with such a breach of faith.

Mar. No; thou
Observest, obey'st, such laws as make old Draco's
A code of mercy by comparison.

Doge. I found the law; I did not make it. Were I
A subject, still I might find parts and portions
Fit for amendment; but as prince, I never
Would change, for the sake of my house, the charter
Left by our fathers.

Mar. Did they make it for
The ruin of their children?

Doge. Under such laws, Venice
Has risen to what she is—a state to rival
In deeds, and days, and sway, and, let me add,
In glory (for we have had Roman spirits
Amongst us), all that history has bequeath'd
Of Rome and Carthage in their best times, when
The people sway'd by senates.

Mar. Rather say,
Groan'd under the stern oligarchs.

Doge. Perhaps so;
But yet subdued the world: in such a state
An individual, be he richest of
Such rank as is permitted, or the meanest,
Without a name, is alike nothing, when
The policy, irrevocably tending
To one great end, must be maintain'd in vigour.

Mar. This means that you are more a Doge than father.

Doge. It means, I am more citizen than either.
If we had not for many centuries
Had thousands of such citizens, and shall,
I trust, have still such, Venice were no city.

Mar. Accursed be the city where the laws
Would stifle nature's!

Doge. Had I as many sons
As I have years, I would have given them all,
Not without feeling, but I would have given them
To the state's service, to fulfil her wishes
On the flood, in the field, or, if it must be,
As it, alas! has been, to ostracism,
Exile, or chains, or whatsoever worse
She might decree.

Mar. And this is patriotism?
To me it seems the worst barbarity.
Let me seek out my husband: the sage "Ten,"
With all its jealousy, will hardly war
So far with a weak woman as deny me
A moment's access to his dungeon.

Doge. I'll
So far take on myself, as order that
You may be admitted.

Mar. And what shall I say
To Foscari from his father?

Doge. That he obey
The laws.

Mar. And nothing more? Will you not see him
Ere he depart? It may be the last time.

Doge. The last!—my boy!—the last time I shall see
My last of children! Tell him I will come.

[*Exeunt.*

ACT III.

SCENE I.

The Prison of JACOPO FOSCARI.

Jac. Fos. (*solus.*) No light, save yon faint gleam which shows me walls
Which never echo'd but to sorrow's sounds,
The sigh of long imprisonment, the step
Of feet on which the iron clank'd, the groan
Of death, the imprecation of despair!
And yet for this I have return'd to Venice,
With some faint hope, 't is true, that time, which wears
The marble down, had worn away the hate
Of men's hearts; but I knew them not, and here
Must I consume my own, which never beat
For Venice but with such a yearning as
The dove has for her distant nest, when wheeling
High in the air on her return to greet
Her callow brood. What letters are these which
[*Approaching the wall.*
Are scrawl'd along the inexorable wall?[*]
Will the gleam let me trace them? Ah! the names
Of my sad predecessors in this place,
The dates of their despair, the brief words of
A grief too great for many. This stone page
Holds like an epitaph their history;
And the poor captive's tale is graven on
His dungeon barrier, like the lover's record
Upon the bark of some tall tree, which bears
His own and his beloved's name. Alas!
I recognise some names familiar to me,
And blighted like to mine, which I will add,
Fittest for such a chronicle as this,
Which only can be read, as writ, by wretches.[*]
[*He engraves his name.*

Enter a Familiar of "the Ten."[†]

Fam. I bring you food.

Jac. Fos. I pray you set it down;

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[*] [For Mr. Hobhouse's account of the state dungeons of Venice, see *ante*, page 153.]

[*] [MS.—"Which never can be read but, as 't was written, by wretched beings."]

[†] [Lord Byron, in this tragedy, has not ventured upon further deviation from historical truth than is fully authorised by the license of the drama. We may remark, however, that after Giacopo had been tortured, he was removed to the Ducal apartments, not to one of the Pozzi; that his death occurred, not at Venice, but at Canea; that fifteen months elapsed between his last condemnation and his father's deposition; and that the death of the Doge took place, not at the palace, but in his own house.—*Venet. Sket.* vol. ii. p. 103.]

I am past hunger: but my lips are parch'd—
The water!

Fam. There.

Jac. Fos. (*after drinking.*) I thank you: I am better.

Fam. I am commanded to inform you that
Your further trial is postponed.

Jac. Fos. Till when?

Fam. I know not.—It is also in my orders
That your illustrious lady be admitted.

Jac. Fos. Ah! they relent, then—I had ceased to hope it:
'T was time.

Enter MARINA.

Mar. My best beloved!

Jac. Fos. (*embracing her.*) My true wife,
And only friend! What happiness!

Mar. We 'll part
No more.

Jac. Fos. How! wouldst thou share a dungeon?

Mar. Ay,
The rack, the grave, all—any thing with thee,
But the tomb last of all, for there we shall
Be ignorant of each other; yet I will
Share that—all things except new separation!
It is too much to have survived the first.
How dost thou? How are those worn limbs? Alas!
Why do I ask? Thy paleness——

Jac. Fos. 'T is the joy
Of seeing thee again so soon, and so
Without expectancy, has sent the blood
Back to my heart, and left my cheeks like thine,
For thou art pale too, my Marina!

Mar. 'T is
The gloom of this eternal cell, which never
Knew sunbeam, and the sallow sullen glare
Of the familiar's torch, which seems akin[1]
To darkness more than light, by lending to
The dungeon vapours its bituminous smoke,
Which cloud whate'er we gaze on, even thine eyes—
No, not thine eyes—they sparkle!—how they sparkle!

Jac. Fos. And thine!—but I am blinded by the torch.

Mar. As I had been without it. Couldst thou see here?

Jac. Fos. Nothing at first; but use and time had taught me
Familiarity with what was darkness;
And the gray twilight of such glimmerings as
Glide through the crevices made by the winds
Was kinder to mine eyes than the full sun,
When gorgeously o'ergilding any towers
Save those of Venice; but a moment ere
Thou camest hither I was busy writing.

Mar. What?

Jac. Fos. My name: look, 'tis there—recorded next
The name of him who here preceded me,
If dungeon dates say true.

Mar. And what of him?

Jac. Fos. These walls are silent of men's ends; they only
Seem to hint shrewdly of them. Such stern walls
Were never piled on high save o'er the dead,
Or those who soon must be so.—*What of him?*
Thou askest.—What of me? may soon be ask'd,
With the like answer—doubt and dreadful surmise—
Unless thou tell'st my tale.

Mar. *I speak* of thee!

Jac. Fos. And wherefore not? All then shall speak of me:
The tyranny of silence is not lasting,
And, though events be hidden, just men's groans
Will burst all cerement, even a living grave's!
I do not *doubt* my memory, but my life;
And neither do I fear.

Mar. Thy life is safe.

Jac. Fos. And liberty?

Mar. The mind should make its own.

Jac. Fos. That has a noble sound; but 't is a sound,
A music most impressive, but too transient:
The mind is much, but is not all. The mind
Hath nerved me to endure the risk of death,
And torture positive, far worse than death
(If death be a deep sleep), without a groan,
Or with a cry which rather shamed my judges
Than me; but 't is not all, for there are things
More woful—such as this small dungeon, where
I may breathe many years.

Mar. Alas! and this
Small dungeon is all that belongs to thee
Of this wide realm, of which thy sire is prince.

Jac. Fos. That thought would scarcely aid me to endure it.
My doom is common, many are in dungeons,
But none like mine, so near their father's palace;
But then my heart is sometimes high, and hope
Will stream along those moted rays of light
Peopled with dusty atoms, which afford
Our only day; for, save the gaoler's torch,
And a strange firefly, which was quickly caught
Last night in yon enormous spider's net,
I ne'er saw aught here like a ray. Alas!
I know if mind may bear us up, or no,
For I have such, and shown it before men;
It sinks in solitude:[2] my soul is social.

Mar. I will be with thee.

Jac. Fos. Ah! if it were so!
But *that* they never granted—nor will grant,
And I shall be alone: no men—no books—
Those lying likenesses of lying men.

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[1] MS.—"Of the familiar's torch, which seems to love
Darkness far more than light!"]

[2] [Persons condemned to solitary confinement generally, we are assured, become either madmen or idiots, as mind or matter happens to predominate, when the mysterious balance between them is destroyed. But they who are subjected to such a dreadful punishment are generally, like most perpetrators of gross crimes, men of feeble internal resources. Men of talents, like Trenck, have been known, in the deepest seclusion, and most severe confinement, to battle the foul fiend melancholy, and to come off conquerors during a captivity of years. Those who suffer imprisonment for the sake of their country, or their religion, have yet a stronger support, and may exclaim, though in a different sense from that of Othello,—

"It is the cause, it is the cause, my soul."—
SIR WALTER SCOTT.]

I ask'd for even those outlines of their kind,
Which they term annals, history, what you will,
Which men bequeath as portraits, and they were
Refused me,—so these walls have been my study,
More faithful pictures of Venetian story,
With all their blank, or dismal stains, than is
The Hall not far from hence, which bears on high
Hundreds of doges, and their deeds and dates.

Mar. I come to tell thee the result of their
Last council on thy doom.

Jac. Fos. I know it—look!

[*He points to his limbs, as referring to the question which he had undergone.*

Mar. No—no—no more of that: even they relent
From that atrocity.

Jac. Fos. What then?

Mar. That you
Return to Candia.

Jac. Fos. Then my last hope 's gone.
I could endure my dungeon, for 't was Venice;
I could support the torture, there was something
In my native air that buoy'd my spirits up
Like a ship on the ocean toss'd by storms,
But proudly still bestriding the high waves,
And holding on its course; but *there*, afar,
In that accursed isle of slaves and captives,
And unbelievers, like a stranded wreck,
My very soul seem'd mouldering in my bosom,
And piecemeal I shall perish, if remanded.

Mar. And *here?*

Jac. Fos. At once—by better means, as briefer.
What! would they even deny me my sire's sepulchre,
As well as home and heritage?

Mar. My husband!
I have sued to accompany thee hence,
And not so hopelessly. This love of thine
For an ungrateful and tyrannic soil
Is passion, and not patriotism; for me,
So I could see thee with a quiet aspect,
And the sweet freedom of the earth and air,
I would not cavil about climes or regions.
This crowd of palaces and prisons is not
A paradise; its first inhabitants
Were wretched exiles.

Jac. Fos. Well I know *how* wretched!

Mar. And yet you see how from their banishment
Before the Tartar into these salt isles,
Their antique energy of mind, all that
Remain'd of Rome for their inheritance,
Created by degrees an ocean Rome;[1]
And shall an evil, which so often leads
To good, depress thee thus?

Jac. Fos. Had I gone forth
From my own land, like the old patriarchs, seeking
Another region, with their flocks and herds;
Had I been cast out like the Jews from Zion,
Or, like our fathers, driven by Attila
From fertile Italy, to barren islets,
I would have given some tears to my late country,
And many thoughts; but afterwards address'd
Myself, with those about me, to create
A new home and fresh state: perhaps I could
Have born this—though I know not.

Mar. Wherefore not?
It was the lot of millions, and must be
The fate of myriads more.

Jac. Fos. Ay—we but hear
Of the survivors' toil in their new lands,
Their numbers and success; but who can number
The hearts which broke in silence of that parting,
Or after their departure; of that malady[2]
Which calls up green and native fields to view
From the rough deep, with such identity
To the poor exile's fever'd eye, that he
Can scarcely be restrained from treading them?
That melody,[3] which out of tones and tunes
Collects such pasture for the longing sorrow
Of the sad mountaineer, when far away
From his snow canopy of cliffs and clouds,
That he feeds on the sweet, but poisonous thought,
And dies. You call this *weakness!* It is strength,
I say,—the parent of all honest feeling.
He who loves not his country, can love nothing.

Mar. Obey her, then: 't is she that puts thee forth.

Jac. Fos. Ay, there it is; 't is like a mother's curse
Upon my soul—the mark is set upon me.
The exiles you speak of went forth by nations,
Their bands upheld each other by the way,
Their tents were pitch'd together—I 'm alone.

Mar. You shall be so no more—I will go with thee.

---

[1] [In Lady Morgan's fearless and excellent work upon Italy, I perceive the expression of "Rome of the Ocean" applied to Venice. The same phrase occurs in the "Two Foscari." My publisher can vouch for me, that the tragedy was written and sent to England some time before I had seen Lady Morgan's work, which I only received on the 16th of August. I hasten, however, to notice the coincidence, and to yield the originality of the phrase to her who first placed it before the public. I am the more anxious to do this, as I am informed (for I have seen but few of the specimens, and those accidentally) that there have been lately brought against me charges of plagiarism. [See note to the description of a shipwreck, *Don Juan*, c. ii. s. xxiv. *post*.]

[2] The calenture.—[A distemper peculiar to sailors in hot climates.—

"So by a calenture misled,
The mariner with rapture sees
On the smooth ocean's azure bed
Enamel'd fields and verdant trees:
With eager haste he longs to rove
In that fantastic scene, and thinks
It must be some enchanted grove,
And in he leaps, and down he sinks."—Swift.]

[3] Alluding to the Swiss air and its effects.—[The *Ranz des Vaches*, played upon the bag-pipe by the young cow-keepers on the mountains:—"An air," says Rousseau, "so dear to the Swiss, that it was forbidden, under the pain of death, to play it to the troops, as it immediately drew tears from them, and made those who heard it desert, or die of what is called *la maladie du pays*, so ardent a desire did it excite to return to their country. It is in vain to seek in this air for energetic accents capable of producing such astonishing effects, for which strangers are unable to account from the music, which is in itself uncouth and wild. But it is from habit, recollections, and a thousand circumstances, retraced in this tune by those natives who hear it, and reminding them of their country, former pleasures of their youth, and all their ways of living, which occasion a bitter reflection at having lost them."—E.]

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Jac. Fos. My best Marina!—and our children?
Mar. They,
I fear, by the prevention of the state's
Abhorrent policy, (which holds all ties
As threads, which may be broken at her pleasure,)
Will not be suffer'd to proceed with us.
Jac. Fos. And canst thou leave them?
Mar. Yes. With many a pang.
But—I can leave them, children as they are,
To teach you to be less a child. From this
Learn you to sway your feelings, when exacted
By duties paramount; and 't is our first
On earth to bear.
Jac. Fos. Have I not borne?
Mar. Too much
From tyrannous injustice, and enough
To teach you not to shrink now from a lot,
Which, as compared with what you have undergone
Of late, is mercy.
Jac. Fos. Ah! you never yet
Were far away from Venice, never saw
Her beautiful towers in the receding distance,
While every furrow of the vessel's track
Seem'd ploughing deep into your heart; you never
Saw day go down upon your native spires
So calmly with its gold and crimson glory,
And, after dreaming a disturbed vision
Of them and theirs, awoke and found them not.
Mar. I will divide this with you. Let us think
Of our departure from this much-loved city,
(Since you must *love* it, as it seems,) and this
Chamber of state, her gratitude allots you.
Our children will be cared for by the Doge,
And by my uncles: we must sail ere night. [father?
Jac. Fos. That 's sudden. Shall I not behold my
Mar. You will.
Jac. Fos. Where?
Mar. Here, or in the ducal chamber—
He said not which. I would that you could bear
Your exile as he bears it.
Jac. Fos. Blame him not.
I sometimes murmur for a moment; but
He could not now act otherwise. A show
Of feeling or compassion on his part
Would have but drawn upon his aged head
Suspicion from "the Ten," and upon mine
Accumulated ills.
Mar. Accumulated!
What pangs are those they have spared you?
Jac. Fos. That of leaving
Venice without beholding him or you,
Which might have been forbidden now, as 't was
Upon my former exile.
Mar. That is true,
And thus far I am also the state's debtor,
And shall be more so when I see us both
Floating on the free waves:—away—away—
Be it to the earth's end, from this abhorr'd,
Unjust, and——
Jac. Fos. Curse it not. If I am silent,
Who dares accuse my country?
Mar. Men and angels!
The blood of myriads reeking up to heaven,
The groans of slaves in chains, and men in dungeons,
Mothers, and wives, and sons, and sires, and subjects,
Held in the bondage of ten bald-heads; and
Though last, not least, *thy silence*. *Couldst thou* say
Aught in its favour, who would praise like *thee?*
Jac. Fos. Let us address us then, since so it must be,
To our departure. Who comes here?

Enter Loredano, *attended by Familiars.*

Lor. (*to the Familiars.*) Retire,
But leave the torch.
[*Exeunt the two Familiars.*
Jac. Fos. Most welcome, noble signor.
I did not deem this poor place could have drawn
Such presence hither.
Lor. 'T is not the first time
I have visited these places.
Mar. Nor would be
The last, were all men's merits well rewarded.
Came you here to insult us, or remain
As spy upon us, or as hostage for us?
Lor. Neither are of my office, noble lady!
I am sent hither to your husband, to
Announce "the Ten's" decree.
Mar. That tenderness
Has been anticipated: it is known.
Lor. As how?
Mar. I have inform'd him, not so gently,
Doubtless, as your nice feelings would prescribe,
The indulgence of your colleagues; but he knew it.
If you come for our thanks, take them, and hence!
The dungeon gloom is deep enough without you,
And full of reptiles, not less loathsome, though
Their sting is honester.
Jac. Fos. I pray you, calm you:
What can avail such words?
Mar. To let him know
That he is known.
Lor. Let the fair dame preserve
Her sex's privilege.
Mar. I have some sons, sir,
Will one day thank you better.
Lor. You do well
To nurse them wisely. Foscari—you know
Your sentence, then?
Jac. Fos. Return to Candia?
Lor. True—
For life.
Jac. Fos. Not long.
Lor. I said—for *life*.
Jac. Fos. And I
Repeat—not long.
Lor. A year's imprisonment
In Canea—afterwards, the freedom of
The whole isle.
Jac. Fos. Both the same to me: the after
Freedom as is the first imprisonment.
Is 't true my wife accompanies me?
Lor. Yes,
If she so wills it.

Mar. Who obtain'd that justice?
Lor. One who wars not with women.
Mar. But oppresses
Men: howsoever, let him have my thanks
For the only boon I would have ask'd or taken
From him or such as he is.
Lor. He receives them
As they are offer'd.
Mar. May they thrive with him
So much!—no more.
Jac. Fos. Is this, sir, your whole mission?
Because we have brief time for preparation,
And you perceive your presence doth disquiet
This lady, of a house noble as yours.
Mar. Nobler!
Lor. How nobler?
Mar. As more generous!
We say the "generous steed," to express the purity
Of his high blood. Thus much I've learnt, although
Venetian (who see few steeds save of bronze),
From those Venetians who have skimm'd the coasts
Of Egypt, and her neighbour Araby:
And why not say as soon the "*generous man?*"
If race be aught, it is in qualities
More than in years; and mine, which is as old
As yours, is better in its product, nay—
Look not so stern—but get you back, and pore
Upon your genealogic tree's most green
Of leaves and most mature of fruits, and there
Blush to find ancestors, who would have blush'd
For such a son—thou cold inveterate hatar!
Jac. Fos. Again, Marina!
Mar. Again! *still*, Marina.
See you not, he comes here to glut his hate
With a last look upon our misery?
Let him partake it!
Jac. Fos. That were difficult.
Mar. Nothing more easy: He partakes it now—
Ay, he may veil beneath a marble brow
And sneering lip the pang, but he partakes it.
A few brief words of truth shame the devil's servants
No less than master; I have probed his soul
A moment, as the eternal fire, ere long,
Will reach it always. See how he shrinks from me!
With death, and chains, and exile in his hand
To scatter o'er his kind as he thinks fit;
They are his weapons, not his armour, for
I have pierced him to the core of his cold heart.
I care not for his frowns! We can but die,
And be but live, for him the very worst
Of destinies: each day secures him more
His tempter's.
Jac. Fos. This is mere insanity.
Mar. It may be so; and *who* hath made us *mad?*
Lor. Let her go on; it irks not me.
Mar. That's false!
You came here to enjoy a heartless triumph
Of cold looks upon manifold griefs! You came
To be sued to in vain—to mark our tears,
And hoard our groans—to gaze upon the wreck
Which you have made a prince's son—my husband;
In short, to trample on the fallen—an office
The hangman shrinks from, as all men from him!
How have you sped? We are wretched, signor, as
Your plots could make, and vengeance could desire us,
And how *feel you?*
Lor. As rocks.
Mar. By thunder blasted:
They feel not, but no less are shiver'd. Come,
Foscari; now let us go, and leave this felon,
The sole fit habitant of such a cell,
Which he has peopled often, but ne'er fitly
Till he himself shall brood in it alone.[1]

Enter the Doge.

Jac. Fos. My father!
Doge. (*embracing him.*) Jacopo! my son—my son!
Jac. Fos. My father still! How long it is since I
Have heard thee name my name—*our* name!
Doge. My boy!
Couldst thou but know——
Jac. Fos. I rarely, sir, have murmur'd.
Doge. I feel too much thou hast not.
Mar. Doge, look there!
[*She points to* Loredano.
Doge. I see the man—what mean'st thou?
Mar. Caution!
Lor. Being
The virtue which this noble lady most
May practise, she doth well to recommend it.
Mar. Wretch! 't is no virtue, but the policy
Of those who fain must deal perforce with vice:
As such I recommend it, as I would
To one whose foot was on an adder's path.
Doge. Daughter, it is superfluous; I have long
Known Loredano.
Lor. You may know him better.
Mar. Yes; *worse* he could not.
Jac. Fos. Father, let not these
Our parting hours be lost in listening to
Reproaches, which boot nothing. Is it—is it,
Indeed, our last of meetings?
Doge. You behold
These white hairs!
Jac. Fos. And I feel, besides, that mine
Will never be so white. Embrace me, father!
I loved you ever—never more than now.
Look to my children—to your last child's children:
Let them be all to you which he was once,
And never be to you what I am now.
May I not see *them* also?
Mar. No—not *here.*

[1] [If the two Foscari do nothing to defeat the machinations of their remorseless foe, Marina, the wife of the younger, at least revenges them, by letting loose the venom of her tongue upon their hateful oppressor, which she does without stint or measure; and in a strain of vehemence not inferior to that of the old queen Margaret in Richard the Third.—Jeffrey.]

Jac. Fos. They might behold their parent any where.
Mar. I would that they beheld their father in
A place which would not mingle fear with love,
To freeze their young blood in its natural current.
They have fed well, slept soft, and knew not that
Their sire was a mere hunted outlaw. Well
I know his fate may one day be their heritage,
But let it only be their *heritage*,
And not their present fee. Their senses, though
Alive to love, are yet awake to terror;
And these vile damps, too, and yon *thick green* wave
Which floats above the place where we now stand—
A cell so far below the water's level—
Sending its pestilence through every crevice,
Might strike them: *this is not their* atmosphere.
However you—and you—and, most of all,
As worthiest—*you*, sir, noble Loredano!
May breathe it without prejudice.
Jac. Fos. I have not
Reflected upon this, but acquiesce.
I shall depart, then, without meeting them?
Doge. Not so: they shall await you in my chamber.
Jac. Fos. And must I leave them—*all?*
Lor. You must.
Jac. Fos. Not one?
Lor. They are the state's.
Mar. I thought they had been mine
Lor. They are, in all maternal things.
Mar. That is,
In all things painful. If they 're sick, they will
Be left to me to tend them; should they die,
To me to bury and to mourn; but if
They live, they 'll make you soldiers, senators,
Slaves, exiles—what *you* will; or if they are
Females with portions, brides and *bribes* for nobles!
Behold the state's care for its sons and mothers!
Lor. The hour approaches, and the wind is fair.
Jac. Fos. How know you that here, where the genial
Ne'er blows in all its blustering freedom? [wind
Lor. 'T was so
When I came here. The galley floats within
A bow-shot of the "Riva di Schiavoni."
Jac. Fos. Father! I pray you to precede me, and
Prepare my children to behold their father.
Doge. Be firm, my son!
Jac. Fos. I will do my endeavour.
Mar. Farewell! at least to this detested dungeon,
And him to whose good offices you owe
In part your past imprisonment.
Lor. And present
Liberation.
Doge. He speaks truth.
Jac. Fos. No doubt! but 't is
Exchange of chains for heavier chains I owe him.
He knows this, or he had not sought to change them.
But I reproach not.
Lor. The time narrows, signor.
Jac. Fos. Alas! I little thought so lingeringly
To leave abodes like this: but when I feel
That every step I take, even from this cell,
Is one away from Venice, I look back
Even on these dull damp walls, and——
Doge. Boy! no tears.
Mar. Let them flow on: he wept not on the rack
To shame him, and they cannot shame him now.
They will relieve his heart—that too kind heart—
And I will find an hour to wipe away
Those tears, or add my own. I could weep now,
But would not gratify yon wretch so far.
Let us proceed. Doge, lead the way.
Lor. (*to the Familiar.*) The torch, there!
Mar. Yes, light us on, as to a funeral pyre,
With Loredano mourning like an heir.
Doge. My son, you are feeble; take this hand.
Jac. Fos. Alas!
Must youth support itself on age, and I
Who ought to be the prop of yours?
Lor. Take mine.
Mar. Touch it not, Foscari; 't will sting you. Signor,
Stand off! be sure, that if a grasp of yours
Would raise us from the gulf wherein we are plunged,
No hand of ours would stretch itself to meet it.
Come, Foscari, take the hand the altar gave you;
It could not save, but will support you ever.
[*Exeunt.*

ACT IV.

SCENE I.

A Hall in the Ducal Palace.

Enter LOREDANO *and* BARBARIGO.

Bar. And have you confidence in such a project?
Lor. I have.
Bar. 'T is hard upon his years.
Lor. Say rather
Kind to relieve him from the cares of state.
Bar. 'T will break his heart.
Lor. Age has no heart to break.
He has seen his son's half broken, and, except
A start of feeling in his dungeon, never
Swerved.
Bar. In his countenance, I grant you, never;
But I have seen him sometimes in a calm
So desolate, that the most clamorous grief
Had nought to envy him within. Where is he?
Lor. In his own portion of the palace, with
His son, and the whole race of Foscaris.
Bar. Bidding farewell.
Lor. A last. As soon he shall
Bid to his dukedom.
Bar. When embarks the son?
Lor. Forthwith—when this long leave is taken. 'T is
Time to admonish them again.
Bar. Forbear;
Retrench not from their moments.
Lor. Not I, now
We have higher business for our own. This day
Shall be the last of the old Doge's reign,
As the first of his son's last banishment,
And that is vengeance.
Bar. In my mind, too deep.
Lor. 'T is moderate—not even life for life, the rule

Denounced of retribution from all time;
They owe me still my father's and my uncle's.
Bar. Did not the Doge deny this strongly?
Lor. Doubtless.
Bar. And did not this shake your suspicion?
Lor. No.
Bar. But if this deposition should take place
By our united influence in the Council,
It must be done with all the deference
Due to his years, his station, and his deeds.
Lor. As much of ceremony as you will,
So that the thing be done. You may, for aught
I care, depute the Council on their knees
(Like Barbarossa to the Pope), to beg him
To have the courtesy to abdicate.
Bar. What, if he will not?
Lor. We'll elect another,
And make him null.
Bar. But will the laws uphold us?
Lor. What laws?—"The Ten" are laws; and if
I will be legislator in this business. [they were not,
Bar. At your own peril?
Lor. There is none, I tell you,
Our powers are such.
Bar. But he has twice already
Solicited permission to retire,
And twice it was refused.
Lor. The better reason
To grant it the third time.
Bar. Unask'd?
Lor. It shows
The impression of his former instances:
If they were from his heart, he may be thankful;
If not, 't will punish his hypocrisy.
Come, they are met by this time; let us join them,
And be *thou* fix'd in purpose for this once.
I have prepared such arguments as will not
Fail to move them, and to remove him: since
Their thoughts, their objects, have been sounded, do
You, with your wonted scruples, teach us pause, [not
And all will prosper.
Bar. Could I but be certain
This is no prelude to such persecution
Of the sire as has fallen upon the son,
I would support you.
Lor. He is safe, I tell you;
His fourscore years and five may finger on
As long as he can drag them: 't is his throne
Alone is aim'd at.
Bar. But discarded princes
Are seldom long of life.
Lor. And men of eighty
More seldom still.
Bar. And why not wait those few years?
Lor. Because we have waited long enough, and he
Lived longer than enough. Hence! in to council!
[*Exeunt* Loredano *and* Barbarigo.

Enter Memmo *and a Senator.*

Sen. A summons to "the Ten!" Why so?
Mem. "The Ten"
Alone can answer; they are rarely wont
To let their thoughts anticipate their purpose
By previous proclamation. We are summon'd—
That is enough.
Sen. For them, but not for us;
I would know why.
Mem. You will know why anon,
If you obey; and, if not, you no less
Will know why you should have obey'd.
Sen. I mean not
To oppose them, *but*——
Mem. In Venice "*but*" 's a traitor.
But me no "*buts*," unless you would pass o'er
The Bridge which few repass.
Sen. I am silent.
Mem. Why
Thus hesitate? "The Ten" have call'd in aid
Of their deliberation five and twenty
Patricians of the senate—you are one,
And I another; and it seems to me
Both honour'd by the choice or chance which leads us
To mingle with a body so august.
Sen. Most true. I say no more.
Mem. As we hope, signor,
And all may honestly (that is, all those
Of noble blood may), one day hope to be
Decemvir, it is surely for the senate's
Chosen delegates, a school of wisdom, to
Be thus admitted, though as novices,
To view the mysteries.
Sen. Let us view them: they,
No doubt, are worth it.
Mem. Being worth our lives
If we divulge them, doubtless they are worth
Something, at least to you or me.
Sen. I sought not
A place within the sanctuary; but being
Chosen, however reluctantly so chosen,
I shall fulfil my office.
Mem. Let us not
Be latest in obeying "the Ten's" summons.
Sen. All are not met, but I am of your thought
So far—let 's in.
Mem. The earliest are most welcome
In earnest councils—we will not be least so.
[*Exeunt.*

Enter the Doge, Jacopo Foscari, *and* Marina.

Jac. Fos. Ah, father! though I must and will depart,
Yet—yet—I pray you to obtain for me
That I once more return unto my home,
Howe'er remote the period. Let there be
A point of time as beacon to my heart,
With any penalty annex'd they please,

[" Unnerved, and now unwilled in his mind
From long and exquisite pain, he sobs and cries,
Kissing the old man's cheek. 'Help me, my Father!
Let me, I pray thee, live once more among ye.
Let me go home.'—'My son,' returns the Doge,
Mastering his grief, 'If thou art indeed my son,
Obey. Thy country wills it.'"—Rogers.]

But let me still return.

Doge. Son Jacopo,
Go and obey our country's will: 't is not
For us to look beyond.

Jac. Fos. But still I must
Look back. I pray you think of me.

Doge. Alas!
You ever were my dearest offspring, when
They were more numerous, nor can be less so
Now you are last; but did the state demand
The exile of the disinterred ashes
Of your three goodly brothers, now in earth,
And their desponding shades came flitting round
To impede the act, I must no less obey
A duty, paramount to every duty.

Mar. My husband! let us on: this but prolongs
Our sorrow.

Jac. Fos. But we are not summon'd yet:
The galley's sails are not unfurl'd:—who knows?
The wind may change.

Mar. And if it do, it will not
Change *their* hearts, or your lot: the galley's oars
Will quickly clear the harbour.

Jac. Fos. O, ye elements!
Where are your storms?

Mar. In human breasts. Alas!
Will nothing calm you?

Jac. Fos. Never yet did mariner
Put up to patron saint such prayers for prosperous
And pleasant breezes, as I call upon you,
Ye tutelar saints of my own city! which
Ye love not with more holy love than I,
To lash up from the deep the Adrian waves
And waken Auster, sovereign of the tempest!
Till the sea dash me back on my own shore
A broken corse upon the barren Lido,
Where I may mingle with the sands which skirt
The land I love, and never shall see more!

Mar. And wish you this with *me* beside you?

Jac. Fos. No—
No—not for thee, too good, too kind! May'st thou
Live long to be a mother to those children
Thy fond fidelity for a time deprives
Of such support! But for myself alone,
May all the winds of heaven howl down the Gulf,
And tear the vessel, till the mariners,
Appall'd, turn their despairing eyes on me,
As the Phenecians did on Jonah, then
Cast me out from amongst them, as an offering
To appease the waves. The billow which destroys me
Will be more merciful than man; and bear me,
Dead, but *still bear* me to a native grave,
From fishers' hands upon the desolate strand,
Which, of its thousand wrecks, hath ne'er received
One lacerated like the heart which then
Will be—But wherefore breaks it not? why live I?

Mar. To man thyself, I trust, with time, to master
Such useless passion. Until now thou wert
A sufferer, but not a loud one: why
What is this to the things thou hast borne in silence—
Imprisonment and actual torture?

Jac. Fos. Double,
Triple, and tenfold torture! But you are right,
It must be borne. Father, your blessing.

Doge. Would
It could avail thee! but no less thou hast it.

Jac. Fos. Forgive——

Doge. What?

Jac. Fos. My poor mother, for my birth,
And me for having lived, and you yourself
(As I forgive you), for the gift of life,
Which you bestow'd upon me as my sire.

Mar. What hast thou done?

Jac. Fos. Nothing. I cannot charge
My memory with much save sorrow: but
I have been so beyond the common lot
Chasten'd and visited, I needs must think
That I was wicked. If it be so, may
What I have undergone here keep me from
A like hereafter!

Mar. Fear not: *that* 's reserved
For your oppressors.

Jac. Fos. Let me hope not.

Mar. Hope not?

Jac. Fos. I cannot wish them *all* they have inflicted.

Mar. *All!* the consummate fiends! A thousand fold
May the worm which ne'er dieth feed upon them!

Jac. Fos. They may repent.

Mar. And if they do, Heaven will not
Accept the tardy penitence of demons.

Enter an Officer and Guards.

Offi. Signor! the boat is at the shore—the wind
Is rising—we are ready to attend you.

Jac. Fos. And I to be attended. Once more, father,
Your hand!

Doge. Take it. Alas! how thine own trembles!

Jac. Fos. No—you mistake; 't is yours that shakes,
Farewell! [my father.

Doge. Farewell! Is there aught else?

Jac. Fos. No—nothing.
[*To the Officer.*
Lend me your arm, good signor.

Offi. You turn pale—
Let me support you—paler—ho! some aid there!
Some water!

Mar. Ah, he is dying!

Jac. Fos. Now, I'm ready—
My eyes swim strangely—where 's the door?

Mar. Away!
Let me support him—my best love! Oh God!
How faintly beats this heart—this pulse!

Jac. Fos. The light!
Is it the light?—I am faint.
[*Officer presents him with water.*

Offi. He will be better,
Perhaps, in the air.

Jac. Fos. I doubt not. Father—wife—
Your hands!

Mar. There 's death in that damp clammy grasp,
Oh God!—My Foscari, how fare you?

Jac. Fos. Well!
[*He dies.*

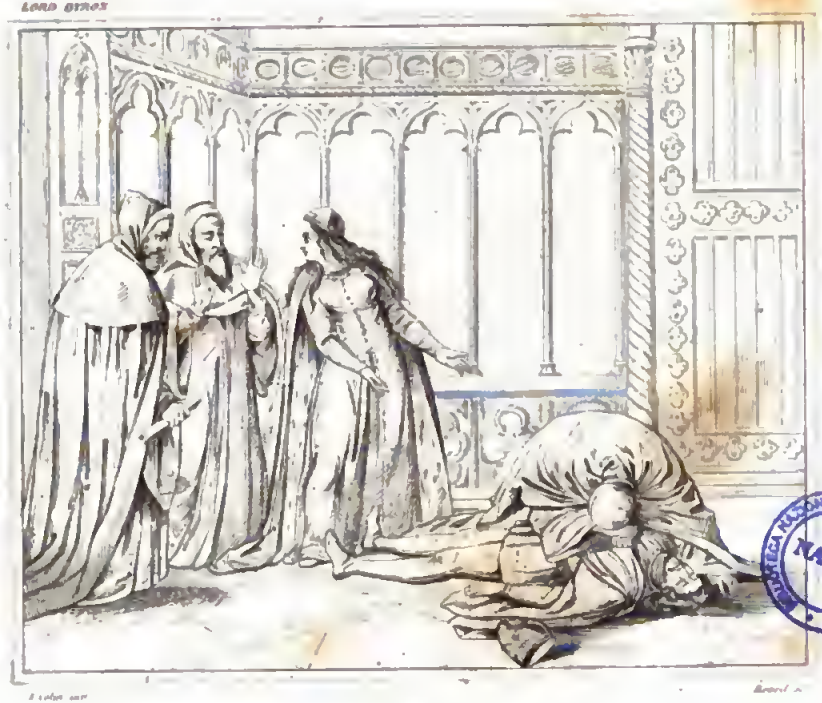
Offi. He 's gone!
Doge. Ha 's free.
Mar. No—no, he is not dead;
There must be life yet in that heart—he could not
Thus leave me.
Doge. Daughter!
Mar. Hold thy peace, old man!
I am no daughter now—thou hast no son.
O Foscari!
Offi. We must remove the body.
Mar. Touch it not, dungeon miscreants! your base office
Ends with his life, and goes not beyond murder,
Even by your murderous laws. Leave his remains
To those who know to honour them.
Offi. I must
Inform the signory, and learn their pleasure.
Doge. Inform the signory, from *me*, the Doge,
They have no further power upon those ashes:
While he lived, he was theirs, as fits a subject—
Now he is *mine*—my broken-hearted boy!
[*Exit Officer.*
Mar. And I must live!
Doge. Your children live, Marina.
Mar. My children! true—they live, and I must live
To bring them up to serve the state, and die
As died their father. Oh! what best of blessings
Were barrenness in Venice! Would my mother
Had been so!
Doge. My unhappy children!
Mar. What!
You feel it then at last—*you!*—Where is now
The stoic of the state?
Doge. (*throwing himself down by the body.*) Here!
Mar. Ay, weep on!
I thought you had no tears—you hoarded them
Until they are useless; but weep on! he never
Shall weep more—never, never more.

Enter Loredano *and* Barbarigo.

Lor. What 's here?
Mar. Ah! the devil come to insult the dead!
Incarnate Lucifer! 't is holy ground. [Avaunt!
A martyr's ashes now lie there, which make it
A shrine. Get thee back to thy place of torment!
Bar. Lady, we knew not of this sad event.
But pass'd here merely on our path from council.
Mar. Pass on.
Lor. We sought the Doge.
Mar. (*pointing to the Doge, who is still on the ground by his son's body.*) He 's busy, look,
About the business you provided for him.
Are ye content?
Bar. We will not interrupt
A parent's sorrows.
Mar. No, ye only make them,
Then leave them.
Doge (*rising*). Sirs, I am ready.
Bar. No—not now.
Lor. Yet 't was important.
Doge. If 't was so, I can
Only repeat—I am ready.
Bar. It shall not be
Just now, though Venice totter'd o'er the deep
Like a frail vessel. I respect your griefs.
Doge. I thank you. If the tidings which you bring
Are evil, you may say them; nothing further
Can touch me more than him thou look'st on there;
If they be good, say on; you need not *fear*
That they can *comfort* me.
Bar. I would they could!
Doge. I spoke not to *you*, but to Loredano.
He understands me.
Mar. Ah! I thought it would be so.
Doge. What mean you?
Mar. Lo! there is the blood beginning
To flow through the dead lips of Foscari—
The body bleeds in presence of the assassin.
[*To* Loredano.
Thou cowardly murderer by law, behold
How death itself bears witness to thy deeds!
Doge. My child! this is a phantasy of grief.
Bear hence the body. [*To his attendants.*] Signors, if
Within an hour I 'll hear you. [it please you,
[*Exeunt* Doge, Marina, *and attendants, with the body. Manent* Loredano *and* Barbarigo.
Bar. He must not
Be troubled now.
Lor. He said himself that nought
Could give him trouble farther.
Bar. These are words;
But grief is lonely, and the breaking in
Upon it barbarous.
Lor. Sorrow preys upon
Its solitude, and nothing more diverts it
From its sad visions of the other world
Than calling it at moments back to this.
The busy have no time for tears.
Bar. And therefore
You would deprive this old man of all business?
Lor. The thing 's decreed. The Giunta and "the
Have made it law—who shall oppose that law? [Ten"
Bar. Humanity!
Lor. Because his son is dead?
Bar. And yet unburied.
Lor. Had we known this when
The act was passing, it might have suspended
Its passage, but impedes it not—once past.
Bar. I'll not consent.
Lor. You have consented to

——[" Generous as brave;
Affection, kindness, the sweet offices
Of duty and love were from his tenderest years
To him as needful as his daily bread:
And to become a by-word in the streets,
Bringing a stain on those who gave him life,
And thus, alas! now worse than fatherless—
To be proclaimed a ruffian, a night-stabber,
He on whom none before had breathed reproach—
He lived but to disprove it. That hope lost,
Death follow'd. Oh, if justice be in Heaven,
A day must come of ample retribution!"—Rogers.]

LORD BYRON



LORDANO — What's here

MARINA — Oh the devil come to insult the dead — Avaunt!

'Incarnate Lucifer! 'Tis holy ground

'A martyr's ashes now lie there, which make it

'A shrine — Get thee back to thy place of torment!

The two Foscari — Act II. Scene 1

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All that 's essential—leave the rest to me.
Bar. Why press his abdication now?
Lor. The feelings
Of private passion may not interrupt
The public benefit; and what the state
Decides to-day must not give way before
To-morrow for a natural accident.
Bar. You have a son.
Lor. I *have*—and *had* a father.
Bar. Still so inexorable?
Lor. Still.
Bar. But let him
Inter his son before we press upon him
This edict.
Lor. Let him call up into life
My sire and uncle—I consent. Men may,
Even aged men, be, or appear to be,
Sires of a hundred sons, but cannot kindle
An atom of their ancestors from earth.
The victims are not equal; he has seen
His sons expire by natural deaths, and I
My sires by violent and mysterious maladies.
I used no poison, bribed no subtle master
Of the destructive art of healing, to
Shorten the path to the eternal cure.
His sons—and he had four—are dead, without
My dabbling in vile drugs.
Bar. And art thou sure
He dealt in such?
Lor. Most sure.
Bar. And yet he seems
All openness.
Lor. And so he seem 'd not long
Ago to Carmagnuola.
Bar. The attainted
And foreign traitor?
Lor. Even so; when *he*,
After the very night in which "the Ten"
(Joined with the Doge) decided his destruction,
Met the great Duke at daybreak with a jest,
Demanding whether he should augur him
"The good day or good night?" his Doge-ship answer 'd,
"That he in truth had passed a night of vigil,
"In which (he added with a gracious smile),
"There often has been question about you."[1]
'Twas true; the question was the death resolved
Of Carmagnuola, eight months ere he died; [on him
And the old Doge, who knew him doom 'd, smiled
With deadly cozenage, eight long months before-
Eight months of such hypocrisy as is [hand—
Learnt but in eighty years. Brave Carmagnuola
Is dead; so is young Foscari and his brethren—
I never *smiled* on *them*.
Bar. Was Carmagnuola
Your friend?
Lor. He was the safe-guard of the city.
In early life its foe, but in his manhood,
Its saviour first, then victim.
Bar. Ah! that seems
The penalty of saving cities. He
Whom we now act against not only saved
Our own, but added others to her sway.
Lor. The Romans (and we ape them) gave a crown
To him who took a city; and they gave
A crown to him who saved a citizen
In battle: the rewards are equal. Now,
If we should measure forth the cities taken
By the Doge Foscari, with citizens
Destroy 'd by him, or *through* him, the account
Were fearfully against him, although narrow 'd
To private havoc, such as between him
And my dead father.
Bar. Are you then thus fix 'd?
Lor. Why, what should change me?
Bar. That which changes me:
But you, I know, are marble to retain
A feud. But when all is accomplish 'd, when
The old man is deposed, his name degraded,
His sons all dead, his family depress 'd,
And you and yours triumphant, shall you sleep?
Lor. More soundly.
Bar. That 's an error, and you 'll find it
Ere you sleep with your fathers.
Lor. They sleep not
In their accelerated graves, nor will
Till Foscari fills his. Each night I see them [wards
Stalk frowning round my couch, and, pointing to-
The ducal palace, marshal me to vengeance.
Bar. Fancy's distemperature! There is no passion
More spectral or fantastical than Hate;
Not even its opposite, Love, so peoples air
With phantoms, as this madness of the heart.

Enter an Officer.

Lor. Where go you, sirrah?
Offi. By the ducal order,
To forward the preparatory rites
For the late Foscari's interment:
Bar. Their
Vault has been often open 'd of late years.
Lor. 'T will be full soon, and may be closed for [ever.
Offi. May I pass on?
Lor. You may.
Bar. How bears the Doge
This last calamity?
Offi. With desperate firmness.
In presence of another he says little,
But I perceive his lips move now and then;
And once or twice I heard him, from the adjoining
Apartment mutter forth the words—"My son!"
Scarce audibly. I must proceed.
[*Exit Officer.*
Bar. This stroke
Will move all Venice in his favour.
Lor. Right!

[1] An historical fact. See *Daru*, tom. ii.

We must be speedy; let us call together
The delegates appointed to convey
The council's resolution.
Bar. I protest
Against it at this moment.
Lor. As you please—
I'll take their voices on it nevertheless,
And see whose most may sway them, yours or mine.
[*Exeunt* Barbarigo *and* Loredano.

ACT V.

SCENE I.

The Doge's *Apartment.*

The Doge *and Attendants.*

Att. My lord, the deputation is in waiting;
But add, that if another hour would better
Accord with your will, they will make it theirs.
Doge. To me all hours are like. Let them approach.
[*Exit Attendant.*
An Officer. Prince! I have done your bidding.
Doge. What command?
Offi. A melancholy one—to call the attendance
Of——
Doge. True—true—true: I crave your pardon. I
Begin to fail in apprehension, and
Wax very old—old almost as my years.
Till now I fought them off, but they begin
To overtake me.

Enter the Deputation, consisting of six of the Signory and the Chief of the Ten.

Noble men, your pleasure?
Chief of the Ten. In the first place, the Council doth condole
With the Doge on his late and private grief.
Doge. No more—no more of that.
Chief of the Ten. Will not the Duke
Accept the homage of respect?
Doge. I do
Accept it as 't is given—proceed.
Chief of the Ten. "The Ten,"
With a selected giunta from the senate
Of twenty-five of the best born patricians,
Having deliberated on the state
Of the republic, and the o'erwhelming cares
Which, at this moment, doubly must oppress
Your years, so long devoted to your country,
Have judged it fitting, with all reverence,
Now to solicit from your wisdom (which
Upon reflection must accord in this),
The resignation of the ducal ring,
Which you have worn so long and venerably:
And, to prove that they are not ungrateful nor
Cold to your years and services, they add
An appanage of twenty hundred golden
Ducats, to make retirement not less splendid
Than should become a sovereign's retreat.
Doge. Did I hear rightly?
Chief of the Ten. Need I say again?
Doge. No,—Have you done?
Chief of the Ten. I have spoken. Twenty-four
Hours are accorded you to give an answer.
Doge. I shall not need so many seconds.
Chief of the Ten. We
Will now retire.
Doge. Stay! Four and twenty hours
Will alter nothing which I have to say.
Chief of the Ten. Speak!
Doge. When I twice before reiterated
My wish to abdicate, it was refused me:
And not alone refused, but ye exacted
An oath from me that I would never more
Renew this instance. I have sworn to die
In full exertion of the functions which
My country call'd me here to exercise,
According to my honour and my conscience—
I cannot break my oath.
Chief of the Ten. Reduce us not
To the alternative of a decree,
Instead of your compliance.
Doge. Providence
Prolongs my days to prove and chasten me;
But ye have no right to reproach my length
Of days, since every hour has been the country's.
I am ready to lay down my life for her,
As I have laid down dearer things than life:
But for my dignity—I hold it of
The *whole* republic; when the *general* will
Is manifest, then you shall all be answer'd.
Chief of the Ten. We grieve for such an answer; but it cannot
Avail you aught.
Doge. I can submit to all things,
But nothing will advance; no, not a moment.
What you decree—decree.
Chief of the Ten. With this, then, must we
Return to those who sent us?
Doge. You have heard me.
Chief of the Ten. With all due reverence we retire.
[*Exeunt the Deputation, etc.*

Enter an Attendant.

Att. My lord,
The noble dame Marina craves an audience.
Doge. My time is hers.

["Then was thy cup, old man, full to the brim.
But thou wert yet alive; and there was one,
The soul and spring of all that enmity,
Who would not leave thee, fastening on thy flank,
Hungering and thirsting, still unsatisfied;
One of a name illustrious as thine own!
One of the Ten! one of the invisible Three!
'T was Loredano. When the whelps were gone,
He would dislodge the Lion from his den,
And leading on the pack he long had led,
The miserable pack that ever howl'd
Against fallen Greatness, moved that Foscari
Be Doge no longer; urging his great age,
Calling the tonelness of grief, neglect
Of duty, sullenness against the laws.
—'I am most willing to retire,' said he:
'But I have sworn, and cannot of myself.
Do with me as ye please.'"—Rogers.]

Enter MARINA.

Mar. My lord, if I intrude—
Perhaps you fain would be alone?
Doge. Alone—
Alone, come all the world around me, I
Am now and evermore. But we will bear it.
Mar We will, and for the sake of those who are,
Endeavour——Oh my husband!
Doge. Give it way;
I cannot comfort thee.
Mar. He might have lived,
So form'd for gentle privacy of life,
So loving, so beloved; the native of
Another land, and who so blest and blessing
As my poor Foscari? Nothing was wanting
Unto his happiness and mine, save not
To be Venetian.
Doge. Or a prince's son.
Mar. Yes; all things which conduce to other men's
Imperfect happiness or high ambition,
By some strange destiny, to him proved deadly,
The country and the people whom he loved.
The prince of whom he was the elder born,
And——
Doge. Soon may be a prince no longer.
Mar. How?
Doge. They have taken my son from me, and now aim
At my too long worn diadem and ring.
Let them resume the gewgaws!
Mar. Oh the tyrants!
In such an hour too!
Doge. 'T is the fittest time;
An hour ago I should have felt it.
Mar. And
Will you not now resent it?—Oh for vengeance!
But he, who, had he been enough protected,
Might have repaid protection in this moment,
Cannot assist his father.
Doge. Nor should do so
Against his country, had he a thousand lives.
Instead of that——
Mar. They tortured from him. This
May be pure patriotism. I am a woman:
To me my husband and my children were
Country and home. I loved *him*—how I loved him!
I have seen him pass through such an ordeal as
The old martyrs would have shrunk from: he is gone,
And I, who would have given my blood for him,
Have nought to give but tears! But could I compass
The retribution of his wrongs!—Well, well;
I have sons, who shall be men.
Doge. Your grief distracts you.
Mar. I thought I could have borne it, when I saw him
Bow'd down by such oppression; yes, I thought
That I would rather look upon his corse
Than his prolong'd captivity:—I am punish'd
For that thought now. Would I were in his grave!
Doge. I must look on him once more.
Mar. Come with me!
Doge. Is he——
Mar. Our bridal bed is now his bier.
Doge. And he is in his shroud!
Mar. Come, come, old man!
[*Exeunt the* DOGE *and* MARINA.

Enter BARBARIGO *and* LOREDANO.

Bar. (*to an Attendant.*) Where is the Doge?
Att. This instant retired hence
With the illustrious lady his son's widow.
Lor. Where?
Att. To the chamber where the body lies.
Bar. Let us return, then.
Lor. You forget, you cannot.
We have the implicit order of the Giunta
To await their coming here, and join them in
Their office: they 'll be here soon after us.
Bar. And will they press their answer on the Doge?
Lor. 'T was his own wish that all should be done promptly.
He answer'd quickly, and must so be answer'd;
His dignity is look'd to, his estate
Cared for—what would he more?
Bar. Die in his robes.
He could not have lived long; but I have done
My best to save his honours, and opposed
This proposition to the last, though vainly.
Why would the general vote compel me hither?
Lor. 'T was fit that some one of such different thoughts
From ours should be a witness, lest false tongues
Should whisper that a harsh majority
Dreaded to have its acts beheld by others.
Bar. And not less, I must needs think, for the sake
Of humbling me for my vain opposition.
You are ingenious, Loredano, in
Your modes of vengeance, nay, poetical,
A very Ovid in the art of *hating*;
'T is thus (although a secondary object,
Yet hate has microscopic eyes), to you
I owe, by way of foil to the more zealous,
This undesired association in
Your Giunta's duties.
Lor. How!—*my* Giunta!
Bar. *Yours!*
They speak your language, watch your nod, approve
Your plans, and do your work. Are they not *yours?*
Lor. You talk unwarily. 'T were best they hear not
This from you.
Bar. Oh! they 'll hear as much one day
From louder tongues than mine; they have gone beyond
Even their exorbitance of power; and when
This happens in the most contemn'd and abject
States, stung humanity will rise to check it.
Lor. You talk but idly.
Bar. That remains for proof.
Here come our colleagues.

Enter the Deputation as before.

Chief of the Ten. Is the Duke aware
We seek his presence?
Att. He shall be inform'd.
[*Exit Attendant.*

Bar. The Duke is with his son.
Chief of the Ten. If it be so,
We will remit him till the rites are over.
Let us return. 'T is time enough to-morrow.
Lor. (*aside to Bar.*) Now the rich man's hell-fire upon your tongue,
Unquench'd, unquenchable! I 'll have it torn
From its vile babbling roots, till you shall utter
Nothing but sobs through blood, for this! Sage signors,
I pray ye be not hasty.
[*Aloud to the others.*
Bar. But be human!
Lor. See, the Duke comes!

Enter the Doge.

Doge. I have obey'd your summons.
Chief of the Ten. We come once more to urge our past request.
Doge. And I to answer.
Chief of the Ten. What?
Doge. My only answer,
You have heard it.
Chief of the Ten. Hear you then the last decree,
Definitive and absolute!
Doge. To the point—
To the point! I know of old the forms of office,
And gentle preludes to strong acts—Go on!
Chief of the Ten. You are no longer Doge; you are released
From your imperial oath as sovereign;
Your ducal robes must be put off; but for
Your services, the state allots the appanage
Already mention'd in our former congress.
Three days are left you to remove from hence,
Under the penalty to see confiscated
All your own private fortune.
Doge. That last clause,
I am proud to say, would not enrich the treasury.
Chief of the Ten. Your answer, Duke!
Lor. Your answer, Francis Foscari!
Doge. If I could have foreseen that my old age
Was prejudicial to the state, the chief
Of the republic never would have shown
Himself so far ungrateful, as to place
His own high dignity before his country;
But this *life* having been so many years
Not useless to that country, I would fain
Have consecrated my last moments to her.
But the decree being rendered, I obey.[1]
Chief of the Ten. If you would have the three days named extended,
We willingly will lengthen them to eight,
As sign of our esteem.
Doge. Not eight hours, signor.
Nor even eight minutes—There 's the ducal ring.
[*Taking off his ring and cap.*
And there the ducal diadem. And so
The Adriatic 's free to wed another.
Chief of the Ten. Yet go not forth so quickly.
Doge. I am old, sir,
And even to move but slowly must begin
To move betimes. Methinks I see amongst you
A face I know not—Senator! your name,
You, by your garb, Chief of the Forty!
Mem. Signor,
I am the son of Marco Memmo.
Doge. Ah!
Your father was my friend.—But sons and *fathers!*
What, ho! my servants there!
Atten. My prince!
Doge. No prince—
There are the princes of the prince! [*Pointing to the Ten's Deputation.*]—Prepare
To part from hence upon the instant.
Chief of the Ten. Why
So rashly? 't will give scandal.
Doge. Answer that;
[*To the Ten.*
It is your province.—Sirs, bestir yourselves:
[*To the Servants.*
There is one burthen which I beg you bear
With care, although 't is past all further harm—
But I will look to that myself.
Bar. He means
The body of his son.
Doge. And call Marina,
My daughter!

Enter Marina.

Doge. Get thee ready, we must mourn
Elsewhere.
Mar. And every where.
Doge. True; but in freedom,
Without these jealous spies upon the great.
Signors, you may depart: what would you more?
We are going: do you fear that we shall bear
The palace with us? Its *old* walls, ten times
As *old* as I am, and I 'm very old,
Have served you, so have I, and I and they
Could tell a tale: but I invoke them not
To fall upon you! else they would, as erst
The pillars of stone Dagon's temple on
The Israelite and his Philistine foes.
Such power I do believe there might exist
In such a curse as mine, provoked by such
As you; but I curse not. Adieu, good signors!
May the next duke be better than the present.
Lor. The *present* duke is Paschal Malipiero.
Doge. Not till I pass the threshold of these doors.
Lor. Saint Mark's great bell is soon about to toll

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[1] [MS.—"The act is passed—I will obey it."]

[2] ["He was deposed,
He, who had reign'd so long and gloriously:
His ducal bonnet taken from his brow,
His robes stript off, his seat and signet-ring
Broken before him. But now nothing moved
The meekness of his soul. All things alike!
Among the six that came with the decree,
Foscari saw one he knew not, and enquired
His name. 'I am the son of Marco Memmo:'
'Ah!' he replied, 'thy father was my friend!'"—Rogers.]

For his inauguration.
Doge. Earth and heaven!
Ye will reverberate this peal; and I
Live to hear this!—the first doge who e'er heard
Such sound for his successor: Happier he,
My attainted predecessor, stern Faliero—
This insult at the least was spared him.
Lor. What!
Do you regret a traitor?
Doge. No—I merely
Envy the dead.
Chief of the Ten. My lord, if you indeed
Are bent upon this rash abandonment
Of the state's palace, at the least retire
By the private staircase, which conducts you towards
The landing-place of the canal.
Doge. No. I
Will now descend the stairs by which I mounted
To sovereignty—the Giants' Stairs, on whose
Broad eminence I was invested duke.
My services have called me up those steps,
The malice of my foes will drive me down them.
There five and thirty years ago was I
Install'd, and traversed these same halls, from which
I never thought to be divorced except
A corse—a corse, it might be, fighting for them—
But not push'd hence by fellow-citizens.
But come; my son and I will go together—
He to his grave, and I to pray for mine.
Chief of the Ten. What! thus in public?
Doge. I was publicly
Elected, and so will I be deposed.
Marina! art thou willing?
Mar. Here 's my arm!
Doge. And here my *staff*: thus propp'd will I go forth.
Chief of the Ten. It must not be—the people will perceive it.
Doge. The people!—There 's no people, you well know it,
Else you dare not deal thus by them or me.
There is a *populace*, perhaps, whose looks
May shame you; but they dare not groan nor curse you,
Save with their hearts and eyes.
Chief of the Ten. You speak in passion,
Else——
Doge. You have reason. I have spoken much
More than my wont: it is a foible which
Was not of mine, but more excuses you,
Inasmuch as it shows that I approach
A dotage which may justify this deed
Of yours, although the law does not, nor will.
Farewell, sirs!
Bar. You shall not depart without
An escort fitting past and present rank.
We will accompany, with due respect,
The Doge unto his private palace. Say,
My brethren, will we not?
Different voices. Ay!—Ay!
Doge. You shall not
Stir—in my train, at least. I enter'd here
As sovereign—I go out as citizen
By the same portals, but as citizen.
All these vain ceremonies are base insults,
Which only ulcerate the heart the more,
Applying poisons there as antidotes.
Pomp is for princes—I am *none!*—That 's false,
I *am*, but only to these gates.—Ah!
Lor. Hark!
[*The great bell of St. Mark's tolls.*
Bar. The bell! [election
Chief of the Ten. St. Mark's, which tolls for the
Of Malipiero.
Doge. Well I recognise
The sound! I heard it once, but once before,
And that is five and thirty years ago;
Even *then* I *was not young*.
Bar. Sit down, my lord!
You tremble.
Doge. 'T is the knell of my poor boy!
My heart aches bitterly.
Bar. I pray you sit.
Doge. No; my seat here has been a throne till now.
Marina! let us go.
Mar. Most readily.
Doge (*walks a few steps, then stops*). I feel a thirst—
will no one bring me here
A cup of water?
Bar. I——
Mar. And I——
Lor. And I——
[*The* Doge *takes a goblet from the hand of* Loredano.
Doge. I take *yours*, Loredano, from the hand
Most fit for such an hour as this.
Lor. Why so?
Doge. 'T is said that our Venetian crystal has
Such pure antipathy to poisons as
To burst, if aught of venom touches it.
You bore this goblet, and it is not broken.
Lor. Well, sir!
Doge. Then it is false, or your are true.
For my own part, I credit neither; 't is
An idle legend.
Mar. You talk wildly, and
Had better now be seated, nor as yet
Depart. Ah! now you look as look'd my husband!
Bar. He sinks!—support him!—quick—a chair—
support him!

[" And now he goes. 'It is the hour and part,
I have no business here.'—'But wilt thou not
Avoid the gazing crowd?' That way is private.'
'No! as I enter'd, so will I retire.'
And, leaning on his staff, he left the house,
'His residence for five-and-thirty years,
By the same stairs up which he came in state;
Those where the giants stand, guarding the ascent
Monstrous, terrific. At the foot he stopt,
And, on his staff still leaning, turn'd and said,
'By mine own merits did I come. I go,
Driven by the malice of mine enemies.'
Then to his boat withdrew, poor as he came,
Amid the sighs of them that dared not speak."—Rogers.]
[MS.—"I take yours, Loredano—'t is the draught
Most fitting such an hour as this."]

Doge. The bell tolls on!—let 's hence—my brain 's [on fire!
Bar. I do beseech you, lean upon us!
Doge. No!
A sovereign should die standing. My poor boy!
Off with your arms!—*That bell!*
[*The* Doge *drops down and dies.*
Mar. My God! My God!
Bar. (*to Lor.*) Behold! your work 's completed!
Chief of the Ten. Is there then
No aid? Call in assistance!
Att. 'T is all over.
Chief of the Ten. If it be so, at least his obsequies
Shall be such as befits his name and nation,
His rank and his devotion to the duties
Of the realm, while his age permitted him
To do himself and them full justice. Brethren,
Say, shall it not be so?
Bar. He has not had
The misery to die a subject where
He reign'd: then let his funeral rites be princely.[8]
Chief of the Ten. We are agreed, then?
All except Lor. answer. Yes.
Chief of the Ten. Heaven's peace be with him!
Mar. Signors, your pardon: this is mockery.
Juggle no more with that poor remnant, which,
A moment since, while yet it had a soul,
(A soul by whom you have increased your empire,
And made your power as proud as was his glory),
You banish'd from his palace, and tore down
From his high place, with such relentless coldness;
And now, when he can neither know the honours,
Nor would accept them if he could, you, signors,
Purpose, with idle and superfluous pomp,
To make a pageant over what you trampled.
A princely funeral will be your reproach,
And not his honour.
Chief of the Ten. Lady, we revoke not
Our purposes so readily.
Mar. I know it,
As far as touches torturing the living.
I thought the dead had been beyond even *you*,
Though (some, no doubt) consigu'd to powers which
Resemble that you exercise on earth. [may
Leave him to me; you would have done so for
His dregs of life, which you have kindly shorten'd:
It is my last of duties, and may prove
A dreary comfort in my desolation:
Grief is fantastical, and loves the dead,
And the apparel of the grave.
Chief of the Ten. Do you
Pretend still to this office?
Mar. I do, signor.
Though his possessions have been all consumed
In the state's service, I have still my dowry,
Which shall be consecrated to his rites,
And those of——
[*She stops with agitation.*
Chief of the Ten. Best retain it for your children.
Mar. Ay, they are fatherless, I thank you.
Chief of the Ten. We
Cannot comply with your request. His relics
Shall be exposed with wonted pomp, and follow'd
Unto their home by the new Doge, not clad
As *Doge*, but simply as a senator.
Mar. I have heard of murderers, who have interr'd
Their victims; but ne'er heard, until this hour,
Of so much splendour in hypocrisy
O'er those they slew.[9] I've heard of widows' tears—
Alas! I have shed some—always thanks to you!
I've heard of *heirs* in sables—you have left none
To the deceased, so you would act the part
Of such. Well, sirs, your will be done! as one day,
I trust, Heaven's will be done too!
Chief of the Ten. Know you, lady,
To whom ye speak, and perils of such speech?
Mar. I know the former better than yourselves;
The latter—like yourselves; and can face both.
Wish you more funerals?
Bar. Heed not her rash words;
Her circumstances must excuse her bearing.
Chief of the Ten. We will not note them down.
Bar. (*turning to Lor. who is writing upon his tablets.*)
What art thou writing,
With such an earnest brow, upon thy tablets?
Lor. (*pointing to the Doge's body.*) That *he* has paid
me![4]

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[8] [The death of the elder Foscari took place not at the palace, but in his own house; not immediately on his descent from the Giants' Stairs, but five days afterwards. "En entendant," says M. de Sismondi, "le son des cloches, qui sonnaient en actions de graces pour l'élection de son successeur, il mourut subitement d'une hémorrhagie causée par une veine qui s'éclata dans sa poitrine." *]

[9] [By a decree of the Council, the trappings of supreme power of which the Doge had divested himself while living, were restored to him when dead; and he was interred, with ducal magnificence, in the church of the Minorites, the new Doge attending as a mourner.—See Daru.]

[9] The Venetians appear to have had a particular turn for breaking the hearts of their Doges. The following is another instance of the kind in the Doge Marco Barbarigo: he was succeeded by his brother Agostino Barbarigo, whose chief merit is here mentioned.—"Le doge, blessé de trouver constamment un contradicteur et un censeur si amer dans son frère, lui dit un jour en plein conseil: 'Messire Augustin, vous faites tout votre possible pour hâter ma mort; vous vous flattez de me succéder; mais, si les autres vous connaissent aussi bien que je vous connais, ils n'auront garde de vous élire.' Là-dessus il se leva, ému de colère, rentra dans son appartement, et mourut quelques jours après. Ce frère, contre lequel il s'était emporté, fut précisément le successeur qu'on lui donna. C'était un mérite dont on aimait à tenir compte, surtout à un parent, de s'être mis en opposition avec le chef de la république."—Daru, *Hist. de Venise*, vol. ii. p. 333.

[4] "*L'ha pagata.*" An historical fact. See *Hist. de Venise*, par P. Daru, t. ii. p. 411.—[Here the original MS. ends. The two lines which follow, were added by Mr. Gifford. In the margin of the MS., Lord Byron has written,—"If the last line should appear obscure to those who do not recollect the historical fact mentioned in the first act, of Loredano's inscription in his book, of 'Doge Foscari, debtor for the deaths of my father and uncle,' you

* "Before I was sixteen years of age," says Lord Byron, "I was witness to a melancholy instance of the same effect of mixed passions upon a young person, who, however, did not die in consequence, at that time, but fell a victim, some years afterwards, to a seizure of the same kind, arising from causes intimately connected with agitation of mind." See *Don Juan*, c. iv. st. lii. *post.*

Chief of the Ten. What debt did he owe you?
Lor. A long and just one; Nature's debt and *mine*.'
[*Curtain falls.*

[Considered as poems, we confess that "Sardanapalus" and "The Two Foscari" appear to us to be rather heavy, verbose, and inelegant—deficient in the passion and energy which belongs to Lord Byron's other writings—and still more in the richness of imagery, the originality of thought, and the sweetness of versification for which he used to be distinguished. They are for the most part solemn, prolix, and ostentatious—lengthened out by large preparations for catastrophes that never arrive, and familiarising us with slight specimens and glimpses of a higher interest scattered thinly up and down many weary pages of pompous declamation. Along with the concentrated pathos and homestruck sentiments of his former poetry, the noble author seems also—we cannot imagine why—to have discarded the spirited and melodious versification in which they were embodied, and to have formed to himself a measure equally remote from the spring and vigour of his former compositions, and from the softness and inflexibility of the ancient masters of the drama. There are some sweet lines, and many of great weight and energy; but the general march of the verse is cumbrous and unmusical. His lines do not vibrate like polished lances, at once strong and light, in the hands of his persons, but are wielded like clumsy batons in a bloodless affray. Instead of the graceful familiarity and idiomatical melodies of Shakspeare, it is apt, too, to fall into clumsy prose, in its approaches to the easy and colloquial style; and, in the loftier passages is occasionally deformed by low and common images that harmonise but ill with the general solemnity of the diction.—JEFFREY.]

THE DEFORMED TRANSFORMED;

A DRAMA.[1]

ADVERTISEMENT.

This production is founded partly on the story of a novel called "The Three Brothers,"[3] published many years ago, from which M. G. Lewis's "Wood Demon" was also taken—and partly on the "Faust" of the great Goethe. The present publication contains the two first Parts only, and the opening chorus of the third. The rest may perhaps appear hereafter.

DRAMATIS PERSONÆ.

STRANGER, *afterwards* CASSIO.
ARNOLD.
HOUSMAN.
PHILISSOV.
CELLINI.

BERTHA.
OLIMPIA.

Spirits, Soldiers, Citizens of Rome, Priests, Peasants, etc.

---

may add the following lines to the conclusion of the last act:—

Chief of the Ten. For what has he repaid thee?
Lor. For my father's
And father's brother's death—by his son's and own!

Ask Gifford about this."—E.]

["But whence the deadly hate
That caused all this—the hate of Loredano?
It was a legacy his father left,
Who, but for Foscari, had reign'd in Venice,
And, like the venom in the serpent's bag,
Gather'd and grew!——
When his father died,
They whisper'd, 'T was by poison!' and the words
Struck him as after'd from his father's grave.
He wrote it on the tomb (it lathere in marble),
And with a brow of care, most merchant-like,
Among the debtors in his ledger-book
Enter'd at full (nor month, nor day forgot)
'Francesco Foscari—for my father's death,'
Leaving a blank—to be fill'd up hereafter.
When Foscari's noble heart at length gave way,
He took the volume from the shelf again
Calmly, and with his pen filled up the blank,
Inscribing, 'He has paid me.'
To who sit
Brooding from day to day, from day to day
Chewing the bitter cud, and starting up
As though the hour was come to whet your fangs,
And, like the Pisan, gnaw the hairy scalp
Of him who had offended—if ye must,
Sit and brood on: but oh, forbear to teach
The lesson to your children."—Hunnes.]

[1] [This drama was begun at Pisa in 1821, but was not published till January, 1824. Mr. Medwin says,—

"On my calling on Lord Byron one morning, he produced the 'Deformed Transformed,' handing it to Shelley, as he was in the habit of doing his daily compositions, he said—'Shelley, I have been writing a Faustish kind of drama: tell me what you think of it.' After reading it attentively, Shelley returned it. 'Well, said Lord B., 'how do you like it?' 'Least,' replied he, 'of anything I ever saw of yours. It is a bad imitation of 'Faust,' and besides, there are two entire lines of Southey's in it.' Lord Byron changed colour immediately, and asked hastily, 'what lines?' Shelley repeated,

'And water shall see thee,
And fear thee, and flee thee'

They are in the 'Curse of Kehama.' His Lordship instantly threw the poem into the fire. He seemed to feel as chagrin at seeing it consume—at least his countenance betrayed none, and his conversation became more gay and lively than usual. Whether it was hatred of Southey, or respect for Shelley's opinion, which made him commit the act that I considered a sort of suicide, was always doubtful to me. I was never more surprised than to see, two years afterwards, 'The Deformed Transformed' announced (supposing it to have perished at Pisa); but it seems that he must have had another copy of the manuscript, or that he had re-written it perhaps, without changing a word, except omitting the Kehama lines. His memory was remarkably retentive of his own writings. I believe he could have quoted almost every line he ever wrote."

Mrs. Shelley, whose copy of "The Deformed Transformed" lies before us, has written as follows on the fly-leaf:—

"This had long been a favourite subject with Lord Byron. I think that he mentioned it also to Switzerland. I copied it—he sending a portion of it at a time; as it was finished, to me. At this time he had a great horror of its being said that he plagiarised, or that he studied for ideas, and wrote with difficulty. Thus, he gave Shelley Akin's edition of the British Poets, that it might not be found in his house by some English lounger, and reported home: thus, too, he always dated when he began and when he ended a poem, to prove hereafter how quickly it was done. I do not think that he altered a line in this drama after he had once written it down. He composed and corrected in his mind. I do not know how he meant to finish it; but he said himself that the whole conduct of the story was already conceived. It was at this time that a brutal paragraph alluding to his lameness appeared, which he repeated to me; lest I should hear it first from some one else. No action of Lord Byron's life—scarce a line he has written—but was influenced by his personal defect."—E.]

[3] [The "Three Brothers" is a romance, published in 1803, the work of a Joshua Pickersgill, junior. It is one of those high-flown histories, in which "terror petrific or annihilative" (we use Mr. P.'s own phraseology) waylays us at every page. The present story is that of a misshapen youth, who acquires beauty and strength by a compact with the enemy of mankind. The tenure by which he holds these gifts is bloodshed, to be perpetrated on some occasion not yet disclosed, for the drama is unfinished. In some points of character and situation he is not wholly unlike the "Black Dwarf"[*] of Mucklestane Moor, and we could almost suspect that

[*] ["The 'Black Dwarf' I have read with great pleasure, and perfectly understand now why my sister and aunt are so very positive in the very erroneous persuasion that they must have been written by me. If you knew me as well as they do, you would have fallen, perhaps, into the same mistake."—LORD BYRON TO MR. M.]

THE DEFORMED TRANSFORMED.[1]

PART I.

SCENE I.

A Forest.

Enter ARNOLD *and his mother* BERTHA.

Bert. Out, hunchback!
Arn. I was born so, mother![2]
Bert. Out,
Thou incubus! Thou nightmare! Of seven sons,
The sole abortion!
Arn. Would that I had been so,
And never seen the light!
Bert. I would so too!
But as thou *hast*—hence, hence—and do thy best!
That back of thine may bear its burthen; 't is
More high, if not so broad as that of others.
Arn. It *bears* its burthen;—but, my heart! will it
Sustain that which you lay upon it, mother?
I love, or, at the least, I loved you: nothing
Save you, in nature, can love aught like me.
You nursed me—do not kill me!
Bert. Yes—I nursed thee,
Because thou wert my first-born, and I knew not
If there would be another unlike thee,
That monstrous sport of nature. But get hence,
And gather wood!
Arn. I will: but when I bring it,
Speak to me kindly. Though my brothers are
So beautiful and lusty, and as free
As the free chase they follow, do not spurn me:
Our milk has been the same.
Bert. As is the hedgehog's,
Which sucks at midnight from the wholesome dam
Of the young bull, until the milkmaid finds
The nipple next day sore and udder dry.[3]
Call not thy brothers brethren! Call me not
Mother; for if I brought thee forth, it was
As foolish hens at times hatch vipers, by
Sitting upon strange eggs. Out, urchin, out!
[*Exit* BERTHA.
Arn. (*solus.*) Oh mother!——She is gone, and I must do
Her bidding;—wearily but willingly
I would fulfil it, could I only hope
A kind word in return. What shall I do?
[ARNOLD *begins to cut wood: in doing this he wounds one of his hands.*
My labour for the day is over now.
Accursed be this blood that flows so fast;
For double curses will be my meed now
At home—What home? I have no home, no kin,
No kind—not made like other creatures, or
To share their sports or pleasures. Must I bleed too
Like them? Oh that each drop which falls to earth
Would rise a snake to sting them, as they have stung
Or that the devil, to whom they liken me, [me!
Would aid his likeness! If I must partake
His form, why not his power? Is it because
I have not his will too? For one kind word
From her who bore me would still reconcile me
Even to this hateful aspect. Let me wash
The wound.
[ARNOLD *goes to a spring, and stoops to wash his hand: he starts back.*
They are right; and Nature's mirror shows me
What she hath made me. I will not look on it
Again, and scarce dare think on 't. Hideous wretch
That I am! The very waters mock me with
My horrid shadow—like a demon placed
Deep in the fountain to scare back the cattle
From drinking therein.
[*He pauses.*
And shall I live on,
A burden to the earth, myself, and shame
Unto what brought me into life! Thou blood,
Which flowest so freely from a scratch, let me
Try if thou wilt not in a fuller stream
Pour forth my woes for ever with thyself
On earth, to which I will restore at once

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the painter of that personage had condescended,* like Lord Byron, to adopt a thought from the forgotten legend of the "Three Brothers."—GROSS.]

[1] [A clever anonymous critic thus sarcastically opens his notice of this poem:—"The reader has no doubt often heard of the Devil and Dr. Faustus: this is but a new birth of the same unrighteous couple, who are christened, however, by the noble hierophant who presides over the infernal ceremony,—Julius Cæsar and Count Arnold. The drama opens with a scene between the latter, who is to all appearance a well-disposed young man, of a very deformed person, and his mother: this good lady, with somewhat less maternal piety about her than adorns the mother-ape in the fable, turns her dutiful incubus of a son out of doors to gather wood. Arnold, upon this, proceeds incontinently to kill himself, by falling, after the manner of Brutus, on his wood-knife: he is, however, piously disarmed from this guilty act, by—whom does the reader think? A monk, perhaps, or a methodist preacher? no;—but by the Devil himself, in the shape of a tall black man, who rises, like an African water-god, out of a fountain. To this stranger, after the exchange of a few sinister compliments, Arnold, without more ado, sells his soul, for the privilege of wearing the beautiful form of Achilles. In the midst of all this absurdity, we still, however, recognise the master-mind of our great poet: his bold and beautiful spirit flashes at intervals through the surrounding horrors into which he has chosen to plunge after Goethe, his *magnus Apollo*."]

[2] [Lord Byron's own mother, when in ill humour with him, used to make the deformity in his foot the subject of taunts and reproaches. She would (we quote from a letter written by one of her relations in Scotland) pass from passionate caresses to the repulsion of actual disgust; then devour him with kisses again, and swear his eyes were as beautiful as his father's.—QUAR. REV.]

[3] [This is now generally believed to be a vulgar error; the smallness of the animal's mouth rendering it incapable of the mischief laid to its charge.—For a very amusing controversy on the subject, see *Gent. Mag.* vols. LXXX. and LXXXI.]

* ["The ideal being who is here presented as residing in solitude, and haunted by a consciousness of his own deformity, and a suspicion of his being generally subjected to the scorn of his fellow-men, is not altogether imaginary. An individual existed many years since, under the author's observation, which suggested such a character. This poor unfortunate man's name was David Ritchie, a native of Tweed-dale. He was the son of a labourer in the slate-quarries of Strobo, and must have been born in the misshapen form which he exhibited, though he sometimes imputed it to ill usage when in infancy. He was a brushmaker at Edinburgh, and had wandered to several places, working at his trade, from all which he was chased by the disagreeable attention which his hideous singularity of form and face attracted wherever he came."—SIR WALTER SCOTT.]

This hateful compound of her atoms, and
Resolve back to her elements, and take
The shape of any reptile save myself,
And make a world for myriads of new worms!
This knife! now let me prove if it will sever
This wither'd slip of nature's nightshade—my
Vile form—from the creation, as it hath
The green bough from the forest.

[ARNOLD *places the knife in the ground, with the point upwards.*

Now 't is set,
And I can fall upon it. Yet one glance
On the fair day, which sees no foul thing like
Myself, and the sweet sun which warm'd me, but
In vain. The birds—how joyously they sing!
So let them, for I would not be lamented:
But let their merriest notes be Arnold's knell;
The fallen leaves my monument; the murmur
Of the near fountain my sole elegy.
Now, knife, stand firmly, as I fain would fall![1]

[*As he rushes to throw himself upon the knife, his eye is suddenly caught by the fountain, which seems in motion.*

The fountain moves without a wind: but shall
The ripple of a spring change my resolve?
No. Yet it moves again! The waters stir,
Not as with air, but by some subterrane
And rocking power of the internal world,
What 's here! A mist! No more?—

[*A cloud comes from the fountain. He stands gazing upon it; it is dispelled, and a tall black man comes towards him.*

Arn. What would you? Speak!
Spirit or man?
Stran. As man is both, why not
Say both in one?
Arn. Your form is man's, and yet
You may be devil.
Stran. So many men are that
Which is so call'd or thought, that you may add me
To which you please, without much wrong to either.
But come: you wish to kill yourself;—pursue
Your purpose.
Arn. You have interrupted me.
Stran. What is that resolution which can e'er
Be interrupted? If I be the devil
You deem, a single moment would have made you
Mine, and for ever, by your suicide;
And yet my coming saves you.
Arn. I said not
You *were* the demon, but that your approach
Was like one.
Stran. Unless you keep company
With him (and you seem scarce used to such high
Society), you can't tell how he approaches;
And for his aspect, look upon the fountain,
And then on me, and judge which of us twain
Looks likest what the boors believe to be
Their cloven-footed terror.
Arn. Do you—dare *you*
To taunt me with my born deformity?
Stran. Were I to taunt a buffalo with this
Cloven foot of thine, or the swift dromedary
With thy sublime of humps, the animals
Would revel in the compliment. And yet
Both beings are more swift, more strong, more mighty
In action and endurance than thyself,
And all the fierce and fair of the same kind
With thee. Thy form is natural: 't was only
Nature's mistaken largess to bestow
The gifts which are of others upon man.
Arn. Give me the strength then of the buffalo's foot;
When he spurns high the dust, beholding his
Near enemy; or let me have the long
And patient swiftness of the desert-ship,
The helmless dromedary!—and I 'll bear
Thy fiendish sarcasm with a saintly patience.
Stran. I will.
Arn. (*with surprise.*) Thou *canst?*
Stran. Perhaps. Would you aught else?
Arn. Thou mockest me.
Stran. Not I. Why should I mock
What all are mocking? That 's poor sport, methinks.
To talk to thee in human language (for
Thou canst not yet speak mine), the forester
Hunts not the wretched coney, but the boar
Or wolf, or lion, leaving paltry game
To petty burghers, who leave once a year
Their walls, to fill their household caldrons with
Such scullion prey. The meanest gibe at thee,—
Now *I* can mock the mightiest.
Arn. Then waste not
Thy time on me: I seek thee not.
Stran. Your thoughts
Are not far from me. Do not send me back:
I am not so easily recall'd to do
Good service.
Arn. What wilt thou do for me?
Stran. Change
Shapes with you, if you will, since yours so irks you;
Or form you to your wish in any shape.
Arn. Oh! then you are indeed the demon, for
Nought else would wittingly wear mine.
Stran. I 'll show thee
The brightest which the world e'er bore, and give thee
Thy choice.
Arn. On what condition?
Stran. There 's a question!
An hour ago you would have given your soul
To look like other men, and now you pause
To wear the form of heroes.
Arn. No; I will not.

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[1] [Arnold is known to us, before his temptations, only as a hunchback weary of scoffs and buffets, and more sensible of his natural disadvantages than deformed persons usually are. In a fit of passion, which resembles the splenetic resentment of Mother Sawyer, in Ford's Witch of Edmonton, rather than the consuming discontent and vague aspirations of Faust, he prepares for self-destruction. The great force of the scenes which ensue lies in the Devil's comments and repartees.—CROLY.]

I must not compromise my soul.

Stran. What soul,
Worth naming so, would dwell in such a carcass?

Arn. 'T is an aspiring one; whate'er the tenement
In which it is mislodged. But name your compact:
Must it be sign'd in blood?

Stran. Not in your own.

Arn. Whose blood then?

Stran. We will talk of that hereafter.
But I 'll be moderate with you, for I see
Great things within you. You shall have no bond
But your own will, no contract save your deeds.
Are you content?

Arn. I take thee at thy word.

Stran. Now then!—

[*The Stranger approaches the fountain, and turns to* ARNOLD.

A little of your blood.

Arn. For what?

Stran. To mingle with the magic of the waters,
And make the charm effective.

Arn. (*holding out his wounded arm.*) Take it all.

Stran. Not now. A few drops will suffice for this.

[*The Stranger takes some of* ARNOLD'S *blood in his hand, and casts it into the fountain.*

Stran. Shadows of beauty!
Shadows of power!
Rise to your duty—
This is the hour!
Walk lovely and pliant
From the depth of this fountain,
As the cloud-shapen giant
Bestrides the Hartz Mountain.[1]
Come as ye were,
That our eyes may behold
The model in air
Of the form I will mould,
Bright as the Iris
When ether is spann'd;—
Such *his* desire is,

[*Pointing to* ARNOLD.

Such my command!
Demons heroic—
Demons who wore
The form of the stoic
Or sophist of yore—
Or the shape of each victor,
From Macedon's boy
To each high Roman's picture,
Who breathed to destroy—
Shadows of beauty!
Shadows of power!
Up to your duty—
This is the hour!

[*Various Phantoms arise from the waters, and pass in succession before the Stranger and* ARNOLD.

Arn. What do I see?

Stran. The black-eyed Roman, with
The eagle's beak between those eyes which ne'er
Beheld a conqueror, or look'd along
The land he made not Rome's, while Rome became
His, and all theirs who heir'd his very name.[2]

Arn. The phantom's bold; my quest is beauty,
Could I
Inherit but his fame with his defects!

Stran. His brow was girt with laurels more than [hairs,
You see his aspect—choose it, or reject.
I can but promise you his form; his fame
Must be long sought and fought for.

Arn. I will fight too,
But not as a mock Cæsar. Let him pass;
His aspect may be fair, but suits me not.

Stran. Then you are far more difficult to please
Than Cato's sister, or than Brutus' mother,
Or Cleopatra at sixteen—an age
When love is not less in the eye than heart.
But be it so! Shadow, pass on!

[*The phantom of Julius Cæsar disappears.*

Arn. And can it
Be, that the man who shook the earth is gone,
And left no footstep?

Stran. There you err. His substance
Left graves enough, and woes enough, and fame
More than enough to track his memory;
But for his shadow, 't is no more than yours,
Except a little longer and less crook'd
I' the sun. Behold another!

[*A second phantom passes.*

Arn. Who is he?

Stran. He was the fairest and the bravest of
Athenians. Look upon him well.

Arn. He is
More lovely than the last. How beautiful![3] [thou

Stran. Such was the curled son of Clinias;—wouldst
Invest thee with his form?

Arn. Would that I had
Been born with it! But since I may choose further,

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[1] This is a well-known German superstition—a gigantic shadow produced by reflection on the Brocken. [The Brocken is the name of the loftiest of the Hartz mountains, a picturesque range which lies in the kingdom of Hanover. From the earliest periods of authentic history, the Brocken has been the seat of the marvellous. For a description of the phenomenon alluded to by Lord Byron, see Sir David Brewster's "Natural Magic," p. 128.—E.]

[2] ["Full in the passage of each spacious gate,
The sage Historians in white garments wait;
Graved o'er their seats the form of Time was found,
His scythe reversed, and both his pinions bound.
Within stood Heroes, who through loud alarms
In bloody fields pursued renown in arms. . . . .
There Cæsar, graced with both Minervas, shone;—
Cæsar, the world's great master, and his own;
Unmoved, superior still in every state,
And scarce detested in his country's fate."]
Pope. Temple of Fame."]

[3] [In one of Lord Byron's MS. Diaries we find the following passage:—"Alcibiades is said to have been 'successful in all his battles'—but *what* battles? Name them! If you mention Cæsar, or Hannibal, or Napoleon, you at once rush upon Pharsalia, Munda, Alesia, Cannæ, Thrasymene, Trebia, Lodi, Marengo, Jena, Austerlitz, Friedland, Wagram, Moskwa: but it is less easy to pitch upon the victories of Alcibiades; though they may be named

[4] "The greatest panegyric that Cæsar ever met with, is," says Dr. Warton, "from Lord Bacon, in the Advancement of Learning, lib. I."]

I will *look* further.

[*The shade of Alcibiades disappears.*

Stran. Lo! behold again!

Arn. What! that low, swarthy, short-nosed, round-eyed satyr,
With the wide nostrils and Silenus' aspect,
The splay feet and low stature! [1] I had better
Remain that which I am.

Stran. And yet he was
The earth's perfection of all mental beauty,
And personification of all virtue.
But you reject him?

Arn. If his form could bring me
That which redeem'd it—no.

Stran. I have no power
To promise that; but you may try, and find it
Easier in such a form, or in your own.

Arn. No. I was not born for philosophy,
Though I have that about me which has need on 't.
Let him fleet on.

Stran. Be air, thou hemlock-drinker!

[*The shadow of Socrates disappears; another rises.*

Arn. What 's here? whose broad brow and whose curly beard
And manly aspect look like Hercules,
Save that his jocund eye hath more of Bacchus
Than the sad purger of the infernal world,
Leaning dejected on his club of conquest,
As if he knew the worthlessness of those
For whom he had fought.

Stran. It was the man who lost
The ancient world for love.

Arn. I cannot blame him,
Since I have risk'd my soul because I find not
That which he exchanged the earth for.

Stran. Since so far
You seem congenial, will you wear his features?

Arn. No. As you leave me choice, I am difficult,
If but to see the heroes I should ne'er
Have seen else on this side of the dim shore
Whence they float back before us.

Stran. Hence, triumvir!
Thy Cleopatra's waiting. [2]

[*The shade of Anthony disappears; another rises.*

Arn. Who is this?
Who truly looketh like a demigod,
Blooming and bright, with golden hair, and stature,
If not more high than mortal, yet immortal
In all that nameless bearing of his limbs.
Which he wears as the sun his rays—a something
Which shines from him, and yet is but the flashing
Emanation of a thing more glorious still.
Was *he e'er human only?* [3]

Stran. Let the earth speak,
If there be atoms of him left, or even
Of the more solid gold that form'd his urn.

Arn. Who was this glory of mankind?

Stran. The shame
Of Greece in peace, her thunderbolt in war—
Demetrius the Macedonian, and
Taker of cities.

Arn. Yet one shadow more. [lap!

Stran. (*addressing the shadow.*) Get thee to Lamia's

[*The shade of Demetrius Poliorcetes vanishes; another rises.*

I'll fit you still,
Fear not, my hunchback: if the shadows of
That which existed please not your nice taste,

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too, though not so readily as the Leuctra and Mantinæa of Epaminondas, the Marathon of Miltiades, the Salamis of Themistocles, and the Thermopylæ of Leonidas. Yet, upon the whole, it may be doubted whether there be a name of antiquity which comes down with such a general charm as that of Alcibiades. Why? I cannot answer. Who can?" *

[1] ["The outside of Socrates was that of a satyr and buffoon, but his soul was all virtue, and from within him came such divine and pathetic things, as pierced the heart, and drew tears from the hearers."—PLATO.]

[2] ["His face was as the heavens; and therein stuck
A sun and moon; which kept their course, and lighted
The little O, the earth.
His legs bestrid the ocean: his rear'd arm
Crested the world: his voice was propertied
As all the tuned spheres, and that to friends:
But when he meant to quail and shake the orb,
He was as rattling thunder. For his bounty,
There was no winter in 't; an autumn 't was
That grew the more by reaping; his delights
Were dolphin-like; they show'd his back above
The element they lived in: in his livery
Walk'd crowns, and crownets; realms and islands were
As plates dropp'd from his pocket.
Nature wants stuff
To vie strange forms with fancy; yet, to imagine
An Antony, were nature a piece 'gainst fancy,
Condemning shadows quite."—SHAKSPEARE.]

[3] [The beauty and mien of Demetrius Poliorcetes were so inimitable, that no statuary or painter could hit off a likeness. His countenance had a mixture of grace and dignity, and was at once amiable and awful, and the unsullied and eager air of youth was blended with the majesty of the hero and the king. There was the same happy mixture in his behaviour, which inspired, at the same time, both pleasure and awe. In his hours of leisure, a most agreeable companion; in his talk, and every species of entertainment, of all princes the most delicate; and yet, when business called, nothing could equal his activity, his diligence, and despatch. In which respect he imitated Bacchus most of all the gods; since he was not only terrible in war, but knew how to terminate war with peace, and turn with the happiest address to the joys and pleasures which that inspires.—PLUTARCH.]

[* One cannot help being struck with Lord Byron's choice of a favourite among the heroic names of antiquity. The man who was educated by Pericles, and who commanded the admiration as well as the affection of Socrates; whose gallantry and boldness were always as undisputed as the pre-eminent graces of his person and manners; who died at *forty-four*, after having been successively the delight and hero of Athens, of Sparta, of Persia; —this most versatile of great men has certainly left to the world a very splendid reputation. But his fame is stained with the recollections of a most profligate and debauched course of private life, and of the most complete and flagrant contempt of public principle; and it is to be hoped that there are not many men who could gravely give to the name of Alcibiades a preference, on the whole, over such a one as that of an Epaminondas or a Leonidas, or even of a Miltiades or a Hannibal. But the career of Alcibiades was romantic: every great event in which he had a share has the air of a personal adventure; and, whatever might be said of his want of principle, moral and political, nobody ever doubted the greatness of his powers and the brilliancy of his accomplishments. By the gift of nature, the handsomest creature of his time, and the possessor of a very extraordinary genius, he was, by accident or by *his*, a soldier,—a hero,—an orator,—and even, it should seem, a philosopher; but he played these parts only because he wished it to be thought that there was no part which he could not play. He thought of nothing but himself. His vanity entirely commanded the direction of his genius, and could even make him abandon occasionally his voluptuousness for the very opposite extreme; which last circumstance, by the way, was probably one of those that had hit Lord Byron's fancy—as indeed it may be suspected to have influenced his behaviour.—LOCKHART.]

I 'll animate the ideal marble, till
Your soul be reconciled to her new garment.
Arn. Content! I will fix here.
Stran. I must commend
Your choice. The godlike son of the sea-goddess,
The unshorn boy of Peleus, with his locks
As beautiful and clear as the amber waves
Of rich Pactolus, roll'd o'er sands of gold,
Soften'd by intervening crystal, and
Rippled like flowing waters by the wind,
All vow'd to Sperchius as they were—behold them!
And *him*—as he stood by Polixena,
With sanction'd and with soften'd love, before
The altar, gazing on his Trojan bride,
With some remorse within for Hector slain
And Priam weeping, mingled with deep passion
For the sweet downcast virgin, whose young hand
Trembled in *his* who slew her brother. So
He stood i' the temple! Look upon him as
Greece look'd her last upon her best, the instant
Ere Paris' arrow flew.
Arn. I gaze upon him
As if I were his soul, whose form shall soon
Envelope mine.
Stran. You have done well. The greatest
Deformity should only barter with
The extremest beauty, if the proverb 's true
Of mortals, that extremes meet.
Arn. Come! Be quick!
I am impatient.
Stran. As a youthful beauty
Before her glass. *You both* see what is not,
But dream it is what must be.
Arn. Must I wait?
Stran. No; that were a pity. But a word or two:
His stature is twelve cubits; would you so far
Outstep these times, and be a Titan? Or
(To talk canonically) wax a son
Of Anak?
Arn. Why not?
Stran. Glorious ambition!
I love thee most in dwarfs! A mortal of
Philistine stature would have gladly pared
His own Goliath down to a slight David:
But thou, my manikin, wouldst soar a show
Rather than hero. Thou shalt be indulged,
If such be thy desire; and yet, by being
A little less removed from present men
In figure, thou canst sway them more; for all
Would rise against thee now, as if to hunt
A new-found mammoth; and their cursed engines,
Their culverins, and so forth, would find way
Through our friend's armour there, with greater ease
Than the adulterer's arrow through his heel,
Which Thetis had forgotten to baptize
In Styx.
Arn. Then let it be as thou deem'st best.
Stran. Thou shalt be beauteous as the thing thou seest,
And strong as what it was, and——
Arn. I ask not
For valour, since deformity is daring.[1]
It is its essence to o'ertake mankind
By heart and soul, and make itself the equal—
Ay, the superior of the rest. There is
A spur in its halt movements, to become
All that the others cannot, in such things
As still are free to both, to compensate
For stepdame Nature's avarice at first.
They woo with fearless deeds the smiles of fortune,
And oft, like Timour the lame Tartar, win them.
Stran. Well spoken! And thou doubtless wilt remain
Form'd as thou art. I may dismiss the mould
Of shadow, which must turn to flesh, to incase
This daring soul, which could achieve no less
Without it.
Arn. Had no power presented me
The possibility of change, I would
Have done the best which spirit may to make
Its way with all deformity's dull, deadly,
Discouraging weight upon me, like a mountain,
In feeling, on my heart as on my shoulders—
An hateful and unsightly molehill to
The eyes of happier man. I would have look'd
On beauty in that sex which is the type
Of all we know or dream of beautiful
Beyond the world they brighten, with a sigh—
Not of love, but despair; nor sought to win,
Though to a heart all love, what could not love me
In turn, because, of this vile crooked clog,
Which makes me lonely. Nay, I could have borne
It all, had not my mother spurn'd me from her.
The she-bear licks her cubs into a sort
Of shape;—my dam beheld my shape was hopeless.
Had she exposed me, like the Spartan, ere
I knew the passionate part of life, I had
Been a clod of the valley,—happier nothing
Than what I am. But even thus, the lowest,
Ugliest, and meanest of mankind, what courage
And perseverance could have done, perchance
Had made me something—as it has made heroes
Of the same mould as mine. You lately saw me
Master of my own life, and quick to quit it;
And he who is so is the master of
Whatever dreads to die.

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[1] ["Whosoever," says Lord Bacon, "hath any thing fixed in his person that doth induce contempt, hath also a perpetual spur in himself to rescue and deliver himself from scorn; therefore, all deformed persons are extreme bold; first, as in their own defence, as being exposed to scorn, but in process of time by a general habit: also it stirreth in them industry, and especially of this kind, to watch and observe the weakness of others, that they may have somewhat to repay. Again, in their superiors, it quencheth jealousy towards them, as persons that they think they may at pleasure despise: and it layeth their competitors and emulators asleep, as never believing they should be in possibility of advancement till they see them in possession: so that upon the matter, in a great wit, deformity is an advantage to rising."—*Essay*, lv.]

Stran. Decide between
What you have been, or will be.
Arn. I have done so.
You have open'd brighter prospects to my eyes,
And sweeter to my heart. As I am now,
I might be fear'd, admired, respected, loved
Of all save those next to me, of whom I
Would be beloved. As thou showest me
A choice of forms, I take the one I view.
Haste! haste!
Stran. And what shall *I* wear?
Arn. Surely he
Who can command all forms will choose the highest,
Something superior even to that which was
Pelides now before us. Perhaps *his*
Who slew him, that of Paris: or—still higher—
The poet's god, clothed in such limbs as are
Themselves a poetry.
Stran. Less will content me;
For I, too, love a change.
Arn. Your aspect is
Dusky, but not uncomely.
Stran. If I chose,
I might be whiter; but I have a penchant
For black—it is so honest, and besides
Can neither blush with shame nor pale with fear;
But I have worn it long enough of late,
And now I 'll take your figure.
Arn. Mine!
Stran. Yes. You
Shall change with Thetis' son, and I with Bertha
Your mother's offspring. People have their tastes;
You have yours—I mine.
Arn. Despatch! despatch!
Stran. Even so.

[*The Stranger takes some earth and moulds it along the turf, and then addresses the phantom of Achilles.*

Beautiful shadow
Of Thetis's boy!
Who sleeps in the meadow
Whose grass grows o'er Troy:
From the red earth, like Adam,[1]
Thy likeness I shape,
As the being who made him,
Whose actions I ape.
Thou clay, be all glowing,
Till the rose in his cheek
Be as fair as, when blowing,
It wears its first streak!
Ye violets, I scatter,
Now turn into eyes!
And thou, sunshiny water,
Of blood take the guise!
Let these hyacinth boughs
Be his long flowing hair,
And wave o'er his brows,
As thou wavest in air!
Let his heart be this marble
I tear from the rock!
But his voice as the warble
Of birds on yon oak!
Let his flesh be the purest
Of mould, in which grew
The lily-root surest,
And drank the best dew!
Let his limbs be the lightest
Which clay can compound,
And his aspect the brightest
On earth to be found!
Elements, near me,
Be mingled and stirr'd,
Know me, and hear me,
And leap to my word!
Sunbeams, awaken
This earth's animation!
'T is done! He hath taken
His stand in creation!

[Arnold *falls senseless; his soul passes into the shape of Achilles, which rises from the ground; while the phantom has disappeared, part by part, as the figure was formed from the earth.*

Arn. (*in his new form.*) I love, and I shall be beloved! Oh life!
At last I feel thee! Glorious spirit!
Stran. Stop!
What shall become of your abandon'd garment,
Your hump, and lump, and clod of ugliness,
Which late you wore, or were?
Arn. Who cares? Let wolves
And vultures take it, if they will.
Stran. And if
They do, and are not scared by it, you 'll say
It must be peace-time, and no better fare
Abroad i' the fields.
Arn. Let us but leave it there;
No matter what becomes on 't.
Stran. That 's ungracious,
If not ungrateful. Whatsoe'er it be,
It hath sustain'd your soul full many a day.
Arn. Ay, as the dunghill may conceal a gem
Which is now set in gold, as jewels should be.
Stran. But if I give another form, it must be
By fair exchange, not robbery. For they
Who make men without women's aid have long
Had patents for the same, and do not love
Your interlopers. The devil may take men,
Not make them,—though he reap the benefit
Of the original workmanship: and therefore
Some one must be found to assume the shape
You have quitted.
Arn. Who would do so?
Stran. That I know not,
And therefore I must.
Arn. You!
Stran. I said it ere

[1] Adam means "*red earth*," from which the first man was formed.

You inhabited your present dome of beauty:
Arn. True. I forget all things in the new joy
Of this immortal change.
Stran. In a few moments
I will be as you were, and you shall see
Yourself for ever by you, as your shadow.
Arn. I would be spared this.
Stran. But it cannot be.
What! shrink already, being what you are,
From seeing what you were?
Arn. Do as thou wilt.
Stran. (*to the late form of* ARNOLD, *extended on the earth.*)
Clay! not dead, but soul-less!
Though no man would choose thee,
An immortal no less
Deigns not to refuse thee.
Clay thou art; and unto spirit
All clay is of equal merit.
Fire! *without* which nought can live;
Fire! but in which nought can live,
Save the fabled salamander,
Or immortal souls, which wander,
Praying what doth not forgive,
Howling for a drop of water,
Burning in a quenchless lot:
Fire! the only element
Where nor fish, beast, bird, nor worm,
Save the worm which dieth not,
Can preserve a moment's form,
But must with thyself be blent:
Fire! man's safeguard and his slaughter:
Fire! Creation's first-born daughter,
And Destruction's threaten'd son,
When heaven with the world hath done:
Fire! assist me to renew
Life in what lies in my view
Stiff and cold!
His resurrection rest with me and you!
One little, marshy spark of flame—
And he again shall seem the same;
But I his spirit's place shall hold!
[*An ignis-fatuus flits through the wood and rests on the brow of the body. The Stranger disappears: the body rises.*
Arn. (*in his new form.*) Oh! horrible!
Stran. (*in* ARNOLD'S *late shape.*) What! tremblest thou?
Arn. Not so—
I merely shudder. Where is fled the shape
Thou lately worest?
Stran. To the world of shadows.
But let us thread the present. Whither wilt thou?
Arn. Must thou be my companion?
Stran. Wherefore not?
Your betters keep worse company.
Arn. *My* betters!
Stran. Oh! you wax proud, I see, of your new form:
I 'm glad of that. Ungrateful too! That 's well,
You improve apace;—two changes in an instant.
And you are old in the world's ways already.
But hear with me: indeed you 'll find me useful
Upon your pilgrimage. But come, pronounce,
Where shall we now be errant?
Arn. Where the world
Is thickest, that I may behold it in
Its workings.
Stran. That 's to say, where there is war
And woman in activity. Let 's see!
Spain—Italy—the new Atlantic world—
Africa, with all its Moors. In very truth,
There is small choice: the whole race are just now
Tugging as usual at each other's hearts.
Arn. I have heard great things of Rome.
Stran. A goodly choice—
And scarce a better to be found on earth,
Since Sodom was put out. The field is wide too;
For now the Frank, and Hun, and Spanish scion
Of the old Vandals, are at play along
The sunny shores of the world's garden.
Arn. How
Shall we proceed?
Stran. Like gallants, on good coursers.
What ho! my chargers! Never yet were better,
Since Phaeton was upset into the Po.
Our pages too?

Enter two Pages, with four coal-black horses.

Arn. A noble sight!
Stran. And of
A nobler breed. Match me in Barbary,
Or your Kochlini race of Araby,
With these!
Arn. The mighty steam, which volumes high
From their proud nostrils, burns the very air;
And sparks of flame, like dancing fire-flies, wheel
Around their manes, as common insects swarm
Round common steeds towards sunset.
Stran. Mount, my lord:
They and I are your servitors.
Arn. And these
Our dark-eyed pages—what may be their names?
Stran. You shall baptize them.
Arn. What! in holy water?
Stran. Why not? The deeper sinner, better saint.
Arn. They are beautiful, and cannot, sure, be demons.
Stran. True; the devil's always ugly; and your beauty
Is never diabolical.
Arn. I 'll call him
Who bears the golden horn, and wears such bright
And blooming aspect, *Huon*; for he looks
Like to the lovely boy lost in the forest,
And never found till now. And for the other
And darker, and more thoughtful, who smiles not,
But looks as serious though serene as night,
He shall be *Memnon*, from the Ethiop king
Whose statue turns a harper once a day.
And you?
Stran. I have ten thousand names, and twice
As many attributes; but as I wear
A human shape, will take a human name.

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Arn. More human than the shape (though it was mine once)
I trust.
Stran. Then call me Cæsar.
Arn. Why, that name
Belongs to empires, and has been but borne
By the world's lords.
Stran. And therefore fittest for
The devil in disguise—since so you deem me,
Unless you call me pope instead.
Arn. Well, then,
Cæsar thou shalt be. For myself, my name
Shall be plain Arnold still.
Cæs. We 'll add a title—
"Count Arnold:" it hath no ungracious sound,
And will look well upon a billet-doux.
Arn. Or in an order for a battle-field.
Cæs. (*sings.*) To horse! to horse! my coal-black steed
Paws the ground and snuffs the air!
There 's not a foal of Arab's breed
More knows whom he must bear;
On the hill he will not tire,
Swifter as it waxes higher;
In the marsh he will not slacken,
On the plain be overtaken;
In the wave he will not sink,
Nor pause at the brook's side to drink;
In the race he will not pant,
In the combat he 'll not faint;
On the stones he will not stumble,
Time nor toil shall make him humble;
In the stall he will not stiffen,
But be winged as a griffin,
Only flying with his feet:
And will not such a voyage be sweet?
Merrily! merrily! never unsound,
Shall our bonny black horses skim over the ground!
From the Alps to the Caucasus, ride we, or fly!
For we 'll leave them behind in the glance of an eye.
[*They mount their horses, and disappear.*

SCENE II.

A Camp before the Walls of Rome.

ARNOLD *and* CÆSAR.

Cæs. You are well entered now.
Arn. Ay; but my path
Has been o'er carcasses: mine eyes are full
Of blood.
Cæs. Then wipe them, and see clearly. Why!
Thou art a conqueror; the chosen knight
And free companion of the gallant Bourbon,
Late constable of France: and now to be
Lord of the city which hath been earth's lord
Under its emperors, and—changing sex,
Not sceptre, an hermaphrodite of empire—
Lady of the old world.
Arn. How *old?* What! are there
New worlds?
Cæs. To *you*. You 'll find there are such shortly,
By its rich harvests, new disease, and gold;
From one *half* of the world named a *whole* new one,
Because you know no better than the dull
And dubious notice of your eyes and ears.
Arn. I 'll trust them.
Cæs. Do! They will deceive you sweetly,
And that is better than the bitter truth.
Arn. Dog!
Cæs. Man!
Arn. Devil!
Cæs. Your obedient humble servant.
Arn. Say *master*, rather. Thou hast lured me on
Through scenes of blood and lust, till I am here.
Cæs. And where wouldst *thou* be?
Arn. Oh, at peace—in peace!
Cæs. And where is that which is so? From the star
To the winding worm, all life is motion; and
In life *commotion* is the extremest point
Of life. The planet wheels till it becomes
A comet, and destroying as it sweeps
The stars, goes out. The poor worm winds its way,
Living upon the death of other things,
But still, like them, must live and die, the subject
Of something which has made it live and die.
You must obey what all obey, the rule
Of fix'd necessity: against her edict
Rebellion prospers not.
Arn. And when it prospers——
Cæs. 'T is no rebellion.
Arn. Will it prosper now?
Cæs. The Bourbon hath given orders for the assault,
And by the dawn there will be work.
Arn. Alas!
And shall the city yield? I see the giant
Abode of the true God, and his true saint,
Saint Peter, rear its dome and cross into
That sky whence Christ ascended from the cross
Which his blood made a badge of glory and
Of joy (as once of torture unto him,
God and God's Son, man's sole and only refuge).
Cæs. 'T is there, and shall be.
Arn. What?
Cæs. The crucifix
Above, and many altar shrines below.
Also some culverins upon the walls,
And harquebusses, and what not; besides
The men who are to kindle them to death
Of other men.
Arn. And those scarce mortal arches,
Pile above pile of everlasting wall,
The theatre where emperors and their subjects
(Those subjects *Romans*) stood at gaze upon
The battles of the monarchs of the wild
And wood, the lion and his tusky rebels
Of the then untamed desert, brought to joust
In the arena (as right well they might,
When they had left no human foe unconquer'd);
Made even the forest pay its tribute of
Life to their amphitheatre, as well
As Dacia men to die the eternal death
For a sole instant's pastime, and "Pass on
To a new gladiator!"—Must it fall?

Cæs. The city, or the amphitheatre?
The church, or one, or all? for you confound
Both them and me.
Arn. To-morrow sounds the assault
With the first cock-crow.
Cæs. Which, if it end with
The evening's first nightingale, will be
Something new in the annals of great sieges;
For men must have their prey after long toil.
Arn. The sun goes down as calmly, and perhaps
More beautifully, than he did on Rome
On the day Remus leapt her wall.
Cæs. I saw him.
Arn. You!
Cæs. Yes, sir. You forget I am or was
Spirit, till I took up with your cast shape
And a worse name. I 'm Cæsar and a hunchback
Now. Well! the first of Cæsars was a baldhead,
And loved his laurels better as a wig
(So history says) than as a glory.[1] Thus
The world runs on, but we 'll be merry still,
I saw your Romulus (simple as I am)
Slay his own twin, quick-born of the same womb,
Because he leapt a ditch ('t was then no wall,
Whate'er it now be); and Rome's earliest cement
Was brother's blood; and if its native blood
Be spilt till the choked Tiber be as red
As e'er 't was yellow, it will never wear
The deep hue of the ocean and the earth,
Which the great robber sons of fratricide
Have made their never-ceasing scene of slaughter
For ages.
Arn. But what have these done, their far
Remote descendants, who have lived in peace,
The peace of heaven, and in her sunshine of
Piety?
Cæs. And what had *they* done, whom the old
Romans o'erswept?—Hark!
Arn. They are soldiers singing
A reckless roundelay, upon the eve
Of many deaths, it may be of their own.
Cæs. And why should they not sing as well as swans?
They are black ones, to be sure.
Arn. So, you are learn'd,
I see, too?
Cæs. In my grammar, certes. I
Was educated for a monk of all times,
And once I was well versed in the forgotten
Etruscan letters, and—were I so minded—
Could make their hieroglyphics plainer than
Your alphabet.
Arn. And wherefore do you not?
Cæs. It answers better to resolve the alphabet
Back into hieroglyphics. Like your statesman,
And prophet, pontiff, doctor, alchymist,
Philosopher, and what not, they have built
More Babels, without new dispersion, than
The stammering young ones of the flood's dull ooze,
Who fail'd and fled each other. Why? why, marry,
Because no man could understand his neighbour.
They are wiser now, and will not separate
For nonsense. Nay, it is their brotherhood,
Their Shibboleth, their Koran, Talmud, their
Cabala; their best brick-work, wherewithal
They build more—— sneerer!
Arn. (*interrupting him.*) Oh, thou everlasting
Be silent! How the soldiers' rough strain seems
Soften'd by distance to a hymn-like cadence!
Listen!
Cæs. Yes. I have heard the angels sing.
Arn. And demons howl.
Cæs. And man too. Let us listen:
I love all music.

Song of the Soldiers within.

The black bands came over
The Alps and their snow;
With Bourbon the rover,
They pass'd the broad Po.
We have beaten all foemen,
We have captured a king,
We have turn'd back on no men,
And so let us sing!
Here 's the Bourbon for ever!
Though pennyless all,
We 'll have one more endeavour
At yonder old wall.
With the Bourbon we 'll gather
At day-dawn before
The gates, and together
Or break or climb o'er
The wall: on the ladder
As mounts each firm foot,
Our shout shall grow gladder,
And death only be mute.
With the Bourbon we 'll mount o'er
The walls of old Rome,
And who then shall count o'er
The spoils of each dome?
Up! up with the lily!
And down with the keys!
In old Rome, the seven-hilly,
We 'll revel at ease.
Her streets shall be gory,
Her Tiber all red,
And her temples so hoary
Shall clang with our tread.
Oh, the Bourbon! the Bourbon!
The Bourbon for aye!
Of our song bear the burden!
And fire, fire away!
With Spain for the vanguard,
Our varied host comes;
And next to the Spaniard

[1] [Suetonius relates of Julius Cæsar, that his baldness gave him much uneasiness, having often found himself, upon that account, exposed to the ridicule of his enemies; and that, therefore, of all the honours conferred upon him by the senate and people, there was none which he either accepted or used with so much pleasure as the right of wearing constantly a laurel crown.]

Beat Germany's drums;
And Italy's lances
Are couch'd at their mother;
But our leader from France is,
Who serr'd with his brother.
Oh, the Bourbon! the Bourbon!
Sans country or home,
We'll follow the Bourbon,
To plunder old Rome.

Cæs. An indifferent song
For those within the walls, methinks, to hear.

Arn. Yes, if they keep to their chorus. But here comes
The general with his chiefs and men of trust.
A goodly rebel!

Enter the Constable BOURBON [1] *"cum suis," etc. etc.*

Phil. How now, noble prince,
You are not cheerful?

Bourb. Why should I be so?

Phil. Upon the eve of conquest, such as ours,
Most men would be so.

Bourb. If I were secure!

Phil. Doubt not our soldiers. Were the walls of adamant,
They 'd crack them. Hunger is a sharp artillery.

Bourb. That they will falter is my least of fears.
That they will be repulsed, with Bourbon for
Their chief, and all their kindled appetites
To marshal them on—were those hoary walls
Mountains, and those who guard them like the gods
Of the old fables, I would trust my Titans;—
But now——

Phil. They are but men who war with mortals.

Bourb. True: but those walls have girded in great ages,
And sent forth mighty spirits. The past earth
And present phantom of imperious Rome
Is peopled with those warriors; and methinks
They flit along the eternal city's rampart,
And stretch their glorious, gory, shadowy hands,
And beckon me away!

Phil. So let them! Wilt thou
Turn back from shadowy menaces of shadows?

Bourb. They do not menace me. I could have faced,
Methinks, a Sylla's menace; but they clasp,
And raise, and wring their dim and deathlike hands,
And with their thin aspen faces and fix'd eyes
Fascinate mine. Look there!

Phil. I look upon
A lofty battlement.

Bourb. And there!

Phil. Not even
A guard in sight; they wisely keep below,
Sheltered by the grey parapet from some
Stray bullet of our lansquenets, who might
Practise in the cool twilight.

Bourb. You are blind.

Phil. If seeing nothing more than may be seen
Be so.

Bourb. A thousand years have mann'd the walls
With all their heroes,—the last Cato stands
And tears his bowels, rather than survive
The liberty of that I would enslave;
And the first Cæsar with his triumphs flits
From battlement to battlement.

Phil. Then conquer
The walls for which he conquer'd, and be greater!

Bourb. True: so I will, or perish.

Phil. You can not.
In such an enterprise to die is rather
The dawn of an eternal day, than death.

[*Count* ARNOLD *and* CÆSAR *advance.*

Cæs. And the mere men—do they too sweat beneath
The noon of this same ever-scorching glory?

Bourb. Ah!
Welcome the bitter hunchback! and his master,
The beauty of our host, and brave as beauteous,
And generous as lovely. We shall find
Work for you both ere morning.

Cæs. You will find,
So please your highness, no less for yourself.

Bourb. And if I do, there will not be a labourer
More forward, hunchback!

Cæs. You may well say so,
For *you* have seen that back—as general,
Placed in the rear in action—but your foes
Have never seen it.

Bourb. That 's a fair retort,
For I provoked it:—but the Bourbon's breast
Has been, and ever shall be, far advanced
In danger's face as yours, were you the *devil.*

Cæs. And if I were, I might have saved myself
The toil of coming here.

Phil. Why so?

Cæs. One half
Of your brave bands of their own bold accord
Will go to him, the other half be sent,
More swiftly, not less surely.

Bourb. Arnold, your
Slight crooked friend 's as snake-like in his words
As his deeds.

Cæs. Your highness much mistakes me.
The first snake was a flatterer—I am none;
And for my deeds, I only sting when stung.

Bourb. You are brave, and that 's enough for me; and quick
In speech as sharp in action—and that 's more.
I am not alone a soldier, but the soldiers'
Comrade.

Cæs. They are but bad company, your highness;
And worse even for their friends than foes, as being
More permanent acquaintance.

Phil. How now, fellow!
Thou waxest insolent, beyond the privilege
Of a buffoon.

[1] [Charles of Bourbon was cousin to Francis I., and Constable of France. Being bitterly persecuted by the queen-mother for having declined the honour of her hand, and also by the king, he transferred his services to the Emperor Charles V.]

Cæs. You mean I speak the truth.
I 'll lie—it is as easy: then you 'll praise me
For calling you a hero.
Bourb. Philibert!
Let him alone; he 's brave, and ever has
Been first, with that swart face and mountain shoulder
In field or storm, and patient in starvation;
And for his tongue, the camp is full of licence,
And the sharp stinging of a lively rogue
Is, to my mind, far preferable to
The gross, dull, heavy, gloomy execration
Of a mere famish'd, sullen, grumbling slave,
Whom nothing can convince save a full meal,
And wine, and sleep, and a few maravedis,
With which he deems him rich.
Cæs. It would be well
If the earth's princes ask'd no more.
Bourb. Be silent!
Cæs. Ay, but not idle. Work yourself with words!
You have few to speak.
Phil. What means the audacious prater?
Cæs. To prate, like other prophets.
Bourb. Philibert!
Why will you vex him? Have we not enough
To think on? Arnold! I will lead the attack
To-morrow.
Arn. I have heard as much, my lord.
Bourb. And you will follow?
Arn. Since I must not lead.
Bourb. 'T is necessary for the further daring
Of our too needy army, that their chief
Plant the first foot upon the foremost ladder's
First step.
Cæs. Upon its topmost, let us hope:
So shall he have his full deserts.
Bourb. The world's
Great capital perchance is ours to-morrow.
Through every change the seven-hill'd city hath
Retain'd her sway o'er nations, and the Cæsars
But yielded to the Alarics, the Alarics
Unto the pontiffs. Roman, Goth, or priest,
Still the world's masters! Civilised, barbarian,
Or saintly, still the walls of Romulus
Have been the circus of an empire. Well!
'T was *their* turn—now 't is ours; and let us hope
That we will fight as well, and rule much better.
Cæs. No doubt, the camp 's the school of civic rights.
What would you make of Rome?
Bourb. That which it was.
Cæs. In Alarie's time?
Bourb. No, slave! In the first Cæsar's,
Whose name you bear like other curs——
Cæs. And kings!
'T is a great name for blood-hounds.
Bourb. There 's a demon
In that fierce rattlesnake thy tongue. Wilt never
Be serious?
Cæs. On the eve of battle, no;—
That were not soldier-like. 'T is for the general
To be more pensive: we adventurers
Must be more cheerful. Wherefore should we think?
Our tutelar deity, in a leader's shape,
Takes care of us. Keep thought aloof from hosts!
If the knaves take to thinking, you will have
To crack these walls alone.
Bourb. You may sneer, since
'T is lucky for you that you fight no worse for 't.
Cæs. I thank you for the freedom: 't is the only
Pay I have taken in your highness' service.
Bourb. Well, sir, to-morrow you shall pay yourself.
Look on those towers; they hold my treasury:
But, Philibert, we 'll in to council. Arnold,
We would request your presence.
Arn. Prince! my service
Is yours, as in the field.
Bourb. In both we prize it,
And yours will be a post of trust at daybreak.
Cæs. And mine?
Bourb. To follow glory with the Bourbon.
Good night!
Arn. (*to* Cæsar.) Prepare our armour for the as-
And wait within my tent. [sault,
[*Exeunt* Bourbon, Arnold, Philibert, *etc.*
Cæs. (*solus.*) Within thy tent!
Think'st thou that I pass from thee with my presence?
Or that this crooked coffer, which contain'd
Thy principle of life, is aught to me
Except a mask! And these are men, forsooth!
Heroes and chiefs, the flower of Adam's bastards!
This is the consequence of giving matter
The power of thought. It is a stubborn substance,
And thinks chaotically, as it acts,
Ever relapsing into its first elements.
Well! I must play with these poor puppets; 't is
The spirit's pastime in his idler hours.
When I grow weary of it, I have business
Amongst the stars, which these poor creatures deem
Were made for them to look at. 'T were a jest now
To bring one down amongst them, and set fire
Unto their anthill: how the pismires then
Would scamper o'er the scalding soil, and, ceasing
From tearing down each others' nests, pipe forth
One universal orison! Ha! ha!
[*Exit* Cæsar.

PART II.

SCENE I.

Before the walls of Rome.—The assault: the army in motion, with ladders to scale the walls; Bourbon, *with a white scarf over his armour, foremost.*

Chorus of Spirits in the air.

I.

'T is the morn, but dim and dark.
Whither flies the silent lark?
Whither shrinks the clouded sun?
Is the day indeed begun?
Nature's eye is melancholy
O'er the city high and holy:
But without there is a din
Should arouse the saints within,
And revive the heroic ashes

Round which yellow Tiber dashes.
Oh ye seven hills! awaken,
Ere your very base be shaken!

2.

Hearken to the steady stamp!
Mars is in their every tramp!
Not a step is out of tune,
As the tides obey the moon!
On they march, though to self-slaughter,
Regular as rolling water,
Whose high waves o'ersweep the border
Of huge moles, but keep their order,
Breaking only rank by rank.
Hearken to the armour's clank!
Look down o'er each frowning warrior,
How he glares upon the barrier:
Look on each step of each ladder,
As the stripes that streak an adder.

3.

Look upon the bristling wall,
Manned without an interval!
Round and round, and tier on tier,
Cannon's black mouth, shining spear,
Lit match, bell-mouth'd musquetoon,
Gaping to be murderous soon.
All the warlike gear of old,
Mix'd with what we now behold,
In this strife 'twixt old and new,
Gather like a locusts' crew.
Shade of Remus! 't is a time
Awful as thy brother's crime!
Christians war against Christ's shrine:—
Must its lot be like to thine?

4.

Near—and near—and nearer still,
As the earthquake saps the hill,
First with trembling, hollow motion,
Like a scarce-awaken'd ocean,
Then with stronger shock and louder,
Till the rocks are crush'd to powder,—
Onward sweeps the rolling host!
Heroes of the immortal boast!
Mighty chiefs! eternal shadows!
First flowers of the bloody meadows
Which encompass Rome, the mother
Of a people without brother!
Will you sleep when nations' quarrels
Plough the root up of your laurels?
Ye who weep o'er Carthage burning,
Weep not—*strike!* for Rome is mourning!*

5.

Onward sweep the varied nations!
Famine long hath dealt their rations.
To the wall, with hate and hunger,
Numerous as wolves, and stronger,
On they sweep. Oh! glorious city,
Must thou be a theme for pity?
Fight, like your first sire, each Roman!
Alaric was a gentle foeman,
Match'd with Bourbon's black banditti!
Rouse thee, thou eternal city;
Rouse thee! Rather give the torch
With thy own hand to thy porch,
Than behold such hosts pollute
Your worst dwelling with their foot.

6.

Ah! behold yon bleeding spectre!
Ilion's children find no Hector;
Priam's offspring loved their brother;
Rome's great sire forgot his mother,
When he slew his gallant twin,
With inexpiable sin.
See the giant shadow stride
O'er the ramparts high and wide!
When the first o'erleapt thy wall,
Its foundation mourn'd thy fall.
Now, though towering like a Babel,
Who to stop his steps are able?
Stalking o'er thy highest dome,
Remus claims his vengeance, Rome!

7.

Now they reach thee in their anger:
Fire and smoke and hellish clangour
Are around thee, thou world's wonder!
Death is in thy walls and under.
Now the meeting steel first clashes,
Downward then the ladder crashes,
With its iron load all gleaming,
Lying at its foot blaspheming!
Up again! for every warrior
Slain, another climbs the barrier.
Thicker grows the strife: thy ditches
Europe's mingling gore enriches.
Rome! although thy wall may perish,
Such manure thy fields will cherish,
Making gay the harvest-home;
But thy hearths, alas! O, Rome!—
Yet be Rome amidst thine anguish,
Fight as thou wast wont to vanquish!

8.

Yet once more, ye old Penates!
Let not your quench'd hearths be Até's!
Yet again, ye shadowy heroes,
Yield not to these stranger Neros!
Though the son who slew his mother
Shed Rome's blood, he was your brother:
'T was the Roman curb'd the Roman;—
Brennus was a baffled foeman.
Yet again, ye saints and martyrs,
Rise! for yours are holier charters!
Mighty gods of temples falling,

* Scipio, the second Africanus, is said to have repeated a verse of Homer, and wept over the burning of Carthage. He had better have granted it a capitulation.

Yet in ruin still appalling!
Mightier founders of those altars,
True and Christian,—strike the assaulters!
Tiber! Tiber! let thy torrent
Show even nature's self abhorrent.
Let each breathing heart dilated
Turn, as doth the lion baited!
Rome be crush'd to one wide tomb,
But be still the Roman's Rome!

BOURBON, ARNOLD, CÆSAR, *and others, arrive at the foot of the wall.* ARNOLD *is about to plant his ladder.*

Bourb. Hold, Arnold! I am first.
Arn. Not so, my lord.
Bourb. Hold, sir, I charge you! Follow! I am proud
Of such a follower, but will brook no leader.
[BOURBON *plants his ladder, and begins to mount.*
Now, boys! On! on!
[*A shot strikes him, and* BOURBON *falls.*
Cæs. And off!
Arn. Eternal powers!
The host will be appall'd,—but vengeance! vengeance!
Bourb. 'T is nothing—lend me your hand.
[BOURBON *takes* ARNOLD *by the hand, and rises; but as he puts his foot on the step, falls again.*
Arnold! I am sped.
Conceal my fall—all will go well—conceal it!
Fling my cloak o'er what will be dust anon;
Let not the soldiers see it.
Arn. You must be
Removed; the aid of——
Bourb. No, my gallant boy;
Death is upon me. But what is one life?
The Bourbon's spirit shall command them still.
Keep them yet ignorant that I am but clay,
Till they are conquerors—then do as you may.
Cæs. Would not your highness choose to kiss the cross?
We have no priest here, but the hilt of sword
May serve instead:—It did the same for Bayard.[1]
Bourb. Thou bitter slave! to name *him* at this time!
But I deserve it.
Arn. (to CÆSAR.) Villain, hold your peace!
Cæs. What, when a Christian dies? Shall I not offer
A Christian "Vade in pace?"
Arn. Silence! Oh!
Those eyes are glazing which o'erlook'd the world,
And saw no equal.
Bourb. Arnold, shouldst thou see
France——But hark! hark! the assault grows warmer
For but an hour, a minute more of life,—Oh!
To die within the wall! Hence, Arnold, hence!
You lose time—they will conquer Rome without thee.
Arn. And without *thee!*
Bourb. Not so; I 'll lead them still
In spirit. Cover up my dust, and breathe not
That I have ceased to breathe. Away! and be
Victorious!
Arn. But I must not leave thee thus.
Bourb. You must—farewell—Up! up! the world is winning.
[BOURBON *dies.*[2]
Cæs. (to ARNOLD.) Come, count, to business.
Arn. True. I 'll weep hereafter.
[ARNOLD *covers* BOURBON'S *body with a mantle, and mounts the ladder, crying*
The Bourbon! Bourbon! On, boys! Rome is ours!
Cæs. Good night, lord constable! thou wert a man.
[CÆSAR *follows* ARNOLD; *they reach the battlement;* ARNOLD *and* CÆSAR *are struck down.*
Cæs. A precious somerset! Is your countship injured?
Arn. No.
[*Remounts the ladder.*
Cæs. A rare blood-hound, when his own is heated!
And 't is no boy's play. Now he strikes them down!
His hand is on the battlement—he grasps it
As though it were an altar; now his foot
Is on it, and——What have we here?—a Roman?
[*A man falls.*
The first bird of the covey! he has fallen
On the outside of the nest. Why, how now, fellow?
Wounded Man. A drop of water!
Cæs. Blood 's the only liquid
Nearer than Tiber.
Wounded Man. I have died for Rome.
[*Dies.*
Cæs. And so did Bourbon, in another sense.
Oh, these immortal men! and their great motives!
But I must after my young charge. He is
By this time i' the forum. Charge! charge!
[CÆSAR *mounts the ladder; the scene closes.*

SCENE II.

The city.—Combats between the Besiegers and Besieged in the streets. Inhabitants flying in confusion.

Enter CÆSAR.

Cæs. I cannot find my hero; he is mix'd
With the heroic crowd that now pursue
The fugitives, or battle with the desperate.
What have we here? A cardinal or two
That do not seem in love with martyrdom.
How the old red-shanks scamper! Could they doff
Their hose as they have doff'd their hats, 't would be
A blessing, as a mark the less for plunder.
But let them fly; the crimson kennels now

---

[1] [Finding himself mortally wounded, Bayard ordered one of his attendants to place him under a tree with his face towards the enemy; then fixing his eyes on the guard of his sword, which he held up instead of a cross, he addressed his prayers to God, and in this posture he calmly waited the approach of death.—ROBERTSON'S *Charles V.*]

[2] [On the 1st of May, 1527, the Constable and his army came in sight of Rome, and the next morning commenced the attack. Bourbon wore a white vest over his armour, in order, he said, to be more conspicuous both to his friends and foes. He led on to the walls, and commenced a furious assault, which was repelled with equal violence. Seeing that his army began to waver, he seized a scaling-ladder from a soldier standing, and was in the act of ascending, when he was pierced by a musket-ball, and fell. Feeling that his wound was mortal, he desired that his body might be concealed from his soldiers, and instantly expired.—ROBERTSON.]

Will not much stain their stockings, since the mire
Is of the self-same purple hue.

*Enter a Party fighting—*Arnold *at the head of the Besiegers.*

He comes,
Hand in hand with the mild twins—Gore and Glory.
Holla! hold, count!

Arn. Away! they must not rally.

Cæs. I tell thee, be not rash; a golden bridge
Is for a flying enemy. I gave thee
A form of beauty, and an
Exemption from some maladies of body,
But not of mind, which is not mine to give.
But though I gave the form of Thetis' son,
I dipt thee not in Styx; and 'gainst a foe
I would not warrant thy chivalric heart
More than Pelides' heel; why then, be cautious,
And know thyself a mortal still.

Arn. And who
With aught of soul would combat if he were
Invulnerable? That were pretty sport.
Think'st thou I beat for hares when lions roar?

[Arnold *rushes into the combat.*

Cæs. A precious sample of humanity!
Well, his blood 's up; and if a little 's shed,
'T will serve to curb his fever.

[Arnold *engages with a Roman, who retires towards a portico.*

Arn. Yield thee, slave!
I promise quarter.

Rom. That 's soon said.

Arn. And done—
My word is known.

Rom. So shall be my deeds.

[*They re-engage.* Cæsar *comes forward.*

Cæs. Why, Arnold! hold thine own: thou hast in
A famous artisan, a cunning sculptor; [hand
Also a dealer in the sword and dagger.
Not so, my musqueteer; 't was he who slew
The Bourbon from the wall.

Arn. Ay, did he so?
Then he hath carved his monument.

Rom. I yet
May live to carve your betters'.

Cæs. Well said, my man of marble! Benvenuto,
Thou hast some practice in both ways; and he
Who slays Cellini will have work'd as hard
As e'er thou didst upon Carrara's blocks.[1]

[Arnold *disarms and wounds* Cellini, *but slightly: the latter draws a pistol, and fires; then retires, and disappears through the portico.*

Cæs. How farest thou? Thou hast a taste, methinks,
Of red Bellona's banquet.

Arn. (*staggers.*) 'T is a scratch.
Lend me thy scarf. He shall not 'scape me thus.

Cæs. Where is it?

Arn. In the shoulder, not the sword arm—
And that 's enough. I am thirsty: would I had
A helm of water!

Cæs. That 's a liquid now
In requisition, but by no means easiest
To come at.

Arn. And my thirst increases;—but
I 'll find a way to quench it.

Cæs. Or be quench'd
Thyself?

Arn. The chance is even; we will throw
The dice thereon. But I lose time in prating;
Prithee be quick.

[Cæsar *binds on the scarf.*

And what dost thou so idly?
Why dost not strike?

Cæs. Your old philosophers
Beheld mankind, as mere spectators of
The Olympic games. When I behold a prize
Worth wrestling for, I may be found a Milo.

Arn. Ay, 'gainst an oak.

Cæs. A forest, when it suits me.
I combat with a mass, or not at all.
Meantime, pursue thy sport as I do mine;
Which is just now to gaze, since all these labourers
Will reap my harvest gratis.

Arn. Thou art still
A fiend!

Cæs. And thou—a man.

Arn. Why, such I fain would show me.

Cæs. True—as men are.

Arn. And what is that?

Cæs. Thou feelest and thou see'st.

[*Exit* Arnold, *joining in the combat which still continues between detached parties. The scene closes.*

SCENE III.

St. Peter's—The interior of the Church—The Pope at the Altar—Priests, etc., crowding in confusion, and Citizens flying for refuge, pursued by Soldiery.

Enter Cæsar.

A Spanish Soldier. Down with them, comrades! seize upon those lamps!
Cleave yon bald-pated shaveling to the chine!
His rosary 's of gold!

Lutheran Soldier. Revenge! revenge!
Plunder hereafter, but for vengeance now—
Yonder stands Anti-Christ!

Cæs. (*interposing.*) How now, schismatic?
What wouldst thou?

Luth. Sold. In the holy name of Christ,
Destroy proud Anti-Christ. I am a Christian.

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[1] ["Levelling my arquebuse," says Benvenuto Cellini, "I discharged it with a deliberate aim at a person who seemed to be lifted above the rest: but the mist prevented me from distinguishing whether he was on horseback or on foot. Then turning suddenly about to Alessandro and Cecchino, I bid them fire off their pieces, and showed them how to escape every shot of the besiegers. Having accordingly fired twice for the enemy's once, I cautiously approached the walls, and perceived that there was an extraordinary confusion among the assailants, occasioned by one having shot the Duke of Bourbon: he was, as I understood afterwards, that chief personage whom I saw raised above the rest."—Vol. i. p. 120. This, however, is one of the many stories in Cellini's amusing autobiography which nobody seems ever to have believed.—E.]

Cæs. Yea, a disciple that would make the founder
Of your belief renounce it, could he see
Such proselytes. Beat stint thyself to plunder.
Luth. Sold. I say he is the devil.
Cæs. Hush! keep that secret,
Lest he should recognize you for his own.
Luth. Sold. Why would you save him? I repeat he is
The devil, or the devil's vicar upon earth.
Cæs. And that 's the reason: would you make a [quarrel
With your best friends? You had far best be quiet;
His hour is not yet come.
Luth. Sold. That shall be seen!
[*The Lutheran Soldier rushes forward; a shot strikes him from one of the Pope's Guards, and he falls at the foot of the Altar.*
Cæs. (*to the Lutheran.*) I told you so.
Luth. Sold. And will you not avenge me?
Cæs. Not I! You know that "Vengeance is the
You see he loves no interlopers. [Lord's:"
Luth. Sold. (*dying.*) Oh!
Had I but slain him, I had gone on high,
Crown'd with eternal glory! Heaven, forgive
My feebleness of arm that reach'd him not,
And take thy servant to thy mercy. 'T is
A glorious triumph still; proud Babylon 's
No more; the Harlot of the Seven Hills
Hath changed her scarlet raiment for sackcloth
And ashes!
[*The Lutheran dies.*
Cæs. Yes, thine own amidst the rest.
Well done, old Babel!
[*The Guards defend themselves desperately while the Pontiff escapes, by a private passage, to the Vatican and the Castle of St. Angelo.*[*]
Cæs. Ha! right nobly battled!
Now, priest! now, soldier! the two great professions,
Together by the ears and hearts! I have not
Seen a more comic pantomime since Titus
Took Jewry. But the Romans had the best then;
Now they must take their turn.
Soldiers. He hath escaped!
Follow! [up,
Another Sold. They have barr'd the narrow passage
And it is clogg'd with dead even to the door. [for 't
Cæs. I am glad he hath escaped: he may thank me
In part. I would not have his bulls abolish'd—
'T were worth one half our empire: his indulgences
Demand some in return;—no, no, he must not
Fall;—and besides, his now escape may furnish
A future miracle, in future proof
Of his infallibility.
[*To the Spanish Soldiery.*
Well, cut-throats!
What do you pause for? If you make not haste,
There will not be a link of pious gold left.
And *you*, too, catholics! Would ye return
From such a pilgrimage without a relic?
The very Lutherans have more true devotion:
See how they strip the shrines!
Soldiers. By holy Peter!
He speaks the truth; the heretics will bear
The best away.
Cæs. And that were shame! Go to!
Assist in their conversion.
[*The Soldiers disperse; many quit the Church, others enter.*
Cæs. They are gone,
And others come: so flows the wave on wave
Of what these creatures call eternity,
Deeming themselves the breakers of the ocean,
While they are but its bubbles, ignorant
That foam is their foundation. So, another!

Enter Olimpia, *flying from the pursuit—She springs upon the Altar.*

Sold. She 's mine!
Another Sold. (*opposing the former.*) You lie, I track'd her first; and were she
The Pope's niece, I 'll not yield her. [*They fight.*
3d Sold. (*advancing towards* Olimpia.) You may
Your claims; I 'll make mine good. [settle
Olimp. Infernal slave!
You touch me not alive.
3d Sold. Alive or dead!
Olimp. (*embracing a massive crucifix.*) Respect your God!
3d Sold. Yes, when he shines in gold.
Girl, but you grasp your dowry.
[*As he advances,* Olimpia, *with a strong and sudden effort, casts down the crucifix: it strikes the Soldier, who falls.*
3d Sold. Oh, great God!
Olimp. Ah! now you recognize him.
3d Sold. My brain 's crush'd!
Comrades, help, ho! All 's darkness!
[*He dies.*
Other soldiers (*coming up*). Slay her, although she had a thousand lives:
She hath kill'd our comrade.
Olimp. Welcome such a death!
You have no life to give, which the worst slave
Would take. Great God! through thy redeeming Son,
And thy Son's Mother, now receive me as
I would approach thee, worthy her, and him, and thee!

Enter Arnold.

Arn. What do I see? Accursed jackals!
Forbear! [The dogs
Cæs. (*aside, and laughing.*) Ha! ha! here 's equity!
Have as much right as he. But to the issue!
Soldiers. Count, she hath slain our comrade.
Arn. With what weapon?
Sold. The cross, beneath which he is crush'd; behold him

[*] [The castle of St. Angelo was besieged from the 6th of May to the 5th of June, during which time, slaughter and desolation, accompanied with every excess of impiety, rapine, and lust, on the side of the Imperialists, devastated the city of Rome. For this picture of horrors, see especially the "Sackage of Rome," by Jacopo Buonaparte, "gentiluomo Samminiatese, che vi se trovò presente," and "Life of Cellini," vol. i. p. 124.

Lie there, more like a worm than man; she cast it
Upon his head.
Arn. Even so; there is a woman
Worthy a brave man's liking. Were ye such,
Ye would have honour'd her. But get ye hence,
And thank your meanness, other God you have none,
For your existence. Had you touch'd a hair
Of those dishevell'd locks, I would have thinn'd
Your ranks more than the enemy. Away!
Ye jackals! gnaw the bones the lion leaves,
But not even these till he permits.
A Sold. (*murmuring.*) The lion
Might conquer for himself then.
Arn. (*cuts him down.*) Mutineer!
Rebel in hell—you shall obey on earth!

[*The Soldiers assault* ARNOLD.

Arn. Come on! I 'm glad on 't! I will show you, slaves,
How you should be commanded, and who led you
First o'er the wall you were as shy to scale,
Until I waved my banners from its height,
As you are bold within it.

[ARNOLD *mows down the foremost; the rest throw down their arms.*

Soldiers. Mercy! mercy!
Arn. Then learn to grant it. Have I taught you *who*
Led you o'er Rome's eternal battlements?
Soldiers. We saw it, and we know it; yet forgive
A moment's error in the heat of conquest—
The conquest which you led to.
Arn. Get you hence!
Hence to your quarters! you will find them fix'd
In the Colonna palace.
Olimp. (*aside*). In my father's
House! [no further need
Arn. (*to the Soldiers.*) Leave your arms; ye have
Of such: the city 's render'd. And mark well
You keep your hands clean, or I 'll find out a stream
As red as Tiber now runs, for your baptism.
Soldiers (*depositing their arms and departing*). We
Arn. (*to* OLIMPIA.) Lady, you are safe. [obey!
Olimp. I should be so,
Had I a knife even; but it matters not—
Death hath a thousand gates; and on the marble,
Even at the altar foot, whence I look down
Upon destruction, shall my head be dash'd,
Ere thou ascend it. God forgive thee, man!
Arn. I wish to merit his forgiveness, and
Thine own, although I have not injured thee.
Olimp. No! Thou hast only sack'd my native land,—
No injury!—and made my father's house
A den of thieves. No injury!—this temple
Slippery with Roman and holy gore.
No injury! And now thou wouldst preserve me,
To be——but that shall never be!

[*She raises her eyes to Heaven, folds her robe round her, and prepares to dash herself down on the side of the Altar opposite to that where* ARNOLD *stands.*

Arn. Hold! hold!
I swear—
Olimp. Spare thine already forfeit soul
A perjury for which even hell would loathe thee.
I know thee.
Arn. No, thou know'st me not; I am not
Of these men, though——
Olimp. I judge thee by thy mates;
It is for God to judge thee as thou art.
I see thee purple with the blood of Rome;
Take mine, 't is all thou e'er shalt have of me;
And here, upon the marble of this temple,
Where the baptismal font baptised me God's,
I offer him a blood less holy
But not less pure (pure as it left me then,
A redeem'd infant) than the holy water
The saints have sanctified!

[OLIMPIA *waves her hand to* ARNOLD *with disdain, and dashes herself on the pavement from the Altar.*

Arn. Eternal God!
I feel thee now! Help! help! She 's gone.
Cæs. (*approaches.*) I am here.
Arn. Thou! but oh, save her!
Cæs. (*assisting him to raise* OLIMPIA.) She hath
The leap was serious. [done it well!
Arn. Oh! she is lifeless!
Cæs. If
She be so, I have nought to do with that:
The resurrection is beyond me.
Arn. Slave!
Cæs. Ay, slave or master, 't is all one: methinks
Good words, however, are as well at times.
Arn. Words!—Canst thou aid her?
Cæs. I will try. A sprinkling
Of that same holy water may be useful.

[*He brings some in his helmet from the font.*

Arn. 'T is mix'd with blood.
Cæs. There is no cleaner now
In Rome.
Arn. How pale! how beautiful! how lifeless!
Alive or dead, thou essence of all beauty,
I love but thee!
Cæs. Even so Achilles loved
Penthesilea: with his form it seems
You have his heart, and yet it was no soft one.
Arn. She breathes! But no, 't was nothing, or the
Faint flutter life disputes with death. [last
Cæs. She breathes.
Arn. *Thou* say'st it? Then 't is truth.
Cæs. You do me right—
The devil speaks truth much oftener than he's deem'd:
He hath an ignorant audience. [beats.
Arn. (*without attending to him.*) Yes! her heart
Alas! that the first beat of the only heart
I ever wish'd to beat with mine should vibrate
To an assassin's pulse.
Cæs. A sage reflection, [her?
But somewhat late i' the day. Where shall we bear
I say she lives.
Arn. And will she live?
Cæs. As much
As dust can.

Arn. Then she is dead!
Cæs. Bah! bah! You are so,
And do not know it. She will come to life—
Such as you think so, such as you now are;
But we must work by human means.
Arn. We will
Convey her unto the Colonna palace,
Where I have pitch'd my banner.
Cæs. Come then! raise her up!
Arn. Softly!
Cæs. As softly as they bear the dead,
Perhaps because they cannot feel the jolting.
Arn. But doth she live indeed?
Cæs. Nay, never fear!
But, if you rue it after, blame not me.
Arn. Let her but live!
Cæs. The spirit of her life
Is yet within her breast, and may revive.
Count! count! I am your servant in all things,
And this is a new office:—'t is not oft
I am employ'd in such; but you perceive
How stanch a friend is what you call a fiend.
On earth you have often only fiends for friends;
Now *I* desert not mine. Soit! bear her hence,
The beautiful half-clay, and nearly spirit!
I am almost enamour'd of her, as
Of old the angels of her earliest sex.
Arn. Thou!
Cæs. I! But fear not. I 'll not be your rival.
Arn. Rival!
Cæs. I could be one right formidable;
But since I slew the seven husbands of
Tobias' future bride (and after all,
'T was suck'd out by some incense), I have laid
Aside intrigue: 't is rarely worth the trouble
Of gaining, or—what is more difficult—
Getting rid of your prize again; for there's
The rub! at least to mortals.
Arn. Prithee, peace!
Softly! methinks her lips move, her eyes open!
Cæs. Like stars, no doubt; for that 's a metaphor
For Lucifer and Venus.
Arn. To the palace
Colonna, as I told you!
Cæs. Oh! I know
My way through Rome.
Arn. Now onward, onward! Gently!
[*Exeunt, bearing* OLIMPIA. *The scene closes.*

PART III.

SCENE I.

A Castle in the Apennines, surrounded by a wild but smiling country. Chorus of Peasants singing before the Gates.

CHORUS.

1.

The wars are over,
The spring is come;
The bride and her lover
Have sought their home:
They are happy, we rejoice;
Let their hearts have an echo in every voice!

2.

The spring is come; the violet 's gone,
The first-born child of the early sun:
With us she is but a winter's flower,
The snow on the hills cannot blast her bower,
And she lifts up her dewy eye of blue
To the youngest sky of the self-same hue.

3.

And when the spring comes with her host
Of flowers, that flower beloved the most
Shrinks from the crowd that may confuse
Her heavenly odour and virgin hues.

4.

Pluck the others, but still remember
Their herald out of dim December—
The morning star of all the flowers,
The pledge of daylight's lengthen'd hours;
Nor, midst the roses, e'er forget
The virgin, virgin violet.

Enter CÆSAR.

Cæs. (*singing.*) The wars are all over,
Our swords are all idle;
The steed hites the bridle,
The casque 's on the wall.
There 's rest for the rover;
But his armour is rusty,
And the veterano grows crusty.
As he yawns in the hall.
He drinks—but what 's drinking?
A mere pause from thinking!
No bugle awakes him with life-and-death call.

CHORUS.

But the hound bayeth loudly,
The boar 's in the wood,
And the falcon longs proudly
To spring from her hood:
On the wrist of the noble
She sits like a crest,
And the air is in trouble
With birds from their nest.

Cæs. Oh! shadow of glory!
Dim image of war!
But the chase hath no story,
Her hero no star,
Since Nimrod, the founder
Of empire and chase,
Who made the woods wonder
And quake for their race.
When the lion was young,
In the pride of his might,
Then 't was sport for the strong
To embrace him in fight;
To go forth, with a pine
For a spear, 'gainst the mammoth,
Or strike through the ravine
At the foaming behemoth;
While man was in stature

As towers in our time,
The first-born of Nature,
And, like her, sublime!

CHORUS.

But the wars are over,
The spring is come;
The bride and her lover
Have sought their home:
They are happy, and we rejoice;
Let their hearts have an echo from every voice!

[*Exeunt the Peasantry, singing.*

CAIN;

A MYSTERY.(*)

"Now the Serpent was more subtil than any beast of the field which the Lord God had made."—Gen. ch. iii. ver. 1.

TO SIR WALTER SCOTT, BART.

THIS MYSTERY OF CAIN

Is inscribed, by his obliged friend, and faithful servant,

THE AUTHOR.[*]

PREFACE.

The following scenes are entitled "A Mystery," in conformity with the ancient title annexed to dramas upon similar subjects, which were styled "Mysteries, or moralities."[a] The author has by no means taken the same liberties with his subject which were common formerly, as may be seen by any reader curious enough to refer to those very profane

[a] Sir Walter Scott announced his acceptance of this dedication in the following letter to Mr. Murray:—

Edinburgh, 14th December, 1821.

"MY DEAR SIR,

"I accept, with feelings of great obligation, the flattering proposal of Lord Byron to prefix my name in the very grand and tremendous drama of 'Cain.' I may be partial to it, and you will allow I have cause; but I do not know that his Muse has ever taken so lofty a flight amid her former soarings. He has certainly matched Milton on his own ground. Some part of the language is bold, and may shock one class of readers, whose line will be adopted by others out of affectation or envy. But then they must condemn the 'Paradise Lost,' if they have a mind to be consistent. The fiend-like reasoning and bold blasphemy of the fiend end of his pupil lead exactly to the point which was to be reported,—the commission of the first murder, and the ruin and despair of the perpetrator.

"I do not see how any can one accuse the author himself of Manicheism. The Devil talks the language of that sect, doubtless; because, not being able to deny the existence of the Good Principle, he endeavours to exalt himself—the Evil Principle—to a seeming equality with the Good; but such arguments, in the mouth of such a being, can only be used to deceive and to betray. Lord Byron might have made this more evident, by placing in the mouth of Adam, or of some good and protecting spirit, the reasons which render the existence of moral evil consistent with the general benevolence of the Deity. The great key to the mystery is, perhaps, the imperfection of our own faculties, which see and feel strongly the partial evils which press upon us, but know too little of the general system of the universe, to be aware how the existence of these is to be reconciled with the benevolence of the great Creator.

"To drop these speculations, you have much occasion for some mighty spirit, like Lord Byron, to come down and trouble the waters; for, excepting 'The John Bull,' you seem stagnating strangely in London.

"Yours, my dear sir,

"Very truly,

"To John Murray, Esq. "WALTER SCOTT."

[See *ante*, p. 495; Mr. Payne Collier's "Annals of the Stage," vol. i.; the "Histoire du théâtre Français, vol. ii., etc. etc.—E.]

(*) ["Cain" was begun at Ravenna, on the 16th of July, 1821—completed on the 9th of September—and published, in the same volume with "Sardanapalus" and "The two Foscari," in December.

Perhaps no production of Lord Byron has been more generally admired on the score of ability, than this "Mystery;"—certainly none, on first appearing, exposed the author to a fiercer tempest of personal abuse.

Besides being unmercifully handled in most of the critical journals of the day, "Cain" was made the subject of a solemn separate essay, entitled "A Remonstrance addressed to Mr. Murray respecting a recent Publication—by Oxoniensis;" of which we may here preserve a specimen:—

"There is a method of producing conviction, not to be found in any of the treatises on logic, but which I am persuaded you could be quickly made to understand; it is the *argumentum ad argumentum*; and this, I trust, will be brought home to you in a variety of ways; not least, I expect, in the profit you hope to make by the offending publication. As a bookseller, I conclude you have but one standard of poetic excellence—the extent of your sale. Without assuming any thing beyond the bounds of ordinary foresight, I venture to foretel, that in this case you will be mistaken: the book will disappoint your cupidity, as much as it discredits your feeling and discretion. Your noble employer has deceived you, Mr. Murray, he has profited by the celebrity of his name to palm upon you absolute trash, the very off-scourings of Boyle and Voltaire, which he has made you pay for as though it were first-rate poetry and sound metaphysics. But I tell you (and, if you doubt it, you may consult any of the literary gentlemen who frequent your reading-room) that this poem, this 'Mystery,' with which you have insulted us, is nothing more than a *centō* from Voltaire's novels, and the most objectionable articles in Bayle's Dictionary, served up in clumsy cuttings of ten syllables, for the purpose of giving it the guise of poetry.

"Still, though 'Cain' has no claims to originality, there are other objects to which it may be made subservient; and so well are the noble author's schemes arranged, that in some of them he will be sure to succeed.

"In the first place, this publication may be useful as a financial measure. It may seem hard to dispute that the high-minded philosophy, of which his Lordship makes profession, could be 'servile to the influence' of money: but you could tell us, Sir, if you would, what sort of a bond your noble friend is at a bargain; whether Plutus does not sometimes go shares with Apollo in his inspirations."

"In the second place (second I mean in point of order, for I do not presume to decide which motive predominates in his Lordship's mind), the blasphemous impieties of Cain, though nothing more in reality than the

productions, whether in English, French, Italian, or Spanish. The author has endeavoured to preserve the language adapted to his characters; and where it is (and this is but rarely) taken from actual *Scripture*, he has made as

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echo of often refuted sophisms, by being newly dressed and put forth in a form easy to be remembered, may produce considerable effect—that is, they may mislead the ignorant, unsettle the wavering, or confirm the hardened sceptic in his misbelief. These are consequences which Lord Byron must have contemplated; with what degree of complacency he alone can tell.

"But, in the third place, if neither of these things happens, and 'Cain' should not prove either lucrative or mischievous, there is another point which Lord Byron has secured to himself, so that he cannot be deprived of it,—the satisfaction of insulting those from whom he differs both in faith and practice. Now, at last, he quarrels with the very conditions of humanity, rebels against that Providence which guides and governs all things, and dares to adopt the language which had never before been attributed to any being but one, 'Evil be thou my good.' Such, as far as we can judge, is Lord Byron."

This critic's performance is thus alluded to in one of Lord Byron's letters to Mr. Douglas Kinnaird:—"I know nothing of Rivington's 'remonstrance' by the 'eminent Churchman;' but I suppose the man wants a living."

On hearing that his publisher was threatened with more serious annoyances, in consequence of the appearance of the "Mystery," Lord Byron addressed the following letter to Mr. Murray:—

Pisa, February 8, 1822.

"Attacks upon me were to be expected, but I perceive one upon you in the papers, which I confess that I did not expect. How, or in what manner, you can be considered responsible for what *I* publish, I am at a loss to conceive."

* This letter was thus versified at the time in Blackwood's *Noctes Ambrosianæ*:—

"Attacks on me were what I look'd for, Murray;
But why the devil do they badger you?
These godly newspapers seem hot as curry;
But don't, dear Publisher, be in a stew.
They'll be so glad to see you in a flurry—
I mean those canting Quacks of your Review—
They fain would have you all to their own Set;—
But never mind them—we're not parted yet.

They surely don't suspect you, Mr John,
Of being more than accoucheur to Cain;
What mortal ever said you wrote the Don?
I dig the mine—you only fire the train!
But here—why, really, no great lengths I've gone—
Bit wigs and bears were always my disdain—
But my poor shoulders why throw all the guilt on?
There's as much blasphemy, or more, in Milton.

The thing's a drama, not a sermon-book;
Here stands the Murderer—that's the Old One there—
In gown and cassock how would Satan look?
Should Fraticelli discourse like Dr. Blair?
The puritanic Milton frequent took,
Which nowadays would make a Bishop stare;
But not to shock the feelings of the age,
I only bring your orders on the stage.

To bully You, yet shrinks from bullying Me,
In business—snubbing boldly Sirs 'The Times;'
While Jeffries to each catalogue I see
While no one talks of Priestly, Playfair's crimes,
While Drummond, at Marathon, blasphemes with glee—
Why all this row about my harmless rhymes?
Depend on it, Fleet, 'tis some private pique
Among those that cram your Quarterly with Greek.

If this goes on, I wish you'd plainly tell 'em,
I were quite a treat to me to be indicted;
Is it less sin to write such books than sell 'em?
There's a miracle!—I'm resolved I'll have you righted.
So sit, great Sharpe,* in me converts behold!
Come, Dr. Sewell, show you have been knighted!—
On my account you never shall be dunned;
The copyright, in part, I will refund.

You may tell all who come into your shop,
You and your Bull-dog both remonstrated;
My Jackall did the same, you think may drop,
All which, perhaps, you have already said;
Just crack the scourge, I'll by to lay your prop;
They shall not touch a hair, man, on your head.
You are free to print this letter; you're a fool
If you don't send it first to 'The John Bull.'"

* [Mr. Sharpe and Sir John Sewell, LL. D., managers of the Constitutional Association.]

"If 'Cain' be 'blasphemous,' Paradise Lost is blasphemous; and the very words of the Oxford gentleman, 'Evil be thou my good,' are from that very poem, from the mouth of Satan, and is there any thing more in that of Lucifer in the Mystery? 'Cain' is nothing more than a drama, not a piece of argument. If Lucifer and Cain speak as the first murderer and the first rebel may be supposed to speak, surely all the rest of the personages talk also according to their characters—and the stronger passions have ever been permitted in the drama.

"I have even avoided introducing the Deity, as in Scripture (though Milton does, and not very wisely either); but have adopted his angel as next to Cain instead, on purpose to avoid shocking any feelings on the subject, by falling short of what all uninspired men must fall short in, viz. giving an adequate notion of the effect of the presence of Jehovah. The old Mysteries introduced him literally enough, and all this is avoided in the new one.

"The attempt to bully you, because they think it won't succeed with me, seems to me as atrocious an attempt as ever disgraced the times. What! when Gibbon's, Hume's, Priestley's, and Drummond's publishers have been allowed to rest in peace for seventy years, are you to be singled out for a work of *fiction*, out of history or argument? There must be something at the bottom of this—some private enemy of your own. It is otherwise incredible.

"I can only say, 'Me me; en adsum qui feci;'—that any proceedings directed against you, I beg, may be transferred to me, who am willing, and *ought*, to endure them all,—that if you have lost money by the publication, I will refund any or all of the copyright;—that I desire you will say that both you and Mr. Gifford remonstrated against the publication, as also Mr. Hobhouse,—that *I* alone occasioned it, and I alone am the person who, either legally or otherwise, should bear the burden. If they prosecute, I will come to England; that is, if, by meeting it in my own person, I can save yours. Let me know. You shan't suffer for me, if I can help it. Make any use of this letter you please.

"Yours ever, etc.

"BYRON.

"P. S.—I write to you about all this row of bad passions and absurdities with the *summer* moon (for here our winter is clearer than your dog-days) lighting the winding Arno, with all her holidays and bridges,—so quiet and still!—What nothings are we before the least of these stars!"

An individual of the name of Beulow having pirated "Cain," Mr. (now Sir Lancelot) Shadwell applied to the Lord Chancellor (Eldon) for an injunction to protect Mr. Murray's property in the Mystery. The learned counsel, on the 9th of February, 1822, spoke as follows:—

"This work professes to record, in a dramatic poem of three acts, the story contained in the book of Genesis. It is meant to represent the state of Cain's mind when it received those temptations which led him to commit the murder of his brother. The actors in the poem are few: they consist of Adam and Eve, Cain and Abel, and their two wives, with Lucifer, and, in the third act, the Angel of the Lord. The book only does that which was before done by Milton, and adheres more closely to the words contained in Scripture. The book, in the commencement, represents Cain in a moody, dissipated disposition, when the fell Spirit tempts him to go forth with him to acquire knowledge. After the first act, he leads him through the abyss of space; and, in the third, Cain returns with a still more gloomy spirit. Although the poet puts passages into his mouth, which of themselves are blasphemous and impious; yet it is what Milton has done also, both in his Paradise Lost, and Regained. But those passages are powerfully combated by the beautiful arguments of his wife, Adah. It is true that the book represents what Scripture represents,—that he is, notwithstanding, instigated to destroy the altar of his brother, whom he is then led on to put to death; but then the punishment of his crime follows in the very words of the Scripture itself. Cain's mind is immediately visited with all the horror of remorse, and he goes forth a wanderer on the face of the earth. I trust I am the last person in the world who would attempt to defend a blasphemous or impious work, but I say that this poem is as much entitled to the protection of the court, in the abstract, as either the Paradise Lost or the Paradise Regained. So confident am I of this, that I would at present undertake to compare it with those works, passage by passage, and show that it is perfectly as moral as those productions of Milton. Every sentence carries with it, if I may use the expression, its own balsam. The authority of God is recognised; and Cain's impiety and crime are introduced to show that his just punishment immediately followed. I repeat, that there is no reason why this work, taken abstractedly, should not be protected as well as either of the books I have mentioned. I therefore trust that your Lordship will grant this injunction *in tenere*, and then the defendants may come in and show cause against it."

The following is a note of the Lord Chancellor's judgment:—

"This court, like the other courts of justice in this country, acknowledges Christianity as part of the law of the land. The jurisdiction of this court in protecting literary property is founded on this,—that where an action will

little alteration, even of words, as the rhythm would permit. The reader will recollect that the book of Genesis does not state that Eve was tempted by a demon, but by "the Serpent;" and that only because he was "the most subtil of all the beasts of the field." Whatever interpretation the Rabbins and Fathers may have put upon this, I take the words as I find them, and reply, with Bishop Watson upon similar occasions, when the Fathers were quoted to him, as Moderator in the schools of Cambridge, "Behold the Book!"—holding up the Scripture.* It is to be recollected, that my present subject has nothing to do with the *New Testament*, in which no reference can be here made without anachronism. With the poems upon similar topics I have not been recently familiar. Since I was twenty, I have never read Milton; but I had read him so frequently before, that this may make little difference. Gesner's "Death of Abel" I have never read since I was eight years of age, at Aberdeen. The general impression of my recollection is delight; but of the contents I remember only that Cain's wife was called Mahala, and Abel's Thirza: in the following pages I have called them "Adah" and "Zillah," the earliest female names which occur in Genesis; they were those of Lamech's wives: those of Cain and Abel are not called by their names. Whether, then, a coincidence of subject may have caused the same in expression, I know nothing, and care as little.[3]

The reader will please to bear in mind (what few choose to recollect) that there is no allusion to a future state, in any of the books of Moses, nor indeed in the Old Testament.[4] For a reason for this extraordinary omission he may consult Warburton's "Divine Legation;" whether satisfactory or not, no better has yet been assigned. I have therefore supposed it new to Cain, without, I hope, any perversion of Holy Writ.

With regard to the language of Lucifer, it was difficult for me to make him talk like a clergyman upon the same subjects; but I have done what I could to restrain him within the bounds of spiritual politeness. If he discloims having tempted Eve in the shape of the Serpent, it is only because the book of Genesis has not the most distant allusion to any thing of the kind, but merely to the Serpent in his serpentine capacity.

Note.—The reader will perceive that the author has partly adopted in this poem the notion of Cuvier, that the world had been destroyed several times before the creation of man. This speculation, derived from the different strata and the

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ite for pirating a work, there the court, attending to the imperfection of that remedy, grants its injunction; because there may be publication after publication which you may never be able to hunt down by proceeding in the other courts. But where such an action does not lie, I do not apprehend that it is according to the course of the court to grant an injunction to protect the copyright. Now this publication, if it is one intended to vilify and bring into discredit that portion of Scripture history to which it relates, is a publication with reference to which, if the principles on which the case of Dr. Priestley, at Warwick, was decided, be just principles of law, the party could not recover any damages in respect of a piracy of it. This court has no criminal jurisdiction; it cannot look on any thing as an offence; but in those cases it only administers justice for the protection of the civil rights of those who possess them. In consequence of being able to maintain an action, You have alluded to Milton's immortal work: it did happen in the course at last long vacation, amongst the *solacia jucunda aulræ ruræ*, I read that work from beginning to end: it is therefore quite fresh in my memory, and it appears to me that the great object of its author was to promote the cause of Christianity; there are undoubtedly a great many passages in it of which, if that were not the object, it would be very improper by law to vindicate the publication; but, taking it all together, it is clear that the object and effect were not to bring into discepute, but to promote, the reverence of our religion. Now the real question is, looking at the work before me, its preface, the poem, its manner of treating the subject, particularly with reference to the fall and the atonement, whether its intent be as innocent as that of the other with which you have compared it; or whether it be to traduce and bring into discredit that part of sacred history. This question I have no right to try, because it has been settled, after great difference of opinion among the learned, that it is for a jury to determine that point; and where, therefore, a reasonable doubt is entertained as to the character of the work (and it is impossible for me to say I have not a doubt, I hope it is a reasonable one), another course must be taken for determining what is its true nature and character. There is a great difficulty in these cases, because it appears a strange thing to permit the multiplication of copies, by way of preventing the circulation of a mischievous work, which I do not presume to determine that this is, but that I cannot help: and the singularity of the case, in this instance, is more obvious, because here is a defendant who has multiplied this work by piracy, and does not think proper to appear. If the work be of that character which a court of common law would consider criminal, it is pretty clear why he does not appear, because he would cause *conficus rens*; and for the same reason the question may perhaps not be tried by an action at law; and if it turns out to be the case, I shall be bound to give my own opinion. That opinion I express no further now than to say that, after having read the work, I cannot grant the injunction until you show me that you can maintain an action for it. If you cannot maintain an action, there is no pretence for granting an injunction; if you should not be able to try the question at law with the defendant, I cannot be charged with impropriety if I then give my own opinion upon it. It is true that this mode of dealing with the work, if it be calculated to produce mischievous effects, gives a door for its dissemination, but the duty of stopping the work does not belong to a court of equity, which has no criminal jurisdiction, and cannot punish or check the offence. If the character of the work is such that the publication of it amounts to a temporal offence, there is another way of proceeding, and the publication of it should be prosecuted against directly as an offence; but whether this or any other work should be so dealt with, it would be very improper for me to form or intimate an opinion."—The injunction was refused accordingly.

We must not encumber our pages with the long arguments *pro* and *con* which this famous judgment elicited. The reader will probably be satisfied with the following extract from the Life of Johnson, and its last editor's note.

"When," says Boswell, "Dr. Johnson and I were left by ourselves, I read to him my notes of the opinions of our Judges upon the questions of literary property. He did not like them; and said, 'They make me think of poor Judges not with that respect which I should wish to do.' To the argument of one of them, that there can be no property in blasphemy or nonsense, he answered, 'Then your rotten sheep are mine!' By that rule, when a man's house falls into decay, he must lose it.'"—Boswell, vol. ii. p. 280.—Dr. Johnson's illustration is sophistical, and might have been retorted upon him, for if a man's sheep are as rotten as to render the meat unwholesome, or if his house be so decayed as to threaten mischief to passengers, the law will confiscate the mutton and shake the house, without any regard to *property*, which the owner thus abuses. Moreover, Johnson should have discriminated between a *criminal* offence and a *civil* right. Blasphemy is a crime: would it not be in the highest degree absurd, that there should be a *right of property* in a crime, or that the law should be called upon to protect that which is illegal? If this be true to *law*, it is much more so to *equity*; as he who applies for the *extraordinary* assistance of a court of equity should have a right, consistent at least with equity and morals.—Coleridge.

The reader is referred to Mr. Moore's Notices for abundant evidence of the pain which Lord Byron suffered from the virulence of the attacks on "Cain," and the legal procedure above alluded to. There appeared in "The Bijou" for 1828 a fragment by Mr. Coleridge, entitled "The Wanderings of Cain;" which was, no doubt, suggested by the perusal of this "Mystery," and which every reader will thank us for inserting in an Appendix to the piece.—E.]

* ["I never troubled myself with answering any arguments which the opponents in the divinity-schools brought against the Articles of the Church, nor ever admitted their authority as decisive of a difficulty; but I used on such occasion to say to them, holding up the New Testament in my hand, 'En sacrum codicem! Here is the fountain of truth; why do you follow the streams derived from it by the sophistry, or polluted by the passions, of man?'"—*Bishop Watson's Life*, vol. i. p. 65.]

[3] [There *are* numerous passages dispersed throughout the Old Testament, which import something more than "an allusion to a

bones of enormous and unknown animals found in them, is not contrary to the Mosaic account, but rather confirms it; as no human bones have yet been discovered in those strata, although those of many known animals are found near the remains of the unknown. The assertion of Lucifer, that the pre-Adamite world was also peopled by rational beings much more intelligent than man, and proportionably powerful to the mammoth, etc. etc., is, of course, a poetical fiction to help him to make out his case.

I ought to add, that there is a "tramelogedia" of Alfieri, called "Abele,"—I have never read that, nor any other of the posthumous works of the writer, except his Life.

Ravenna, Sept. 20, 1821.

DRAMATIS PERSONÆ.

Men.—ADAM.
CAIN
ABEL.
Spirits.—ANGEL OF THE LORD.
LUCIFER.
Women.—EVE.
ADAH.
ZILLAH.

CAIN;

A MYSTERY.[1]

ACT I.

SCENE I.

The Land without Paradise.—Time, Sunrise.

ADAM, EVE, CAIN, ABEL, ADAH, ZILLAH, *offering a Sacrifice.*

Adam. God, the Eternal! Infinite! All-wise!—
Who out of darkness on the deep didst make
Light on the waters with a word—all hail!
Jehovah, with returning light, all hail!

Eve. God! who didst name the day, and separate
Morning from night, till then divided never—
Who didst divide the wave from wave, and call
Part of thy work the firmament—all hail!

Abel. God! who didst call the elements into
Earth—ocean—air—and fire, and with the day
And night, and worlds which these illuminate,
Or shadow, madest beings to enjoy them,
And love both them and thee—all hail! all hail!

Adah. God, the Eternal! Parent of all things!
Who didst create these best and beauteous beings,
To be beloved, more than all, save thee—
Let me love thee and them:—All hail! all hail!

Zillah. O God! who loving, making, blessing all,
Yet didst permit the Serpent to creep in,
And drive my father forth from Paradise,
Keep us from further evil:—Hail! all hail![2]

Adam. Son Cain, my first-born, wherefore art thou silent?

Cain. Why should I speak?

Adam. To pray.[3]

Cain. Have ye not pray'd?

Adam. We have, most fervently.

Cain. And loudly: I
Have heard you.

Adam. So will God, I trust.

Abel. Amen!

Adam. But thou, my eldest born, art silent still.

Cain. 'T is better I should be so.

Adam. Wherefore so?

Cain. I have nought to ask.[4]

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future state." In truth, the Old Testament abounds in phrases which imply the immortality of the soul, and which would be insignificant and hardly intelligible but upon that supposition. "Then shall the dust return to the earth as it was, and the spirit return unto God who gave it."—*Eccl.* xii. 7. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame: and they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—*Dan.* x. 2. "I know that my Redeemer liveth, and that he shall stand in the latter days upon the earth: and though after my skin worms shall destroy my body, yet in my flesh shall I see God."—*Job*, xix. 25. But there would be no end of citing passages from the Old Testament, to show that not only the immortality of the soul is implied in its divine pages, but the resurrection of the body also.—BRIT. REV.]

[1] [Lord Byron has thought proper to call this drama a "mystery;" the name which, as is well known, was given in our own country, before the Reformation, to those scenic representations of the mysterious events of our religion, which, indecent and unedifying as they seem to ourselves, were, perhaps, the principal means by which a knowledge of those events was conveyed to our rude and uninstructed ancestors. But, except in the topics on which it is employed, Lord Byron's mystery has no resemblance to those which it claims as its prototypes. These last, however absurd and indecorous in their execution, were, at least, intended reverently. The composition now before us is, unhappily, too famous for its contrary character.—BISHOP HARKA.]

[2] [The drama opens with a hymn, addressed by Adam and his family (with the exception of Cain) to the Almighty. Lord Byron tells us, in his preface, with some portion, we think, of that feeling, certainly not of English growth, which leads him to refuse to Shakspeare the name of a dramatic poet, that he "has not read Milton since he was twenty." From the opening lines we are not indisposed to believe him. Cain, however, is now introduced,—refusing to ask any thing of God, or to thank him for all which he has received at his hands; alleging, that the boon of existence which is embittered by toil, and shortly to be cancelled by death, is not worth a prayer or a thanksgiving. After a little feeble expostulation, the pious family leave him to his gloomy thoughts, which are interrupted by the approach of Lucifer.—BISHOP HEBER.]

[3] ["Prayer," said Lord Byron, at Cephalonia, "does not consist in the act of kneeling, nor in repeating certain words in a solemn manner. Devotion is the affection of the heart, and this I feel; for when I view the wonders of creation, I bow to the majesty of Heaven; and when I feel the enjoyment of life, health, and happiness, I feel grateful to God for having bestowed these upon me."—"All this is well," I said, "so far as it goes, but to be a Christian you must go farther."—"I read more of the Bible than you are aware," he said: "I have a Bible which my sister gave me, who is an excellent woman, and I read it very often." He went into his bed-room on saying this, and brought out a pocket Bible, finely bound, and showed it to me."—KENNEDY'S *Conversations with Lord B.*, p. 135.]

[4] ["Say then, shall man, deprived all power of choice,
Never raise to Heaven the supplicating voice?
Not so; but to the gods his fortunes trust;
Their thoughts are wise, their dispensations just.
What best may profit or delight they know,
And real good for fancied bliss bestow;
With eyes of pity they our frailties scan;
More dear to them, than to himself is man."—JUV.

"Though the Deity is inclined," says Owen, "by his own benignity, to bless his creatures, yet he expects the outward expressions of devotion from the rational part of them." This is certainly what Juvenal means to inculcate: hence his earnest recommendation of a due regard to the public and ceremonial part of religion.—GIFFORD.]

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Adam. Nor aught to thank for?
Cain. No.
Adam. Dost thou not live?
Cain. Must I not die?
Eve. Alas!
The fruit of our forbidden tree begins
To fall.[8]
Adam. And we must gather it again.
O God! why didst thou plant the tree of knowledge?
Cain. And wherefore pluck'd ye not the tree of life?
Ye might have then defied him.
Adam. Oh! my son,
Blaspheme not: these are serpents' words.
Cain. Why not?
The snake spoke *truth*: it *was* the tree of knowledge;
It *was* the tree of life: knowledge is good,
And life is good; and how can both be evil?
Eve. My boy! thou speakest as I spoke, in sin,
Before thy birth: let me not see renew'd
My misery in thine. I have repented.
Let me not see my offspring fall into
The snares beyond the walls of Paradise,
Which e'en in Paradise destroy'd his parents.
Content thee with what is. Had we been so,
Thou now hadst been contented.—Oh, my son!
Adam. Our orisons completed, let us hence,
Each to his task of toil—not heavy, though
Needful: the earth is young, and yields us kindly
Her fruits with little labour.
Eve. Cain, my son,
Behold thy father cheerful and resign'd,
And do as he doth.

[*Exeunt* Adam *and* Eve.

Zillah. Wilt thou not, my brother?
Abel. Why wilt thou wear this gloom upon thy brow,
Which can avail thee nothing, save to rouse
The Eternal anger?
Adah. My beloved Cain,
Wilt thou frown even on me?
Cain. No, Adah! no;
I fain would be alone a little while.
Abel, I 'm sick at heart; but it will pass;
Precede me, brother—I will follow shortly.
And you, too, sisters, tarry not behind;
Your gentleness must not be harshly met:
I 'll follow you anon.
Adah. If not, I will
Return to seek you here.
Abel. The peace of God
Be on your spirit, brother!

[*Exeunt* Abel, Zillah, *and* Adah.

Cain (solus). And this is
Life!—Toil! and wherefore should I toil?—because
My father could not keep his place in Eden.
What had I done in this?—I was unborn:
I sought not to be born; nor love the state
To which that birth has brought me. Why did he
Yield to the serpent and the woman? or,
Yielding, why suffer? What was there in this?
The tree was planted, and why not for him?
If not, why place him near it, where it grew,
The fairest in the centre? They have but
One answer to all questions, "'T was *his* will,
And *he* is good." How know I that? Because
He is all-powerful, must all-good, too, follow?
I judge but by the fruits—and they are bitter—
Which I must feed on for a fault not mine.
Whom have we here?—A shape like to the angels,
Yet of a sterner and a sadder aspect
Of spiritual essence: why do I quake?
Why should I fear him more than other spirits?
Whom I see daily wave their fiery swords
Before the gates round which I linger oft,
In twilight's hour, to catch a glimpse of those
Gardens which are my just inheritance,
Ere the night closes o'er the inhibited walls
And the immortal trees which overtop
The cherubim-defended battlements?
If I shrink not from these, the fire-arm'd angels,
Why should I quail from him who now approaches?
Yet he seems mightier far than them, nor less
Beauteous, and yet not all as beautiful
As he hath been, and might be: sorrow seems
Half of his immortality.[4] And is it
So? and can aught grieve save humanity?
He cometh.

Enter Lucifer.[5]

Lucifer. Mortal!

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[1] ["Dr. Shaw, the professor of divinity, breakfasted with us: I took out my 'Ogden on Prayer,' and read some of it to the company. Dr. Johnson praised him. 'Abernethy,' said he, 'allows only of a physical effect of prayer upon the mind, which may be produced many ways as well as by prayer; for instance, by meditation. Ogden goes farther. In truth, we have the consent of all nations for the efficacy of prayer, whether offered up by individuals or by assemblies: and revelation has told us it will be effectual.'"—Boswell, *Croker's edit.*, vol ii. p. 505.]

[2] [This passage affords a key to the temper and frame of mind of Cain throughout the piece. He disdains the limited existence allotted to him; he has a rooted horror of death, attended with a vehement curiosity as to his nature; and he nourishes a sullen anger against his parents, to whose misconduct he ascribes his degraded state. Added to this, he has an insatiable thirst for knowledge beyond the bounds prescribed to mortality; and this part of the poem bears a strong resemblance to Manfred, whose counterpart, indeed, in the main points of character, Cain seems to be.—Campbell's Magazine.]

[3] [Cain's description of the approach of Lucifer would have shone in the "Paradise Lost." There is something spiritually fine in this conception of the terror of presentiment of coming evil.—Jeffrey.]

[4] [Of Lucifer, as drawn by Lord Byron, we absolutely know no evil; and, on the contrary, the impression which we receive of him is, from his first introduction, most favourable. He is not only endued with all the beauty, the wisdom, and the unconquerable daring which Milton has assigned him, and which may reasonably be supposed to belong to a spirit of so exalted a nature, but he is represented as unhappy without a crime, and as pitying our unhappiness. Even before he appears, we are prepared (so far as the poet has had skill to prepare us) to sympathise with any spiritual being who is opposed to the government of Jehovah. The conversations, the exhibitions which ensue, are all conducive to the same conclusion, that whatever is is *evil*, and that, had the Devil been the Creator, he would have made his creatures happier. Above all, his arguments and insinuations are allowed to pass uncontradicted, or are answered only by overbearing force, and pu-

Cain. Spirit, who art thou?
Lucifer. Master of spirits.
Cain. And being so, canst thou
Leave them, and walk with dust?
Lucifer. I know the thoughts
Of dust, and feel for it, and with you.
Cain. How!
You know my thoughts?
Lucifer. They are the thoughts of all
Worthy of thought;—'t is your immortal part
Which speaks within you.
Cain. What immortal part?
This has not been reveal'd: the tree of life
Was withheld from us by my father's folly,
While that of knowledge, by my mother's taste,
Was pluck'd too soon; and all the fruit is death!
Lucifer. They have deceived thee; thou shalt live.
Cain. I live,
But live to die: and, living, see nothing
To make death hateful, save an innate clinging,
A loathsome, and yet all invincible
Instinct of life, which I abhor, as I
Despise myself, yet cannot overcome—
And so I live. Would I had never lived!
Lucifer. Thou livest, and must live for ever: think not
The earth, which is thine outward covering, is
Existence—it will cease, and thou wilt be
No less than thou art now.
Cain. No *less!* and why
No more?
Lucifer. It may be thou shalt be as we.
Cain. And ye?
Lucifer. Are everlasting.
Cain. Are ye happy?
Lucifer. We are mighty.
Cain. Are ye happy?
Lucifer. No: 'art thou?
Cain. How should I be so? Look on me!
Lucifer. Poor clay!
And thou pretendest to be wretched! Thou!
Cain. I am:—and thou, with all thy might, what art thou?
Lucifer. One who aspired to be what made thee, and
Would not have made thee what thou art.
Cain. Ah!
Thou look'st almost a god; and——
Lucifer. I am none:
And having fail'd to be one, would be nought
Save what I am. He conquer'd; let him reign!
Cain. Who?
Lucifer. Thy sire's Maker, and the earth's.
Cain. And heaven's,
And all that in them is. So I have heard
His seraphs sing; and so my father saith.
Lucifer. They say—what they must sing and say,
Of being that which I am—and thou art— [on pain
Of spirits and of men.
Cain. And what is that?
Lucifer. Souls who dare use their immortality—
Souls who dare look the Omnipotent tyrant in

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nishment inflicted not on himself but on his disciple. Nor is the intention less apparent, nor the poison less subtle, because the language employed is not indecorous, and the accuser of the Almighty does not descend to ribaldry or scurrilous invective. That the monstrous creed thus inculcated is really the creed of Lord Byron himself, we, certainly, have some difficulty in believing. As little are we inclined to assert that this frightful caricature of Deism is intended as a covert recommendation of that further stage to which the scepticism of modern philosophers has sometimes conducted them. We are willing to suppose, that he has, after all, no further view that the fantastic glory of supporting a paradox ably; of showing his powers of argument and poetry at the expense of all the religious and natural feelings of the world, and of ascertaining how much will be forgiven him by the unwearied devotion of his admirers. But we cannot, with some of our contemporaries, give him the credit of "writing conscientiously." We respect his understanding too highly to apprehend that he intended a benefit to mankind in doing his best to make them discontented.—Bishop Heber.

Milton, with true tact and feeling, put no metaphysics into Satan's mouth. There is no querulousness, no sneaking doubts, no petty reasoning in "The Archangel fallen." It is a fine, blunt, sublime, characteristic defiance, that reigns throughout, and animates his character; the spirit is still of celestial birth; and all the evil of his speech and act is utterly neutralised, by the impossibility of man's feeling any sympathy with it. The Satan of Milton is no half-human devil, with enough of earth about him to typify the malignant sceptic, and enough of heaven to throw a shade of sublimity on his very malignity. The Lucifer of Byron is neither a noble-fiend, nor yet a villain-fiend—he does nothing, and he seems nothing,—there is no poetry either of character or description about him—he is a poor, sneaking, talking devil—a most wretched metaphysician, without wit enough to save him even from the damnation of criticism—he speaks neither poetry nor common sense. Thomas Aquinas would have flogged him more for his bad logic than his unbelief—and St. Dunstan would have caught him by the nose ere the purblind fiend was aware.—Blackwood.

The impiety chargeable on this Mystery consists mainly in this—that the purposeless and gratuitous blasphemies put into the mouth of Lucifer and Cain are left unrefuted, so that they appear introduced for their own sake, and the design of the writer seems to terminate in them. There is no attempt made to prevent their leaving the strongest possible impression on the reader's mind. On the contrary, the arguments, if such they can be called, levelled against the wisdom and goodness of the Creator are put forth with the utmost ingenuity. And it has been the noble poet's endeavour to palliate as much as possible the characters of the Evil Spirit and of the first Murderer; the former of whom is made an elegant, poetical, philosophical sentimentalist, a sort of Manfred,—the latter an ignorant, proud, and self-willed boy. Lucifer, too, is represented as denying all share in the temptation of Eve, which he throws upon the Serpent "in his serpentine capacity;" the author pleading, that he does so, only because the book of Genesis has not the most distant allusion to any thing of the kind, and that a reference to the New Testament would be an anachronism.—Ecl. Rev.

Lucifer now enters on the stage; and if we allow that he is a different and inferior personage to the Satan of Milton, it is a concession which, we have no doubt, would be made as readily by the author as by ourselves. The Satan of "Paradise Lost" has still a tinge of heaven; his passions are high and heroic, and his motion is vast and solemn. Those of Lord Byron's spirit are less dignified and more abrupt, but charged as intensely with fierce and bitter spleen. The one seems not unworthy to haunt the solitudes of Eden; the other appears to have no little knowledge of the world, and to be most at home in the busy walks of men.—Campbell's Mag.]

[In this long dialogue, the tempter tells Cain (who is thus far supposed to be ignorant of the fact) that the soul is immortal, and that "souls who dare use their immortality" are condemned by God to be wretched everlastingly.* This sentiment, which is the

* "There is nothing against the immortality of the soul in 'Cain' that I recollect. I hold no such opinions, but,—in a drama, the first rebel and the first murderer must be made to talk according to their characters."—*B. Letter.*

His everlasting face, and tell him that
His evil is not good! If he has made,
As he saith—which I know not, nor believe—
But, if he made us—he cannot unmake:
We are immortal!—nay, he'd *have* us so,
That he may torture:—let him! He is great—
But, in his greatness, is no happier than
We in our conflict! Goodness would not make
Evil; and what else hath he made? But let him
Sit on his vast and solitary throne,
Creating worlds, to make eternity
Less burthensome to his immense existence
And unparticipated solitude;
Let him crowd orb on orb: he is a lone,
Indefinite, indissoluble tyrant;
Could he but crush himself, 't were the best boon
He ever granted: but let him reign on,
And multiply himself in misery!
Spirits and Men, at least we sympathise—
And, suffering in concert, make our pangs
Innumerable, more endurable,
By the unbounded sympathy of all
With all! But *He!* so wretched in his height,
So restless in his wretchedness, must still
Create, and re-create——[1] [have swum
Cain. Thou speak'st to me of things which long
In visions through my thought: I never could
Reconcile what I saw with what I heard.
My father and my mother talk to me
Of serpents, and of fruits and trees: I see
The gates of what they call their Paradise
Guarded by fiery-worded cherubim,
Which shut them out, and me: I feel the weight
Of daily toil, and constant thought: I look
Around a world where I seem nothing, with
Thoughts which arise within me, as if they
Could master all things—but I thought alone
This misery was *mine*.—My father is
Tamed down; my mother has forgot the mind
Which made her thirst for knowledge at the risk
Of an eternal curse; my brother is
A watching shepherd boy, who offers up
The firstlings of the flock to him who bids
The earth yield nothing to us without sweat;
My sister Zillah sings an earlier hymn
Than the birds' matins; and my Adah, my
Own and beloved, she, too, understands not
The mind which overwhelms me: never till
Now met I aught to sympathise with me.
'T is well—I rather would consort with spirits.
Lucifer. And, hadst thou not been fit by thine own soul
For such companionship, I would not now
Have stood before thee as I am: a serpent
Had been enough to charm ye, as before.[2]
Cain. Ah! didst *thou* tempt my mother?
Lucifer. I tempt none,
Save with the truth: was not the tree, the tree
Of knowledge? and was not the tree of life
Still fruitful?[4] Did *I* bid her pluck them not?
Did *I* plant things prohibited within
The reach of beings innocent, and curious
By their own innocence?[5] I would have made ye
Gods; and even He who thrust ye forth, so thrust ye
Because "ye should not eat the fruits of life,
"And become gods as we." Were those his words?
Cain. They were, as I have heard from those who
heard them,
In thunder.
Lucifer. Then who was the demon? He
Who would not let ye live, or he who would
Have made ye live for ever in the joy
And power of knowledge?
Cain. Would they had snatch'd both
The fruits, or neither![6]
Lucifer. One is yours already,
The other may be still.
Cain. How so?
Lucifer. By being
Yourselves, in your resistance. Nothing can
Quench the mind, if the mind will be itself

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pervading *moral* (if we may call it so) of the play, is developed in the lines which follow.—Heber.]

[1] [The poet rises to the sublime in making Lucifer first inspire Cain with the knowledge of his immortality—a portion of truth which hath the efficacy of falsehood upon the victim; for Cain, feeling himself already unhappy, knowing that his being cannot be abridged, has the less scruple to desire to be as Lucifer, "mighty." The whole of this speech is truly satanic; a daring and decadful description given by everlasting despair of the Deity.—Galt.]

[In MS.—"Create, and re-create—perhaps he'll make
One day a son unto himself—as he
Gave you a father—and if he so doth,
Mark me! that son will be a sacrifice!"]

[2] [MS.—"Have stood before thee as I am; but chosen
The serpent's charming symbol, as before."]

[4] [The tree of life was doubtless a material tree, producing material fruit, proper as such for the nourishment of the body; but was it not also set apart to be partaken of as a symbol or sacrament of that celestial principle which nourishes the soul to immortality?—Bishop Horne.]

[5] [The Eclectic reviewer, we believe the late Robert Hall, says,—"A more deadly sentiment, a more insidious falsehood, than is conveyed in these words, could not be injected into the youthful mind by the Author of Evil. Innocence is not the cause of curiosity, but has in every stage of society, been its victim. Curiosity has ruined greater numbers than any other passion, and as, in its incipient actings, it is the most dangerous foe of innocence, so, when it becomes a passion, it is only fed by guilt. Innocence, indeed, is gone, when desire has conceived the sin. Cain, in this drama, is made, like the Faust of Goethe, to be the victim of curiosity; and a fine moral might have been deduced from it."—Dr. Johnson, on the contrary, says, "A generous and elevated mind is distinguished by nothing more certainly than by an eminent degree of curiosity. This passion is, perhaps, regularly heightened in proportion as the powers of the mind are elevated and enlarged. Curiosity is the thirst of the soul; it inflames and torments us, and makes us taste every thing with joy, however otherwise insipid, by which it may be quenched."—E.]

[6] [Cain is described as imagining, that once eating of the tree of life would have conferred immortality: "Would," he exclaims, "they had snatched both the fruits, or neither!" There is not the slightest ground for such a supposition; the tree of life was among the trees of which Adam "might eat freely," and of which he had most probably frequently eaten. This privilege was denied as a consequence of sin; as known vice is made an objection to being admitted to the sacraments, or as concealed vice renders them ineffectual, if not destructive, to the communicant.—Harness.]

And centre of surrounding things—'t is made
To sway.
Cain. But didst thou tempt my parents?
Lucifer. I?
Poor clay! what should I tempt them for, or how?
Cain. They say the serpent was a spirit.
Lucifer. Who
Saith that? It is not written so on high:
The proud One will not so far falsify,
Though man's vast fears and little vanity
Would make him cast upon the spiritual nature
His own low failing. The snake *was* the snake—
No more; and yet not less than those he tempted,
In nature being earth also—*more in wisdom*,
Since he could overcome them, and foreknew
The knowledge fatal to their narrow joys.
Think'st thou I 'd take the shape of things that die?
Cain. But the thing had a demon?
Lucifer. He but woke one
In those he spake to with his forky tongue.
I tell thee that the serpent was no more
Than a mere serpent: ask the cherubim
Who guard the tempting tree. When thousand ages
Have roll'd o'er your dead ashes, and your seed's,
The seed of the then world may thus array
Their earliest fault in fable, and attribute
To me a shape I scorn, as I scorn all
That bows to him, who made things but to bend
Before his sullen, sole eternity;
But we, who see the truth, must speak it. Thy
Fond parents listen'd to a creeping thing,
And fell. For what should spirits tempt them? What
Was there to envy in the narrow bounds
Of Paradise, that spirits who pervade
Space—but I speak to thee of what thou know'st not.
With all thy tree of knowledge.
Cain. But thou canst not
Speak aught of knowledge which I would not know;
And do not thirst to know, and bear a mind
To know.
Lucifer. And heart to look on?
Cain. Be it proved.
Lucifer. Darest thou to look on Death?
Cain. He has not yet
Been seen.
Lucifer. But must be undergone.
Cain. My father
Says he is something dreadful, and my mother
Weeps when he 's named; and Abel lifts his eyes
To heaven, and Zillah casts hers to the earth,
And sighs a prayer; and Adah looks on me,
And speaks not.
Lucifer. And thou?
Cain. Thoughts unspeakable
Crowd in my breast to burning, when I hear
Of this almighty Death, who is, it seems,
Inevitable. Could I wrestle with him?
I wrestled with the lion, when a boy,
In play, till he ran roaring from my gripe.
Lucifer. It has no shape; but will absorb all things
That bear the form of earth-born being.
Cain. Ah!
I thought it was a being: who could do
Such evil things to beings save a being?
Lucifer. Ask the Destroyer.
Cain. Who?
Lucifer. The Maker—call him
Which name thou wilt: he makes but to destroy.
Cain. I knew not that, yet thought it, since I heard
Of death: although I know not what it is,
Yet it seems horrible. I have look'd out
In the vast desolate night in search of him;
And when I saw gigantic shadows in
The umbrage of the walls of Eden, chequer'd
By the far-flashing of the cherubs' swords,
I watch'd for what I thought his coming; for
With fear rose longing in my heart to know
What 't was which shook us all—but nothing came.
And then I turn'd my weary eyes from off
Our native and forbidden Paradise,
Up to the lights above us, in the azure,
Which are so beautiful: shall they, too, die?
Lucifer. Perhaps—but long outlive both thine and thee.
Cain. I 'm glad of that: I would not have them die—
They are so lovely. What is death? I fear,
I feel, it is a dreadful thing; but what,
I cannot compass: 't is denounced against us,
Both them who sinn'd and sinn'd not, as an ill—
What ill?
Lucifer. To be resolved into the earth.
Cain. But shall I know it?
Lucifer. As I know not death,
I cannot answer.
Cain. Were I quiet earth,
That were no evil: would I ne'er had been
Aught else but dust!
Lucifer. That is a groveling wish,
Less than thy father's, for he wish'd to know.
Cain. But not to live, or wherefore pluck'd he not
The life-tree?
Lucifer. He was hinder'd.
Cain. Deadly error!
Not to snatch first that fruit: but ere he pluck'd
The knowledge, he was ignorant of death.
Alas! I scarcely now know what it is,
And yet I fear it—fear I know not what!
Lucifer. And I, who know all things, fear nothing; see
What is true knowledge.
Cain. Wilt thou teach me all?

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* [It may appear a very prosaic, but it is certainly a very obvious criticism on these passages, that the young family of mankind had, long ere this, been quite familiar with the *death of animals*—some of whom Abel was in the habit of offering up as sacrifices; so that it is not quite conceivable that they should be so much at a loss to conjecture what *Death* was.—JEFFREY.]

* [Most of Lord Byron's spleen against "My Grandmother's Review, the British," may be traced to its critique on Cain.—G. "We have heard it remarked, that a great deal of premeditated mischief is couched under the plausible reasonings put into the mouths of Cain and Lucifer." This may or may not be a just conclusion: we have no right to say that Lord Byron adopts the apo-

Lucifer. Ay, upon one condition.
Cain. Name it.
Lucifer. That
Thou dost fall down and worship me—thy Lord.
Cain. Thou art not the Lord my father worships.
Lucifer. No.
Cain. His equal?
Lucifer. No!—I have nought in common with him!
Nor would: I would be aught above—beneath—
Aught save a sharer or a servant of
His power. I dwell apart; but I am great:—
Many there are who worship me, and more.
Who shall—be thou amongst the first.
Cain. I never
As yet have bow'd unto my father's God,
Although my brother Abel oft implores
That I would join with him in sacrifice:—
Why should I bow to thee?
Lucifer. Hast thou ne'er bow'd
To him?
Cain. Have I not said it?—need I say it?
Could not thy mighty knowledge teach thee that?
Lucifer. He who bows not to him has bow'd to me!
Cain. But I will bend to neither.
Lucifer. Ne'er the less,
Thou art my worshipper: not worshipping
Him makes thee mine the same.
Cain. And what is that?
Lucifer. Thou 'lt know here—and hereafter.
Cain. Let me but
Be taught the mystery of my being.
Lucifer. Follow
Where I will lead thee.
Cain. But I must retire
To till the earth—for I had promised——
Lucifer. What?
Cain. To cull some first-fruits.
Lucifer. Why?
Cain. To offer up
With Abel on an altar.
Lucifer. Saidst thou not
Thou ne'er hadst bent to him who made thee?
Cain. Yes—
But Abel's earnest prayer has wrought upon me;
The offering is more his than mine—and Adah——
Lucifer. Why dost thou hesitate?
Cain. She is my sister,
Born on the same day, of the same womb; and
She wrung from me, with tears, this promise; and
Rather than see her weep, I would, methinks,
Bear all—and worship aught.
Lucifer. Then follow me!
Cain. I will.[1]

Enter ADAH.

Adah. My brother, I have come for thee;
It is our hour of rest and joy—and we
Have less without thee. Thou hast labour'd not
This morn; but I have done thy task: the fruits
Are ripe, and glowing as the light which ripens:
Come away.
Cain. See'st thou not?
Adah. I see an angel;
We have seen many: will he share our hour
Of rest?—he is welcome.
Cain. But he is not like
The angels we have seen.
Adah. Are there, then, others?
But he is welcome, as they were: they deign'd
To be our guests—will he?
Cain (to Lucifer). Wilt thou?
Lucifer. I ask
Thee to be mine.
Cain. I must away with him.
Adah. And leave us?
Cain. Ay.
Adah. And *me*?
Cain. Beloved Adah!
Adah. Let me go with thee.
Lucifer. No, she must not.
Adah. Who
Art thou that steppest between heart and heart?
Cain. He is a god.
Adah. How know'st thou?
Cain. He speaks like
A god.
Adah. So did the serpent, and it lied.
Lucifer. Thou errest, Adah!—was not the tree that
Of knowledge?
Adah. Ay—to our eternal sorrow.
Lucifer. And yet that grief is knowledge—so he lied not:
And if he did betray you, 't was with truth;
And truth in its own essence cannot be
But good.
Adah. But all we know of it has gather'd
Evil on ill: expulsion from our home,
And dread, and toil, and sweat, and heaviness;
Remorse of that which was—and hope of that
Which cometh not. Cain! walk not with this spirit.
Bear with what we have borne, and love me—I
Love thee.
Lucifer. More than thy mother, and thy sire?
Adah. I do. Is that a sin, too?
Lucifer. No, not yet;
It one day will be in your children.
Adah. What!
Must not my daughter love her brother Enoch?
Lucifer. Not as thou lovest Cain.
Adah. Oh, my God!
Shall they not love and bring forth things that love
Out of their love? have they not drawn their milk
Out of this bosom? was not he, their father,

logies of Cain, or the dialectics of the Devil: all that can be fairly said on this subject is—that it has been a part of the poet's plan to throw as much ingenuity into the arguments, both of Cain and his Mentor, as it was competent to his Lordship to furnish; and that he has left these arguments—without refutation or answer—to produce their unrestricted influence on the reader."]

[1] [The first interview of Lucifer with Cain is full of sublimity.—JEFFREY.]

Born of the same sole womb, in the same hour
With me? did we not love each other? and
In multiplying our being multiply
Things which will love each other as we love
Them?—And as I love thee, my Cain! go not
Forth with this spirit; he is not of ours.

Lucifer. The sin I speak of is not of my making,
And cannot be a sin in you—whate'er
It seem in those who will replace ye in
Mortality.[4]

Adah. What is the sin which is not
Sin in itself? Can circumstance make sin
Or virtue?—if it doth, we are the slaves
Of—— [higher

Lucifer. Higher things than ye are slaves: and
Than them or ye would be so, did they not
Prefer an independency of torture
To the smooth agonies of adulation,
In hymns and harpings, and self-seeking prayers,
To that which is omnipotent, because
It is omnipotent, and not from love,
But terror and self-hope.

Adah. Omnipotence
Must be all goodness.

Lucifer. Was it so in Eden?

Adah. Fiend! tempt me not with beauty; thou art
Than was the serpent, and as false. [fairer

Lucifer. As true.
Ask Eve, your mother: bears she not the knowledge
Of good and evil?

Adah. O, my mother! thou
Hast pluck'd a fruit more fatal to thine offspring
Than to thyself; thou at the least hast pass'd
Thy youth in paradise, in innocent
And happy intercourse with happy spirits:
But we, thy children, ignorant of Eden,
Are girt about by demons, who assume
The words of God, and tempt us with our own
Dissatisfied and curious thoughts—as thou
Wert work'd on by the snake, in thy most flush'd
And heedless, harmless wantonness of bliss.
I cannot answer this immortal thing
Which stands before me; I cannot abhor him;
I look upon him with a pleasing fear,
And yet I fly not from him: in his eye
There is a fastening attraction which
Fixes my fluttering eyes on his; my heart
Beats quick; he awes me, and yet draws me near,
Nearer and nearer:—Cain—Cain—save me from him![5]

Cain. What dreads my Adah? This is no ill spirit.

Adah. He is not God—nor God's: I have beheld
The cherubs and the seraphs: he looks not
Like them.

Cain. But there are spirits loftier still—
The archangels.

Lucifer. And still loftier than the archangels.

Adah. Ay—but not blessed.

Lucifer. If the blessedness
Consists in slavery—no.

Adah. I have heard it said,
The seraphs *love most*—cherubim *know most*—
And this should be a cherub—since he loves not.

Lucifer. And if the higher knowledge quenches love,
What must *he be* you cannot love when known?[3]
Since the all-knowing cherubim love least,
The seraphs' love can be but ignorance:
That they are not compatible, the doom
Of thy fond parents, for their daring, proves.
Choose betwixt love and knowledge—since there is
No other choice: your sire hath chosen already;
His worship is but fear.

Adah. Oh, Cain! choose love.

Cain. For thee, my Adah, I choose not—it was
Born with me—but I love nought else.

Adah. Our parents?

Cain. Did they love us when they snatch'd from the
That which hath driven us all from Paradise? [tree

Adah. We were not born then—and if we had been,
Should we not love them and our children, Cain?

Cain. My little Enoch! and his lisping sister!
Could I but deem them happy, I would half
Forget——but it can never be forgotten
Through thrice a thousand generations! never
Shall men love the remembrance of the man
Who sow'd the seed of evil and mankind
In the same hour! They pluck'd the tree of science
And sin—and, not content with their own sorrow,
Begot *me—thee*—and all the few that are,
And all the number'd and innumerable
Multitudes, millions, myriads, which may be,
To inherit agonies accumulated
By ages!—and *I* must be sire of such things!
Thy beauty and thy love—my love and joy,
The rapturous moment and the placid hour,[4]
All we love in our children and each other,
But lead them and ourselves through many years
Of sin and pain—or few, but still of sorrow,
Intercheck'd with an instant of brief pleasure,
To Death—the unknown! Methinks the tree of knowledge
Hath not fulfill'd its promise:—if they sinn'd,
At least they ought to have known all things that are
Of knowledge—and the mystery of death.
What do they know?—that they are miserable.
What need of snakes and fruits to teach us that?

Adah. I am not wretched, Cain; and if thou
Wert happy——

Cain. Be thou happy, then, alone—

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[4] [It is impossible not to be struck with the resemblance between many of these passages and others in *Manfred*.—E.]

[5] [Mr. Jeffrey's eulogium on this, perhaps the most Shakspearian speech in Lord Byron's tragedies, seems cold enough. He says, "Adah, the wife of Cain, enters, and shrinks from the daring and blasphemous speech which is passing between him and the Spirit. Her account of the fascination which he exercises over her is magnificent."—E.]

[3] [MS.—What can *he be* who places love in ignorance?"]

[4] [This "placid hour" of Cain is, we fear, from a source which it will do Lord B. no credit to name,—the romance of "Faublas."—E.]

I will have nought to do with happiness,
Which humbles me and mine.
Adah. Alone I could not,
Nor *would* be happy: but with those around us
I think I could be so, despite of death,
Which, as I know it not, I dread not, though
It seems an awful shadow—if I may
Judge from what I have heard.
Lucifer. And thou couldst not
Alone, thou say'st, be happy?
Adah. Alone! Oh, my God!
Who could be happy and alone, or good?
To me my solitude seems sin; unless
When I think how soon I shall see my brother,
His brother, and our children, and our parents.
Lucifer. Yet thy God is alone; and is he happy,
Lonely, and good?
Adah. He is not so; he hath
The angels and the mortals to make happy,
And thus becomes so in diffusing joy?
What else can joy be, but the spreading joy?
Lucifer. Ask of your sire, the exile fresh from Eden;
Or of his first-born son: ask your own heart;
It is not tranquil.
Adah. Alas! no! and you—
Are you of heaven?
Lucifer. If I *am* not, enquire
The cause of this all-spreading happiness
(Which you proclaim) of the all-great and good
Maker of life and living things; it is
His secret, and he keeps it. *We* must bear,
And some of us resist, and both in vain,
His seraphs say: but it is worth the trial,
Since better may not be without: there is
A wisdom in the spirit, which directs
To right, as in the dim blue air the eye
Of you young mortals lights at once upon
The star which watches, welcoming the morn.
Adah. It is a beautiful star; I love it for
Its beauty.
Lucifer. And why not adore?
Adah. Our father
Adores the Invisible only.
Lucifer. But the symbols
Of the Invisible are the loveliest
Of what is visible; and yon bright star
Is leader of the host of heaven.
Adah. Our father
Saith that he has beheld the God himself
Who made him and our mother.
Lucifer. Hast *thou* seen him?
Adah. Yes—in his works.
Lucifer. But in his being?
Adah. No—
Save in my father, who is God's own image;
Or in his angels, who are like to thee—
And brighter, yet less beautiful and powerful
In seeming: as the silent sunny noon,
All light, they look upon us; but thou seem'st
Like an ethereal night, where long white clouds
Streak the deep purple, and unnumber'd stars
Spangle the wonderful mysterious vault
With things that look as if they would be suns;
So beautiful, unnumber'd, and endearing,
Not dazzling, and yet drawing us to them,
They fill my eyes with tears, and so dost thou,
Thou seem'st unhappy: do not make us so,
And I will weep for thee.[1]
Lucifer. Alas! those tears!
Could'st thou but know what oceans will be shed——
Adah. By me?
Lucifer. By all.
Adah. What all?
Lucifer. The million millions—
The myriad myriads—the all-peopled earth—
The unpeopled earth—and the o'er-peopled Hell,
Of which thy bosom is the germ.
Adah. O Cain!
This spirit curseth us.
Cain. Let him say on;
Him will I follow.
Adah. Whither?
Lucifer. To a place
Whence he shall come back to thee in an hour!
But in that hour see things of many days.
Adah. How can that be?
Lucifer. Did not your Maker make
Out of old worlds this new one in few days?
And cannot I, who aided in this work,
Show in an hour what he hath made in many,
Or hath destroy'd in few?
Cain. Lead on.
Adah. Will he,
In sooth, return within an hour?
Lucifer. He shall.
With us acts are exempt from time, and we
Can crowd eternity into an hour,
Or stretch an hour into eternity:
We breathe not by a mortal measurement—
But that 's a mystery. Cain, come on with me.
Adah. Will he return?
Lucifer. Ay, woman! he alone
Of mortals from that place (the first and last
Who shall return, save ONE,) shall come back to thee,
To make that silent and expectant world
As populous as this: at present there

[1] [In the drawing of Cain himself, there is much vigorous expression. It seems, however, as if, in the effort to give to Lucifer that "Spiritual politeness" which the poet professes to have in view, he has reduced him rather below the standard of diabolic dignity, which was necessary to his dramatic interest. He has scarcely "given the devil his due." We thought Lord Byron knew better. Milton's Satan, with his faded majesty, and blasted but not obliterated glory, holds us suspended between terror and amazement, with something like awe of his spiritual essence and lost estate; but Lord Byron has introduced him to us as elegant, pensive, and beautiful, with an air of sadness and suffering that ranks him with the oppressed, and bespeaks our pity. Thus, in this dialogue with Adah, he comes forth to our view so qualified as to engage our sympathies.—BRIT. CRIT.]

Are few inhabitants.

Adah. Where dwellest thou?

Lucifer. Throughout all space. Where should I dwell? Where are
Thy God or Gods—there am I: all things are
Divided with me: life and death—and time—
Eternity—and heaven and earth—and that
Which is not heaven not earth, but peopled with
Those who once peopled or shall people both—
These are my realms! So that I do divide
His, and possess a kingdom which is not
His. If I were not that which I have said,
Could I stand here? His angels are within
Your vision.

Adah. So they were when the fair serpent
Spoke with our mother first.

Lucifer. Cain! thou hast heard.
If thou dost long for knowledge, I can satiate
That thirst; nor ask thee to partake of fruits
Which shall deprive thee of a single good
The conqueror has left thee. Follow me.

Cain. Spirit, I have said it.

[*Exeunt* LUCIFER *and* CAIN.

Adah (*follows, exclaiming*). Cain! my brother! Cain![1]

ACT II.

SCENE I.

The Abyss of Space.[2]

Cain. I tread on air, and sink not; yet I fear
To sink.

Lucifer. Have faith in me, and thou shalt be
Borne on the air, of which I am the prince.

Cain. Can I do so without impiety?

Lucifer. Believe—and sink not! doubt—and perish!
Would run the edict of the other God, [thus
Who names me demon to his angels; they
Echo the sound to miserable things,
Which, knowing nought beyond their shallow senses,
Worship the word which strikes their ear, and deem
Evil or good what is proclaim'd to them
In their abasement. I will have none such:
Worship or worship not, thou shalt behold
The worlds beyond thy little world, nor be
Amerced for doubts beyond thy little life,
With torture of *my* dooming. There will come
An hour, when, toss'd upon some water-drops,[3]
A man shall say to a man, "Believe in me,
And walk the waters;" and the man shall walk
The billows and be safe. *I* will not say,
Believe in *me*, as a conditional creed
To save thee; but fly with me o'er the gulf
Of space an equal flight, and I will show
What thou darest not deny,—the history
Of past, and present, and of future worlds.

Cain. O god, or demon, or whate'er thou art,
Is yon our earth?

Lucifer. Dost thou not recognise
The dust which form'd your father?

Cain. Can it be?
Yon small blue circle, swinging in far ether,
With an inferior circlet near it still,
Which looks like that which lit our earthly night?
Is this our Paradise? Where are its walls,
And they who guard them?

Lucifer. Point me out the site
Of Paradise.

Cain. How should I? As we move
Like sunbeams onward, it grows small and smaller,
And as it waxes little, and then less,
Gathers a halo round it, like the light
Which shone the roundest of the stars, when I
Beheld them from the skirts of Paradise:
Methinks they both, as we recede from them,
Appear to join the innumerable stars
Which are around us; and, as we move on,
Increase their myriads.

Lucifer. And if there should be
Worlds greater than thine own, inhabited
By greater things, and they themselves far more
In number than the dust of thy dull earth,
Though multiplied to animated atoms,
All living, and all doom'd to death, and wretched,
What wouldst thou think?

Cain. I should be proud of thought
Which knew such things.

Lucifer. But if that high thought were
Link'd to a servile mass of matter, and,
Knowing such things, aspiring to such things,
And science still beyond them, were chain'd down
To the most gross and petty paltry wants,
All foul and fulsome, and the very best
Of thine enjoyments a sweet degradation,
A most enervating and filthy cheat
To lure thee on to the renewal of
Fresh souls and bodies, all foredoom'd to be
As frail, and few so happy[4]——

Cain. Spirit! I

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[1] [Cain persists in his inquiries as to the nature of death. The demon promises to gratify him, on condition that he becomes his servant. Cain replies, that he has never worshipped even his father's God: and is answered,

> "He who bows not to him, has bow'd to me,—
> Thou art my worshipper; not worshipping
> Him makes thee mine the same!"

Adah entering is awed and terrified by the appearance of the unknown and gloomy angel, and endeavours to persuade her husband to contentment, patience, and piety. The act concludes with the departure of Cain, under the guidance of his new monitor, to see the place of departed spirits. Their flight, in the next, across the abyss of space, and amid the unnumbered suns and systems which it comprises, is very fine.—BISHOP HEBER.]

[2] [In the second act, the demon carries his disciple through all the limits of space, and expounds to him, in very lofty and obscure terms, the destinies of past and future worlds. They have a great deal of exceptionable talk.—JEFFREY.]

[3] [MS.—"An hour, when, walking on a petty lake."]

[4] [It is nothing less than absurd to suppose, that Lucifer cannot well be expected to talk like an orthodox divine, and that the conversation of the first Rebel and the first Murderer was not likely to be very unexceptionable; or to plead the authority of Milton,

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Know nought of death, save as a dreadful thing
Of which I have heard my parents speak, as of
A hideous heritage I owe to them
No less than life; a heritage not happy,
If I may judge, till now. But, spirit! if
It be as thou hast said (and I within
Feel the prophetic torture of its truth),
Here let me die: for to give birth to those
Who can but suffer many years, and die,
Methinks is merely propagating death,
And multiplying murder.

Lucifer. Thou canst not
All die—there is what must survive.

Cain. The Other
Spake not of this unto my father, when
He shut him forth from Paradise, with death
Written upon his forehead. But at least
Let what is mortal of me perish, that
I may be in the rest as angels are.

Lucifer. *I* am angelic: wouldst thou be as I am?

Cain. I know not what thou art: I see thy power,
And see thou show'st me things beyond my power,
Beyond all power of my born faculties,
Although inferior still to my desires
And my conceptions.

Lucifer. What are they which dwell
So humbly in their pride, as to sojourn
With worms in clay?

Cain. And what art thou who dwellest
So haughtily in spirit, and canst range
Nature and immortality—and yet
Seem'st sorrowful?

Lucifer. I seem that which I am;
And therefore do I ask of thee, if thou
Wouldst be immortal?

Cain. Thou hast said, I must be
Immortal in despite of me. I knew not
This until lately—but since it must be,
Let me, or happy or unhappy, learn
To anticipate my immortality.

Lucifer. Thou didst before I came upon thee.

Cain. How?

Lucifer. By suffering.

Cain. And must torture be immortal?

Lucifer. We and thy sons will try. But now, behold!
Is it not glorious?

Cain. Oh, thou beautiful
And unimaginable ether! and
Ye multiplying masses of increased
And still increasing lights! what are ye? what
Is this blue wilderness of interminable
Air, where ye roll along, as I have seen
The leaves along the limpid streams of Eden?
Is your course measured for ye? Or do ye
Sweep on in your unbounded revelry
Through an aërial universe of endless
Expansion—at which my soul aches to think—
Intoxicated with eternity?
O God! O Gods! or whatsoe'er ye are!
How beautiful ye are! how beautiful
Your works, or accidents, or whatsoe'er
They may be! Let me die, as atoms die,
(If that they die) or know ye in your might
And knowledge! My thoughts are not in this hour
Unworthy what I see, though my dust is;
Spirit! let me expire, or see them nearer.

Lucifer. Art thou not nearer? look back to thine earth!

Cain. Where is it? I see nothing save a mass
Of most innumerable lights.

Lucifer. Look there!

Cain. I cannot see it.

Lucifer. Yet it sparkles still.

Cain. That!—yonder!

Lucifer. Yea.

Cain. And wilt thou tell me so?
Why, I have seen the fire-flies and fire-worms
Sprinkle the dusky groves and the green banks
In the dim twilight, brighter than yon world
Which bears them.

Lucifer. Thou hast seen both worms and worlds,
Each bright and sparkling—what dost think of them?

Cain. That they are beautiful in their own sphere,
And that the night, which makes both beautiful,
The little shining fire-fly in its flight,
And the immortal star in its great course,
Must both be guided.

Lucifer. But by whom or what?

Cain. Show me.

Lucifer. Dar'st thou behold?

Cain. How know I what
I *dare* behold? As yet, thou hast shown nought

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or the authors of the old mysteries, for such offensive colloquies. The fact is, that *here* the whole argument—and a very *elaborate** and specious argument it is—is directed against the goodness or the power of the Deity; and there is no answer so much as attempted to the offensive doctrines that are so strenuously inculcated. The Devil and his pupil have the field entirely to themselves, and are encountered with nothing but feeble obtestations and unreasoning horrors. Nor is this argumentative blasphemy a mere incidental deformity that arises in the course of an action directed to the common sympathies of our nature. It forms, on the contrary, the great staple of the piece, and occupies, we should think, not less than two thirds of it; so that it is really difficult to believe that it was written for any other purpose than to inculcate these doctrines; or, at least, to discuss the question upon which they bear. Now, we can certainly have no objection to Lord Byron writing an essay on the origin of evil, and sifting the whole of that vast and perplexing subject, with the force and the freedom that would be expected and allowed in a fair philosophical discussion; but we do not think it fair thus to argue it partially and *con amore*, in the name of Lucifer and Cain, without the responsibility or the liability to answer, that would attach to a philosophical disputant; and to a form which both doubles the danger, if the sentiments are pernicious, and almost precludes his opponents from the possibility of a reply.—JEFFREY.]

* "What does Jeffrey mean by *elaborate?* Why! they were written as fast as I could put pen to paper, in the midst of evolutions, and revolutions, and persecutions, and proscriptions of all who interested me in Italy. They said the same of 'Lara,' which I wrote while undressing, after coming home from balls and masquerades. Of all I have ever written, they are perhaps the most carelessly composed; and their faults, whatever they may be, are those of negligence, and not of labour. I do not think this a merit, but it is a fact."—*B. Letters.*

I dare not gaze on further.
Lucifer. On, then, with me.
Wouldst thou behold things mortal or immortal?
Cain. Why, what are things?
Lucifer. *Both* partly: but what doth
Sit next thy heart?
Cain. The things I see.
Lucifer. But what
Sate nearest it!
Cain. The things I have not seen,
Nor ever shall—the mysteries of death.
Lucifer. What, if I show to thee things which have
As I have shown thee much which cannot die? [died,
Cain. Do so.
Lucifer. Away then! on our mighty wings.
Cain. Oh! how we cleave the blue! The stars fade from us!
The earth! where is my earth! Let me look on it,
For I was made of it.
Lucifer. 'T is now beyond thee,
Less, in the universe, than thou in it:
Yet deem not that thou canst escape it; thou
Shalt soon return to earth, and all its dust;
'T is part of thy eternity, and mine.
Cain. Where dost thou lead me?
Lucifer. To what was before thee!
The phantasm of the world; of which thy world
Is but the wreck.
Cain. What! is it not then new?
Lucifer. No more than life is; and that was ere
Or *I* were, or the things which seem to us [thou
Greater than either: many things will have
No end: and some, which would pretend to have
Had no beginning, have had one as mean
As thou; and mightier things have been extinct
To make way for much meaner than we can
Surmise; for *moments* only and the *space*
Have been and must be all *unchangeable*.
But changes make not death, except to clay;
But thou art clay—and canst but comprehend
That which was clay, and such thou shalt behold.
Cain. Clay, spirit! what thou wilt, I can survey.
Lucifer. Away, then!
Cain. But the lights fade from me fast,
And some till now grew larger as we approach'd,
And wore the look of worlds.
Lucifer. And such they are.
Cain. And Edens in them?
Lucifer. It may be.
Cain. And men?
Lucifer. Yea, or things higher.
Cain. Ay? and serpents too?
Lucifer. Wouldst thou have men without them? must no reptiles
Breathe, save the erect ones?
Cain. How the lights recede!
Where fly we?
Lucifer. To the world of phantoms, which
Are beings past, and shadows still to come.
Cain. But it grows dark, and dark—the stars are [gone!
Lucifer. And yet thou seest.
Cain. 'T is a fearful light!
No sun, no moon, no lights innumerable,
The very blue of the empurpled night
Fades to a dreary twilight, yet I see
Huge dusky masses; but unlike the worlds
We were approaching, which, begirt with light,
Seem'd full of life even when their atmosphere
Of light gave way, and show'd them taking shapes
Unequal, of deep valleys and vast mountains;
And some emitting sparks, and some displaying
Enormous liquid plains, and some begirt
With luminous belts, and floating moons, which took,
Like them, the features of fair earth:—instead,
All here seems dark and dreadful.
Lucifer. But distinct.
Thou seekest to behold death, and dead things?
Cain. I seek it not; but as I know there are
Such, and that my sire's sin makes him and me,
And all that we inherit, liable
To such, I would behold at once, what I
Must one day see perforce.
Lucifer. Behold!
Cain. 'T is darkness.
Lucifer. And so it shall be ever; but we will
Unfold its gates!
Cain. Enormous vapours roll
Apart—what 's this?
Lucifer. Enter!
Cain. Can I return? [peopled?
Lucifer. Return! be sure: how else should death be
Its present realm is thin to what it will be,
Through thee and thine.
Cain. The clouds still open wide
And wider, and make widening circles round us.
Lucifer. Advance!
Cain. And thou!
Lucifer. Fear not—without me thou
Couldst not have gone beyond thy world. On! on!
[*They disappear through the clouds.*

SCENE II.

Hades.[1]

Enter LUCIFER *and* CAIN.

Cain. How silent and how vast are these dim worlds!
For they seem more than one, and yet more peopled
Than the huge brilliant luminous orbs which swung

[1] [It is not very easy to perceive what natural or rational object the Devil proposes to himself in carrying his disciple through the abyss of space, to show him that repository of which we remember hearing something in our infant days, 'where the old moons are hung up to dry.' To prove that there is a life beyond the grave, was surely no part of his business when he was engaged in fostering the indignation of one who repined at the necessity of dying. And, though it would seem that entire Hades is, in Lord Byron's picture, a place of suffering, yet, when Lucifer himself had premised that these sufferings were the lot of those spirits who had sided with him against Jehovah, is it likely that a more accurate knowledge of them would increase Cain's eagerness for the al-

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So thickly in the upper air, that I
Had deem'd them rather the bright populace
Of some all unimaginable Heaven,
Than things to be inhabited themselves,
But that on drawing near them I beheld
Their swelling into palpable immensity
Of matter, which seem'd made for life to dwell on,
Rather than life itself. But here, all is
So shadowy and so full of twilight, that
It speaks of a day past.

Lucifer. It is the realm
Of death.—Wouldst have it present?

Cain. Till I know
That which it really is, I cannot answer.
But if it be as I have heard my father
Deal out in his long homilies, 't is a thing—
Oh God! I dare not think on 't! Cursed be
He who invented life that leads to death!
Or the dull mass of life, that, being life,
Could not retain, but needs must forfeit it—
Even for the innocent!

Lucifer. Dost thou curse thy father?

Cain. Cursed he not me in giving me my birth?
Cursed he not me before my birth, in daring
To pluck the fruit forbidden?

Lucifer. Thou say'st well:
The curse is mutual 'twixt thy sire and thee—
But for thy sons and brother?

Cain. Let them share it
With me, their sire and brother! What else is
Bequeath'd to me? I leave them my inheritance.
O, ye interminable gloomy realms
Of swimming shadows and enormous shapes,
Some fully shown, some indistinct, and all
Mighty and melancholy—what are ye?
Live ye, or have ye lived?

Lucifer. Somewhat of both.

Cain. Then what is death?

Lucifer. What? Hath not he who made ye
Said 't is another life?

Cain. Till now he hath
Said nothing, save that all shall die.

Lucifer. Perhaps
He one day will unfold that further secret.

Cain. Happy the day!

Lucifer. Yes; happy! when unfolded.
Through agonies unspeakable, and clogg'd
With agonies eternal, to innumerable
Yet unborn myriads of unconscious atoms,
All to be animated for this only!

Cain. What are these mighty phantoms which I see
Floating around me?—They wear not the form
Of the intelligences I have seen
Round our regretted and unenter'd Eden,
Nor wear the form of man as I have view'd it
In Adam's and in Abel's and in mine,
Nor in my sister-bride's nor in my children's:
And yet they have an aspect, which though not
Of men nor angels, looks like something, which,
If not the last, rose higher than the first,
Haughty, and high, and beautiful, and full
Of seeming strength, but of inexplicable
Shape; for I never saw such. They bear not
The wing of seraph, nor the face of man,
Nor form of mightiest brute, nor aught that is
Now breathing; mighty yet and beautiful
As the most beautiful and mighty which
Live, and yet so unlike them, that I scarce
Can call them living.

Lucifer. Yet they lived.

Cain. Where?

Lucifer. Where

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liance, or that he would not rather have enquired whether a better fortune did not await the adherents of the triumphant side? At all events, the spectacle of many ruined worlds was more likely to awe a mortal into submission, than to rouse him to hopeless resistance; and, even if it made him a hater of God, had no natural tendency to render him furious against a brother who was in be his fellow-sufferer.—Bishop Heber.]

[Death, the last and most dreadful of all evils, is so far from being one, that it is the infallible cure for all others—

"To die, is landing on some silent shore,
Where billows never beat, nor tempests roar:
Ere well we feel the friendly stroke, 't is o'er.—Harth.

For, abstracted from the sickness and sufferings usually attending it, it is no more than the expiration of that term of life God was pleased to bestow on us, without any claim or merit on our part. But was it an evil ever so great, it could not be remedied but by one much greater, which is by living for ever; by which means our wickedness, unrestrained by the prospect of a future state, would grow so unsupportable, our sufferings so intolerable by perseverance, and our pleasures so tiresome by repetition, that no being in the universe could be so completely miserable as a species of immortal men. We have no reason, therefore, to look upon death as an evil, or to fear it as a punishment, even without any supposition of a future life: but if we consider it as a passage to a more perfect state, or a removal only in an eternal succession of still improving states (for which we have the strongest reasons), it will then appear a new favour from the divine munificence: and a man must be as absurd to repine at dying, as a traveller would be, who proposed to himself a delightful tour through various unknown countries, to lament that he cannot take up his residence at the first dirty inn which he halts at on the road.—The instability of human life, or of the changes of its successive periods, of which we so frequently complain, are no more than the necessary progress of it to this necessary conclusion; and are so far from being evils deserving these complaints, that they are the source of our greatest pleasures, as they are the source of all novelty, from which our greatest pleasures are ever derived. The continual succession of seasons in the human life, by daily presenting to us new scenes, render it agreeable, and, like those of the year, afford us delights by their change, which the choicest of them could not give us by their continuance. In the spring of life, the gilding of the sunshine, the verdure of the fields, and the variegated paintings of the sky, are so exquisite in the eyes of infants at their first looking abroad into a new world, as nothing perhaps afterwards can equal. The heat and vigour of the succeeding summer of youth ripens for us new pleasures,—the blooming maid, the nightly revel, and the jovial chase: the serene autumn of complete manhood feasts us with the golden harvests of our worldly pursuits: nor is the hoary winter of old age destitute of its peculiar comforts and enjoyments, of which the recollection and relation of those past are perhaps none of the least; and at last death opens to us a new prospect, from whence we shall probably look back upon the diversions and occupations of this world with the same contempt we do now on our tops and hobby-horses, and with the same surprise that they could ever so much entertain or engage us.—Jenyns.—"These," says Dr. Johnson, "are sentiments which, though not new, may be read with pleasure and profit, in the *thousandth* repetition."]

Thou livest.

Cain. When?

Lucifer. On what thou callest earth
They did inhabit.

Cain. Adam is the first.

Lucifer. Of thine, I grant thee—but too mean to be
The last of these.

Cain. And what are they?

Lucifer. That which
Thou shalt be.

Cain. But what were they?

Lucifer. Living, high,
Intelligent, good, great, and glorious things,
As much superior unto all thy sire
Adam could e'er have been in Eden, as
The sixty-thousandth generation shall be,
In its dull damp degeneracy, to
Thee and thy son:—and how weak they are, judge
By thy own flesh.

Cain. Ah me! and did *they* perish?

Lucifer. Yes, from their earth, as thou will fade from thine.

Cain. But was *mine* theirs?

Lucifer. It was.

Cain. But not as now.
It is too little and too lowly to
Sustain such creatures.[1]

Lucifer. True, it was more glorious.

Cain. And wherefore did it fall?

Lucifer. Ask him who fells.

Cain. But how?

Lucifer. By a most crushing and inexorable
Destructions and disorder of the elements,
Which struck a world to chaos, as chaos
Subsiding has struck out a world: such things,
Though rare in time, are frequent in eternity.—
Pass on, and gaze upon the past.

Cain. 'T is awful!

Lucifer. And true. Behold these phantoms! they were once
Material as thou art.

Cain. And must I be
Like them?

Lucifer. Let Him who made thee answer that
I show thee what thy predecessors are,
And what they *were* thou feelest, in degree
Inferior as thy petty feeling and
Thy pettier portion of the immortal part
Of high intelligence and earthly strength.
What ye in common have with what they had
Is life, and what he *shall* have—death: the rest
Of your poor attributes is such as suits
Reptiles engender'd out of the subsiding
Slime of a mighty universe, crush'd into
A scarcely yet shaped planet, peopled with
Things whose enjoyment was to be in blindness—
A Paradise of Ignorance, from which
Knowledge was bar'd as poison. But behold
What these superior beings are or were;
Or, if it irk thee, turn thee back and till
The earth, thy task—I 'll waft thee there in safety.

Cain. No: I'll stay here.

Lucifer. How long?

Cain. For ever! Since
I must one day return here from the earth,
I rather would remain; I am sick of all
That dust has shown me—let me dwell in shadows.

Lucifer. It cannot be: thou now beholdest as
A vision that which is reality.
To make thyself fit for this dwelling, thou
Must pass through what the things thou see'st have
The gates of death. [pass'd—

Cain. By what gate have we enter'd
Even now?

Lucifer. By mine! But, plighted to return,
My spirit bears thee up to breathe in regions
Where all is breathless save thyself. Gaze on;
But do not think to dwell here till thine hour
Is come.

Cain. And these, too; can they ne'er repass
To earth again?

Lucifer. *Their* earth is gone for ever—
So changed by its convulsion, they would not
Be conscious to a single present spot
Of its new scarcely hardened surface—'t was—
Oh, what a beautiful world it *was!*[2]

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[1] ["If, according to some speculations, you could prove the world many thousand years older than the Mosaic chronology—or if you could knock up Adam and Eve, and the Apple and Serpent—still, what is to be put up in their stead?—or how is the difficulty removed? Things must have had a beginning: and what matters it *when, or how?* I sometimes think that man may be the relic of some higher material being wrecked in a former world, and degenerated in the hardship and struggle through chaos into conformity, or something like it—as we see Laplanders, Esquimaux, etc. inferior, in the present date, as the elements become more inexorable. But even then, this higher pre-Adamite supposititious creation must have had an origin and a Creator; for a Creator is a more natural imagination than a fortuitous concourse of atoms; all things remount to a fountain, though they may flow to an ocean."—*B. Diary*, 1821.]

[2] [Mr. Gifford having, through Mr. Murray, suggested the propriety of omitting a portion of this dialogue, Lord Byron replied:—"The two passages cannot be altered without making Lucifer talk like the Bishop of London, which would not be in the character of the former. The notion is from Cuvier (that of the *old worlds*). The other passage is also in character; if *nonsense*, so much the better, because then it can do no harm; and the sillier Satan is made, the safer for every body. As to 'alarms,' etc., do you really think such things ever led any body astray? Are these people more impious than Milton's Satan? or the Prometheus of Æschylus? or even than the 'Sadducees,' the 'Fall of Jerusalem' of Milman, etc.? Are not Adam, Eve, Adah, and Abel, as pious as the Catechism? Gifford is too wise a man to think that such things can have any serious effect: who was ever altered by a poem? I beg leave to observe, that there is no creed or personal hypothesis of mine in all this; but I was obliged to make Cain and Lucifer talk consistently, and surely this has always been permitted to poesy. Cain is a proud man: if Lucifer promised him kingdom, etc., it would *elate* him: the object of the demon is to *depress* him still further in his own estimation than he was before, by showing him infinite things and his own abasement, till he falls into the frame of mind that leads to the catastrophe, from mere *internal* irritation, not premeditation, or envy of *Abel* (which would have made him contemptible), but from rage and fury against the inadequacy of his state to his conceptions, and which discharges itself rather

Cain. And is.
It is not with the earth, though I must till it,
I feel at war; but that I may not profit
By what it bears of beautiful, untoiling,
Nor gratify my thousand swelling thoughts
With knowledge, nor allay my thousand fears
Of death and life.
Lucifer. What thy world is, thou see'at,
But canst not comprehend the shadow of
That which it was.
Cain. And those enormous creatures,
Phantoms inferior in intelligence
(At least so seeming) to the things we have pass'd,
Resembling somewhat the wild habitants
Of the deep woods of earth, the hugest which
Roar nightly in the forest, but ten-fold
In magnitude and terror; taller than
The cherub-guarded walls of Eden, with
Eyes flashing like the fiery swords which fence them,
And tusks projecting like the trees stripp'd of
Their bark and branches—what were they?
Lucifer. That which
The Mammoth is in thy world;—but these lie
By myriads underneath its surface.
Cain. But
None on it?[1]
Lucifer. No: for thy frail race to war
With them would render the curse on it useless—
'T would be destroy'd so early.
Cain. But why *war?*
Lucifer. You have forgotten the denunciation
Which drove your race from Eden—war with all things,
And death to all things, and disease to most things,
And pangs, and bitterness; these were the fruits
Of the forbidden tree.
Cain. But animals—
Did they, too, eat of it, that they must die? [you,
Lucifer. Your Maker told ye, *they* were made for
As you for him—You would not have their doom
Superior to your own? Had Adam not
Fallen, all had stood.
Cain. Alas! the hopeless wretches!
They too must share my sire's fate, like his sons;
Like them, too, without having shared the apple;
Like them, too, without the so dear-bought *knowledge!*
It was a lying tree—for we *know* nothing.
At least it *promised knowledge* at the *price*
Of death—but *knowledge* still: but what *knows* man?
Lucifer. It may be death leads to the *highest* know-
And, being of all things the sole thing certain, [ledge;
At least leads to the *surest* science: therefore
The tree was true, though deadly.
Cain. These dim realms!
I see them, but I know them not.
Lucifer. Because
Thy hour is yet afar, and matter cannot
Comprehend spirit wholly—but 't is something
To know there are such realms.
Cain. We knew already
That there was death.
Lucifer. But not what was beyond it.
Cain. Nor know I now.
Lucifer. Thou knowest that there is
A state, and many states beyond thine own—
And this thou knewest not this morn.
Cain. But all
Seems dim and shadowy.
Lucifer. Be content; it will
Seem clearer to thine immortality.
Cain. And yon immeasurable liquid space
Of glorious azure which floats on beyond us,
Which looks like water, and which I should deem
The river which flows out of Paradise
Past my own dwelling, but that it is bankless
And boundless, and of an ethereal hue—
What is it?
Lucifer. There is still some such on earth,
Although inferior, and thy children shall
Dwell near it—'t is the phantasm of an ocean.
Cain. 'T is like another world; a liquid sun—
And those inordinate creatures sporting o'er
Its shining surface?
Lucifer. Are its habitants,
The past leviathans.
Cain. And yon immense
Serpent, which rears his dripping mane and vasty
Head ten times higher than the haughtiest cedar
Forth from the abyss, looking as he could coil
Himself around the orbs we lately look'd on—
Is he not of the kind which bask'd beneath
The tree in Eden?
Lucifer. Eve, thy mother, best
Can tell what shape of serpent tempted her.
Cain. This seems too terrible. No doubt the other
Had more of beauty.
Lucifer. Hast thou ne'er beheld him?
Cain. Many of the same kind (at least so call'd),

against life, and the Author of life, than the mere living. His subsequent remorse is the natural effect of looking on his sudden deed. Had the deed been *premeditated*, his repentance would have been tardier."].

[1] [Hades is a place, in Lord Byron's description, very different from all that we had anticipated. He supposes that the world which we now inhabit had been preceded by many successive worlds, which had each, in turn, been created and ruined; and the inhabitants of which he describes, on grounds sufficiently probable for poetry, as proportioned, in bodily and intellectual strength, to those gigantic specimens of animal existence whose remains still perplex the naturalists. But he not only places the pre-Adamite giants in Hades, but the ghosts of the Mammoth and Megatherion, their contemporaries, and above all, the phantoms of the worlds themselves which these beings inhabited, with their mountains, oceans, and forests, all gloomy and sad together, and (we suppose he means) in a state of eternal suffering. We really think that this belongs to that species of sublime, which is considerably less than a single step removed from the ridiculous. The spectacle, however, has the effect of making Cain still more displeased with that God who creates him in order to destroy and render miserable; and the tempter bears him back to earth with the advice not to call a being good who gives men evil, and to judge of Jehovah not by words, but by the fruits of that existence which he has bestowed.—Bishop Heber.]

But never that precisely which persuaded
The fatal fruit, nor even of the same aspect.
Lucifer. Your father saw him not?
Cain. No: 't was my mother
Who tempted him—she tempted by the serpent.
Lucifer. Good man! whene'er thy wife, or thy sons' wives,
Tempt thee or them to aught that's new or strange,
Be sure thou see'st first who hath tempted *them*.
Cain. Thy precept comes too late: there is no more
For serpents to tempt woman to.
Lucifer. But there
Are some things still which woman may tempt man to,
And man tempt woman:—let thy sons look to it!
My counsel is a kind one; for 't is even
Given chiefly at my own expense; 't is true,
'T will not be follow'd, so there 's little lost.
Cain. I understand not this.
Lucifer. The happier thou!—
Thy world and thou are still too young! Thou thinkest
Thyself most wicked and unhappy: is it
Not so?
Cain. For crime, I know not; but for pain,
I have felt much.
Lucifer. First-born of the first man!
Thy present state of sin—and thou art evil,
Of sorrow—and thou sufferest, are both Eden
In all its innocence compared to what
Thou shortly may'st be; and that state again,
In its redoubled wretchedness, a Paradise
To what thy sons' sons' sons, accumulating
In generations like to dust (which they
In fact but add to), shall endure and do.—
Now let us back to earth!
Cain. And wherefore didst thou
Lead me here only to inform me this?
Lucifer. Was not thy quest for knowledge?
Cain. Yes: as being
The road to happiness.
Lucifer. If truth be so,
Thou hast it.
Cain. Then my father's God did well
When he prohibited the fatal tree.
Lucifer. But had done better in not planting it.
But ignorance of evil doth not save
From evil; it must still roll on the same,
A part of all things.
Cain. Not of all things. No:
I 'll not believe it—for I thirst for good. [evil
Lucifer. And who and what doth not? *Who* covets
For its own bitter sake?—*None*—nothing! 't is
The leaven of all life, and lifelessness.
Cain. Within those glorious orbs which we behold,
Distant and dazzling, and innumerable,
Ere we came down into this phantom realm,
I'll cannot come: they are too beautiful.
Lucifer. Thou hast seen them from afar.
Cain. And what of that?
Distance can but diminish glory—they,
When nearer, must be more ineffable. [ful,
Lucifer. Approach the things of earth most beauti-
And judge their beauty near.
Cain. I have done this—
The loveliest thing I know is loveliest nearest.
Lucifer. Then there must be delusion.—What is that,
Which being nearest to thine eyes is still
More beautiful than beauteous things remote?
Cain. My sister Adah.—All the stars of heaven,
The deep blue noon of night, lit by an orb
Which looks a spirit or a spirit's world—
The hues of twilight—the sun's gorgeous coming—
His setting indescribable, which fills
My eyes with pleasant tears as I behold
Him sink, and feel my heart float softly with him
Along that western paradise of clouds—
The forest shade—the green bough—the bird's voice—
The vesper bird's, which seems to sing of love,
And mingles with the song of cherubim,
As the day closes over Eden's walls;—
All these are nothing, to my eyes and heart,
Like Adah's face: I turn from earth and heaven
To gaze on it.
Lucifer. 'T is fair as frail mortality,
In the first dawn and bloom of young creation
And earliest embraces of earth's parents,
Can make its offspring; still it is delusion.
Cain. You think so, being not her brother.
Lucifer. Mortal!
My brotherhood 's with those who have no children.
Cain. Then thou canst have no fellowship with us.
Lucifer. It may be that thine own shall be for me.
But if thou dost possess a beautiful
Being beyond all beauty in thine eyes,
Why art thou wretched?
Cain. Why do I exist?
Why art *thou* wretched? why are all things so?
Even he who made us must be, as the maker
Of things unhappy! To produce destruction
Can surely never be the task of joy,
And yet my sire says he 's omnipotent:
Then why is evil—he being good? I ask'd
This question of my father; and he said,
Because this evil only was the path
To good. Strange good, that must arise from out
Its deadly opposite. I lately saw
A lamb stung by a reptile: the poor suckling
Lay foaming on the earth, beneath the vain
And piteous blesting of its restless dam;
My father pluck'd some herbs, and laid them to
The wound; and by degrees the helpless wretch
Resumed its careless life, and rose to drain
The mother's milk, who o'er it tremulous

["God Almighty!
There is some soul of goodness in things evil,
Would men observingly distill it out;
For our bad neighbours make us early stirrers,
Which is both healthful and good husbandry;
Besides, they are our outward consciences,
And preachers to us all; admonishing,
That we should dress us fairly for our end.
Thus may we gather honey from the weed,
And make a moral of the devil himself."—SHAKESPEARE.]

Stood licking its reviving limbs with joy.
Behold, my son! said Adam, how from evil
Springs good!
Lucifer. What didst thou answer?
Cain. Nothing; for
He is my father: but I thought, that 't were
A better portion for the animal
Never to have been *stung at all*, than to
Purchase renewal of its little life
With agonies unutterable, though
Dispell'd by antidotes.
Lucifer. But as thou saidst
Of all beloved things thou lovest her
Who shared thy mother's milk, and giveth hers
Unto thy children——
Cain. Most assuredly:
What should I be without her?
Lucifer. What am I?
Cain. Dost thou love nothing?
Lucifer. What does thy God love?
Cain. All things, my father says; but I confess
I see it not in their allotment here.
Lucifer. And, therefore, thou canst not see if *I* love
Or no, except some vast and general purpose,
To which particular things must melt like snows.
Cain. Snows! what are they?
Lucifer. Be happier in not knowing
What thy remoter offspring must encounter;
But bask beneath the clime which knows no winter.
Cain. But dost thou not love something like thyself?
Lucifer. And dost thou love *thyself?*
Cain. Yes, but love more
What makes my feelings more endurable,
And is more than myself, because I love it.
Lucifer. Thou lovest it, because 't is beautiful,
As was the apple in thy mother's eye;
And when it ceases to be so, thy love
Will cease, like any other appetite.
Cain. Cease to be beautiful! how can that be?
Lucifer. With time.
Cain. But time has past, and hitherto
Even Adam and my mother both are fair:
Not fair like Adah and the seraphim—
But very fair.
Lucifer. All that must pass away
In them and her.
Cain. I'm sorry for it; but
Cannot conceive my love for her the less.
And when her beauty disappears, methinks
He who creates all beauty will lose more
Than me in seeing perish such a work.
Lucifer. I pity thee who lovest what must perish.
Cain. And I thee who lovest nothing.
Lucifer. And thy brother—
Sits he not near thy heart?
Cain. Why should he not?
Lucifer. Thy father loves him well—so does thy God.
Cain. And so do I.
Lucifer. 'T is well and meekly done.
Cain. Meekly!
Lucifer. He is the second born of flesh,
And is his mother's favourite.
Cain. Let him keep
Her favour, since the serpent was the first
To win it.
Lucifer. And his father's?
Cain. What is that
To me? should I not love that which all love?
Lucifer. And the Jehovah—the indulgent Lord,
And bounteous planter of barr'd Paradise—
He, too, looks smilingly on Abel.
Cain. I
Ne'er saw him, and I know not if he smiles.
Lucifer. But you have seen his angels.
Cain. Rarely.
Lucifer. But
Sufficiently to see they love your brother:
His sacrifices are acceptable.
Cain. So be they! wherefore speak to me of this?
Lucifer. Because thou hast thought of this ere now.
Cain. And if
I *have* thought, why recall a thought that——(*he pauses, as agitated*)—Spirit!
Here we are in *thy* world; speak not of *mine*.
Thou hast shown me wonders; thou hast shown me
Mighty pre-Adamites who walk'd the earth
Of which ours is the wreck; thou hast pointed out
Myriads of starry worlds, of which our own
Is the dim and remote companion, in
Infinity of life: thou hast shown me shadows
Of that existence with the dreaded name,
Which my sire brought to us—Death;[1] thou hast
showo me much—
But not all: show me where Jehovah dwells,
In his especial paradise—or *thine*:
Where is it?
Lucifer. *Here*, and o'er all space.
Cain. But ye
Have some allotted dwelling—as all things;
Clay has its earth, and other worlds their tenants;
All temporary breathing creatures their
Peculiar element; and things which have
Long ceased to breathe our breath, have theirs, thou
And the Jehovah and thyself have thine—
Ye do not dwell together?
Lucifer. No, we reign
Together; but our dwellings are asunder.
Cain. Would there were only one of ye! perchance
An unity of purpose might make union
In elements which seem now jarr'd in storms.
How came ye, being spirits, wise and infinite,
To separate? Are ye not as brethren in
Your essence, and your nature, and your glory?
Lucifer. Art thou not Abel's brother?
Cain. We are brethren,
And so we shall remain; but were it not so,

[1] [MS.—"Which my sire shrinks from—Death."]

Is spirit like to flesh? can it fall out?
Infinity with Immortality?
Jarring and turning space to misery—
For what?

Lucifer. To reign.

Cain. Did ye not tell me that
Ye are both eternal?

Lucifer. Yea!

Cain. And what I have seen,
Yon blue immensity, is boundless?

Lucifer. Ay.

Cain. And cannot ye both *reign* then?—is there not
Enough?—why should ye differ?

Lucifer. We *both* reign.

Cain. But one of you makes evil.

Lucifer. Which?

Cain. Thou! for
If thou canst do man good, why dost thou not?

Lucifer. And why not he who made? *I* made ye not;
Ye are *his* creatures, and not mine.

Cain. Then leave us
His creatures, as thou say'st we are, or show me
Thy dwelling, or *his* dwelling.

Lucifer. I could show thee
Both; but the time will come thou shalt see one
Of them for evermore.[1]

Cain. And why not now?

Lucifer. Thy human mind hath scarcely grasp to [gather
The little I have shown thee into calm
And clear thought; and *thou* wouldst go on aspiring
To the great double Mysteries! the *two Principles!*
And gaze upon them on their secret thrones!
Dust! limit thy ambition; for to see
Either of these, would be for thee to perish!

Cain. And let me perish, so I see them!

Lucifer. There
The son of her who snatch'd the apple spake!
But thou wouldst only perish, and not see them;
That sight is for the other state.

Cain. Of death?

Lucifer. That is the prelude.

Cain. Then I dread it less,
Now that I know it leads to something definite.

Lucifer. And now I will convey thee to thy world,
Where thou shalt multiply the race of Adam,
Eat, drink, toil, tremble, laugh, weep, sleep, and die.

Cain. And to what end have I beheld these things
Which thou hast shown me?

Lucifer. Didst thou not require
Knowledge? And have I not, in what I show'd,
Taught thee to know thyself?

Cain. Alas! I seem
Nothing.

Lucifer. And this should be the human sum
Of knowledge, to know mortal nature's nothingness;
Bequeath that science to thy children, and
'T will save them many tortures.

Cain. Haughty spirit!
Thou speak'st it proudly; but thyself, though proud,
Hast a superior.

Lucifer. No! By heaven, which He
Holds, and the abyss, and the immensity
Of worlds and life, which I hold with him—No!
I have a victor—true; but no superior.
Homage he has from all—but none from me:
I battle it against him, as I battled
In highest heaven. Through all eternity,
And the unfathomable gulfs of Hades,
And the interminable realms of space,
And the infinity of endless ages,
All, all, will I dispute! And world by world,
And star by star, and universe by universe
Shall tremble in the balance, till the great
Conflict shall cease, if ever it shall cease,
Which it ne'er shall, till he or I be quench'd!
And what can quench our immortality,
Or mutual and irrevocable hate?
He as a conqueror will call the conquer'd
Evil: but what will be the *good* he gives?
Were I the victor, *his* works would be deem'd
The only evil ones. And you, ye new
And scarce-born mortals, what have been his gifts
To you already, in your little world?[2]

Cain. But few; and some of those but bitter.

Lucifer. Back
With me, then, to thine earth, and try the rest
Of his celestial boons to you and yours.
Evil and good are things in their own essence,
And not made good or evil by the giver;
But if he gives you good—so call him; if

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[1] [In Lord Byron's Diary for January 28, 1821, we find the following entry:—

"*Thought for a speech of Lucifer, in the Tragedy of Cain.*

'Were Death an *evil*, would I let thee *live?*
Fool! live as I live—as thy father lives,
And thy sons' sons shall live for evermore!'"]

[2] ["It would be to no purpose," says Archbishop Tillotson, "to suppose two such opposite principles. For, admit that a being infinitely mischievous were infinitely cunning, and infinitely powerful, yet it could do no evil, because the opposite principle, of infinite goodness, being also infinitely wise and powerful, they would tie up one another's hands: so that upon this supposition, the notion of a deity would signify just nothing; and, by virtue of the eternal opposition and equality of these principles, they would keep one another at perpetual bay; and, being an equal match for one another, instead of being two deities, they would be two idols, able to do neither good nor evil."—See also Archbishop King's *Origin of Evil*, ch. ii.; and Boswell's *Johnson*, Croker's edit. vol. p. 348. "Moral evil," said the Doctor, "is occasioned by free will, which implies choice between good and evil. With all the evil that there is, there is no man but would rather be a free agent, than a mere machine without the evil; and what is best for each individual must be best for the whole. If a man would rather be the machine, I cannot agree with him."]

[3] [Whatever we enjoy is purely a free gift from our Creator; but that we enjoy no more, can never sure be deemed an injury, or a just reason to question his infinite benevolence. All our happiness is owing to his goodness; but that it is no greater, is owing only to ourselves; that is, to our not having any inherent right to any happiness, or even to any existence at all. This is no more to be imputed to God, than the wants of a beggar to the person who has relieved him: that he had something, was owing to his benefactor; but that he had no more, only to his own original poverty.—JENYNS.]

Evil springs from *him*, do not name it *mine*,
Till ye know better its true fount; and judge
Not by words, though of spirits, but the fruits
Of your existence, such as it must be.
One good gift has the fatal apple given—
Your *reason*;—let it not be over-sway'd
By tyrannous threats to force you into faith
'Gainst all external sense and inward feeling:
Think and endure;—and form an inner world
In your own bosom—where the outward fails;
So shall you hearer be the spiritual
Nature, and war triumphant with your own.

[*They disappear.*

ACT III.

SCENE I.

The Earth, near Eden, as in Act I.

Enter CAIN *and* ADAH.

Adah. Hush! tread softly, Cain.
Cain. I will; but wherefore?
Adah. Our little Enoch sleeps upon yon bed
Of leaves, beneath the cypress.
Cain. Cypress! 't is
A gloomy tree, which looks as if it mourn'd [it
O'er what it shadows; wherefore didst thou choose
For our child's canopy?
Adah. Because its branches
Shut out the sun like night, and therefore seem'd
Fitting to shadow slumber.
Cain. Ay, the last—
And longest; but no matter—lead me to him.

[*They go up to the Child.*

How lovely he appears! his little cheeks,
In their pure incarnation, vying with
The rose leaves strewn beneath them.
Adah. And his lips, too,
How beautifully parted! No; you shall not
Kiss him, at least not now; he will awake soon—
His hour of mid-day rest is nearly over;
But it were pity to disturb him till
'T is closed.
Cain. You have said well; I will contain
My heart till then. He smiles, and sleeps!—Sleep on
And smile, thou little young inheritor
Of a world scarce less young: sleep on, and smile!
Thine are the hours and days when both are cheering
And innocent! *thou* hast not pluck'd the fruit—
Thou know'st not thou art naked! Must the time
Come thou shalt be amerced for sins unknown,
Which were not thine nor mine? But now sleep on!
His cheeks are reddening into deeper smiles,
And shining lids are trembling o'er his long
Lashes, dark as the cypress which waves o'er them;
Half open, from beneath them the clear blue
Laughs out, although in slumber. He must dream—
Of what? Of Paradise!—Ay! dream of it,
My disinherited boy! 'T is but a dream;
For never more thyself, thy sons, nor fathers,
Shall walk in that forbidden place of joy!*
Adah. Dear Cain! Nay, do not whisper o'er our son
Such melancholy yearnings o'er the past:
Why wilt thou always yearn for Paradise?
Can we not make another?
Cain. Where?
Adah. Here, or
Where'er thou wilt: where'er thou art, I feel not
The want of this so much regretted Eden;
Have I not thee, our boy, our sire, and brother,
And Zillah—our sweet sister, and our Eve,
To whom we owe so much besides our birth?
Cain. Yes—death, too, is amongst the debts we owe her.
Adah. Cain! that proud spirit, who withdrew thee hence,
Hath sadden'd thine still deeper. I had hoped
The promised wonders which thou hast beheld,
Visions, thou say'st, of past and present worlds,
Would have composed thy mind into the calm
Of a contented knowledge; but I see
Thy guide hath done thee evil: still I thank him,
And can forgive him all, that he so soon
Hath given thee back to us.
Cain. So soon?
Adah. 'T is scarcely
Two hours since ye departed; two *long* hours
To *me*, but only *hours* upon the sun.
Cain. And yet I have approach'd that sun, and seen
Worlds which be once shone on, and never more
Shall light; and worlds he never lit: methought
Years had roll'd o'er my absence.
Adah. Hardly hours.
Cain. The mind then hath capacity of time,
And measures it by that which it beholds,
Pleasing or painful; little or almighty.
I had beheld the immemorial works

* [As to the question of the origin of evil, which is the burthen of this misdirected verse, Lord Byron has neither thrown any new light upon it, nor darkened the previous knowledge which we possessed. It remains just where it was, in its mighty, unfathomed obscurity. His Lordship may, it is true, have recapitulated some of the arguments with a more concise and cavalier air than the old schoolmen or fathers; but the result is the same. There is no poetical road to metaphysics. In one view, however, which our rhapsodist has taken of the subject, we conceive he has done well. He represents the temptations held out to Cain by Satan, as constantly succeeding and corresponding to some previous discontent and gloomy disposition in his own mind; so that Lucifer is little more than the personified demon of his imagination: and further, the acts of guilt and folly into which Cain is hurried are not treated as accidental, or as occasioned by passing causes, but as springing from an internal fury, a morbid state akin to phrensy, a mind dissatisfied with itself and all things, and haunted by an insatiable, stubborn longing after knowledge rather than happiness, and a fatal proneness to dwell on the evil side of things rather than the good. We here see the dreadful consequences of not curbing this disposition (which is, after all, perhaps, the sin that most easily besets humanity,) exemplified in a striking point of view; and we so far think, that the moral to be derived from a perusal of this Mystery is a valuable one.—Jeffrey.]

* [The censorious may say what they will, but there are speeches in the mouth of Cain and Adah, especially regarding their child, which nothing in English poetry but the "wood-notes wild" of Shakspeare ever equalled.—Sir Egerton Brydges.]

Of endless beings; skirr'd extinguish'd worlds;
And, gazing on eternity, methought
I had borrow'd more by a few drops of ages
From its immensity: but now I feel
My littleness again. Well said the spirit,
That I was nothing!

Adah. Wherefore said he so?
Jehovah said not that.

Cain. No: *he* contents him
With making us the *nothing* which we are;
And after flattering dust with glimpses of
Eden and Immortality, resolves
It back to dust again—for what?

Adah. Thou know'st—
Even for our parents' error.

Cain. What is that
To us? they sinn'd, then *let them* die!

Adah. Thou hast not spoken well, nor is that thought
Thy own, but of the spirit who was with thee.
Would *I* could die for them, so *they* might live!

Cain. Why, so say I—provided that one victim
Might satiate the insatiable of life,
And that our little rosy sleeper there
Might never taste of death nor human sorrow,
Nor hand it down to those who spring from him.

Adah. How know we that some such atonement one day
May not redeem our race?

Cain. By sacrificing
The harmless for the guilty, what atonement
Were there? why, *we* are innocent: what have we
Done, that we must be victims for a deed
Before our birth, or need have victims to
Atone for this mysterious, nameless sin—
If it be such a sin to seek for knowledge?

Adah. Alas! thou sinnest now, my Cain: thy words
Sound impious in mine ears.

Cain. Then leave me!

Adah. Never,
Though thy God left thee.

Cain. Say, what have we here?

Adah. Two altars, which our brother Abel made
During thine absence, whereupon to offer
A sacrifice to God on thy return.

Cain. And how knew *he*, that *I* would be so ready
With the burnt offerings, which he daily brings
With a meek brow, whose base humility
Shows more of fear than worship, as a bribe
To the Creator?

Adah. Surely, 't is well done.

Cain. One altar may suffice; *I* have no offering.

Adah. The fruits of the earth, the early, beautiful
Blossom and bud, and bloom of flowers, and fruits;
These are a goodly offering to the Lord,
Given with a gentle and a contrite spirit,

Cain. I have toil'd, and till'd, and sweaten in the sun
According to the curse:—must I do more?
For what should I be gentle? for a war
With all the elements ere they will yield
The bread we eat? For what must I be grateful?
For being dust, and groveling in the dust,
Till I return to dust? If I am nothing—
For nothing shall I be an hypocrite,
And seem well-pleased with pain? For what should I
Be contrite? for my father's sin, already
Expiate with what we all have undergone,
And to be more than expiated by
The ages prophesied, upon our seed.
Little deems our young blooming sleeper, there,
The germ of an eternal misery
To myriads is within him! Better 't were
I snatch'd him in his sleep, and dash'd him 'gainst
The rocks, than let him live to——

Adah. Oh, my God!
Touch not the child—my child! *thy* child! O Cain!

Cain. Fear not! for all the stars, and all the power
Which sways them, I would not accost yon infant
With ruder greeting than a father's kiss.

Adah. Then, why so awful in thy speech?

Cain. I said,
'T were better that he ceased to live, than give
Life to so much of sorrow as he must
Endure, and, harder still, bequeath; but since
That saying jars you, let us only say—
'T were better than he never had been born.

Adah. Oh, do not say so! Where were then the joys,
The mother's joys of watching, nourishing,
And loving him? Soft! he awakes. Sweet Enoch!

[*She goes to the child.*

O Cain! look on him; see how full of life,
Of strength, of bloom, of beauty, and of joy;
How like to me—how like to thee, when gentle,
For *then* we are *all* alike; is 't not so, Cain?
Mother, and sire, and son, our features are
Reflected in each other; as they are
In the clear waters, when *they* are *gentle*, and
When *thou* art *gentle*. Love us, then, my Cain!
And love thyself for our sakes, for we love thee.
Look! how he laughs and stretches out his arms,
And opens wide his blue eyes upon thine,
To hail his father; while his little form
Flutters as wing'd with joy. Talk not of pain!
The childless cherubs well might envy thee
The pleasures of a parent! Bless him, Cain!
As yet he hath no words to thank thee, but
His heart will, and thine own too.*

Cain. Bless thee, boy!
If that a mortal blessing may avail thee,
To save thee from the serpent's curse!

Adah. It shall.

[MS.—"I had beheld the works of ages and immortal beings."]

* [The third act shows us Cain gloomily lamenting over the future fortunes of his infant son, and withstanding all the consolation and entreaties of Adah, who is anxious to soften him to the task of submission and to participation in the sacrifice which his brother is about to offer. Here are some passages of no common beauty. That which strikes us most is when the parents, are hanging over their sleeping boy.—Bishop Heber.]

Surely a father's blessing may avert
A reptile's subtlety.
Cain. Of that I doubt;
But bless him ne'er the less.
Adah. Our brother comes.
Cain. Thy brother Abel.

Enter ABEL.

Abel. Welcome, Cain! my brother,
The peace of God be on thee!
Cain. Abel, hail!
Abel. Our sister tells me that thou hast been wandering,
In high communion with a spirit, far
Beyond our wonted range. Was he of those
We have seen and spoken with, like to our father?
Cain. No.
Abel. Why then commune with him? he may be
A foe to the Most High.
Cain. And friend to man.
Has the Most High been so—if so you term him?
Abel. *Term him!* your words are strange to-day, my brother.
My sister Adah, leave us for awhile—
We mean to sacrifice.
Adah. Farewell, my Cain;
But first embrace thy son. May his soft spirit,
And Abel's pious ministry, recall thee
To peace and holiness!

[*Exit* ADAH, *with her child.*

Abel. Where hast thou been?
Cain. I know not.
Abel. Nor what thou hast seen?
Cain. The dead,
The immortal, the unbounded, the omnipotent,
The overpowering mysteries of space—
The innumerable worlds that were and are—
A whirlwind of such overwhelming things,
Suns, moons, and earths, upon their loud-voiced spheres
Singing in thunder round me, as have made me
Unfit for mortal converse: leave me, Abel.
Abel. Thine eyes are flashing with unnatural light—
Thy cheek is flush'd with an unnatural hue—
Thy words are fraught with an unnatural sound—
What may this mean?
Cain. It means——I pray thee, leave me.
Abel. Not till we have pray'd and sacrificed together.
Cain. Abel, I pray thee, sacrifice alone—
Jehovah loves thee well.
Abel. *Both* well, I hope.
Cain. But thee the better: I care not for that;
Thou art fitter for his worship than I am;
Revere him, then—but let it be alone—
At least, without me.
Abel. Brother, I should ill
Deserve the name of our great father's son,
If, as my elder, I revered thee not,
And in the worship of our God call'd not
On thee to join me, and precede me in
Our priesthood—'t is thy place.
Cain. But I have ne'er
Asserted it.
Abel. The more my grief; I pray thee
To do so now: thy soul seems labouring in
Some strong delusion; it will calm thee.
Cain. No;
Nothing can calm me more. *Calm!* say I! Never
Knew I what calm was in the soul, although
I have seen the elements still'd. My Abel, leave me!
Or let me leave thee to thy pious purpose.
Abel. Neither; we must perform our task together.
Spurn me not.
Cain. If it must be so——well, then,
What shall I do?
Abel. Choose one of those two altars.
Cain. Choose for me: they to me are so much turf
And stone.
Abel. Choose thou!
Cain. I have chosen.
Abel. 'T is the highest,
And suits thee, as the elder. Now prepare
Thine offerings.
Cain. Where are thine?
Abel. Behold them here—
The firstling of the flock, and fat thereof—
A shepherd's humble offering.
Cain. I have no flocks;
I am a tiller of the ground, and must
Yield what it yieldeth to my toil—its fruit:

[*He gathers fruits.*

Behold them in their various bloom and ripeness.

[*They dress their altars, and kindle a flame upon them.*

Abel. My brother, as the elder, offer first
Thy prayer and thanksgiving with sacrifice.
Cain. No—I am new to this; lead thou the way,
And I will follow—as I may.
Abel (*kneeling*). O God!
Who made us, and who breathed the breath of life
Within our nostrils, who hath blessed us,
And spared, despite our father's sin to make
His children all lost, as they might have been,
Had not thy justice been so temper'd with
The mercy which is thy delight, as to
Accord a pardon like a Paradise,
Compared with our great crimes:—Sole Lord of light!
Of good, and glory, and eternity;
Without whom all were evil, and with whom
Nothing can err, except to some good end
Of thine omnipotent benevolence—
Inscrutable, but still to be fulfill'd—
Accept from out thy humble first of shepherds'
First of the first-born flocks—an offering,
In itself nothing—as what offering can be
Aught unto thee?—but yet accept it for
The thanksgiving of him who spreads it in
The face of thy high heaven, bowing his own

[MS.—"And despised not for our father's sin to make."]

Even to the dust, of which he is, in honour
Of thee, and of thy name, for evermore!

Cain (standing erect during this speech). Spirit! whate'er or whosoe'er thou art,
Omnipotent, it may be—and, if good,
Shown in the exemption of thy deeds from evil;
Jehovah upon earth! and God in heaven!
And it may be with other names, because
Thine attributes seem many, as thy works:—
If thou must be propitiated with prayers,
Take them! If thou must be induced with altars,
And soften'd with a sacrifice, receive them!
Two beings here erect them unto thee. [smokes
If thou lovest blood, the shepherd's shrine, which
On my right hand, hath shed it for thy service
In the first of his flock, whose limbs now reek
In sanguinary incense to thy skies:
Or if the sweet and blooming fruits of earth,
And milder seasons, which the unstain'd turf
I spread them on now offers in the face
Of the broad sun which ripen'd them, may seem
Good to thee, inasmuch as they have not
Suffer'd in limb or life, and rather form
A sample of thy works, than supplication
To look on ours! If a shrine without victim,
And altar without gore, may win thy favour,
Look on it! and for him who dresseth it,
He is—such as thou mad'st him; and seeks nothing
Which must be won by kneeling: if he 's evil,
Strike him, thou art omnipotent, and may'st—
For what can he oppose? If he be good,
Strike him, or spare him, as thou wilt! since all
Rests upon thee; and good and evil seem
To have no power themselves, save in thy will:
And whether that be good or ill I know not,
Not being omnipotent, nor fit to judge
Omnipotence, but merely to endure
Its mandate; which thus far I have endured.

[*The fire upon the altar of* Abel *kindles into a column of the brightest flame, and ascends to heaven; while a whirlwind throws down the altar of* Cain, *and scatters the fruits abroad upon the earth.*

Abel (kneeling). Oh, brother, pray! Jehovah 's wroth [with thee.

Cain. Why so?

Abel. Thy fruits are scatter'd on the earth.

Cain. From earth they came, to earth let them return;
Their seed will bear fresh fruit there ere the summer:
Thy burnt flesh-offering prospers better; see
How heaven licks up the flames, when thick with blood!

Abel. Think not upon my offering's acceptance,
But make another of thine own before
It is too late.

Cain. I will build no more altars,
Nor suffer any.—

Abel (rising). Cain! what meanest thou?

Cain. To cast down yon vile flatterer of the clouds,
The smoky harbinger of thy dull prayers—
Thine altar, with its blood of lambs and kids,
Which fed on milk, to be destroy'd in blood.

Abel (opposing him). Thou shalt not: add not impious works to impious
Words! let that altar stand—'t is hallow'd now
By the immortal pleasure of Jehovah,
In his acceptance of the victims.

Cain. *His!*
His pleasure! what was his high pleasure in
The fumes of scorching flesh and smoking blood,
To the pain of the bleating mothers, which
Still yearn for their dead offspring? or the pangs
Of the said ignorant victims underneath
Thy pious knife! Give way! this bloody record
Shall not stand in the sun to shame creation! [altar

Abel. Brother, give back! thou shalt not touch my
With violence: if that thou wilt adopt it,
To try another sacrifice, 't is thine.

Cain. Another sacrifice! Give way, or else
That sacrifice may be——

Abel. What mean'st thou?

Cain. Give—
Give way!—thy God loves blood!—then look to it:—
Give way, ere he hath *more!*

Abel. In *his* great name,
I stand between thee and the shrine which hath
Had his acceptance.

Cain. If thou lov'st thyself,
Stand back till I have strew'd this turf along
Its native soil:—else——

Abel (opposing him). I love God far more
Than life.

Cain (striking him with a brand, on the temples, which he snatches from the altar). Then take thy life unto thy God,
Since he loves lives.

Abel (falls). What hast thou done, my brother?

Cain. Brother!

Abel. O, God! receive thy servant, and
Forgive his slayer, for he knew not what
He did—Cain, give me—give me thy hand; and tell
Poor Zillah——

Cain (after a moment's stupefaction). *My* hand! 't is all red, and with—
What?

[*A long pause.—Looking slowly round.*

Where am I? alone! Where 's Abel? where
Cain? Can it be that I am he? My brother,
Awake!—why liest thou so on the green earth?

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* [It is evident that Lord Byron had studied his subject very deeply; and, though he has varied a little from, or gone a little beyond, the letter of Scripture, which is very concise, yet he has apparently entered with great exactness into the minds of Cain and Abel in this most interesting scene: and were it allowable to ascribe to the author of a dramatic work the principles or feelings of all or any of his characters, except as adopting them for his particular purpose, one would be at a loss to say, whether Lord Byron ought most to be identified with Cain, or with Abel; so appropriately has he maintained the character of each.—Granny's "*Notes on Cain*," p. 401.]

'T is not the hour of slumber :—why so pale?
What hast thou!—thou wert full of life this morn!
Abel! I pray thee, mock me not! I smote
Too fiercely, but not fatally. Ah, why
Wouldst thou oppose me? This is mockery;
And only done to daunt me:—'t was a blow—
And but a blow. Stir—stir—nay, only stir! [me!
Why, so—that's well!—thou breathest! breathe upon
Oh, God! Oh, God!

Abel (*very faintly*). What 's he who speaks of God?

Cain. Thy murderer.

Abel. Then may God forgive him! Cain,
Comfort poor Zillah:—she has but one brother
Now.

(Abel *dies*.[1]

Cain. And I none!—Who makes me brotherless?
His eyes are open! then he is not dead!
Death is like sleep: and sleep shuts down our lids.
His lips, too, are apart; why then he breathes;
And yet I feel it not.—His heart!—his heart!—
Let me see, doth it beat? methinks——No!—no!—
This is a vision, else I am become
The native of another and worse world.
The earth swims round me:—what is this?—it is wet;

[*Puts his hand to his brow, and then looks at it.*

And yet there are no dews! 'T is blood—my blood—
My brother's and my own; and shed by me!
Then what have I further to do with life,
Since I have taken life from my own flesh?
But he can not be dead!—Is silence death?
No—he will wake; then let me watch by him.
Life cannot be so slight, as to be quench'd
Thus quickly!—he hath spoken to me since—
What shall I say to him?—My brother!—No:
He will not answer to that name; for brethren
Smite not each other. Yet—yet speak to me.
Oh! for a word more of that gentle voice,
That I may bear to hear my own again!

Enter Zillah.

Zillah. I heard a heavy sound; what can it be?
'T is Cain; and watching by my husband. What
Dost thou there, brother? Doth he sleep? Oh, heaven!
What means this paleness, and yon stream?—No, no!
It is not blood; for who would shed his blood? [not;
Abel! what 's this—who hath done this? He moves
He breathes not: and his hands drop down from mine
With stony lifelessness! Ah! cruel Cain!
Why cam'st thou not in time to save him from
This violence? Whatever hath assail'd him,
Thou wert the stronger, and shouldst have stepp'd in
Between him and aggression! Father!—Eva!—
Adah!—come hither! Death is in the world!

[*Exit* Zillah, *calling on her Parents, etc.*

Cain (*solus*). And who hath brought him there?—
I—who shhor
The name of Death so deeply, that the thought
Empoison'd all my life, before I knew
His aspect—I have led him here, and given
My brother to his cold and still embrace,
As if he would not have asserted his
Inexorable claim without my aid.
I am awake at last—a dreary dream
Had madden'd me;—but *he* shall ne'er awake!

Enter Adam, Eve, Adah, *and* Zillah.

Adam. A voice of woe from Zillah brings me here.—
What do I see?—'T is true!—My son! my son!
Woman, behold the serpent's work and thine!

[*To* Eve.

Eve. Oh! speak not of it now: the serpent's fangs
Are in my heart. My best beloved, Abel!
Jehovah! this is punishment beyond
A mother's sin, to take *him* from me!

Adam. Who,
Or what hath done this deed?—speak, Cain, since thou
Wert present; was it some more hostile angel,
Who walks not with Jehovah? or some wild
Brute of the forest?

Eve. Ah! a livid light
Breaks through, as from a thunder-cloud! yon brand,
Massy and bloody! snatch'd from off the altar,
And black with smoke, and red with——

Adam. Speak, my son!
Speak, and assure us, wretched as we are,
That we are not more miserable still.

Adah. Speak, Cain! and say it was not *thou!*

Eve. It was.
I see it now—he hangs his guilty head,
And covers his ferocious eye with hands
Incarnadine.

Adah. Mother, thou dost him wrong—
Cain! clear thee from this horrible accusal,
Which grief wrings from our parent.

Eve. Hear, Jehovah!
May the eternal serpent's curse be on him!
For he was fitter for his seed than ours.
May all his days be desolate! May——

Adah. Hold!
Curse him not, mother, for he is thy son—
Curse him not, mother, for he is my brother,

---

[1] [MS.—"Too hard, but it was not my purpose—why."]

[2] [The sacrifices of Abel and Cain follow: the first is accepted, the second rejected by Jehovah. Cain, in wrath, attempts to throw down the altars, is opposed by Abel, and strikes him with a half-burnt brand. As a whole, this scene is heavy and clumsily managed. It can hardly fail to strike the reader as a defect in poetry, no less than a departure from history, that the event which is the catastrophe of the drama, is no otherwise than incidentally, we may say accidentally, produced by those which precede it. Cain, whose whole character is represented in Scripture as envious and malicious, rather than impious;—this Cain, as painted by Lord Byron, has no quarrel with his brother whatever, nor, except in a single word, does he intimate any jealousy of him. Two acts, and half the third, are passed without our advancing a single step toward the conclusion; and Abel at length falls by a random blow given in a struggle of which the object is not his destruction, but the overthrow of Jehovah's altar. If we could suppose a reader to sit down to a perusal of the drama in ignorance of its catastrophe, he could scarcely be less surprised by its termination in such a stroke of chance-medley, than if Abel had been made to drop down in an apoplexy, or Cain to die of grief over his body.—Bishop Heber.]

And my betrothed.

Eve. He hath left thee no brother—
Zillah no husband—me *no son!*—for thus
I curse him from my sight for evermore!
All bonds I break between us, as he broke
That of his nature, in yon——Oh death! death!
Why didst thou not take *me*, who first incurr'd thee?
Why dost thou not so now?

Adam. Eve! let not this,
Thy natural grief, lead to impiety!
A heavy doom was long forespoken to us;
And now that it begins, let it be borne
In such sort as may show our God, that we
Are faithful servants to his holy will.

Eve (pointing to Cain). His will!! the will of yon incarnate spirit
Of death, whom I have brought upon the earth
To strew it with the dead. May all the curses
Of life be on him! and his agonies
Drive him forth o'er the wilderness, like us[1]
From Eden, till his children do by him
As he did by his brother! May the swords
And wings of fiery cherubim pursue him
By day and night—snakes spring up in his path—
Earth's fruits be ashes in his mouth—the leaves
On which he lays his head to sleep be strew'd
With scorpions! May his dreams be of his victim!
His waking a continual dread of death!
May the clear rivers turn to blood as he
Stoops down to stain them with his raging lip!
May every element shun or change to him!
May he live in the pangs which others die with!
And death itself wax something worse than death
To him who first acquainted him with man!
Hence, fratricide! henceforth that word is *Cain*,
Through all the coming myriads of mankind,
Who shall abhor thee, though thou wert their sire!
May the grass wither from thy feet! the woods
Deny thee shelter! earth a home! the dust
A grave! the sun his light! and heaven her God![2]

[*Exit* Eve.

Adam. Cain! get thee forth: we dwell no more together.
Depart! and leave the dead to me—I am
Henceforth alone—we never must meet more.

Adah. Oh, part not with him thus, my father: do not
Add thy deep curse to Eve's upon his head!

Adam. I curse him not: his spirit be his curse.
Come, Zillah!

Zillah. I must watch my husband's corse.

Adam. We will return again, when he is gone
Who hath provided for us this dread office.
Come, Zillah!

Zillah. Yet one kiss on yon pale clay,
And those lips once so warm—my heart! my heart!

[*Exeunt* Adam *and* Zillah, *weeping.*

Adah. Cain! thou hast heard, we must go forth.
I am ready.
So shall our children be. I will bear Enoch,
And you his sister. Ere the sun declines
Let us depart, nor walk the wilderness
Under the cloud of night:—Nay, speak to me,
To *me—thine own.*

Cain. Leave me!

Adah. Why, all have left thee.

Cain. And wherefore lingerest thou? Dost thou not fear
To dwell with one who hath done this?

Adah. I fear
Nothing except to leave thee, much as I
Shrink from the deed which leaves thee brotherless.
I must not speak of this—it is between thee
And the great God.

A Voice from within exclaims, Cain! Cain!

Adah. Hear'st thou that voice?

The Voice within. Cain! Cain!

Adah. It soundeth like an angel's tone.

Enter the Angel *of the Lord.*

Angel. Where is thy brother Abel?

Cain. Am I then
My brother's keeper?

Angel. Cain! what hast thou done?
The voice of thy slain brother's blood cries out,
Even from the ground, unto the Lord!—Now art thou
Cursed from the earth, which opened late her mouth
To drink thy brother's blood from thy rash hand.
Henceforth, when thou shalt till the ground, it shall not
Yield thee her strength; a fugitive shalt thou
Be from this day, and vagabond on earth!

Adah. This punishment is more than he bear.
Behold, thou drivest him from the face of earth,
And from the face of God shall he be hid.
A fugitive and vagabond on earth,
'T will come to pass, that whose findeth him
Shall slay him.

Cain. Would they could! but who are they
Shall slay me? Where are these on the lone earth
As yet unpeopled?

Angel. Thou hast slain thy brother,
And who shall warrant thee against thy son?

Adah. Angel of Light! be merciful, nor say
That this poor aching breast now nourishes
A murderer in my boy, and of his father.

Angel. Then he would but be what his father is.
Did not the milk of Eve give nutriment
To him thou now see'st so besmear'd with blood?
The fratricide might well engender parricides.—
But it shall not be so—the Lord thy God
And mine commandeth me to set his seal
On Cain, so that he may go forth in safety.
Who slayeth Cain, a sevenfold vengeance shall

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[1] [MS.—"Drive him forth o'er the world, as we were driven."]

[2] [The three last lines were not in the original MS. In forwarding them to Mr. Murray, to be added to Eve's speech, Lord Byron says,—"There 's as pretty a piece of imprecation for you, when joined to the lines already sent, as you may wish to meet with in the course of your business. But don't forget the addition of the three lines, which are clinchers to Eve's speech. Let me know what Gifford thinks, for I have a good opinion of the piece, as poetry; it is in my gay metaphysical style, and in the Manfred line."—E.]

Be taken on his head. Come hither!

Cain. What
Wouldst thou with me?

Angel. To mark upon thy brow
Exemption from such deeds as thou hast done.

Cain. No, let me die!

Angel. It must not be.

[*The* Angel *sets the mark on* Cain's *brow.*

Cain. It burns
My brow, but nought to that which is within it.
Is there more? let me meet it as I may. [womb,

Angel. Stern hast thou been and stubborn from the
As the ground thou must henceforth till; but he
Thou slew'st was gentle as the flocks he tended.

Cain. After the fall too soon was I begotten;
Ere yet my mother's mind subsided from
The serpent, and my sire still mourn'd for Eden.
That which I am, I am; I did not seek
For life, nor did I make myself; but could I
With my own death redeem him from the dust—
And why not so? let him return to day,
And I lie ghastly! so shall be restored
By God the life to him he loved; and taken
From me a being I ne'er loved to bear. [done;

Angel. Who shall heal murder? what is done is
Go forth! fulfil thy days! and be thy deeds
Unlike the last!

[*The* Angel *disappears.*

Adah. He 's gone, let us go forth;
I hear our little Enoch cry within
Our bower.

Cain. Ah! little knows he what he weeps for!
And I who have shed blood cannot shed tears!
But the four rivers[1] would not cleanse my soul.
Think'st thou my boy will bear to look on me?

Adah. If I thought that he would not, I would—

Cain (*interrupting her*). No,
No more of threats: we have had too many of them:
Go to our children; I will follow thee.

Adah. I will not leave thee lonely with the dead;
Let us depart together.[2]

Cain. Oh! thou dead
And everlasting witness! whose unsinking
Blood darkens earth and heaven! what thou now art,
I know not! but if *thou* see'st what *I* am,
I think thou wilt forgive him, whom his God
Can ne'er forgive, nor his own soul.—Farewell!
I must not, dare not touch what I have made thee.
I, who sprung from the same womb with thee, drain'd
The same breast, clasp'd thee often to my own,
In fondness brotherly and boyish,—I
Can never meet thee more, nor even dare
To do that for thee, which thou shouldst have done
For me—compose thy limbs into their grave—
The first grave yet dug for mortality.
But who hath dug that grave? Oh, earth! Oh, earth!
For all the fruits thou hast render'd to me, I
Give thee back this.—Now for the wilderness.

(Adah *stoops down and kisses the body of* Abel.

Adah. A dreary, and an early doom, my brother,
Has been thy lot! Of all who mourn for thee,
I alone must not weep. My office is
Henceforth to dry up tears, and not to shed them;
But yet of all who mourn, none mourn like me,
Not only for thyself, but him who slew thee.
Now, Cain! I will divide thy burden with thee.

Cain. Eastward from Eden will we take our way;
'T is the most desolate, and suits my steps.

Adah. Lead! thou shalt be my guide, and may our God
Be thine! Now let us carry forth our children.

Cain. And *he* who lieth there was childless. I
Have dried the fountain of a gentle race,
Which might have graced his recent marriage couch,
And might have temper'd this stern blood of mine,
Uniting with our children Abel's offspring!
O Abel!

Adah. Peace be with him!

Cain. But with *me!*—

[*Exeunt.*[3]

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[1] The "four rivers" which flowed round Eden, and consequently the only waters with which Cain was acquainted upon earth.

[2] [The catastrophe is brought about with great dramatic skill and effect. The murderer is sorrowful and confounded,—his parents reprobate and renounce him,—his wife clings to him with eager and unhesitating affection; and they wander forth together into the vast solitude of the universe.—Jeffrey.]

[3] [The reader has seen what Sir Walter Scott's general opinion of "Cain" was, in the letter appended to the dedication, *ante*, p. 585. Mr. Moore's was conveyed to Lord Byron in these words:—

"I have read Foscari and Cain. The former does not please me so highly as Sardanapalus. It has the fault of all those violent Venetian stories, being unnatural and improbable, and therefore, in spite of all your fine management of them, appealing but remotely to one's sympathies. But Cain is wonderful—terrible—never to be forgotten. If I am not mistaken, it will sink deep into the world's heart, and while many will shudder at its blasphemy, all must fall prostrate before its grandeur. Talk of Æschylus and his Prometheus!—here is the true spirit both of the Poet—and the Devil."

Lord B.'s answer to Mr. Moore on this occasion contains the substance of all that he ever thought fit to advance in defence of the assaulted points in his "Mystery:"—

"With respect to religion," he says, "can I never convince you that I hold no such opinions as the characters in that drama, which seems to have frightened every body? My ideas of a character may run away with me: like all imaginative men, I, of course, embody myself with the character *while I draw it*, but not a moment after the pen is from off the paper."

He thus alludes to the effects of the critical tempest excited by "Cain," in the eleventh canto of "Don Juan."

"In twice five years the 'greatest living poet,'
Like to the champion in the fisty ring,
Is call'd on to support his claim, or show it,
Although 't is an imaginary thing.
Even I—albeit I 'm sure I did not know it,
Nor sought of lootscap subjects to be king—
Was reckon'd, a considerable time,
The Grand Napoleon of the realms of rhyme.

"But Juan was my Moscow, and Faliero
My Leipsic, and my Mont Saint Jean seems *Cain.*"

We shall now present the reader with a few of the most elaborate summaries of the contemporary critics,—favourable and unfavourable,—beginning with the Edinburgh Review.

Mr. Jeffrey says,—"Though 'Cain' abounds in beautiful passages, and shows more power, perhaps, than any of the author's dramatical compositions, we regret very much that it should ever have been published. It will give very great scandal and offence to pious persons in general, and may be the means of suggesting the most painful doubts and distressing perplexities to hundreds of minds that might never otherwise have been exposed to such dangerous disturbance. Lord Byron has no priestlike cant or priestlike revilling to apprehend from us. We do not charge him with being either a

APPENDIX.

THE WANDERINGS OF CAIN.

A FRAGMENT.

By S. T. Coleridge, Esq. (See p. 587.)

"A little further, O my father, yet a little further, and we shall come into the open moonlight!" Their road was through a forest of fir-trees; at its entrance the trees stood at distances from each other, and the path was broad, and the moonlight, and the moonlight shadows reposed upon it, and appeared quietly to inhabit that solitude. But soon the path winded and became narrow: the sun at high noon sometimes speckled, but never illumined it, and now it was dark as a cavern.

"It is dark, O my father!" said Enos, "but the path under our feet is smooth and soft, and we shall soon come out into the open moonlight. Ah! why dost thou groan so deeply?"

"Lead on, my child," said Cain; "guide me, little child." And the innocent little child clasped a finger of the hand which had murdered the righteous Abel; and he guided his father. "The fir branches drop upon thee, my son."—"Yea, pleasantly, father, for I ran fast and eagerly to bring thee the pitcher and the cake, and my body is not yet cool. How happy the squirrels are that feed on these fir-trees! they leap from bough to bough, and the old squirrels play round their young ones in the nest. I climb a tree yesterday, at noon, O my father, that I might play with them; but they leapt away from the branches, even to the slender twigs did they leap, and in a moment I beheld them on another tree. Why, O my father, would they not play with me? Is it because we are not so happy as they? Is it because I groan sometimes even as thou groanest?" Then Cain stopped, and stifling his groans, he sank to the earth, and the child Enos stood in the darkness beside him, and Cain lifted up his voice, and cried bitterly, and said, "The Mighty One that persecuteth me is on this side and on that; he pursueth my soul like the wind, like the sand-blast he passeth through me; he is around me even as the air. O that I might be utterly no more! I desire to die!—yea, the things that never had life, neither move they upon the earth—behold they seem precious to mine eyes. O that a man might live without the breath of his nostrils, so I might abide in darkness and blackness, and an empty space!" Yea, I would lie down, I would not rise, neither would I stir my limbs till I became as the rock in the den of the lion, on which the young lion resteth his head whilst he sleepeth. For the torrent that roareth far off hath a voice; and the clouds in heaven look terribly on me; the Mighty One who is against me speaketh in the wind of the cedar tree; and in silence am I dried up." Then Enos spake to his father,—"Arise, my father, arise; we are but a little way from the place where I found the cake and the pitcher." And Cain said, "How knowest thou?" and the child answered—"Behold, the bare rocks are a few of thy strides distant from the forest; and while even now thou wert lifting up thy voice, I heard the echo." Then the child took hold of his father, as if he would raise him; and Cain, being faint and feeble, rose slowly on his knees and pressed himself against the trunk of a fir, and stood upright and followed the child. The path was dark till within three strides' length of its termination, when it turned suddenly; the thick black trees formed a low arch, and the moonlight appeared for a moment like a dazzling portal. Enos ran before and stood in the open air; and when Cain, his father, emerged from the darkness, the child was affrighted, for the mighty limbs of Cain were wasted as by fire; his hair was black, and matted into loathly curls, and his countenance was dark and wild, and told, in a strange and terrible language, of agonies that had been, and were, and were still to continue to be.

The scene around was desolate; as far as the eye could reach, it was desolate; the bare rocks faced each other and left a long and wide interval of their white sand. You might wander on and look round and round, and peep into the crevices of the rocks, and discover nothing that acknowledged the influence of the seasons. There was no spring, no summer, no autumn; and the winter's snow that would have been lovely, fell not on these hot rocks and scorching sands. Never morning lark poised himself over this desert; but the huge serpent often hissed there beneath the talons of the vulture, and the vulture screamed, his wings imprisoned within the coils of the serpent. The pointed and shattered summits of the ridges of the rocks made a rude mimicry of human concerns, and seemed to prophesy mutely of things that then were not; steeples, and battlements, and ships with naked masts. As far from the wood as a boy might sling a pebble of the brook, there was one rock by itself at a small distance from the main ridge. It had been precipitated there, perhaps, by the ter-

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disciple or an apostle of Lucifer; nor do we describe his poetry as a mere compound of blasphemy and obscenity. On the contrary, we are inclined to believe that he wishes well to the happiness of mankind, and are glad to testify that his poems abound with sentiments of great dignity and tenderness, as well as passages of infinite sublimity and beauty. . . . . Philosophy and poetry are both very good things in their way; but, in our opinion, they do not go very well together. It is but a poor and pedantic sort of poetry that seeks to embody nothing but metaphysical subtleties and abstract deductions of reason—and a very suspicious philosophy that aims at establishing its doctrines by appeals to the passions and the fancy. Though such arguments, however, are worth little in the schools, it does not follow that their effect is inconsiderable in the world. On the contrary, it is the mischief of all poetical paradoxes, that, from the very limits and end of poetry, which deals only in obvious and glancing views, they are never brought to the fair test of argument. An allusion to a doubtful topic will often pass for a definitive conclusion on it; and, clothed in beautiful language, may leave the most pernicious impressions behind. We therefore think that poets ought fairly to be confined to the established creed and morality of their country, or to the natural passions and sentiments of mankind; and that poetical dreamers and sophists who pretend to *theorise* according to their feverish fancies, without a warrant from authority or reason, ought to be banished the commonwealth of letters. In the courts of morality, poets are unexceptionable *witnesses*; they may give to the evidence, and depose to facts whether good or ill, but we demur to their arbitrary and self-pleasing summing up; they are suspected *judges*, and not very often safe advocates, where great questions are concerned, and universal principles brought to issue.

The Reviewer in the Quarterly was the late Bishop Heber. His article ends as follows:—

"We do not think, indeed, that there is much vigour or poetical propriety in any of the characters of Lord Byron's Mystery. Eve, on one occasion, and one only, expresses herself with energy, and not even then with any great depth of that maternal feeling which the death of her favourite son was likely to excite in her. Adam moralises without dignity. Abel is as dull as he is pious. Lucifer, though his first appearance is well conceived, is as sententious and sarcastic as a Scotch metaphysician; and the gravamina which drive Cain into impiety are circumstances which could only produce a similar effect on a weak and sluggish mind,—the necessity of exertion and the fear of death? Yet, in the happiest climate of earth, and amid the early vigour of nature, it would be absurd to describe [nor has Lord Byron so described it] the toil to which Cain can have been subject as excessive or burdensome. And he is made too happy in his love, too extravagantly fond of his wife and his child, to have much leisure for those gloomy thoughts which belong to disappointed ambition and jaded licentiousness. Nor, though there are some passages in this drama of no common power, is the general tone of its poetry so excellent as to atone for these imperfections of design. The dialogue is cold and constrained. The descriptions are like the shadows of a phantasmagoria, at once indistinct and artificial. Except Adah, there is no person in whose fortunes we are interested; and we close the book with no distinct or clinging recollection of any single passage in it, and with the general impression only that Lucifer has said much and done little, and Cain has been unhappy without grounds and wicked without an object. But if, as a poem, Cain is little qualified to add to Lord Byron's reputation, we are unfortunately constrained to observe that its poetical defects are the very smallest of its demerits. It is not, indeed, as some both of its admirers and its enemies appear to have supposed, a direct attack on Scripture and on the authority of Moses. The expressions of Cain and Lucifer are not more offensive to the ears of piety than such discourses must necessarily be, or than Milton, without offence, has put into the mouths of beings similarly situated. And though the intention is evident which has led the Atheists and Jacobins (the terms are convertible) of our metropolis to circulate the work in a cheap form among the populace, we are not ourselves of opinion that it possesses much power of active mischief, or that many persons will be very deeply or lastingly impressed by insinuations which lead to no practical result, and difficulties which so obviously transcend the range of human experience."

It is not unamusing to compare the above with the following paragraph in one of the Bishop's private letters at the time:—

"I have been very busy since I came home in reviewing Lord Byron's dramatic poems. Of course, I have had occasion to find a reasonable quantity of fault, but I do not think that I have done him injustice. Percent

rible groan the earth gave when our first father fell. Before you approached, it appeared to lie flat on the ground, but its base started from its point, and between its points and the sands a tall man might stand upright. It was here that Enos had found the pitcher and cake, and to this place he led his father; but, ere they arrived there, they beheld a human shape; his back was toward, them, and they were coming up unperceived when they heard him smite his breast, and cry aloud, "Wo is me! wo is me! I must never die again, and yet I am perishing with thirst and hunger."

The face of Cain turned pale; but Enos said, "Ere yet I could speak, I am sure, O my father, that I heard that voice. Have not I often said that I remembered a sweet voice? O my father! this is it!" and Cain trembled exceedingly. The voice was sweet indeed, but it was thin and querulous like that of a feeble slave in misery, who despairs altogether, yet cannot refrain himself from weeping and lamentation. Enos crept softly round the base of the rock, and stood before the stranger, and looked up into his face. And the shape shrieked, and turned round, and Cain beheld him, that his limbs and his face were those of his brother Abel whom he had killed; and Cain stood like one who struggles in his sleep, because of the exceeding terribleness of a dream; and ere he had recovered himself from the tumult of his agitation, the Shape fell at his feet, and embraced his knees, and cried out with a bitter outcry. "Thou eldest born of Adam, whom Eve, my mother, brought forth, cease to torment me! I was feeding my flocks in green pastures by the side of quiet rivers, and thou killedst me; and now I am in misery." Then Cain closed his eyes, and hid them with his hands—and again he opened his eyes, and looked around him, and said to Enos, "What beholdest thou? Didst thou hear a voice, my son?"—"Yes, my father, I beheld a man in unclean garments, and he uttered a sweet voice, full of lamentation." Then Cain raised up the shape that was like Abel, and said, "The Creator of our father, who had respect unto thee, and unto thy offering, wherefore hath he forsaken thee?" Then the Shape shrieked a second time, and rent his garment, and his naked skin was like the white sands beneath their feet; and he shrieked yet a third time, and threw himself on his face upon the sand that was black with the shadow of the rock, and Cain and Enos sate beside him; the child by his right hand, and Cain by his left. They were all three under the rock, and within the shadow. The Shape that was like Abel raised himself up, and spake to the child. "I know where the cold waters are, but I may not drink; wherefore didst thou then take away my pitcher?" But Cain said, "Didst thou not find favour in the sight of the Lord thy God?" The Shape answered, "The Lord is God of the living only, the dead have another God." Then the child Enos lifted up his eyes and prayed; but Cain rejoiced secretly in his heart. "Wretched shall they be all the days of their mortal life," exclaimed the Shape, "who sacrifice worthy and acceptable sacrifices to the God of the dead; but after death their toil ceaseth. Woe is me, for I was well beloved by the God of the living, and cruel wert thou, O my brother, who didst snatch me away from his power and his dominion." Having uttered these words, he rose suddenly, and fled over the sands; and Cain said in his heart, "The curse of the Lord is on me—but who is the God of the dead?" and he ran after the Shape, and the Shape fled shrieking over the sands, and the sands rose like white mists behind the steps of Cain, but the feet of him that was like Abel disturbed not the sands. He greatly outrun Cain; and, turning short, he wheeled round, and came again to the rock where they had been sitting, and where Enos still stood; and the child caught hold of his garment as he passed by, and he fell upon the ground; and Cain stopped, and beholding him not, said, "he has passed into the dark wood," and walked slowly back to the rocks; and when he reached it, the child told him that he had caught hold of his garment as he passed by, and that the man had fallen upon the ground; and Cain once more sat beside him, and said—"Abel, my brother, I would lament for thee, but that the spirit within me is withered, and burnt up with extreme agony. Now, I pray thee, by thy flocks and by thy pastures, and by the quiet rivers which thou lovest, that thou tell me all that thou knowest. Who is the God of the dead; where doth he make his dwelling? what sacrifices are acceptable unto him? for I have offered, but have not been received; I have prayed, and have not been heard; and how can I be afflicted more than I already am?" The Shape arose and answered—"O that thou hadst had pity on me as I will have pity on thee. Follow me, son of Adam! and bring thy child with thee;" and they then passed over the white sands between the rocks, silent as their shadows.

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qui sole nos nostre discernut.' I should have liked to have taken up the same ground in a great degree with Jeffrey; but, as it will never do to build on another man's foundation, I have been obliged to break ground on a different side of the fortress, though not, I think, as favourable a one, and with the disadvantage of contending against a rival, who has conducted his attack with admirable taste and skill."

The following extract is from Mr. Campbell's Magazine:—

"'Cain, a Mystery,' is altogether of a higher order than 'Sardanapalus' and the 'Two Foscari.' Lord Byron has not, indeed, fulfilled our expectations of a gigantic picture of the first murderer; for there is scarcely any passion, except the immediate agony of rage, which brings on the catastrophe; and Cain himself is little more than the subject of supernatural agency. This piece is essentially nothing but a vehicle for striking allusions to the mighty abstractions of Death and Life, Eternity and Time, for vast but dim descriptions of the regions of space, and for daring disputations on that great problem, the origin of evil. The groundwork of the arguments on the awful subjects handled is very common-place; but they are arrayed in great majesty of language, and conducted with a frightful audacity. The direct attacks on the goodness of God are not, perhaps, taken apart, bolder than some passages of Milton; but they inspire quite a different sensation; because, in thinking of Paradise Lost, we never regard the Deity, or Satan, as other than great adverse powers, created by the imagination of the poet. The personal identity which Milton has given to his spiritual intelligences,—the local habitations which he has assigned them,—the material beauty with which he has invested their forms,—all these remove the idea of impurity from their discourses. But we know nothing of Lord Byron's Lucifer, except his speeches: he is invented only that he may utter them; and the whole appears an abstract discussion, held for its own sake, not maintained in order to serve the dramatic consistency of the persons. He has made no attempt to imitate Milton's plastic power;—that power by which our great poet has made his Heaven and Hell, and the very regions of space, sublime realities, palpable to the imagination, and has traced the lineaments of his angelic messengers with the precision of a sculptor. The Lucifer of 'Cain' is a mere bodiless abstraction,—the shadow of a dogma; and all the scenery over which he presides is dim, vague, and seen only in faint outline. There is, no doubt, a very uncommon power displayed, even in this shadowing out of the ethereal journey of the spirit and his victim, and in the vast sketch of the world of phantasms at which they arrive; but they are utterly unlike the massive grandeure of Milton's creation. We are far from imputing intentional impiety to Lord Byron for this Mystery; nor, though its language occasionally shocks, do we apprehend any danger will arise from its perusal."

So much for the professed Reviewers. We shall conclude with a passage from Sir Egerton Brydges's "Letters on the Character and Genius of Lord Byron;"—

"One of the pieces which have had the effect of throwing the most unfavourable hues, not upon the brilliancy of Lord Byron's poetry, but upon its results to society, is 'Cain.' Yet, it must be confessed, that there is no inconsiderable portion of that poem which is second only to portions of similar import in Milton,—and many of them not *second*; in a style still sweeter and more eloquent, and with equal force, grandeur, and purity of sentiment and conception; such as the most rigidly-religious mind would have read, if it had come from Milton, or any other poet whose piety was not suspected, as the effusion of something approaching to holy inspiration.

"Let us then reconsider this extraordinary poem, which we have abandoned a little too hastily; let us task our candour afresh, and enquire of ourselves, whether he who could write such passages could *mean* wrong? Let us recollect, that as the rebellious and blasphemous speeches he has put into the mouths of Lucifer and Cain are warranted by Milton's example, and the fact of Cain's transgression recorded in the Bible, the omission of the design and filling up a character who should answer all those speeches might be a mere defect in the poet's judgment. He might think that Lucifer's known character as an *Evil Spirit* precluded his arguments from the sanction of authority; and that Cain's punishment, and the denunciations which accompanied it, were a sufficient warning.

"I know not that any objection has been made to 'Heaven and Earth.' It has the same cast of excellence as the more perfect parts of 'Cain,' but, perhaps, not quite so intense in degree.

"It seems as if Lord Byron persuaded himself, with regard to his own being, that he had always within him two contrary spirits of good and evil contending for the dominion over him, and thus reconciled those extraordinary flights of intellectual elevation and purity with a submission to the pride, the ferocity, the worldly passions, the worldly enjoyments, the corporeal pastimes, the familiar humour, the vulgarisms, the rough and coarse manliness, to which he alternately surrendered himself, and which the *good-natured* public chose to consider as the sole attributes of his personal character. Much of his time, however, must have been spent in the musings by which these high poems, so compacted of the essence of thought, were

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WERNER, OR THE INHERITANCE;

A TRAGEDY.

TO THE ILLUSTRIOUS GOETHE,

BY ONE OF HIS HUMBLEST ADMIRERS, THIS TRAGEDY IS DEDICATED.

PREFACE.

The following drama is taken entirely from the "*German's Tale, Kruitzner,*" published many years ago in *Lee's Canterbury Tales*; written (I believe) by two sisters, of whom one furnished only this story and another, both of

proceed: and, to all this large portion of his existence here, his imagination must have borne him up on its wings into ethereal regions, far above the gross and sensual enjoyments of this grovelling earth. Did he deal, as minor poets deal, in mere splendour of words, his poetry would be no proof of this, but he never does so;—there is always a breathing soul beneath his words,

> 'That mortal-informed the lodement of clay:'

it is like the fragrant vapour that rises to incense from the earth through the morning dew, and when we listen to his lyre,

> 'Less than a god we think there cannot dwell
> Within the hollow of that shell,
> That sings so sweetly, and so well!'

"If Lord Byron thought that, however loudly noisy voices might salute him with a rude and indiscriminate clamour of applause, his poems were not received with the praise and judgment they merited, and that severe and cruel comments were attached to them by those who assumed to themselves authority, and who seldom allowed the genius without perverting it into a cause of censure, that more than outweighed the praise; those lumes of flattery which are imputed as the causes of a delirium that led him into extravagances, outraging decorum and the respect due to the public, never, in fact, reached him. To confer 'faint praise' is 'to damn,' to confer praise to a wrong place is to insult and provoke. Lord Byron, therefore, had not, after all, the encouragement that is most favourable to ripen richest fruit; and it was a firm and noble courage that still prompted him to persevere.

"For this reason, as well as for others, I think his foreign residences were more propitious to the energies of his Muse than a continued abode in England would have been. The poison of the praises that were insidious did not reach him so soon: and he was not beset by treacherous companions, mortifying gossip, and that petty intercourse with ordinary society which tames and lowers the tone of the mind. To mingle much with the world is to be infallibly degraded by familiarity; not to mingle, at least, among the busy and the known, is to incur the disrespect to which insignificance is subjected. Lord Byron's foreign residence exempted him from these evils: he saw a few intimate friends, and he corresponded with a few others: but such an intercourse does not expose to similar effects. The necessary knowledge and necessary hints may thus be conveyed; but not all the pestilent chills which general society is so officious to unveil.

"If Lord Byron had not had a mind with a strong spring of virtue within it, I think that he would have thrown down his pen at some of the attacks he received, and given himself up to the sensual pleasures of his rank for the remainder of his life. The finer parts of his poems were of such spiritual splendour, and so pure, though passionate, an elevation, that they ought to have redeemed any parts which were open to doubt from a malevolent construction, and even have eclipsed and rendered unnoticeable many positive faults.

"Lord Byron's style, like his thoughts, had every variety: it did not attempt (as is the common practice) to make poetry by the metaphorical and the figurative, it followed his thoughts, and was a part of them: it did not fatigue itself to render clear by illustration or important by ornament, because the thought was clear or important in itself.

"I remember, when I first read 'Cain,' I thought it, as a composition, the most enchanting and irresistible of all Lord Byron's works; and I think so still. Some of the sentiments, taken detachedly, and left unanswered, are no doubt dangerous, and therefore ought not to have been so left; but the class of readers whom this poem is likely to interest are also very elevated a cast, and the effect of the poetry is to refine, spiritualise, and illumine the imagination with such a sort of unearthly sublimity, that the mind of them, I am persuaded, will become too strong to incur any taint thus predicted, from the defect which has been so much insisted on."—E.]

[The tragedy of "Werner" was begun at Pisa, December the 18th, 1821, completed January the 20th, 1822, and published in London in the November after. The reviews of "Werner" were, we believe, without exception, unfavourable. One critique of the time thus opens:—

"Who could be so absurd as to think, that a dramatist has no right to make free with other people's fables? On the contrary, we are quite aware that that particular species of genius which is exhibited in the construction of plots, never at any period flourished in England. We all know that Shakspeare himself took his stories from Italian novels, Danish sagas, English chronicles, Plutarch's Lives—from anywhere rather than from his own invention. But did he take *the whole* of Hamlet, or Juliet, or Richard the Third, or Antony and Cleopatra, from any of those foreign sources? Did he not invent, in the ennobled sense of the word, all the *characters of* his pieces? Who dreams that any old Italian novelist, or ballad-maker, could have formed the imagination of such a creature as Juliet? Who dreams that the HAMLET of Shakspeare, the princely enthusiast, the melancholy philosopher, that spirit refined even in pain, that most incomprehensible and unapproachable of all the creations of human genius, is the same being, in any thing but the name, with the rough, strong-hearted, bloody-handed ADELBERT of the north? Who is there that supposes Goethe to have taken the character of *his* Faust from the nursery rhymes and penny pamphlets about the Devil and Doctor Faustus? Or who, to come nearer home, imagines that Lord Byron himself found *his* Sardanapalus in Dionysius of Halicarnassus?

"But *here* Lord Byron has invented nothing—absolutely NOTHING. There is not one incident in his play, not even the most trivial, that is not to be found in Miss Lee's novel, occurring exactly in the same manner, brought about by exactly the same agents, and producing exactly the same effects on the plot. And then as to the characters,—not only is every one of them to be found in 'Kruitzner,' but every one is to be found there more fully and powerfully developed. Indeed, but for the preparation which we had received from our old familiarity with Miss Lee's own admirable work, we rather incline to think that we should have been unable to comprehend the gist of her noble imitator, or rather copier, for several of what seem to be meant for his most elaborate delineations. The fact is, that this undeviating closeness, this humble fidelity of *imitation*, is a thing so perfectly new in any thing worthy of the name of *literature*, that we are sure no one, who has not read the Canterbury Tales, will be able to form the last conception of what it amounts to.

"Those who have never read Miss Lee's book, will, however, be pleased with this production; for, in truth, the story is one of the most powerfully conceived, one of the most picturesque, and at the same time instructive stories, that we are acquainted with. Indeed, thus led as we are to name Harriet Lee, we cannot allow the opportunity to pass without saying, that we have always considered her works as standing upon the verge of the very *first rank* of excellence; that is to say, so inferior to an English novel whatever, excepting those of Fielding, Sterne, Smollett, Richardson, Defoe, Radcliffe, Godwin, Edgeworth, and the author of Waverley. It would not, perhaps, be going too far to say, that the Canterbury Tales exhibit more of that species of invention which, as we have already remarked, was never common in English literature, than any of the works even of those first-rate novelists we have named, with the single exception of Fielding.

"Kruitzner, or the German's Tale, possesses mystery, and yet clearness, in its structure; strength of characters, and admirable contrast of characters; and, above all, the most lively interest, blended with and subservient to the most affecting of moral lessons. The main idea which lies at the root of it is, the horror of an erring father, who, having been detected in vice by his son, has dared in defend his own sin, and so to perplex the son's notions of moral rectitude, on finding that the son, in his turn, has pushed the false principles thus instilled to the last and worst extreme—on hearing his own sophistries flung in his face by a Murderer."

The reader will find a minute analysis, introduced by the above remarks, in Blackwood, vol. xii. p. 710.—E.]

which are considered superior to the remainder of the collection.[1] I have adopted the characters, plan, and even the language of many parts of this story. Some of the characters are modified or altered, a few of the names changed, and one character (Ida of Stralenheim) added by myself: but in the rest the original is chiefly followed. When I was young (about fourteen,) I first read this tale, which made a deep impression upon me; and may, indeed, be said to contain the germ of much that I have since written. I am not sure that it ever was very popular; or, at any rate, its popularity has since been eclipsed by that of other great writers in the same department. But I have generally found that those who *had* read it, agreed with me in their estimate of the singular power of mind and conception which it developes. I should also add *conception*, rather than execution; for the story might, perhaps, have been developed with greater advantage. Amongst those whose opinions agreed with mine upon this story, I could mention some very high names: but it is not necessary, nor indeed of any use; for every one must judge according to his own feelings. I merely refer the reader to the original story, that he may see to what extent I have borrowed from it; and am not unwilling that he should find much greater pleasure in perusing it than the drama which is founded upon its contents.

I had begun a drama upon this tale so far back as 1815, (the first I ever attempted, except one at thirteen years old, called "*Ulric and Ulvina*," which I had sense enough to burn,) and had nearly completed an act, when I was interrupted by circumstances. This is somewhere amongst my papers in England; but as it has not been found, I have re-written the first, and added the subsequent acts.

The whole is neither intended, nor in any shape adapted, for the stage.[2]

Pisa, February, 1822.

DRAMATIS PERSONÆ

Men.—WERNER.
ULRIC.
STRALENHEIM.
IDENSTEIN.
GABOR.
FRITZ.
HENRICK.
ERIC.
ARNHEIM.
MEISTER.
RODOLPH.
LUDWIG.

Women.—JOSEPHINE.
IDA STRALENHEIM.

Scene—Partly on the Frontier of Silesia, and partly in Siegendorf Castle, near Prague.

Time—the Close of the Thirty Years' War.

WERNER.

ACT I.

SCENE I.

The Hall of a decayed Palace near a small Town on the Northern Frontier of Silesia—the Night tempestuous.

WERNER[3] *and* JOSEPHINE *his wife.*

Jos. My love, be calmer!
Wer. I am calm.
Jos. To me—
Yes; but not to thyself; thy pace is hurried,
And so thou walk'st a chamber like to ours
With steps like thine when his heart is at rest.
Were it a garden, I should deem thee happy,
And stepping with the bee from flower to flower;
But *here!*
Wer. 'Tis chill; the tapestry lets through
The wind to which it waves: my blood is frozen.
Jos. Ah, no!
Wer. *(smiling.)* Why! wouldst thou have it so?
Jos. I would
Have it a healthful current.
Wer. Let it flow
Until 't is spilt or check'd—how soon, I care not.
Jos. And am I nothing in thy heart?
Wer. All—all.
Jos. Then canst thou wish for that which must break mine?
Wer. *(approaching her slowly.)* But for *thee* I had been—no matter what,
But much of good and evil; what I am,
Thou knowest; what I might or should have been,
Thou knowest not: but still I love thee, nor
Shall aught divide us.

[WERNER *walks on abruptly, and then approaches* JOSEPHINE.

The storm of the night,
Perhaps, affects me; I 'm a thing of feelings,
And have of late been sickly, as, alas!
Thou know'st by sufferings more than mine, my love!
In watching me.
Jos. To see thee well is much—
To see the happy——
Wer. Where hast thou seen such?

[1] [This is not correct. "The Young Lady's Tale, or the Two Emily's," and "the Clergyman's Tale, or Pembroke," were contributed by Sophia Lee, the author of "The Recess," the comedy of "The Chapter of Accidents," and "Almeyda, a Tragedy," who died in 1824. The "German's Tale," and all the others in the Canterbury Collection, were written by Harriet, the younger of the sisters.—E.]

[2] [Werner is, however, the only one of Lord Byron's dramas that proved successful in representation. It is still (1832) in possession of the stage.—E.]

[3] [Werner—we mean Kruitzner—is admirably drawn. Who does not recognise in him the portrait of too common a character? The man of shining talent, ardent mind, powerful connexions, brilliant prospects, who, after squandering away all in wanton self-indulgence, having lived only for himself, finds himself bankrupt in fortune and character, the prey of bitter regret, yet unrepentant, as selfish in remorse as in his gaiety. All that is inconsistent in the character of Kruitzner is rendered still more so in the Werner of the drama. If he is made sometimes less criminal, he appears only the more weak, and his conduct is as wayward as his fate. His remorse at taking the ronleau from the man who was about to usurp his domains and throw him into prison, is somewhat overcharged; and though his horror at hearing of Stralenheim's death is natural, it seems unaccountably to absorb his joy at finding himself delivered from his enemy, and restored to affluence. "If his misfortunes should appear to exceed his errors, let it be remembered," says his biographer, "how easily both might have been avoided, since an adherence to his duties at almost any period of his life would have spared him more than half his sufferings." This is the moral of the tale; but it is but faintly illustrated in the drama. Werner is more the victim of what would be called fate. Lord Byron has not felt the real force of the character.—ECL. REV.]

Let me be wretched with the rest!

Jos. But think
How many in this hour of tempest shiver
Beneath the biting wind and heavy rain,
Whose every drop bows them down nearer earth,
Which hath no chamber for them save beneath
Her surface.

Wer. And that 's not the worst: who cares
For chambers? rest is all. The wretches whom
Thou namest—ay, the wind howls round them, and
The dull and dropping rain sops in their bones
The creeping marrow. I have been a soldier,
A hunter, and a traveller, and am
A beggar, and should know the thing thou talk'st of.

Jos. And art thou not now shelter'd from them all?

Wer. Yes. And from these alone.

Jos. And that is something.

Wer. True—to a peasant.

Jos. Should the nobly born
Be thankless for that refuge which their habits
Of early delicacy render more
Needful than to the peasant, when the ebb
Of fortune leaves them on the shoals of life?

Wer. It is not that, thou know'st it is not; we
Have borne all this, I 'll not say patiently,
Except in thee—but we have borne it.

Jos. Well?

Wer. Something beyond our outward sufferings
These were enough to gnaw into our souls) [(though
Hath stung me oft, and, more than ever, *now*;
When, but for this untoward sickness which
Seized me upon this desolate frontier, and
Hath wasted, and not alone my strength, but means,
And leaves us—no! this is beyond me!—but
For this I had been happy[2]—*thou* been happy—
The splendour of my rank sustain'd—my name—
My father's name—been still upheld; and, more
Than those——

Jos. (*abruptly.*) My son—our son—our Ulric,
Been clasp'd again in these long-empty arms,
And all a mother's hunger satisfied.
Twelve years! he was but eight then:[3]—beautiful
He was, and beautiful he must be now,
My Ulric, my adored!

Wer. I have been full oft
The chase of Fortune; now she hath o'ertaken
My spirit where it cannot turn at bay,—
Sick, poor, and lonely.

Jos. Lonely! my dear husband?

Wer. Or worse—involving all I love, in this
Far worse than solitude. *Alone*, I had died,
And all been over in a nameless grave.

Jos. And I had not outlived thee; but pray take
Comfort! We have struggled long; and they who [strive
With Fortune win or weary her at last,
So that they find the goal or cease to feel
Further. Take comfort,—we shall find our boy.

Wer. We were in sight of him, of every thing
Which could bring compensation for past sorrow—
And to be baffled thus!

Jos. We are not baffled.

Wer. Are we not penniless?

Jos. We ne'er were wealthy.

Wer. But I was born to wealth, and rank, and power;
Enjoy'd them, loved them, and, alas! abused them,
And forfeited them by my father's wrath,
In my o'er-fervent youth; but for the abuse
Long sufferings have stoned. My father's death
Left the path open, yet not without snares.
This cold and creeping kinsman, who so long
Kept his eye on me, as the snake upon
The fluttering bird, hath ere this time outstept me,
Become the master of my rights, and lord
Of that which lifts him up to princes in
Dominion and domain.

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[2] [In this play, Lord Byron adopts the same nerveless and pointless kind of blank verse, which was a sorrow to every body in his former dramatic essays. It is, indeed, "most unmusical, most melancholy."—"Ofs," "los," "ands," "fors," "bys," buts," and the like, are the most common conclusions of a line; there is no ease, no flow, no harmony, "in linked sweetness long drawn out:" neither is there any thing of abrupt fiery vigour to compensate for these defects.—BLACKWOOD.]

[2] [In this drama there is absolutely no poetry to be found; and if the measure of verse which is here dealt to us be a sample of what we are to expect for the future, we have only to entreat that Lord Byron will drop the ceremony of cutting up his prose into lines of ten, eleven, or twelve syllables (for he is not very punctilious on this head), and favour us with it in its natural state. It requires no very cunning alchemy to transmute his verse into prose, nor, reversing the experiment, to convert his plain sentences into verses like his own.—"When," says Werner, "but for this untoward sickness, which seized me upon this desolate frontier, and hath wasted, not alone my strength, but means, and leaves us—no! this is beyond me! but for this I had been happy."—This is indeed, beyond us. If this be poetry, then we were wrong in taking his Lordship's preface for prose. It will run on ten feet as well as the rest.—See p. 513. *ante.*)

"Some of the characters are modified
Or altered, a few of the names changed, and
One character (Ida of Stralenheim)
Added by myself, but in the rest the
Original is chiefly followed. When
I was young (about fourteen, I think) I
First read this tale, which made a deep impression
Upon me"—

Nor is there a line in these so lame and halting, but we could point out many in the drama as bad.—CAMPBELL.]

[3] [The story, which has great capabilities, is puzzled and ill told, and the general structure of the piece, considered as a dramatic performance, ridiculously inartificial. For instance, take the very opening scene between Werner and his wife. You there see the old silly expedient, which is resorted to by all incompetent playwriters; viz. that of making the dramatis personæ inform one another of events, which must have been so perfectly familiar to them, as never by any chance to be made matter of conversation, but which are manifestly given for the benefit of the audience. I thought "The Critic" had laughed this manœuvre down so completely, that no one would now-a-days have had recourse to it. Lord Byron might as dramatically, and more satisfactorily, have brought forward a god or devil to prologize, as of old, or have adopted Terence's plan at once, and hauled up on the stage some unfortunate Sosia or Davus, to act the part of channel, to convey to the audience information, which the poet had not skill otherwise to communicate. Werner gravely informs his wife, that he had been married to her twenty years—that his father disinherited him in consequence—that they had one son—that they had not seen him for twelve years—that his real name was not Werner—and other impertinences of the kind.—DR. MAGINN.]

Jos. Who knows? our son
May have return'd back to his grandsire, and
Even now uphold thy rights for thee?
Wer. 'T is hopeless.
Since his strange disappearance from my father's,
Entailing, as it were, my sins upon
Himself, no tidings have reveal'd his course.
I parted with him to his grandsire, on
The promise that his anger would stop short
Of the third generation; but Heaven seems
To claim her stern prerogative, and visit
Upon my boy his father's faults and follies.
Jos. I must hope better still,—at least we have yet
Baffled the long pursuits of Straleuheim.
Wer. We should have done, but for this fatal sickness;
More fatal than a mortal malady,
Because it takes not life, but life's sole solace;
Even now I feel my spirit girt about
By the snares of this avaricious fiend;
How do I know he hath not track'd us here?
Jos. He does not know thy person, and his spies,
Who so long watch'd thee, have been left at Hamburgh.
Our unexpected journey, and this change
Of name, leaves all discovery far behind:
None hold us here for aught save what we seem.
Wer. Save what we seem! save what we *are*—sick beggars,
Even to our very hopes.—Ha! ha!
Jos. Alas!
That bitter laugh!
Wer. *Who* would read in this form
The high soul of the son of a long line?
Who, in this garb, the heir of princely lands?
Who, in this sunken, sickly eye, the pride
Of rank and ancestry? In this worn cheek
And famine-hollow'd brow, the lord of halls
Which daily feast a thousand vassals?
Jos. You
Ponder'd not thus upon these worldly things,
My Werner! when you deign'd to choose for bride
The foreign daughter of a wandering exile.
Wer. An exile's daughter with an outcast son
Were a fit marriage; but I still had hopes
To lift thee to the state we both were born for.
Your father's house was noble, though decay'd;
And worthy by its birth to match with ours.
Jos. Your father did not think so, though 't was noble;
But had my birth been all my claim to match
With thee, I should have deem'd it what it is.
Wer. And what is that in thine eyes?
Jos. All which it
Has done in our behalf,—nothing.
Wer. How nothing?
Jos. Or worse; for it has been a canker in
Thy heart from the beginning; but for this,
We had not felt our poverty but as
Millions of myriads feel it, cheerfully;
But for these phantoms of thy feudal fathers,
Thou mightst have earn'd thy bread, as thousands earn it;
Or, if that seem too humble, tried by commerce,
Or other civic means, to amend thy fortunes.
Wer. (*ironically.*) And been an Hanseatic burgher? Excellent!
Jos. Whate'er thou mightst have been, to me thou art
What no state, high or low, can ever change,
My heart's first choice;—which chose thee, knowing neither
Thy birth, thy hopes, thy pride; nought, save thy sorrows:
While they last, let me comfort or divide them;
When they end, let mine end with them, or thee!*
Wer. My better angel! such I have ever found thee;
This rashness, or this weakness of my temper,
Ne'er raised a thought to injure thee or thine.
Thou didst not mar my fortunes; my own nature
In youth was such as to unmake an empire,
Had such been my inheritance; but now,
Chasten'd, subdued, out-worn, and taught to know
Myself,—to lose this for our son and thee!
Trust me, when, in my two-and-twentieth spring,
My father barr'd me from my fathers' house,
The last sole scion of a thousand sires
(For I was then the last), it hurt me less
Than to behold my boy and my boy's mother
Excluded in their innocence from what
My faults deserved—exclusion; although then
My passions were all living serpents, and
Twined like the gorgon's round me.

[*A loud knocking is heard.*

Jos. Hark!
Wer. A knocking!
Jos. Who can it be at this lone hour? We have
Few visiters.
Wer. And poverty hath none,
Save those who come to make it poorer still.
Well, I am prepared.

[WERNER *puts his hand into his bosom, as if to search for some weapon.*

Jos. Oh! do not look so. I
Will to the door. It cannot be of import
In this lone spot of wintry desolation:
The very desert saves man from mankind.

[*She goes to the door.*

* [Werner's wife, Josephine, with the exception of Ida, the only female in the drama, is an example of true and spotless virtue. A true woman, she not only well maintains the character of her sex by general integrity, but equally displays the endearing, soft, and unshaken affection of a wife; cherishing and comforting a suffering husband throughout all the adversities of his fate, and all the errors of his own conduct. She is a native of Italy and thus contrasts the beauties and circumstances of her own country with those of the frontiers of Silesia, where an instance of petty feudal tyranny has just excited her feelings.—M. Rev.]

Enter IDENSTEIN.[a]

Iden. A fair good evening to my fairer hostess
And worthy——What 'a your name, my friend?
Wer. Are you
Not afraid to demand it?
Iden. Not afraid?
Egad! I am afraid. You look as if
I ask'd for something better than your name,
By the face you put on it.
Wer. Better, sir!
Iden. Better or worse, like matrimony: what
Shall I say more? You have been a guest this month
Here in the prince's palace—(to be sure,
His highness had resign'd it to the ghosts
And rats these twelve years—but 't is still a palace)—
I say you have been our lodger, and as yet
We do not know your name.
Wer. My name is Werner.
Iden. A goodly name, a very worthy name
As e'er was gilt upon a trader's board:
I have a cousin in the lazaretto
Of Hamburgh, who has got a wife who bore
The same. He is an officer of trust,
Surgeon's assistant (hoping to be surgeon),
And has done miracles i' the way of business,
Perhaps you are related to my relative?
Wer. To yours?
Jos. Oh, yes; we are, but distantly.
[*Aside to* WERNER.
Cannot you humour the dull gossip till
We learn his purpose?
Iden. Well, I 'm glad of that;
I thought so all along, such natural yearnings
Play'd round my heart:—blood is not water, cousin;
And so let 's have some wine, and drink unto
Our better acquaintance: relatives should be
Friends.
Wer. You appear to have drank enough already;
And if you had not, I 've no wine to offer,
Else it were yours: but this you know, or should
know:
You see I am poor, and sick, and will not see
That I would be alone; but to your business!
What brings you here?
Iden. Why, what should bring me here?
Wer. I know not, though I think that I could guess
That which will send you hence.
Jos. (*aside.*) Patience, dear Werner!
Iden. You don't know what has happen'd, then?
Jos. How should we?
Iden. The river has o'erflow'd.
Jos. Alas! we have known
That to our sorrow for these five days; since
It keeps us here.
Iden. But what you don't know is,
That a great personage, who fain would cross
Against the stream and three postilions' wishes,
Is drown'd below the ford, with five post-horses,
A monkey, and a mastiff, and a valet.
Jos. Poor creatures! are you sure?
Iden. Yes, of the monkey,
And the valet, and the cattle; but as yet
We know not if his excellency 's dead
Or no; your noblemen are hard to drown,
As it is fit that men in office should be;
But what is certain is, that he has swallow'd
Enough of the Oder to have burst two peasants;
And now a Saxon and Hungarian traveller,
Who, at their proper peril, snatch'd him from
The whirling river, have sent on to crave
A lodging, or a grave, according as
It may turn out with the live or dead body.
Jos. And where will you receive him? here, I hope;
If we can be of service—say the word.
Iden. Here? no; but in the prince's own apartment,
As fits a noble guest:—'t is damp, no doubt,
Not having been inhabited these twelve years;
But then he comes from a much damper place,
So scarcely will catch cold in 't, if he be
Still liable to cold—and if not, why
He 'll be worse lodged to-morrow: ne'ertheless,
I have order'd fire and all appliances
To be got ready for the worst—that is,
In case he should survive.
Jos. Poor gentleman!
I hope he will, with all my heart.
Wer. Intendant,
Have you not learn'd his name? My Josephine,
[*Aside to his wife.*
Retire: I 'll sift this fool.
[*Exit* JOSEPHINE.
Iden. His name? O Lord!
Who knows if he hath now a name or no?
'T is time enough to ask it when he 's able
To give an answer; or if not, to put
His heir's upon his epitaph. Methought
Just now you chid me for demanding names?
Wer. True, true, I did so; you say well and wisely.

Enter GABOR.[b]

Gab. If I intrude, I crave——
Iden. Oh, no intrusion!
This is the palace; this a stranger like
Yourself; I pray you make yourself at home;
But where 's his excellency? and how fares he?
Gab. Wetly and wearily, but out of peril:
He paused to change his garments in a cottage
(Where I doff'd mine for those, and came on hither),
And has almost recover'd from his drenching.

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[a] [The most amusing fellow in the drama is Monsieur Idenstein; who makes the finest speech, too, beyond comparison, of any of the personages. The only wonder is, where he got it.—ECL. REV.]

[b] [Some faults the poem has only in common with the original. Gabor is a most inexplicable personage: he is always on the point of turning out something more than he proves to be. A sort of mysterious horror is thrown around his impalpability, in the tale; but, in the drama, he is only a sentimental, moody, high-mettled soldier of fortune, whose appearances and disappearances are alike singularly inopportune, and who ends in a mere mercenary. His character is, we think, decidedly a failure.—ECL. REV.]

He will be here anon.
Iden. What ho, there! bustle!
Without there, Herman, Weilburg, Peter, Conrad!
[*Gives directions to different servants who enter.*
A nobleman sleeps here to-night—see that
All is in order in the damask chamber—
Keep up the stove—I will myself to the cellar—
And Madame Idenstein (my consort, stranger,)
Shall furnish forth the bed-apparel; for,
To say the truth, they are marvellous scant of this
Within the palace precincts, since his highness
Left it some dozen years ago. And then
His excellency will sup, doubtless?
Gab. Faith!
I cannot tell; but I should think the pillow
Would please him better than the table after
His soaking in your river: but for fear
Your viands should be thrown away, I mean
To sup myself, and have a friend without
Who will do honour to your good cheer with
A traveller's appetite.
Iden. But are you sure
His excellency——But his name: what is it?
Gab. I do not know.
Iden. And yet you saved his life.
Gab. I help'd my friend to do so.
Iden. Well, that 's strange,
To save a man's life whom you do not know.
Gab. Not so; for there are some I know so well,
I scarce should give myself the trouble.
Iden. Pray,
Good friend, and who may you be?
Gab. By my family,
Hungarian.
Iden. Which is call'd?
Gab. It matters little.
Iden. (*aside.*) I think that all the world are grown anonymous,
Since no one dares to tell me what he 's call'd!
Pray, has his excellency a large suite?
Gab. Sufficient.
Iden. How many?
Gab. I did not count them.
We came up by mere accident, and just
In time to drag him through his carriage window.
Iden. Well, what would I give to save a great man!
No doubt you 'll have a swinging sum as recompense.
Gab. Perhaps.
Iden. Now, how much do you reckon on?
Gab. I have not yet put myself up to sale:
In the mean time, my best reward would be
A glass of your Hockcheimer—a *green* glass,
Wreathed with rich grapes and Bacchanal devices,
O'erflowing with the oldest of your vintage;
For which I promise you, in case you e'er
Run hazard of being drown'd, (although I own
It seems, of all deaths, the least likely for you,)
I 'll pull you out for nothing. Quick, my friend,
And think, for every bumper I shall quaff,
A wave the less may roll above your head. [and dry
Iden. (*aside.*) I don't much like this fellow—close
He seems, two things which suit me not; however,
Wine he shall have; if that unlocks him not,
I shall not sleep to-night for curiosity.
[*Exit* IDENSTEIN.
Gab. (*to* WERNER.) This master of the ceremonies
The intendant of the palace, I presume: [is
'T is a fine building, but decay'd.
Wer. The apartment
Design'd for him you rescued will be found
In fitter order for a sickly guest.
Gab. I wonder then you occupied it not,
For you seem delicate in health.
Wer. (*quickly.*) Sir!
Gab. Pray
Excuse me; have I said aught to offend you?
Wer. Nothing: but we are strangers to each other.
Gab. And that 's the reason I would have us less
I thought our bustling guest without had said [so:
You were a chance and passing guest, the counter-
Of me and my companions. [part
Wer. Very true.
Gab. Then, as we never met before, and never
It may be, may again encounter, why,
I thought to cheer up this old dungeon here
(At least to me) by asking you to share
The fare of my companions and myself.
Wer. Pray, pardon me: my health——
Gab. Even as you please.
I have been a soldier, and perhaps am blunt
In bearing.
Wer. I have also served, and can
Requite a soldier's greeting.
Gab. In what service?
The Imperial?
Wer. (*quickly, and then interrupting himself.*) I commanded—no—I mean
I served; but it is many years ago,
When first Bohemia raised her banner 'gainst
The Austrian.
Gab. Well, that 's over now, and peace
Has turn'd some thousand gallant hearts adrift
To live as they best may; and, to say truth,
Some take the shortest.
Wer. What is that?
Gab. Whate'er
They lay their hands on. All Silesia and
Lusatia's woods are tenanted by bands
Of the late troops, who levy on the country
Their maintenance: the Chatelains must keep
Their castle walls—beyond them 't is but doubtful
Travel for your rich count or full-blown baron.
My comfort is that, wander where I may,
I've little left to lose now.
Wer. And I—nothing.
Gab. That 's harder still. You say you were a [soldier.
Wer. I was.
Gab. You look one still. All soldiers are
Or should be comrades, even though enemies.
Our swords when drawn must cross, our engines aim
(While levell'd) at each other's hearts; but when
A truce, a peace, or what you will, remits

The steel into its scabbard, and lets sleep [threa.
The spark which lights the matchlock, we are bre-
You are poor and sickly—I am not rich, but healthy;
I want for nothing which I cannot want;
You seem devoid of this—wilt share it?
[GABOR *pulls out his purse.*
Wer. Who
Told you I was a beggar?
Gab. You yourself,
In saying you were a soldier during peace-time.
Wer. (*looking at him with suspicion.*) You know me not?
Gab. I know no man, not even
Myself: how should I then know one I ne'er
Beheld till half an hour since?
Wer. Sir, I thank you.
Your offer's noble were it to a friend,
And not unkind as to an unknown stranger,
Though scarcely prudent; but no less I thank you.
I am a beggar in all save his trade;
And when I beg of any one, it shall be
Of him who was the first to offer what
Few can obtain by asking. Pardon me.
[*Exit* WERNER.
Gab. (*solus.*) A goodly fellow by his looks, though
As most good fellows are, by pain or pleasure, [worn,
Which tear life out of us before our time;
I scarce know which most quickly: but he seems
To have seen better days, as who has not
Who has seen yesterday?—But here approaches
Our sage intendant, with the wine: however,
For the cup's sake I 'll bear the cupbearer.

Enter IDENSTEIN.

Iden. 'T is here! the supernaculum! twenty years
Of age, if 't is a day.
Gab. Which epoch makes
Young women and old wine; and 't is great pity,
Of two such excellent things, increase of years,
Which still improves the one, should spoil the other.
Fill full—Here's to our hostess!—your fair wife!
[*Takes the glass.*
Iden. Fair!—Well, I trust your taste in wine is equal
To that you show for beauty; but I pledge you
Nevertheless.
Gab. Is not the lovely woman
I met in the adjacent hall, who, with
An air, and port, sad eye, which would have better
Beseem'd this palace in its brightest days
(Though in a garb adapted to its present
Abandonment), return'd my salutation—
Is not the same your spouse?
Iden. I would she were!
But you 're mistaken that 's the stranger's wife.
Gab. And by her aspect she might be a prince's:
Though time hath touch'd her too, she still retains
Much beauty, and more majesty.
Iden. And that
Is more than I can say for Madame Idenstein,
At least in beauty: as for majesty,
She has some of its properties which might
Be spared—but never mind!
Gab. I don't. But who
May be this stranger? He too hath a bearing
Above his outward fortunes.
Iden. There I differ.
He 's poor as Job, and not so patient; but
Who he may be, or what, or aught of him,
Except his name (and that I only learn'd
To-night), I know not.
Gab. But how came he here?
Iden. In a most miserable old caleche,
About a month since, and immediately
Fell sick, almost to death. He should have died.
Gab. Tender and true!—but why?
Iden. Why, what is life
Without a living? He has not a stiver.
Gab. In that case, I much wonder that a person
Of your apparent prudence should admit
Guests so forlorn into this noble mansion.
Iden. That 's true; but pity, as you know, *does* make
One's heart commit these follies; and besides,
They had some valuables left at that time,
Which paid their way up to the present hour;
And so I thought they might as well be lodged
Here as at the small tavern, and I gave them
The run of some of the oldest palace rooms.
They served to air them, at the least as long
As they could pay for fire-wood.
Gab. Poor souls!
Iden. Ay,
Exceeding poor.
Gab. And yet unused to poverty,
If I mistake not. Whither were they going? [Itself.
Iden. Oh! Heaven knows where, unless to heaven
Some days ago that look'd the likeliest journey
For Werner.
Gab. Werner! I have heard the name:
But it may be a feign'd one.
Iden. Like enough!
But hark! a noise of wheels and voices, and
A blaze of torches from without. As sure
As destiny, his excellency 's come.
I must be at my post: will you not join me,
To help him from his carriage, and present
Your humble duty at the door?
Gab. I dragg'd him
From out that carriage when he would have given
His barony or county to repel
The rushing river from his gurgling throat.
He has valets now enough: they stood aloof then,
Shaking their dripping ears upon the shore,
All roaring "Help!" but offering none; and as
For *duty* (as you call it)—I did mine *then*,
Now do *yours*. Hence, and bow and cringe him here!
Iden. I cringe!—but I shall lose the opportunity—
Plague take it! he 'll be *here*, and I *not there*!
[*Exit* IDENSTEIN *hastily.*

Re-enter WERNER.

Wer. (*to himself.*) I heard a noise of wheels and voices. How

All sounds now jar me! Still here? Is he not
[*Perceiving* GABOR.
A spy of my pursuer's? His frank offer
So suddenly, and to a stranger, wore
The aspect of a secret enemy;
For friends are slow at such.
Gab. Sir, you seem rapt;
And yet the time is not akin to thought.
These old walls will be noisy soon. The baron,
Or count (or whatsoe'er this half-drown'd noble
May be), for whom this desolate village and
Its lone inhabitants show more respect
Than did the elements, is come.
Iden. (*without.*) This way—
This way, your excellency:—have a care.
The staircase is a little gloomy, and
Somewhat decay'd; but if we had expected
So high a guest—Pray take my arm, my lord!

Enter STRALENHEIM, IDENSTEIN, *and Attendants—partly his own, and partly Retainers of the Domain of which* IDENSTEIN *is Intendant.*

Stral. I 'll rest me here a moment.
Iden. (*to the servants.*) Ho! a chair!
Instantly, knaves!
[STRALENHEIM *sits down.*
Wer. (*aside.*) 'T is he!
Stral. I'm better now.
Who are these strangers?
Iden. Please you, my good lord,
One says he is no stranger.
Wer. (*aloud and hastily.*) *Who* says that?
[*They look at him with surprise.*
Iden. Why, no one spoke *of you*, or *to you!*
Here's one his excellency may be pleased
To recognise.
[*Pointing to* GABOR.
Gab. I seek not to disturb
His noble memory:
Stral. I apprehend
This is one of the strangers to whose aid
I owe my rescue. Is not that the other?
[*Pointing to* WERNER.
My state when I was succour'd must excuse
My uncertainty to whom I owe so much.
Iden. He!—no, my lord! he rather wants for rescue
Than can afford it. 'T is a poor sick man,
Travel-tired, and lately risen from a bed
From whence he never dream'd to rise.
Stral. Methought
That there were two.
Gab. There were, in company;
But, in the service render'd to your lordship,
I needs must say but one, and he is absent.
The chief part of whatever aid was render'd
Was *his*: it was his fortune to be first.
My will was not inferior, but his strength
And youth outstripp'd me; therefore do not waste
Your thanks on me. I was but a glad second
Unto a nobler principal.
Stral. Where is he?
An Atten. My lord, he tarried in the cottage where
Your excellency rested for an hour,
And said he would be here to-morrow.
Stral. Till
That hour arrives, I can but offer thanks,
And then——
Gab. I seek no more, and scarce deserve
So much. My comrade may speak for himself.
Stral. (*fixing his eyes upon* WERNER: *then aside.*)
It cannot be! and yet he must be look'd to.
'T is twenty years since I beheld him with
These eyes; and though my agents still have kept
Theirs on him, policy has held aloof
My own from his, not to alarm him into
Suspicion of my plan. Why did I leave
At Hamburgh those who would have made assurance
If this be he or no! I thought, ere now,
To have been lord of Siegendorf, and parted
In haste, though even the elements appear
To fight against me, and this sudden flood
May keep me prisoner here till——
[*He pauses, and looks at* WERNER; *then resumes.*
This man must
Be watch'd. If it is he, he is so changed,
His father, rising from his grave again,
Would pass him by unknown. I must be wary:
An error would spoil all.
Iden. Your lordship seems
Pensive. Will it not please you to pass on?
Stral. 'T is past fatigue which gives my weigh'd-down spirit
An outward show of thought. I will to rest.
Iden. The prince's chamber is prepared with all
The very furniture the prince used when
Last here, in its full splendour.
(*Aside.*) Somewhat tatter'd,
And devilish damp, but fine enough by torch-light;
And that 's enough for your right noble blood
Of twenty quarterings upon a hatchment;
So let their bearer sleep 'neath something like one
Now, as he one day will for ever lie.
Stral. (*rising and turning to* GABOR.) Good night, good people! Sir, I trust to-morrow
Will find me apter to requite your service.
In the meantime I crave your company
A moment in my chamber.
Gab. I attend you.
Stral. (*after a few steps, pauses, and calls* WERNER.)
Friend!
Wer. Sir!
Iden. *Sir*: Lord—Oh Lord! Why don't you say
His lordship, or his excellency? Pray,
My lord, excuse this poor man's want of breeding:
He hath not been accustom'd to admission
To such a presence.
Stral. (*to* IDENSTEIN.) Peace, intendant!
Iden. Oh!
I am dumb.
Stral. (*to* WERNER.) Have you been long here?
Wer. Long?
Stral. I sought
An answer, not an echo.

Wer. You may seek
Both from the walls. I am not used to answer
Those whom I know not.
Stral. Indeed! Ne'er the less,
You might reply with courtesy to what
Is ask'd in kindness.
Wer. When I know it such,
I will requite—that is *reply*—in unison.
Stral. The intendant said, you had been detain'd by sickness—
If I could aid you—journeying the same way?
Wer. (*quickly.*) I am not journeying the same way!
Stral. How know ye
That, ere you know my route?
Wer. Because these is
But one way that the rich and poor must tread
Together. You diverged from that dread path
Some hours ago, and I some days: henceforth
Our roads must lie asunder, though they tend
All to one home.
Stral. Your language is above
Your station.
Wer. (*bitterly.*) Is it?
Stral. Or, at least, beyond
Your garb.
Wer. 'T is well that it is not beneath it,
As sometimes happens to the better clad.
But, in a word, what would you with me?
Stral. (*startled.*) I? [me,
Wer. Yes—you! You know me not, and question
And wonder that I answer not—not knowing
My inquisitor. Explain what you would have,
And then I 'll satisfy yourself, or me.
Stral. I knew not that you had reason for reserve.
Wer. Many have such:—Have you none?
Stral. None which can
Interest a mere stranger.
Wer. Then forgive
The same unknown and humble stranger, if
He wishes to remain so to the man
Who can have nought in common with him.
Stral. Sir,
I will not balk your humour, though untoward:
I only meant you service—but good night! [with me?
Intendant, show the way! (*to* Gabor.) Sir, you will
[*Exeunt* Stralenheim *and Attendants*; Idenstein *and* Gabor.

Wer. (*solus.*) 'T is he! I am taken in the toils. Be-
I quitted Hamburgh, Giulio, his late steward, [fore
Inform'd me that he had obtain'd an order
From Brandenburg's elector, for the arrest
Of Kruitzner (such the name I then bore) when
I came upon the frontier; the free city
Alone preserved my freedom—till I left
Its walls—fool that I was to quit them! But
I deem'd this humble garb, and route obscure,
Had baffled the slow hounds in their pursuit.
What 's to be done? He knows me not by person;
Nor could aught save the eye of apprehension,
Have recognised him, after twenty years,
We met so rarely and so coldly in
Our youth. But those about him! Now I can
Divine the frankness of the Hungarian, who
No doubt is a mere tool and spy of Stralenheim's,
To sound and to secure me. Without means!
Sick, poor—begirt too with the flooding rivers,
Impassable even to the wealthy, with
All the appliances which purchase modes
Of overpowering peril with men's lives.—
How can I hope? An hour ago methought
My state beyond despair; and now, 't is such,
The past seems paradise. Another day,
And I 'm detected,—on the very eve
Of honours, rights, and my inheritance,
When a few drops of gold might save me still
In favouring an escape.

Enter Idenstein *and* Fritz *in conversation.*

Fritz. Immediately.
Iden. I tell you, 't is impossible.
Fritz. It must
Be tried, however; and if one express
Fail, you must send on others, till the answer
Arrives from Frankfort, from the commandant.
Iden. I will do what I can.
Fritz. And recollect
To spare no trouble; you will be repaid
Tenfold.
Iden. The baron is retired to rest?
Fritz. He hath thrown himself into an easy chair
Beside the fire, and slumbers; and has order'd
He may not be disturb'd until eleven,
When he will take himself to bed.
Iden. Before
An hour is past I 'll do my best to serve him.
Fritz. Remember! [*Exit* Fritz.
Iden. The devil take these great men! they
Think all things made for them. Now here must I
Rouse up some half a dozen shivering vassals
From their scant pallets, and, at peril of
Their lives, despatch them o'er the river towards
Frankfort. Methinks the baron's own experience
Some hours ago might teach him fellow-feeling:
But no, "it *must*," and there 's an end. How now?
Are you there, Mynheer Werner?
Wer. You have left
Your noble guest right quickly.
Iden. Yes—he 's dozing,
And seems to like that none should sleep besides,
Here is a packet for the commandant
Of Frankfort, at all risks and all expenses;
But I must not lose time: Good night!
[*Exit* Idenstein.
Wer. "To Frankfort!"
So, so, it thickens! Ay, "the commandant."
This tallies well with all the prior steps
Of this cool, calculating fiend, who walks
Between me and my father's house. No doubt
He writes for a detachment to convey me
Into some secret fortress.—Sooner than
This——
[Werner *looks around, and snatches up a knife lying on a table in a recess.*

Now I am master of myself at least.
Hark,—footsteps! How do I know that Stralenheim
Will wait for even the show of that authority
Which is to overshadow usurpation?
That he suspects me 's certain. I 'm alone;
He with a numerous train. I weak; he strong,
In gold, in numbers, rank, authority.
I nameless, or involving in my name
Destruction, till I reach my own domain;
He full-blown with his titles, which impose
Still further on these obscure petty burghers
Than they could do elsewhere. Hark! nearer still!
I 'll to the secret passage, which communicates
With the——No! all is silent—'t was my fancy!—
Still as the breathless interval between
The flash and thunder:—I must hush my soul
Amidst its perils. Yet I will retire,
To see if still be unexplored the passage
I wot of: it will serve me as a den
Of secrecy for some hours, at the worst.

[WERNER *draws a panel, and exit, closing it after him.*

Enter GABOR *and* JOSEPHINE.

Gab. Where is your husband?

Jos. *Here*, I thought: I left him
Not long since in his chamber. But these rooms
Have many outlets, and he may be gone
To accompany the intendant.

Gab. Baron Stralenheim
Put many questions to the intendant on
The subject of your lord, and, to be plain,
I have my doubts if he means well.

Jos. Alas!
What can there be in common with the proud
And wealthy baron, and the unknown Werner?

Gab. That you know best.

Jos. Or, if it were so, how
Come you to stir yourself in his behalf,
Rather than that of him whose life you saved?

Gab. I help'd to save him, as in peril; but
I did not pledge myself to serve him in
Oppression. I know well these nobles, and
Their thousand modes of trampling on the poor.
I have proved them; and my spirit boils up when
I find them practising against the weak:—
This is my only motive.

Jos. It would be
Not easy to persuade my consort of
Your good intentions.

Gab. Is he so suspicious?

Jos. He was not once; but time and troubles have
Made him what you beheld.

Gab. I'm sorry for it.
Suspicion is a heavy armour, and
With its own weight impedes more than protects.
Good night! I trust to meet with him at daybreak.

[*Exit* GABOR.

Re-enter IDENSTEIN *and some Peasants.* JOSEPHINE *retires up the Hall.*

First Peasant. But if I 'm drown'd?

Iden. Why, you will be well paid for 't,
And have risk'd more than drowning for as much,
I doubt not.

Second Peasant. But our wives and families?

Iden. Cannot be worse off than they are, and may
Be better.

Third Peasant. I have neither, and will venture.

Iden. That 's right. A gallant carle, and fit to be
A soldier. I 'll promote you to the ranks
In the prince's body-guard—if you succeed:
And you shall have besides, in sparkling coin,
Two thalers.

Third Peasant. No more!

Iden. Out upon your avarice!
Can that low vice alloy so much ambition?
I tell thee, fellow, that two thalers in
Small change will subdivide into a treasure.
Do not five hundred thousand heroes daily
Risk lives and souls for the tithe of one thaler?
When had you half the sum?

Third Peasant. Never—but ne'er
The less I must have three.

Iden. Have you forgot
Whose vassal you were born, knave?

Third Peasant. No—the prince's
And not the stranger's.

Iden. Sirrah! in the prince's
Absence, I 'm sovereign; and the baron is
My intimate connection;—"Cousin Idenstein!
(Quoth he) you 'll order out a dozen villains."
And so, you villains! troop—march—march, I say;
And if a single dog's-ear of this packet
Be sprinkled by the Oder—look to it!
For every page of paper, shall a hide
Of yours be stretch'd as parchment on a drum,
Like Ziska's skin, to beat alarm to all
Refractory vassals, who can not effect
Impossibilities—Away, ye earth-worms!

[*Exit, driving them out.*

Jos. (*coming forward.*) I fain would shun these scenes, too oft repeated,
Of feudal tyranny o'er petty victims;
I cannot aid, and will not witness such.
Even here, in this remote, unnamed, dull spot,
The dimmest in the district's map, exist
The insolence of wealth in poverty
O'er something poorer still—the pride of rank
In servitude, o'er something still more servile;
And vice in misery affecting still
A tatter'd splendour. What a state of being!
In Tuscany, my own dear sunny land,
Our nobles were but citizens and merchants,
Like Cosmo. We had evils, but not such
As these; and our all-ripe and gushing valleys
Made poverty more cheerful, where each herb
Was in itself a meal, and every vine
Rain'd, as it were, the beverage which makes glad
The heart of man; and the ne'er unfelt sun
(But rarely clouded, and when clouded, leaving
His warmth behind in memory of his beams)
Makes the worn mantle, and the thin robe, less

Oppressive than an emperor's jewell'd purple.
But, here! the despots of the north appear
To imitate the ice-wind of their clime,
Searching the shivering vassal through his rags,
To wring his soul—as the bleak elements
His form. And 't is to be amongst these sovereigns
My husband pants! and such his pride of birth—
That twenty years of usage, such as no
Father born in a humble state could nerve
His soul to persecute a son withal,
Hath changed no atom of his early nature;
But I, born nobly also, from my father's
Kindness was taught a different lesson. Father!
May thy long tried and now rewarded spirit
Look down on us and our so long desired
Ulric! I love my son, as thou didst me!
What 's that? Thou, Werner! can it be? and thus?

Enter WERNER *hastily, with the knife in his hand, by the secret panel, which he closes hurriedly after him.*

Wer. (*not at first recognising her.*) Discover'd! then
I 'll stab——(*recognising her.*)
Ah! Josephine,
Why art thou not at rest?
Jos. What rest? My God!
What doth this mean?
Wer. (*showing a rouleau.*) Here 's *gold—gold*, Josephine,
Will rescue us from this detested dungeon.
Jos. And how obtain'd?—that knife!
Wer. 'T is bloodless—*yet.*
Away—we must to our chamber.
Jos. But whence comest thou?
Wer. Ask not! but let us think where we shall go—
This—this will make us way—(*showing the gold*)—
I 'll fit them now.
Jos. I dare not think thee guilty of dishonour.
Wer. Dishonour!
Jos. I have said it.
Wer. Let us hence:
'T is the last night, I trust, that we need pass here.
Jos. And not the worst, I hope.
Wer. Hope! I make *sure*,
But let us to our chamber.
Jos. Yet one question—
What hast thou *done?*
Wer. (*fiercely.*) Left one thing *undone*, which
Had made all well: let me not think of it!
Away!
Jos. Alas, that I should doubt of thee!
[*Exeunt.*

ACT II.

SCENE I.

A Hall in the same Palace.

Enter IDENSTEIN *and Others.*

Iden. Fine doings! goodly doings! honest doings!
A baron pillaged in a prince's palace!
Where, till his hour, such a sin ne'er was heard of.
Fritz. It hardly could, unless the rats despoil'd
The mice of a few shreds of tapestry.
Iden. Oh! that I e'er should live to see this day!
The honour of our city 's gone for ever.
Fritz. Well, but now to discover the delinquent:
The baron is determined not to lose
This sum without a search.
Iden. And so am I.
Fritz. But whom do you suspect?
Iden. Suspect! all people
Without—within—above—below—Heaven help me!
Fritz. Is there no other entrance to the chamber?
Iden. None whatsoever.
Fritz. Are you sure of that?
Iden. Certain. I have lived and served here since my birth,
And if there were such, must have heard of such,
Or seen it.
Fritz. Then it must be some one who
Had access to the antechamber.
Iden. Doubtless.
Fritz. The man call'd *Werner* 's poor!
Iden. Poor as a miser;
But lodged so far off, in the other wing,
By which there 's no communication with
The baron's chamber, that it can't be be.
Besides, I bade him "good night" in the hall,
Almost a mile off, and which only leads
To his own apartment, about the same time
When this burglarious, larcenous felony
Appears to have been committed.
Fritz. There 's another,
The stranger——
Iden. The Hungarian?
Fritz. He who help'd
To fish the baron from the Oder.
Iden. Not
Unlikely. But, hold—might it not have been
One of the suite?
Fritz. How? *We*, sir!
Iden. No—not *you*,
But some of the inferior knaves. You say
The baron was asleep in the great chair—
The velvet chair—in his embroider'd night-gown:
His toilet spread before him, and upon it
A cabinet with letters, papers, and
Several rouleaux of gold; of which *one* only
Has disappear'd—the door unbolted, with
No difficult access to any.
Fritz. Good sir,
Be not so quick; the honour of the corps
Which forms the baron's household 's unimpeach'd,
From steward to scullion, save in the fair way
Of peculation: such as in accompts,
Weights, measures, larder, cellar, buttery,
Where all men take their prey; as also in
Postage of letters, gathering of rents,
Purveying feasts, and understanding with
The honest trades who furnish noble masters:
But for your petty, picking, downright thievery,
We scorn it as we do board-wages. Then
Had one of our folks done it, he would not
Have been so poor o spirit as to hazard

His neck for *one* rouleau, but have swoop'd all;
Also the cabinet, if portable.
Iden. There is some sense in that——
Fritz. No, sir, be sure
'T was none of our corps; but some petty, trivial
Picker and stealer, without art or genius.
The only question is—Who else could have
Access, save the Hungarian and yourself?
Iden. You don't mean me?
Fritz. No, sir; I honour more
Your talents——
Iden. And my principles, I hope.
Fritz. Of course. But to the point: What 's to be done?
Iden. Nothing—but there 's a good deal to be said.
We 'll offer a reward; move heaven and earth,
And the police (though there 's none nearer than
Frankfort); post notices in manuscript
(For we 've no printer); and set by my clerk
To read them (for few can, save he and I).
We 'll send out villains to strip beggars, and
Search empty pockets; also, to arrest
All gipsies, and ill-clothed and sallow people.
Prisoners we 'll have at least, if not the culprit;
And for the baron's gold—if 't is not found,
At least he shall have the full satisfaction
Of melting twice its substance in the raising
The ghost of this rouleau. Here 's alchymy
For your lord's losses!
Fritz. He hath found a better.
Iden. Where?
Fritz. In a most immense inheritance.
The late Count Siegendorf, his distant kinsman,
Is dead near Prague, in his castle, and my lord
Is on his way to take possession.
Iden. Was there
No heir?
Fritz. Oh, yes; but he has disappear'd
Long from the world's eye, and perhaps the world.
A prodigal son, beneath his father's ban
For the last twenty years; for whom his sire
Refused to kill the fatted calf; and, therefore,
If living, he must chew the husks still. But
The baron would find means to silence him,
Were he to re-appear: he 's politic,
And has much influence with a certain court.
Iden. He 's fortunate.
Fritz. 'T is true, there is a grandson,
Whom the late count reclaim'd from his son's hands
And educated as his heir; but then
His birth is doubtful.
Iden. How so?
Fritz. His sire made
A left-hand, love, imprudent sort of marriage,
With an Italian exile's dark-eyed daughter:
Noble, they say, too; but no match for such
A house as Siegendorf's. The grandsire ill
Could brook the alliance; and could ne'er be brought
To see the parents, though he took the son.
Iden. If he 's a lad of mettle, he may yet
Dispute your claim, and weave a web that may
Puzzle your baron to unravel.
Fritz. Why,
For mettle, he has quite enough: they say,
He forms a happy mixture of his sire
And grandsire's qualities,—impetuous as
The former, and deep as the latter; but
The strangest is, that he too disappear'd
Some months ago.
Iden. The devil he did!
Fritz. Why, yes.
It must have been at his suggestion, at
An hour so critical as was the eve
Of the old man's death, whose heart was broken by it,
Iden. Was there no cause assign'd?
Fritz. Plenty, no doubt,
And none perhaps the true one. Some averr'd
It was to seek his parents: some because
The old man held his spirit in so strictly
(But that could scarce be, for he doted on him):
A third believed he wish'd to serve in war,
But peace being made soon after his departure,
He might have since return'd, were that the motive;
A fourth set charitably have surmised,
As there was something strange and mystic in him,
That in the wild exuberance of his nature
He had join'd the black bands, who lay waste Lusatia,
The mountains of Bohemia and Silesia,
Since the last years of war had dwindled into
A kind of general condottiero system
Of bandit warfare; each troop with its chief,
And all against mankind.
Iden. That cannot be.
A young heir, bred to wealth and luxury
To risk his life and honours with disbanded
Soldiers and desperadoes!
Fritz. Heaven best knows!
But there are human natures so allied
Unto the savage love of enterprise,
That they will seek for peril as a pleasure.
I 've heard that nothing can reclaim your Indian,
Or tame the tiger, though their infancy
Were fed on milk and honey. After all,
Your Wallenstein, your Tilly and Gustavus,
Your Bannier, and your Torstenson and Weimar,
Were but the same thing upon a grand scale;
And now that they are gone, and peace proclaim'd,
They who would follow the same pastime must
Pursue it on their own account. Here comes
The baron, and the Saxon stranger, who
Was his chief aid in yesterday's escape,
But did not leave the cottage by the Oder
Until this morning.

Enter STRALENHEIM *and* ULRIC.[1]

Stral. Since you have refused

[1] [The characters are any thing but original. I do not mean to say that they are plagiarised (let me coin the word, for I do not like

All compensation, gentle stranger, save
Inadequate thanks, you almost check even them,
Making me feel the worthlessness of words,
And blush at my own barren gratitude,
They seem so niggardly, compared with what
Your courteous courage did in my behalf——
Ulr. I pray you press the theme no further.
Stral. But
Can I not serve you? You are young, and of
That mould which throws out heroes; fair in favour;
Brave, I know, by my living now to say so;
And doubtlessly, with such a form and heart,
Would look into the fiery eyes of war,
As ardently for glory as you dared
An obscure death to save an unknown stranger
In an as perilous, but opposite, element.
You are made for the service; I have served;
Have rank by birth and soldiership, and friends,
Who shall be yours. 'T is true this pause of peace
Favours such views at present scantily:
But 't will not last, men's spirits are too stirring;
And, after thirty years of conflict, peace
Is but a petty war, as the times show us
In every forest, or a mere arm'd truce.
War will reclaim his own; and, in the meantime,
You might obtain a post, which would ensure
A higher soon, and, by my influence, fail not
To rise. I speak of Brandenburg, wherein
I stand well with the elector; in Bohemia,
Like you, I am a stranger, and we are now
Upon its frontier.
Ulr. You perceive my garb
Is Saxon, and of course my service due
To my own sovereign. If I must decline
Your offer, 't is with the same feeling which
Induced it.
Stral. Why, this is mere usury!
I owe my life to you, and you refuse
The acquittance of the interest of the debt,
To heap more obligations on me, till
I bow beneath them.
Ulr. You shall so when
I claim the payment.
Stral. Well, sir, since you will not—
You are nobly born?
Ulr. I have heard my kinsmen say so.
Stral. Your actions show it. Might I ask your name?
Ulr. Ulric.
Stral. Your house's?
Ulr. When I 'm worthy of it.
I 'll answer you.
Stral. (*aside.*) Most probably an Austrian,
Whom these unsettled times forbid to boast
His lineage on these wild and dangerous frontiers,
Where the name of his country is abhorr'd.
[*Aloud to* Fritz *and* Idenstein.
So, sirs! how have ye sped in your researches?
Iden. Indifferent well, your excellency.
Stral. Then
I am to deem the plunderer is caught?
Iden. Humph!—not exactly.
Stral. Or at least suspected?
Iden. Oh! for that matter, very much suspected.
Stral. Who may he be?
Iden. Why, don't you know, my lord?
Stral. How should I? I was fast asleep.
Iden. And so
Was I, and that 's the cause I know no more
Than does your excellency.
Stral. Dolt!
Iden. Why, if
Your lordship, being robb'd, don't recognise
The rogue; how should I, not being robb'd, identify
The thief among so many? In the crowd,
May it please your excellency, your thief looks
Exactly like the rest, or rather better:
'T is only at the bar and in the dungeon
That wise men know your felon by his features;
But I 'll engage, that if seen there but once,
Whether he be found criminal or no,
His face shall be so.
Stral. (*to* Fritz.) Prithee, Fritz, inform me
What hath been done to trace the fellow.
Fritz. Faith!
My lord, not much as yet, except conjecture.
Stral. Besides the loss (which, I must own, affects
Just now materially), I needs would find [me
The villain out of public motives; for
So dexterous a spoiler, who could creep
Through my attendants, and so many peopled
And lighted chambers, on my rest, and snatch
The gold before my scarce-closed eyes, would soon
Leave bare your borough, Sir Intendant!
Iden. True;
If there were aught to carry off, my lord.
Ulr. What is all this?
Stral. You join'd us but this morning,
And have not heard that I was robb'd last night.
Ulr. Some rumour of it reach'd me as I pass'd
The outer chambers of the palace, but

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to say stolen) from Miss Lee; for that would be mere stupidity, especially as Lord Byron indicates the source whence they are derived; but that they are the old established freebooters on the Byronean Parnassus. Ulric, the favourite, is only the Glaour, Conrad, Lara, Alp, etc. etc. rehashed and served up as a Bohemian. "Cœlum, non animum mutant." It is the old mess with a new sauce. Compare him particularly with Lara, and you must be struck with the resemblance. Both high-born—both leaving home mysteriously—both suspected of being linked with desperate characters—both returning to play the magnifico—both charged with heavy crimes, by people who had met them while absent on their wild exploits, and both ready to get rid of their accusers by the summary process of murder. Both are, moreover, very fine speakers, valiant men, high-browed, bright-eyed, black haired, and *all that*. Now, I may be considered as a *barbare*, when I say that I cannot away with these fellows. The conception of such characters, instead of being the sublime of poetry, is not very far from being the sublime of vulgarity. It is easy to lay on the thick daubing shades of intense villany; but not quite so easy to soften them off, so as to draw a character in which these shades blend *consistently* with the hues of virtue, or even seeming virtue.—Dr. Maginn.]

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I know no further.
Stral. It is a strange business;
The intendant can inform you of the facts.
Iden. Most willingly. You see——
Stral. (*impatiently.*) Defer your tale,
Till certain of the hearer's patience.
Iden. That
Can only be approved by proofs. You see——
Stral. (*again interrupting him, and addressing* Ulric.)
In short, I was asleep upon a chair,
My cabinet before me, with some gold
Upon it (more than I much like to lose,
Though in part only): some ingenious person
Contrived to glide through all my own attendants,
Besides those of the place, and bore away
A hundred golden ducats, which to find
I would be fain, and there 's an end. Perhaps
You (as I still am rather faint) would add
To yesterday's great obligation, this,
Though slighter, not yet slight, to aid these men
(Who seem but lukewarm) in recovering it?
Ulr. Most willingly, and without loss of time—
(*To* Idenstein.) Come hither, mynheer!
Iden. But so much haste bodes
Right little speed, and——
Ulr. Standing motionless
None, so let 's march: we 'll talk as we go on.
Iden. But——
Ulr. Show the spot, and then I 'll answer you.
Fritz. I will, sir, with his excellency's leave.
Stral. Do so, and take yon old ass with you.
Fritz. Hence!
Ulr. Come on, old oracle, expound thy riddle!
[*Exit with* Idenstein *and* Fritz.
Stral. (*solus.*) A stalwart, active, soldier-looking stripling.
Handsome as Hercules ere his first labour,
And with a brow of thought beyond his years
When in repose, till his eye kindles up
In answering yours. I wish I could engage him:
I have need of some such spirits near me now,
For this inheritance is worth a struggle:
And though I am not the man to yield without one,
Neither are they who now rise up between me
And my desire. The boy, they say, 's a bold one;
But he hath play'd the truant in some hour
Of freakish folly, leaving fortune to
Champion his claims. That 's well. The father, whom
For years I 've track'd, as does the blood-hound, never
In sight, but constantly in scent, had put me
To fault; *here* I *have* him, and that 's better.
It must be *he!* All circumstance proclaims it;
And careless voices, knowing not the cause
Of my enquiries, still confirm it.—Yes!
The man, his bearing, and the mystery
Of his arrival, and the time; the account, too,
The intendant gave (for I have not beheld her)
Of his wife's dignified but foreign aspect;
Besides the antipathy with which we met,
As snakes and lions shrink back from each other
By secret instinct that both must be foes
Deadly, without being natural prey to either;
All—all—confirm it to my mind. However,
We 'll grapple, ne'ertheless. In a few hours
The order comes from Frankfort, if these waters
Rise not the higher (and the weather favours
Their quick abatement), and I'll have him safe
Within a dungeon, where he may avouch
His real estate and name; and there 's no harm done,
Should he prove other than I deem. This robbery
(Save for the actual loss) is lucky also:
He 's poor, and that's suspicious—he 's unknown,
And that 's defenceless.—True, we have no proofs
Of guilt,—but what hath be of innocence?
Were he a man indifferent to my prospects,
In other bearings, I should rather lay
The inculpation on the Hungarian, who
Hath something which I like not; and alone
Of all around, except the intendant, and
The prince's household and my own, had ingress
Familiar to the chamber.

Enter Gabor.

Friend, how fare you?
Gab. As those who fare well every where, when they
Have supp'd and slumber'd, no great matter how—
And you, my lord?
Stral. Better in rest than purse:
Mine inn is like to cost me dear.
Gab. I heard
Of your late loss; but 't is a trifle to
One of your order.
Stral. You would hardly think so,
Were the loss yours.
Gab. I never had so much
(At once) in my whole life, and therefore am not
Fit to decide. But I came here to seek you. [them,
Your couriers are turn'd back—I have outstripp'd
In my return.
Stral. You!—Why?
Gab. I went at daybreak,
To watch for the abatement of the river,
As being anxious to resume my journey.
Your messengers were all check'd like myself;
And, seeing the case hopeless, I await
The current's pleasure.
Stral. Would the dogs were in it!
Why did they not, at least, attempt the passage?
I order'd this at all risks.
Gab. Could you order
The Oder to divide, as Moses did
The Red Sea (scarcely redder than the flood
Of the swoln stream), and be obey'd, perhaps
They might have ventured.
Stral. I must see to it:
The knaves! the slaves!—but they shall smart for this.
[*Exit* Stralenheim.
Gab. (*solus.*) There goes my noble, feudal, self-will'd
Epitome of what brave chivalry [baron!
The preux chevaliers of the good old times
Have left us. Yesterday he would have given
His lands (if he hath any), and, still dearer,

His sixteen quarterings, for as much fresh air
As would have fill'd a bladder, while he lay
Gurgling and foaming half way through the window
Of his o'erset and water-logg'd conveyance;
And now he storms at half a dozen wretches
Because they love their lives too! Yet, he 's right.
'T is strange they should, when such as he may put
To hazard at his pleasure. Oh! thou world! [them
Thou art indeed a melancholy jest!

[*Exit* Gabor.

SCENE II.

The Apartment of Werner *in the Palace.*

Enter Josephine *and* Ulric.

Jos. Stand back, and let me look on thee again!
My Ulric!—my beloved!—can it be—
After twelve years?
Ulr. My dearest mother!
Jos. Yes!
My dream is realised—how beautiful!—
How more than all I sigh'd for! Heaven receive
A mother's thanks!—A mother's tears of joy!
This is indeed thy work!—At such an hour, too,
He comes not only as a son, but saviour.
Ulr. If such a joy await me, it must double
What I now feel, and lighten from my heart
A part of the long debt of duty, not
Of love (for that was ne'er withheld)—forgive me!
This long delay was not my fault.[1]
Jos. I know it,
But cannot think of sorrow now, and doubt
If I e'er felt it, 't is so dazzled from
My memory by this obvious transport!—
My son!

Enter Werner.

Wer. What have we here,—more strangers?
Jos. No!
Look upon him! What do you see?
Wer. A stripling,
For the first time——
Ulr. (*kneeling.*) For twelve long years, my father!
Wer. O God!
Jos. He faints!
Wer. No—I am better now—
Ulric! (*Embraces him.*)
Ulr. My father, Siegendorf!
Wer. (*starting.*) Hush! boy—
The walls may hear that name!
Ulr. What then?
Wer. Why, then—
But we will talk of that anon. Remember,
I must be known here but as Werner. Come!
Come to my arms again! Why, thou look'st all
I should have been, and was not. Josephine!
Sure 't is no father's fondness dazzles me;
But, had I seen that form amid ten thousand
Youth of the choicest, my heart would have chosen
This for my son!
Ulr. And yet you knew me not!
Wer. Alas! I have had that upon my soul
Which makes me look on all men with an eye
That only knows the evil at first glance.
Ulr. My memory served me far more fondly: I
Have not forgotten aught; and oft-times in
The proud and princely halls of—(I'll not name them,
As you say that 't is perilous)—but i' the pomp
Of your sire's feudal mansion, I look'd back
To the Bohemian mountains many a sunset,
And wept to see another day go down
O'er thee and me, with those huge hills between us.
They shall not part us more.
Wer. I know not that.
Are you aware my father is no more?
Ulr. Oh, heavens! I left him in a green old age.
And looking like the oak, worn, but still steady
Amidst the elements, whilst younger trees [since.
Fell fast around him. 'T was scarce three months
Wer. Why did you leave him?
Jos. (*embracing* Ulric). Can you ask that question?
Is he not *here?*
Wer. True: he hath sought his parents,
And found them; but, oh! *how*, and in what state!
Ulr. All shall be better'd. What we have to do
Is to proceed, and to assert our rights,
Or rather yours; for I wave all, unless
Your father has disposed in such a sort
Of his broad lands as to make mine the foremost,
So that I must prefer my claim for form:
But I trust better, and that all is yours.
Wer. Have you not heard of Stralenheim?
Ulr. I saved
His life but yesterday: he 's here.
Wer. You saved
The serpent who will sting us all!
Ulr. You speak
Riddles: what is this *Stralenheim* to me? [lands:
Wer. Every thing. One who claims our father's
Our distant kinsman, and our nearest foe.
Ulr. I never heard his name till now. The count,
Indeed, spoke sometimes of a kinsman, who,
If his own line should fail, might be remotely
Involved in the succession; but his titles
Were never named before me—and what then?
His right must yield to ours.
Wer. Ay, if at Prague:
But here he is all-powerful and has spread
Snares for thy father, which, if hitherto
He hath escaped them, is by fortune, not
By favour.
Ulr. Doth he personally know you?
Wer. No; but he guesses shrewdly at my person,
As he betray'd last night; and I, perhaps,
But owe my temporary liberty
To his uncertainty.

[1] [Ulric behaves far too hopefully and too dutifully for an assassin and a brigand. He is of the Giaour and the Lara order—a *Westall* ruffian.—Edl. Rev.]

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Ulr. I think you wrong him
(Excuse me for the phrase); but Stralenheim
Is not what you prejudge him; or, if so,
He owes me something both for past and present.
I saved his life, he therefore trusts in me.
He hath been plunder'd too, since he came hither:
Is sick; a stranger; and as such not now
Able to trace the villain who hath robb'd him:
I have pledged myself to do so; and the business
Which brought me here was chiefly that:[4] but I
Have found, in searching for another's dross,
My own whole treasure—you, my parents!
Wer. (*agitatedly.*) Who
Taught you to mouth that name of "villain?"
Ulr. What
More noble name belongs to common thieves?
Wer. Who taught you thus to brand an unknown being
With an infernal stigma?
Ulr. My own feelings
Taught me to name a ruffian from his deeds.
Wer. Who taught you, long-sought and ill-found boy! that
It would be safe for my own son to insult me?
Ulr. I named a villain. What is there in common
With such a being and my father?
Wer. Every thing!
That ruffian is thy father![5]
Jos. Oh, my son!
Believe him not—and yet!—(*her voice falters.*)
Ulr. (*starts, looks earnestly at* WERNER, *and then says slowly.*) And you avow it?
Wer. Ulric, before you dare despise your father,
Learn to divine and judge his actions. *Young*,
Rash, new to life, and rear'd in luxury's lap,
Is it for you to measure passion's force,
Or misery's temptation? Wait—(not long,
It cometh like the night, and quickly)—Wait!—
Wait till, like me, your hopes are blighted[3]—till
Sorrow and shame are handmaids of your cabin;
Famine and poverty your guests at table;
Despair your bed-fellow—then rise, but not
From sleep, and judge! Should that day e'er arrive—
Should you see then the serpent, who hath coil'd
Himself around all that is dear and noble
Of you and yours, lie slumbering in your path,
With but *his* folds between your steps and happiness,
When *he*, who lives but to tear from you name,
Lands, life itself, lies at your mercy, with
Chance your conductor; midnight for your mantle;
The bare knife in your hand, and earth asleep,
Even to your deadliest foe; and he as 't were
Inviting death, by looking like it, while
His death alone can save you:—Thank your God;
If then, like me, content with petty plunder,
You turn aside——I did so.
Ulr. But——
Wer. (*abruptly.*) Hear me!
I will not brook a human voice—scarce dare
Listen to my own (if that be human still)—
Hear me! you do not know this man—I do.[4]
He 's mean, deceitful, avaricious. You
Deem yourself safe, as young and brave; but learn
None are secure from desperation, few
From subtilty. My worst foe, Stralenheim,
Housed in a prince's palace, couch'd within
A prince's chamber, lay below my knife!
An instant—a mere motion—the least impulse—
Had swept him and all fears of mine from earth.
He was within my power—my knife was raised—
Withdrawn—and I 'm in his: are you not so?
Who tells you that he knows you *not?* Who says
He hath not lured you here to end you? or
To plunge you, with your parents, in a dungeon?
(*He pauses.*
Ulr. Proceed—proceed!
Wer. *Me* he hath ever known,
And hunted through each change of time—name—fortune—
And why not *you?* Are you more versed in men?
He wound snares round me; flung along my path
Reptiles, whom, in my youth, I would have spurn'd
Even from my presence; but, in spurning now,
Fill only with fresh venom. Will you be
More patient? Ulric!—Ulric! there are crimes
Made venial by the occasion, and temptations

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[4] [The following is the original passage in the novel:—"Stralenheim," said Conrad, "does not appear to be altogether the man you take him for: but were it even otherwise, he owes me gratitude not only for the past, but for what he supposes to be my present employment. I saved his life, and he therefore places confidence in me. He hath been robbed last night—is sick—a stranger—and in no condition to discover the villain who has plundered him; and the business on which I sought the intendant was chiefly that," etc. —MISS LEE.]

[5] ["'And who,' said he, starting furiously from his seat, 'has entitled you to brand thus with ignominious epithets a being you do not know? Who,' he added, with increasing agitation, 'has taught you that it would be even safe for my son to insult me?'—'It is not necessary to know the person of a ruffian,' replied Conrad indignantly, 'to give him the appellation he merits:—and what is there in common between my father and such a character?'—'Every thing,' said Siegendorf, bitterly,—'for that ruffian was your father!'"—MISS LEE.]

[3] ["Conrad, before you thus presume to chastise me with your eye, learn to understand my actions. Young, and inexperienced in the world—reposing hitherto in the bosom of indulgence and luxury, is it for you to judge of the force of the passions, or the temptations of misery? Wait till, like me, you have blighted your fairest hopes—have endured humiliation and sorrow—poverty and famine—before you pretend to judge of their effects on you! Should that miserable day ever arrive—should you see the being at your mercy who stands between you and every thing that is dear or noble in life! who is ready to tear from you your name—your inheritance—your very life itself—congratulate your own heart, if, like me, you are content with petty plunder, and are not tempted to exterminate a serpent, who now lives, perhaps, to sting us all!"—MISS LEE.]

[4] ["You do not know this man," continued he: "I do! I believe him to be mean, sordid, deceitful! You will conceive yourself safe, because you are young and brave! Learn, however, none are so secure but desperation or subtilty may reach them! Stralenheim, in the palace of a prince, was in my power! My knife was held over him—I forbore—and I am now in his," etc. etc.—MISS LEE.]

Which nature cannot master or forbear.[1]

Ulr. (*looks first at him, and then at* JOSEPHINE.)
My mother!

Wer. Ay! I thought so: you have now
Only one parent. I have lost alike
Father and son, and stand alone.

Ulr. But stay!

[WERNER *rushes out of the chamber.*

Jos. (*to* ULRIC.) Follow him not, until this storm of passion
Abates. Think'st thou, that, were it well for him,
I had not follow'd?

Ulr. I obey you, mother,
Although reluctantly. My first act shall not
Be one of disobedience.

Jos. Oh! he is good!
Condemn him not from his own mouth, but trust
To me, who have born so much with him, and for
That this is but the surface of his soul, [him,
And that the depth is rich in better things.

Ulr. These then are but my father's principles!
My mother thinks not with him?

Jos. Nor doth he
Think as he speaks. Alas! long years of grief
Have made him sometimes thus.

Ulr. Explain to me
More clearly, then, these claims of Stralenheim,
That, when I see the subject in its bearings,
I may prepare to face him, or at least
To extricate you from your present perils.
I pledge myself to accomplish this—but would
I had arrived a few hours sooner!

Jos. Ay!
Hadst thou but done so!

Enter GABOR *and* IDENSTEIN, *with Attendants.*

Gab. (*to* ULRIC.) I have sought you, comrade.
So, this is my reward!

Ulr. What do you mean? [this!

Gab. 'Sdeath! have I lived to these years, and for
(*To* IDENSTEIN). But for your age and folly, I would—

Iden. Help!
Hands off! Touch an intendant!

Gab. Do not think
I 'll honour you so much as save your throat
From the Ravenstone[2] by choking you myself.

Iden. I thank you for the respite: but there are
Those who have greater need of it than me.

Ulr. Unriddle this vile wrangling, or——

Gab. At once, then,
The baron has been robb'd, and upon me
This worthy personage has deign'd to fix
His kind suspicions—me! whom he ne'er saw
Till yester' evening.

Iden. Wouldst have me suspect
My own acquaintances? You have to learn
That I keep better company.

Gab. You shall
Keep the best shortly, and the last for all men,
The worms! you hound of malice!

[GABOR *seizes on him.*

Ulr. (*interfering.*) Nay, no violence:
He 's old, unarm'd—be temperate, Gabor!

Gab. (*letting go* IDENSTEIN.) True:
I am a fool to lose myself because
Fools deem me knave: it is their homage.

Ulr. (*to* IDENSTEIN.) How
Fare you?

Iden. Help!

Ulr. I *have* help'd you.

Iden. Kill him! then
I 'll say so.

Gab. I am calm—live on!

Iden. That 's more
Than you shall do, if there be judge or judgment
In Germany. The baron shall decide!

Gab. Does *he* abet you in your accusation?

Iden. Does he not?

Gab. Then next time let him go sink,
Ere I go hang for snatching him from drowning.
But here he comes!

Enter STRALENHEIM.

Gab. (*goes up to him.*) My noble lord, I 'm here!

Stral. Well, sir!

Gab. Have you aught with me?

Stral. What should I
Have with you?

Gab. You know best, if yesterday's
Flood has not wash'd away your memory;
But that 's a trifle. I stand here accused,
In phrases not equivocal, by yon
Intendant, of the pillage of your person,
Or chamber:—is the charge your own or his?

Stral. I accuse no man.

Gab. Then you acquit me, baron?

Stral. I know not whom to accuse, or to acquit,
Or scarcely to suspect.

Gab. But you at least
Should know whom *not* to suspect. I am insulted—
Oppress'd here by these menials, and I look
To you for remedy—teach them their duty!
To look for thieves at home were part of it,
If duly taught; but, in one word, if I
Have an accuser, let it be a man
Worthy to be so of a man like me.
I am your equal.

Stral. You!

---

[1] [Me he has known invariably through every change of fortune or of name—and why not you? Me he has entrapped—are you more discreet? He has wound the snare of Idenstein around me—of a reptile whom, a few years ago, I would have spurned from my presence, and whom, in spurning now, I have furnished with fresh venom. Will you be more patient? Conrad, Conrad, there are crimes rendered venial by the occasion, and temptations too exquisite for human fortitude to master or forbear," etc. etc. —MISS LEE.]

[2] The Ravenstone, "Rabenstein," is the *stone gibbet* of Germany, and so called from the ravens perching on it. [See *ante*, p. 347.

Gab. Ay, sir; and, for
Aught that you know, superior; but proceed—
I do not ask for hints, and surmises,
And circumstance, and proofs; I know enough
Of what I have done for you, and what you owe me,
To have at least waited your payment rather
Than paid myself, had I been eager of
Your gold. I also know, that were I even
The villain I am deem'd, the service render'd
So recently would not permit you to
Pursue me to the death, except through shame,
Such as would leave your scutcheon but a blank.
But this is nothing: I demand of you
Justice upon your unjust servants, and
From your own lips a disavowal of
All sanction of their insolence: thus much
You owe to the unknown, who asks no more,
And never thought to have ask'd so much.
Stral. This tone
May be of innocence.
Gab. 'Sdeath! who dare doubt it,
Except such villains as ne'er had it?
Strol. You
Are hot, sir.
Gab. Must I turn an icicle
Before the breath of menials, and their master?
Strol. Ulric! you know this man; I found him in
Your company.
Gab. We found you in the Oder;
Would we had left you there!
Strol. I give you thanks, sir.
Gab. I 've earn'd them; but might have earn'd more from others,
Perchance, if I had left you to your fate.
Strol. Ulric! you know this man?
Gab. No more than you do,
If he avouches not my honour.
Ulr. I
Can vouch your courage, and, as far as my
Own brief connection led me, honour.
Stral. Then
I 'm satisfied.
Gab. (*ironically.*) Right easily, methinks.
What is the spell in his asseveration
More than in mine?
Stral. I merely said that *I*
Was satisfied—not that you are absolved.
Gab. Again! Am I accused or no?
Stral. Go to!
You wax too insolent. If circumstance
And general suspicion be against you,
Is the fault mine? Is 't not enough that I
Decline all question of your guilt or innocence?
Gab. My lord, my lord, this is mere cozenage,
A vile equivocation; you well know
Your doubts are certainties to all around you—
Your looks a voice—your frowns a sentence; you
Are practising your power on me—because
You have it; but beware! you know not whom
You strive to tread on.
Strol. Threat'st thou?
Gab. Not so much
As you accuse. You blot the basest injury,
And I retort it with an open warning.
Stral. As you have said, 't is true I owe you something,
For which you seem disposed to pay yourself.
Gab. Not with your gold.
Strol. With bootless insolence.
[*To his Attendants and* IDENSTEIN.
You need not further to molest this man,
But let him go his way. Ulric, good morrow!
[*Exit* STRALENHEIM, IDENSTEIN, *and Attendants.*
Gab. (*following.*) I 'll after him and——
Ulr. (*stopping him.*) Not a step.
Gab. Who shall
Oppose me?
Ulr. Your own reason, with a moment's
Thought.
Gab. Must I bear this?
Ulr. Pshaw! we all must bear
The arrogance of something higher than
Ourselves—the highest cannot temper Satan
Nor the lowest his vicegerents upon earth.
I 've seen you brave the elements, and bear
Things which had made this silkworm cast his skin—
And shrink you from a few sharp sneers and words?
Gab. Must I bear to be deem'd a thief? If 't were
A bandit of the woods, I could have borne it—
There 's something daring in it;—but to steal
The moneys of a slumbering man!—
Ulr. It seems, then,
You are *not* guilty?
Gab. Do I hear aright?
You too!
Ulr. I merely ask'd a simple question.
Gab. If the judge ask'd me, I would answer "No"—
To you I answer *thus.* (*He draws.*)
Ulr. (*drawing.*) With all my heart!
Jos. Without there! Ho! help! help!—O God!
here 's murder!
[*Exit* JOSEPHINE, *shrieking.*
GABOR *and* ULRIC *fight.* GABOR *is disarmed just as* STRALENHEIM, JOSEPHINE, IDENSTEIN, *etc. re-enter.*
Jos. Oh! glorious heaven! He 's safe!
Stral. (*to* JOSEPHINE.) *Who* 's safe?
Jos. My——
Ulr. (*interrupting her with a stern look, and turning afterwards to* STRALENHEIM.) Both!
Here 's no great harm done.
Stral. What hath caused all this?
Ulr. You, baron, I believe; but as the effect
Is harmless, let it not disturb you.—Gabor!
There is your sword; and when you bare it next,
Let it not be against your *friends.*
[ULRIC *pronounces the last words slowly and emphatically in a low voice to* GABOR.
Gab. I thank you
Less for my life than for your counsel.
Stral. These
Brawls must end here.
Gab. (*taking his sword.*) They *shall.* You have wrong'd me, Ulric.
More with your unkind thoughts than sword: I would

The last were in my bosom rather than
The first in yours. I could have borne yon noble's
Absurd insinuations—ignorance
And dull suspicion are a part of his
Entail will last him longer than his lands.—
But I may fit *him* yet:—you have vanquish'd me.
I was the fool of passion to conceive
That I could cope with you, whom I had seen
Already proved by greater perils than
Rest in this arm. We may meet by and by,
However—but in friendship.

[*Exit* GABOR.

Strnl. I will brook
No more! This outrage following up his insults,
Perhaps his guilt, has cancell'd all the little
I owed him heretofore for the so-vaunted
Aid which he added to your abler succour.
Ulric, you are not hurt?—

Ulr. Not even by a scratch.

Strnl. (*to* IDENSTEIN.) Intendant! take your measures to secure
Yon fellow: I revoke my former lenity.
He shall be sent to Frankfort with an escort
The instant that the waters have abated.

Iden. Secure him! He hath got his sword again—
And seems to know the use on 't; 't is his trade,
Belike;—I 'm a civilian.

Stral. Fool! are not
Yon score of vassals dogging at your heels
Enough to seize a dozen such? Hence! after him!

Ulr. Baron, I do beseech you!

Stral. I must be
Obey'd. No words!

Iden. Well, if it must be so—
March, vassals; I 'm your leader, and will bring
The rear up: a wise general never should
Expose his precious life—on which all rests.
I like that article of war.

[*Exit* IDENSTEIN *and Attendants.*

Stral. Come hither,
Ulric: what does that woman here? Oh! now
I recognise her, 't is the stranger's wife
Whom they *name* "Werner."

Ulr. 'T is his name.

Strnl. Indeed!
Is not your husband visible, fair dame?—

Jos. Who seeks him?

Strnl. No one—for the present: but
I fain would parley, Ulric, with yourself
Alone.

Ulr. I will retire with you.

Jos. Not so:
You are the latest stranger, and command
All places here. [care—
(*Aside to* ULRIC *as she goes out.*) O Ulric! have a
Remember what depends on a rash word!

Ulr. (*to* JOSEPHINE.) Fear not!—

[*Exit* JOSEPHINE.

Strnl. Ulric, I think that I may trust you:
You saved my life—and acts like these beget
Unbounded confidence.

Ulr. Say on.

Strnl. Mysterious
And long-engender'd circumstances (not
To be now fully enter'd on) have made
This man obnoxious—perhaps fatal to me.

Ulr. Who? Gabor, the Hungarian?

Stral. No—this "Werner"—
With the false name and habit.

Ulr. How can this be?
He is the poorest of the poor—and yellow
Sickness sits cavern'd in his hollow eye:
The man is helpless.

Stral. He is—'t is no matter;—
But if he be the man I deem (and that
He is so, all around us here—and much
That is not here—confirm my apprehension),
He must be made secure ere twelve hours further.

Ulr. And what have I to do with this?

Strnl. I have sent
To Frankfort, to the governor, my friend
(I have the authority to do so by
An order of the house of Brandenburg),
For a fit escort—but this cursed flood
Bars all access, and may do for some hours.

Ulr. It is abating.

Stral. That is well.

Ulr. But how
Am I concern'd?

Stral. As one who did so much
For me, you cannot be indifferent to
That which is of more import to me than
The life you rescued.—Keep your eye on *him!*
The man avoids me, knows that I now know him.—
Watch him!—as you would watch the wild boar when
He makes against you in the hunter's gap—
Like him he must be spear'd.

Ulr. Why so?

Strnl. He stands
Between me and a brave inheritance!
Oh! could you see it! But you shall.

Ulr. I hope so.

Stral. It is the richest of the rich Bohemia,
Unscathed by scorching war. It lies so near
The strongest city, Prague, that fire and sword
Have skimm'd it lightly: so that now, besides
Its own exuberance, it bears double value,
Confronted with whole realms far and near
Made deserts.

Ulr. You describe it faithfully.

Stral. Ay—could you see it, you would say so—but,
As I have said, you shall.

Ulr. I accept the omen.

Strnl. Then claim a recompense from it and me,
Such as *both* may make worthy your acceptance
And services to me and mine for ever.

Ulr. And this sole, sick, and miserable wretch—
This way-worn stranger—stands between you and
This Paradise?—(As Adam did between
The devil and his)—[*Aside.*]

Stral. He doth.

Ulr. Hath he no right?

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Stral. Right! none. A disinherited prodigal,
Who for these twenty years disgraced his lineage
In all his acts—but chiefly by his marriage,
And living amidst commerce-fetching burghers,
And dabbling merchants, in a mart of Jews.
Ulr. He has a wife, then?
Stral. You 'd be sorry to
Call such your mother. You have seen the woman
He *calls* his wife.
Ulr. Is she not so?
Stral. No more
Than he 's your father:—an Italian girl,
The daughter of a banish'd man, who lives
On love and poverty with this same Werner.
Ulr. They are childless, then?
Stral. There is or was a bastard,
Whom the old man—the grandsire (as old age
Is ever doting) took to warm his bosom,
As it went chilly downward to the grave:
But the imp stands not in my path—he has fled,
No one knows whither; and if he had not,
His claims alone were too contemptible
To stand.—Why do you smile?
Ulr. At your vain fears:
A poor man almost in his grasp—a child
Of doubtless birth—can startle a grandee!
Stral. All 's to be fear'd, where all is to be gain'd.
Ulr. True; and aught done to save or to obtain it.
Stral. You have harp'd the very string next to my
I may depend upon you? [heart.
Ulr. 'T were too late
To doubt it.
Stral. Let no foolish pity shake
Your bosom (for the appearance of the man
Is pitiful)—he is a wretch, as likely
To have robb'd me as the fellow more suspected,
Except that circumstance is less against him;
He being lodged far off, and in a chamber
Without approach to mine: and, to say truth,
I think too well of blood allied to mine,
To deem he would descend to such an act:
Besides, he was a soldier, and a brave one
Once—though too rash.
Ulr. And they, my lord, we know
By our experience, never plunder till
They knock the brains out first—which makes them
heirs, [nothing,
Not thieves. The dead, who feel nought, can lose
Nor e'er be robb'd: their spoils are a bequest—
No more.
Stral. Go to! you are a wag. But say
I may be sure you 'll keep an eye on this man,
And let me know his slightest movement towards
Concealment or escape?
Ulr. You may be sure
You yourself could not watch him more than I
Will be his sentinel.
Stral. By this you make me
Yours, and for ever.
Ulr. Such is my intention.
[*Exeunt.*

ACT III.

SCENE I.

A Hall in the same Palace, from whence the secret Passage leads.

Enter WERNER *and* GABOR.

Gab. Sir, I have told my tale: if it so please you
To give me refuge for a few hours, well—
If not, I'll try my fortune elsewhere.
Wer. How
Can I, so wretched, give to Misery
A shelter?—wanting such myself as much
As e'er the hunted deer a covert——
Gab. Or
The wounded lion his cool cave. Methinks
You rather look like one would turn at bay,
And rip the hunter's entrails.
Wer. Ah!
Gab. I care not
If it be so; being much disposed to do
The same myself. But will you shelter me?
I am oppress'd like you—and poor like you—
Disgraced——
Wer. (*abruptly.*) Who told you that I was disgraced?
Gab. No one; nor did I say *you* were so: with
Your poverty my likeness ended; but
I said *I* was so—and would add, with truth,
As undeservedly as *you*.
Wer. Again!
As *I*?
Gab. Or any other honest man. [me
What the devil would you have? You don't believe
Guilty of this base theft?
Wer. No, no—I cannot.
Gab. Why that 's my heart of honour! yon young gallant—
Your miserly intendant, and dense noble—
All—all suspected me; and why? because [them;
I am the worst-clothed, and least named amongst
Although, were Momus' lattice in our breasts,
My soul might brook to open it more widely
Than theirs: but thus it is—you poor and helpless—
Both still more than myself.
Wer. How know you that?
Gab. You 're right: I ask for shelter at the hand
Which I call helpless; if you now deny it,
I were well paid. But you, who seem to have proved
The wholesome bitterness of life, know well,
By sympathy, that all the outspread gold
Of the New World the Spaniard boasts about,
Could never tempt the man who knows its worth,
Weigh'd at its proper value in the balance,
Save in such guise (and there I grant its power,
Because I feel it,) as may leave no nightmare
Upon his heart o' nights.
Wer. What do you mean?
Gab. Just what I say; I thought my speech was
You are no thief—nor I—and, as true men, [plain:
Should aid each other.
Wer. It is a damn'd world, sir.
Gab. So is the nearest of the two next, as

The priests say (and no doubt they should know
Therefore I'll stick by this—as being loth [best),
To suffer martyrdom, at least with such
An epitaph as larceny upon my tomb.
It is but a night's lodging which I crave;
To-morrow I will try the waters, as
The dove did, trusting that they have abated.
Wer. Abated? Is there hope of that?
Gab. There was
At noontide.
Wer. Then we may be safe.
Gab. Are *you*
In peril?
Wer. Poverty is ever so.
Gab. That I know by long practice. Will you not
Promise to make mine less?
Wer. Your poverty?
Gab. No—you don't look a leech for that disorder;
I meant my peril only: you 've a roof,
And I have none; I merely seek a covert.
Wer. Rightly; for how should such a wretch as I
Have gold?
Gab. Scarce honestly, to say the truth on 't,
Although I almost wish you had the baron's.
Wer. Dare you insinuate?
Gab. What?
Wer. Are you aware
To whom you speak?
Gab. No; and I am not used
Greatly to care. (*A noise heard without.*) But hark! they come!
Wer. Who come?
Gab. The intendant and his man-hounds after me:
I 'd face them—but it were in vain to expect
Justice at hands like theirs. Where shall I go?
But show me any place. I do assure you,
If there be faith in man, I am most guiltless:
Think if it were your own case!
Wer. (*Aside.*) Oh, just God?
Thy hell is not hereafter! Am I dust still?
Gab. I see you 're moved; and it shows well in you:
I may live to requite it.
Wer. Are you not
A spy of Stralenheim's?
Gab. Not I! and if
I were, what is there to espy in you?
Although I recollect his frequent question
About you and your spouse might lead to some
Suspicion; but you best know—what—and why.
I am his deadliest foe.
Wer. You?
Gab. After such
A treatment for the service which in part
I render'd him, I am his enemy:
If you are not his friend, you will assist me.
Wer. I will.
Gab. But how?
Wer. (*Showing the panel.*) There is a secret spring:
Remember, I discover'd it by chance,
And used it but for safety.
Gab. Open it,
And I will use it for the same.
Wer. I found it,
As I have said: it leads through winding walls,
(So thick as to bear paths within their ribs,
Yet lose no jot of strength or stateliness,)
And hollow cells, and obscure niches, to
I know not whither; you must not advance:
Give me your word.
Gab. It is unnecessary:
How should I make my way in darkness through
A Gothic labyrinth of unknown windings?
Wer. Yes, but who knows to what place it may lead? [not
I know not—(mark you!)—but who knows it might
Lead even into the chamber of your foe?
So strangely were contrived these galleries
By our Teutonic fathers in old days,
When man built less against the elements
Than his next neighbour. You must not advance
Beyond the two first windings; if you do
(Albeit I never pass'd them), I 'll not answer
For what you may be led to.
Gab. But I will.
A thousand thanks!
Wer. You 'll find the spring more obvious
On the other side; and, when you would return,
It yields to the least touch.
Gab. I 'll in—farewell!
[GABOR *goes in by the secret panel.*
Wer. (*solus.*) What have I done? Alas! what *had*
Before to make this fearful? Let it be [I done
Still some atonement that I save the man,
Whose sacrifice had saved perhaps my own—
They come! to seek elsewhere what is before them!

Enter IDENSTEIN *and Others.*

Iden. Is he not here? He must have vanish'd then
Through the dim Gothic glass, by pious aid
Of pictured saints upon the red and yellow
Casements, through which the sunset streams like sunrise
On long pearl-colour'd beards and crimson crosses,
And gilded crosiers, and cross'd arms, and cowls,
And helms, and twisted armour, and long swords,
All the fantastic furniture of windows
Dim with brave knights and holy hermits, whose
Likeness and fame alike rest in some panes
Of crystal, which each rattling wind proclaims
As frail as any other life or glory.
He 's gone, however.
Wer. Whom do you seek?
Iden. A villain.
Wer. Why need you come so far, then?
Iden. In the search
Of him who robb'd the baron.
Wer. Are you sure
You have divined the man?
Iden. As sure as you
Stood there: but where 's he gone?
Wer. Who?
Iden. He we sought.

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Wer. You see he is not here.
Iden. And yet we traced him
Up to this hall. Are you accomplices?
Or deal you in the black art?
Wer. I deal plainly,
To many men the blackest.
Iden. It may be
I have a question or two for yourself
Hereafter; but we must continue now
Our search for t' other.
Wer. You had best begin
Your inquisition now: I may not be
So patient always.
Iden. I should like to know,
In good sooth, if you really are the man
That Stralenheim's in quest of.
Wer. Insolent!
Said you not that he was not here?
Iden. Yes, one;
But there 's another whom he tracks more keenly,
And soon, it may be, with authority
Both paramount to his and mine. But, come!
Bustle, my boys! we are at fault.
[*Exeunt* Idenstein *and Attendants.*
Wer. In what
A maze hath my dim destiny involved me!
And one base sin hath done me less ill than
The leaving undone one far greater. Down,
Thou busy devil, rising in my heart!
Thou art too late! I 'll nought to do with blood.

Enter Ulric.

Ulr. I sought you, father.
Wer. Is't not dangerous?
Ulr. No; Stralenheim is ignorant of all
Or any of the ties between us: more—
He sends me here a spy upon your actions,
Deeming me wholly his.
Wer. I cannot think it:
'T is but a snare he winds about us both,
To swoop the sire and son at once.
Ulr. I cannot
Pause in each petty fear, and stumble at
The doubts that rise like briers in our path,
But must break through them, as an unarm'd carle
Would, though with naked limbs, were the wolf rustling
In the same thicket where he hew'd for bread.
Nets are for thrushes, eagles are not caught so:
We 'll overfly or rend them.
Wer. Show me *how?*
Ulr. Can you not guess?
Wer. I cannot.
Ulr. That is strange.
Came the thought ne'er into your mind *last night?*
Wer. I understand you not.
Ulr. Then we shall never
More understand each other. But to change
The topic——
Wer. You mean to *pursue* it, as
'T is of our safety.
Ulr. Right; I stand corrected.
I see the subject now more clearly, and
Our general situation in its bearings.
The waters are abating; a few hours
Will bring his summon'd myrmidons from Frankfort,
When you will be a prisoner, perhaps worse,
And I an outcast, bastardised by practice
Of this same baron to make way for him.
Wer. And now your remedy! I thought to escape
By means of this accursed gold; but now
I dare not use it, show it, scarce look on it.
Methinks it wears upon its face my guilt,
For motto, not the mintage of the state;
And, for the sovereign's head, my own begirt
With hissing snakes, which curl around my temples,
And cry to all beholders, Lo! a villain!
Ulr. You must not use it, at least now; but take
This ring.
[*He gives* Werner *a jewel.*
Wer. A gem! It was my father's!
Ulr. And
As such is now your own. With this you must
Bribe the Intendant for his old caleche
And horses to pursue your route at sunrise,
Together with my mother.
Wer. And leave you,
So lately found, in peril too?
Ulr. Fear nothing!
The only fear were if we fled together,
For that would make our ties beyond all doubt.
The waters only lie in flood between
This burgh and Frankfort; so far 's in our favour.
The route on to Bohemia, though encumber'd,
Is not impassable; and when you gain
A few hours' start, the difficulties will be
The same to your pursuers. Once beyond
The frontier, and you 're safe.
Wer. My noble boy! [them
Ulr. Hush! hush! no transports: we'll indulge in
In Castle Siegendorf! Display no gold:
Show Idenstein the gem (I know the man,
And have look'd through him): it will answer thus
A double purpose. Stralenheim lost *gold*—
No jewel: therefore it could not be his;
And then the man who was possest of this
Can hardly be suspected of abstracting
The baron's coin, when he could thus convert
This ring to more than Stralenheim has lost
By his last night's slumber. Be not over timid
In your address, nor yet too arrogant;
And Idenstein will serve you.
Wer. I will follow
In all things your direction.
Ulr. I would have
Spared you the trouble; but had I appear'd
To take an interest in you, and still more
By dabbling with a jewel in your favour,
All had been known at once.
Wer. My guardian angel!
This overpays the past. But how wilt thou
Fare in our absence?

Ulr. Stralenheim knows nothing
Of me as aught of kindred with yourself.
I will but wait a day or two with him
To full all doubts, and then rejoin my father.
Wer. To part no more!
Ulr. I know not that; but at
The least we 'll meet again once more.
Wer. My boy!
My friend! my only child, and sole preserver!
Oh, do not hate me!
Ulr. Hate my father!
Wer. Ay,
My father hated me. Why not my son?
Ulr. Your father knew you not as I do.
Wer. Scorpions
Are in thy words! Thou know me? in this guise
Thou canst not know me, I am not myself;
Yet (hate me not) I will be soon.
Ulr. I 'll *wait!*
In the mean time be sure that all a son
Can do for parents shall be done for mine.
Wer. I see it, and I feel it; yet I feel
Further—that you despise me.
Ulr. Wherefore should I?
Wer. Must I repeat my humiliation?
Ulr. No!
I have fathom'd it and you. But let us talk
Of this no more. Or if it must be ever,
Not *now*. Your error has redoubled all
The present difficulties of our house,
At secret war with that of Stralenheim:
All we have now to think of is to baffle
Him. I have shown *one* way.
Wer. The only one,
And I embrace it, as I did my son,
Who show'd *himself* and father's *safety* in
One day.
Ulr. You *shall* be safe; let that suffice.
Would Stralenheim's appearance in Bohemia
Disturb your right, or mine, if once we were
Admitted to our lands?
Wer. Assuredly,
Situate as we are now, although the first
Possessor might, as usual, prove the strongest,
Especially the next in blood.
Ulr. *Blood!* 't is
A word of many meanings; in the veins,
And out of them, it is a different thing—
And so it should be, when the same in blood
(As it is call'd) are aliens to each other,
Like Theban brethren: when a part is bad,
A few spilt ounces purify the rest.
Wer. I do not apprehend you.
Ulr. That may be—
And should, perhaps—and yet——but get ye ready;
You and my mother must away to-night.
Here comes the intendant: sound him with the gem;
'T will sink into his venal soul like lead
Into the deep, and bring up slime and mud,
And ooze too, from the bottom, as the lead doth
With its greased understratum; but no less
Will serve to warn our vessels through these shoals
The freight is rich, so heave the line in time!
Farewell! I scarce have time, but yet your *hand*,
My father!——
Wer. Let me embrace thee!
Ulr. We may be
Observed: subdue your nature to the hour!
Keep off from me as from your foe!
Wer. Accursed
Be he who is the stifling cause which smothers
The best and sweetest feeling of our hearts;
At such an hour too!
Ulr. Yes, curse—it will ease you!
Here is the intendant.

Enter Idenstein.

Master Idenstein,
How fare you in your purpose? Have you caught
The rogue?
Iden. No, faith!
Ulr. Well, there are plenty more:
You may have better luck another chase.
Where is the baron?
Iden. Gone back to his chamber:
And now I think on 't, asking after you
With nobly-born impatience.
Ulr. Your great men
Must be answer'd on the instant, as the bound
Of the stung steed replies unto the spur:
'T is well they have horses, too; for if they had not,
I fear that men must draw their chariots, as
They say kings did Sesostris.
Iden. Who was he?
Ulr. An old Bohemian—an imperial gipsy.
Iden. A gipsy or Bohemian, 't is the same,
For they pass by both names. And was he one?
Ulr. I 've heard so; but I must take leave. Intendant,
Your servant!—Werner (*to* Werner *slightly*), if that be your name,
Yours. [*Exit* Ulric.
Iden. A well-spoken, pretty-faced young man!
And prettily behaved! He knows his station,
You see, sir: how he gave to each his due
Precedence!
Wer. I perceived it, and applaud
His just discernment and your own.
Iden. That 's well—
That 's very well. You also know your place, too;
And yet I don't know that I know your place.
Wer. (*showing the ring.*) Would this assist your knowledge?
Iden. How!—What!—Eh!
A jewel!
Wer. 'T is your own, on one condition.
Iden. Mine!—Name it!
Wer. That hereafter you permit me
At thrice its value to redeem it: 't is
A family ring.
Iden. A family!—*yours!*—a gem!

I 'm breathless?

Wer. You must also furnish me,
An hour ere daybreak, with all means to quit
This place.

Iden. But is it real? Let me look on it:
Diamond, by all that 's glorious!

Wer. Come, I 'll trust you:
You have guess'd, no doubt, that I was born above
My present seeming.

Iden. I can't say I did,
Though this looks like it: this is the true breeding
Of gentle blood!

Wer. I have important reasons
For wishing to continue privily
My journey hence.

Iden. So then *you are* the man
Whom Stralenheim 's in quest of?

Wer. I am not;
But being taken for him might conduct
Too much embarrassment to me just now,
And to the baron's self hereafter—'t is
To spare both that I would avoid all bustle.

Iden. Be you the man or no, 't is not my business;
Besides, I never should obtain the half
From this proud, niggardly noble, who would raise
The country for some missing bits of coin,
And never offer a precise reward—
But *this!*—another look!

Wer. Gaze on it freely;
At day-dawn it is yours.

Iden. Oh, thou sweet sparkler!
Thou more than stone of the philosopher!
Thou touchstone of Philosophy herself!
Thou bright eye of the Mine! thou loadstar of
The soul! the true magnetic Pole to which
All hearts point duly north, like trembling needles!
Thou flaming Spirit of the Earth! which, sitting
High on the monarch's diadem, attractest
More worship than the majesty who sweats
Beneath the crown which makes his head ache, like
Millions of hearts which bleed to lend it lustre!
Shalt thou be mine? I am, methinks, already
A little king, a lucky alchymist!—
A wise magician, who has bound the devil,
Without the forfeit of his soul. But come,
Werner, or what else?

Wer. Call me Werner still;
You may yet know me by a loftier title.

Iden. I do believe in thee! thou art the spirit
Of whom I long have dream'd, in a low garb.—
But come, I 'll serve thee; thou shalt be as free
As air, despite the waters; let us hence:
I 'll show thee I am honest—(oh, thou jewel!)
Thou shalt be furnish'd, Werner, with such means
Of flight, that if thou wert a snail, not birds
Should overtake thee.—Let me gaze again!
I have a foster-brother in the mart
Of Hamburgh skill'd in precious stones. How many
Carats may it weigh?—Come, Werner, I will wing
thee.

[*Exeunt.*

SCENE II.

Stralenheim's Chamber.

STRALENHEIM *and* FRITZ.

Fritz. All 's ready, my good lord!

Stral. I am not sleepy,
And yet I must to bed; I fain would say
To rest, but something heavy on my spirit,
Too dull for wakefulness, too quick for slumber,
Sits on me as a cloud along the sky,
Which will not let the sunbeams through, nor yet
Descend in rain and end, but spreads itself
'Twixt earth and heaven, like envy between man
And man, an everlasting mist.—I will
Unto my pillow.

Fritz. May you rest there well!

Stral. I feel, and fear, I shall.

Fritz. And wherefore fear?

Stral. I know not why, and therefore do fear more,
Because an undescribable——but 't is
All folly. Were the locks (as I desired)
Changed, to-day, of this chamber? for last night's
Adventure makes it needful.

Fritz. Certainly,
According to your order, and beneath
The inspection of myself and the young Saxon
Who saved your life. I think they call him "Ulric."

Stral. You *think!* you supercilious slave! what right
Have you to *tax your* memory, which should be
Quick, proud, and happy to retain the *name*
Of him who saved your master, as a litany
Whose daily repetition marks your duty.—
Get hence! "*You think*," indeed! you who stood still
Howling and dripping on the bank, whilst I
Lay dying, and the stranger dash'd aside
The roaring torrent, and restored me to [scarce
Thank him—and despise you. "*You think!*" and
Can recollect his name! I will not waste
More words on you. Call me betimes.

Fritz. Good night!
I trust to-morrow will restore your lordship
To renovated strength and temper.

[*The scene closes.*

SCENE III.

The secret Passage.

Gab. (*solus.*) Four—
Five—six hours have I counted, like the guard
Of outposts, on the never-merry clock:
That hollow tongue of time, which, even when
It sounds for joy, takes something from enjoyment
With every clang. 'T is a perpetual knell,
Though for a marriage-feast it rings: each stroke
Peals for a hope the less; the funeral note
Of Love deep-buried without resurrection
In the grave of Possession; while the knoll
Of long-lived parents finds a jovial echo
To triple time in the son's ear.
I 'm cold—
I 'm dark;—I 've blown my fingers—number'd o'er
And o'er my steps—and knock'd my head against
Some fifty buttresses—and roused the rats

And bats in general insurrection, till
Their cursed pattering feet and whirling wings
Leave me scarce hearing for another sound.
A light! It is at distance (if I can
Measure in darkness distance): but it blinks
As through a crevice or a key-hole, in
The inhibited direction: I must on,
Nevertheless, from curiosity.
A distant lamp-light is an incident
In such a den as this. Pray Heaven it lead me
To nothing that may tempt me! Else—Heaven aid me
To obtain or to escape it! Shining still!
Were it the star of Lucifer himself,
Or he himself girt with its beams, I could
Contain no longer. Softly! mighty well!
That corner 's turn'd—so—ah! no;—right! it draws
Nearer. Here is a darksome angle—so
That 's weather'd.—Let me pause.—Suppose it leads
Into some greater danger than that which
I have escaped—no matter, 't is a new one;
And novel perils, like fresh mistresses,
Wear more magnetic aspects:—I will on,
And be it where it may—I have my dagger,
Which may protect me at a pinch.—Burn still,
Thou little light!—Thou art my *ignis fatuus!*
My stationary Will-o'-the-wisp!—So! so!
He bears my invocation, and fails not.

[*The scene closes.*

SCENE IV.

A Garden.

Enter WERNER.

I could not sleep—and now the hour 's at hand;
All 's ready. Idenstein has kept his word;
And, station'd in the outskirts of the town,
Upon the forest's edge, the vehicle
Awaits us. Now the dwindling stars begin
To pale in heaven; and for the last time I
Look on these horrible walls. Oh! never, never
Shall I forget them. Here I came most poor,
But not dishonour'd: and I leave them with
A stain,—if not upon my name, yet in
My heart!—a never-dying canker-worm,
Which all the coming splendour of the lands,
And rights, and sovereignty of Siegendorf
Can scarcely lull a moment. I must find
Some means of restitution, which would ease
My soul in part; but how, without discovery?—
It must be done, however; and I 'll pause
Upon the method the first hour of safety.
The madness of my misery led to this
Base infamy; repentance must retrieve it:
I will have nought of Stralenheim's upon
My spirit, though he would grasp all of mine;
Lands, freedom, life,—and yet he sleeps! as soundly,
Perhaps, as infancy, with gorgeous curtains
Spread for his canopy, o'er silken pillows,
Such as when——Hark! what noise is that? Again!
The branches shake; and some loose stones have fallen
From yonder terrace.

[ULRIC *leaps down from the terrace.*

Ulric! ever welcome!
Thrice welcome now! this filial——
Ulr. Stop! Before
We approach, tell me——
Wer. Why look you so?
Ulr. Do I
Behold my father, or——
Wer. What?
Ulr. An assassin?
Wer. Insane or insolent!
Ulr. Reply, sir, as
You prize your life, or mine!
Wer. To what must I
Answer?
Ulr. Are you or are you not the assassin
Of Stralenheim?
Wer. I never was as yet
The murderer of any man. What mean you?
Ulr. Did not you *this* night (as the night before)
Retrace the secret passage? Did you not
Again revisit Stralenheim's chamber? and——

[ULRIC *pauses.*

Wer. Proceed.
Ulr. *Died* he not by your hand?
Wer. Great God!
Ulr. You are innocent, then! my father 's innocent!
Embrace me! Yes,—your tone—your look—yes, yes,—
Yet *say* so.
Wer. If I e'er, in heart or mind,
Conceived deliberately such a thought,
But rather strove to trample back to hell
Such thoughts—if e'er they glared a moment through
The irritation of my oppressed spirit—
May heaven be shut for ever from my hopes
As from mine eyes!
Ulr. But Stralenheim is dead.
Wer. 'T is horrible! 't is hideous, as 't is hateful!—
But what have I to do with this?
Ulr. No bolt
Is forced; no violence can be detected,
Save on his body. Part of his own household
Have been alarm'd; but as the intendant is
Absent, I took upon myself the care
Of mustering the police. His chamber has,
Past doubt, been enter'd secretly. Excuse me,
If nature——
Wer. Oh, my boy! what unknown woes
Of dark fatality, like clouds, are gathering
Above our house!
Ulr. My father! I acquit you!
But will the world do so? will even the judge,
If——But you must away this instant.
Wer. No!
I 'll face it. Who shall dare suspect me?
Ulr. Yet
You had *no* guests—*no* visitors—no life
Breathing around you, save my mother's?
Wer. Ah!
The Hungarian!
Ulr. He is gone! he disappear'd
Ere sunset.

Wer. No; I hid him in that very
Conceal'd and fatal gallery.
Ulr. *There* I 'll find him.
[*Ulric is going.*
Wer. It is too late: he had left the palace ere
I quitted it. I found the secret panel
Open, and the doors which led from that hall
Which masks it: I but thought he had snatch'd the
And favourable moment to escape [silent
The myrmidons of Idenstein, who were
Dogging him yester-even.
Ulr. You reclosed
The panel?
Wer. Yes; and not without reproach
(And inner trembling for the avoided peril)
At his dull heedlessness, in leaving thus
His shelterer's asylum to the risk
Of a discovery.
Ulr. You are sure you closed it?
Wer. Certain.
Ulr. That 's well; but had been better, if
You ne'er had turn'd it into a den for——
[*He pauses.*
Wer. Thieves!
Thou wouldst say: I must bear it, and deserve it;
But not——
Ulr. No, father; do not speak of this:
This is no hour to think of petty crimes,
But to prevent the consequence of great ones.
Why would you shelter this man?
Wer. Could I shun it?
A man pursued by my chief foe; disgraced
For my own crime; a victim to *my* safety,
Imploring a few hours concealment from
The very wretch who was the cause he needed
Such refuge. Had he been a wolf, I could not
Have in such circumstances thrust him forth.
Ulr. And like the wolf he hath repaid you. But
It is too late to ponder thus:—you must
Set out ere dawn. I will remain here to
Trace the murderer, if 't is possible.
Wer. But this my sudden flight will give the Moloch
Suspicion: two new victims in the lieu
Of one, if I remain. The fled Hungarian,
Who seems the culprit, and——
Ulr. Who *seems?* *Who* else
Can be so?
Wer. Not *I*, though just now you doubted—
You, my *son!*—doubted——
Ulr. And do you doubt of him,
The fugitive?
Wer. Boy! since I fell into
The abyss of crime (though not of *such* crime), I,
Having seen the innocent oppress'd for me,
May doubt even of the guilty's guilt. Your heart
Is free, and quick with virtuous wrath to accuse
Appearances; and views a criminal
In Innocence's shadow, it may be,
Because 't is dusky.
Ulr. And if I do so,
What will mankind, who know you not, or knew
But to oppress? You must not stand the hazard.
Away!—I 'll make all easy. Idenstein
Will, for his own sake and his jewel's, hold
His peace—he also is a partner in
Your flight—moreover——
Wer. Fly! and leave my name
Link'd with the Hungarian's, or preferr'd as poorest,
To hear the brand of bloodshed!
Ulr. Pshaw! leave any thing
Except our fathers' sovereignty and castles,
For which you have so long panted and in vain!
What *name?* You have *no name*, since that you bear
Is feign'd.
Wer. Most true; but still I would not have it
Engraved in crimson in men's memories,
Though in this most obscure abode of men——
Besides, the search——
Ulr. I will provide against
Aught that can touch you. No one knows you here
As heir of Siegendorf: if Idenstein
Suspects, 't is *but suspicion*, and he is
A fool: his folly shall have such employment,
Too, that the unknown Werner shall give way
To nearer thoughts of self. The laws, (if e'er
Laws reach'd this village) are all in abeyance
With the late general war of thirty years,
Or crush'd, or slowly rising from the dust,
To which the march of armies trampled them.
Stralenheim, although noble, is unheeded
Here, save as *such*—without lands, influence,
Save what hath perish'd with him. Few prolong
A week beyond their funeral rites their sway
O'er men, unless by relatives, whose interest
Is roused: such is not here the case; he died
Alone, unknown,—a solitary grave,
Obscure as his deserts, without a scutcheon,
Is all he 'll have, or wants. If *I* discover
The assassin, 't will be well—if not, believe me,
None else, though all the full-fed train of menials
May howl above his ashes (as they did
Around him in his danger on the Oder),
Will no more stir a finger *now* than *then*.
Hence! hence! I must not hear your answer.—Look!
The stars are almost faded, and the gray
Begins to grizzle the black hair of night.
You shall not answer:—Pardon me that *I*
Am peremptory; 't is your son that speaks,
Your long-lost, late-found son.—Let 's call my [mother!
Softly and swiftly step, and leave the rest
To me: I 'll answer for the event as far
As regards *you*, and that is the chief point,
As my first duty, which shall be observed.
We 'll meet in Castle Siegendorf—once more
Our banners shall be glorious! Think of that
Alone, and leave all other thoughts to me,
Whose youth may better battle with them.—Hence!
And may your age be happy!—I will kiss [you!
My mother once more, then Heaven's speed be with
Wer. This counsel 's safe—but is it honourable?
Ulr. To save a father is a child's chief honour.
[*Exeunt.*

ACT IV.

SCENE I.

A Gothic Hall in the Castle of Siegendorf, near Prague.

Enter ERIC *and* HENRICK, *Retainers of the Count.*

Eric. So, better times are come at last; to these
Old walls new masters and high wassail—both
A long desideratum.
Hen. Yes, for *masters*,
It might be unto those who long for novelty,
Though made by a new grave: but as for wassail,
Methinks the old Count Siegendorf maintain'd
His feudal hospitality as high
As e'er another prince of the empire.
Eric. Why,
For the mere cup and trencher, we no doubt
Fared passing well; but as for merriment
And sport, without which salt and sauces season
The cheer but scantily, our sizings were
Even of the narrowest.
Hen. The old count loved not
The roar of revel; are you sure that *this* does?
Eric. As yet he hath been courteous as he's boun-
And we all love him. [teous,
Hen. His reign is as yet
Hardly a year o'erpast its honey-moon,
And the first year of sovereigns is bridal:
Anon, we shall perceive his real sway
And moods of mind.
Eric. Pray heaven he keep the present!
Then his brave son, Count Ulric—there's a knight!
Pity the wars are o'er!
Hen. Why so?
Eric. Look on him!
And answer that yourself.
Hen. He's very youthful,
And strong and beautiful as a young tiger.
Eric. That's not a faithful vassal's likeness.
Hen. But
Perhaps a true one.
Eric. Pity, as I said,
The wars are over: in the hall, who like
Count Ulric for a well-supported pride,
Which awes, but yet offends not? In the field,
Who like him with his spear in hand, when, gnashing
His tusks, and ripping up from right to left
The howling hounds, the boar makes for the thicket?
Who backs a horse, or bears a hawk, or wears
A sword like him? Whose plume nods knightlier?
Hen. No one's, I grant you. Do not fear, if war
Be long in coming, he is of that kind
Will make it for himself, if he hath not
Already done as much.
Eric. What do you mean?
Hen. You can't deny his train of followers
(But few our native fellow vassals born
On the domain) are such a sort of knaves
As——(*Pauses.*)
Eric. What?
Hen. The war (you love so much) leaves living.
Like other parents, she spoils her worst children.
Eric. Nonsense! they are all brave iron-visaged
Such as old Tilly loved. [fellows,
Hen. And who loved Tilly?
Ask that at Magdebourg—or for that matter
Wallenstein either;—they are gone to——
Eric. Rest:
But what beyond 't is not ours to pronounce. [rest:
Hen. I wish they had left us something of their
The country (nominally now at peace)
Is over-run with—God knows who: they fly
By night, and disappear with sunrise; but
Leave us no less desolation, nay, even more,
Than the most *open* warfare.
Eric. But Count Ulric—
What has all this to do with him?
Hen. With *him*!
He——might prevent it. As you say he's fond
Of war, why makes he it not on those marauders?
Eric. You'd better ask himself.
Hen. I would as soon
Ask the lion why he laps not milk.
Eric. And here he comes!
Hen. The devil! you'll hold your tongue?
Eric. Why do you turn so pale?
Hen. 'T is nothing—but
Be silent.
Eric. I will, upon what you have said.
Hen. I assure you I meant nothing,—a mere sport
Of words, no more; besides, had it been otherwise,
He is to espouse the gentle Baroness
Ida of Stralenheim, the late baron's heiress;
And she, no doubt, will soften whatsoever
Of fierceness the late long intestine wars
Have given all natures, and most unto those
Who were born in them, and bred up upon
The knees of Homicide; sprinkled, as it were,
With blood even at their baptism. Prithee, peace
On all that I have said!

Enter ULRIC *and* RODOLPH.

Good morrow, count.
Ulr. Good morrow, worthy Henrick. Eric, is
All ready for the chase?
Eric. The dogs are order'd
Down to the forest, and the vassals out.
To beat the bushes, and the day looks promising.
Shall I call forth your excellency's suite?
What courser will you please to mount?
Ulr. The dun,
Walstein.
Eric. I fear he scarcely has recover'd
The toils of Monday; 't was a noble chase:
You spear'd *four* with your own hand.
Ulr. True, good Eric;
I had forgotten—let it be the gray, then,
Old Ziska: he has not been out this fortnight.
Eric. He shall be straight caparison'd. How many
Of your immediate retainers shall
Escort you?
Ulr. I leave that to Weilburgh, our

Master of the horse.

[*Exit* Eric.

Rodolph!

Rod. My lord!

Ulr. The news
Is awkward from the—(Rodolph *points to* Henrick.)
How now, Henrick? why
Loiter you here?

Hen. For your commands, my lord.

Ulr. Go to my father, and present my duty,
And learn if he would aught with me before
I mount.

[*Exit* Henrick.

Rodolph, our friends have had a check
Upon the frontiers of Franconia, and
'T is rumour'd that the column sent against them
Is to be strengthen'd. I must join them soon.

Rod. Best wait for further and more sure advices.

Ulr. I mean it—and indeed it could not well
Have fallen out at a time more opposite
To all my plans.

Rod. It will be difficult
To excuse your absence to the count your father.

Ulr. Yes, but the unsettled state of our domain
In high Silesia will permit and cover
My journey. In the mean time, when we are
Engaged in the chase, draw off the eighty men
Whom Wolffe leads—keep the forests on your route:
You know it well?

Rod. As well as on that night
When we——

Ulr. We will not speak of that until
We can repeat the same with like success:
And when you have join'd, give Rosenberg this letter.

[*Gives a letter.*

Add further, that I have sent this slight addition
To our force with you and Wolffe, as herald of
My coming, though I could but spare them ill
At this time, as my father loves to keep
Full numbers of retainers round the castle,
Until this marriage, and its feasts and fooleries,
Are rung out with its peal of nuptial nonsense.

Rod. I thought you loved the lady Ida?

Ulr. Why,
I do so—but it follows not from that
I would bind in my youth and glorious years,
So brief and burning, with a lady's zone,
Although 't were that of Venus;—but I love her,
As woman should be loved, fairly and solely.

Rod. And constantly?

Ulr. I think so; for I love
Nought else.—But I have not the time to pause
Upon these gewgaws of the heart. Great things
We have to do ere long. Speed! speed! good Rodolph!

Rod. On my return, however, I shall find
The Baroness Ida lost in Countess Siegendorf?

Ulr. Perhaps my father wishes it; and sooth
'T is no bad policy: this union with
The last bud of the rival branch, at once
Unites the future and destroys the past.

Rod. Adieu.

Ulr. Yet hold—we had better keep together
Until the chase begins; then draw thou off,
And do as I have said.

Rod. I will. But to
Return—'t was a most kind act in the count
Your father to send up to Konigsberg
For this fair orphan of the baron, and
To hail her as his daughter.

Ulr. Wondrous kind!
Especially as little kindness till
Then grew between them.

Rod. The late baron died
Of a fever, did he not?

Ulr. How should I know?

Rod. I have heard it whisper'd there was something
About his death—and even the place of it [strange
Is scarcely known.

Ulr. Some obscure village on
The Saxon or Silesian frontier.

Rod. He
Has left no testament—no farewell words?

Ulr. I am neither confessor nor notary,
So cannot say.

Rod. Ah! here 's the lady Ida.

Enter Ida Stralenheim.[1]

Ulr. You are early, my sweet cousin!

Ida. Not *too* early,
Dear Ulric, if I do not interrupt you.
Why do you call me "*cousin?*"

Ulr. (*smiling.*) Are we not so?

Ida. Yes, but I do not like the name; methinks
It sounds so cold, as if you thought upon
Our pedigree, and only weigh'd our blood.

Ulr. (*starting.*) Blood!

Ida. Why does yours start from your cheeks?

Ulr. Ay! doth it?

Ida. It doth—but no! it rushes like a torrent
Even to your brow again.

Ulr. (*recovering himself.*) And if it fled,
It only was because your presence sent it
Back to my heart, which beats for you, sweet cousin?

Ida. "Cousin" again.

Ulr. Nay, then I 'll call you sister.

Ida. I like that name still worse.—Would we had
Been aught of kindred! [ne'er

Ulr. (*gloomily.*) Would we never had!

Ida. Oh heavens! and can *you wish that?*

Ulr. Dearest Ida!
Did I not echo your own wish?

Ida. Yes, Ulric,
But then I wish'd it not with such a glance,
And scarce knew what I said; but let me be

[1] [Ida, the *new* personage, is a precocious girl of fifteen, in a great hurry to be married; and who has very little to do in the business of the play, but to produce an effect by fainting at the discovery of the villany of her beloved, and partially touching on it in a previous scene.—Ecl. Rev.]

Sister, or cousin, what you will, so that
I still to you am something.
Ulr. Your shall be
All—all——
Ida. And you to *me are* so already;
But I can wait.
Ulr. Dear Ida!
Ida. Call me Ida,
Your Ida, for I would be yours, none else's—
Indeed I have none else left, since my poor father—
[*She pauses.*
Ulr. You have *mine*—you have *me*.
Ida. Dear Ulric, how I wish
My father could but view my happiness,
Which wants but this!
Ulr. Indeed!
Ida. You would have loved him,
He you; for the brave ever love each other:
His manner was a little cold, his spirit
Proud (as is birth's prerogative); but under [other!
This grave exterior——Would you had known each
Had such as you been near him on his journey,
He had not died without a friend to soothe
His last and lonely moments.
Ulr. Who says *that?*
Ida. What?
Ulr. That he *died alone*.
Ida. The general rumour,
And disappearance of his servants, who
Have ne'er return'd: that fever was most deadly
Which swept them all away.
Ulr. If they were near him,
He could not die neglected or alone.
Ida. Alas! what is a menial to a death-bed,
When the dim eye rolls vainly round for what
It loves?—They say he died of a fever.
Ulr. *Say!*
It was so.
Ida. I sometimes dream otherwise.
Ulr. All dreams are false.
Ida. And yet I see him as
I see you.
Ulr. *Where?*
Ida. In sleep—I see him lie
Pale, bleeding, and a man with a raised knife
Beside him.
Ulr. But you do not see his *face?*
Ida (*looking at him*). No! Oh, my God! do *you?*
Ulr. Why do you ask?
Ida. Because you look as if you saw a murderer!
Ulr. (*agitatedly.*) Ida, this is mere childishness;
your weakness
Infects me, to my shame; but as all feelings
Of yours are common to me, it affects me.
Prithee, sweet child, change——
Ida. Child, indeed! I have
Full fifteen summers!
[*A bugle sounds.*
Rod. Hark, my lord, the bugle!
Ida (*peevishly to* Rodolph). Why need you tell
him that? Can he not hear it
Without your echo?
Rod. Pardon me, fair baroness!
Ida. I will not pardon you, unless you earn it
By aiding me in my dissuasion of
Count Ulric from the chase to-day.
Rod. You will not;
Lady, need aid of mine.
Ulr. I must not now
Forego it.
Ida. But you shall!
Ulr. *Shall!*
Ida. Yes, or be
No true knight.—Come, dear Ulric! yield to me
In this, for this one day: the day looks heavy,
And you are turn'd so pale and ill.
Ulr. You jest.
Ida. Indeed I do not ask of Rodolph.
Rod. Truly,
My lord, within this quarter of an hour
You have changed more than e'er I saw you change
In years.
Ulr. 'T is nothing; but if 't were, the air
Would soon restore me. I 'm the true chameleon,
And live but on the atmosphere; your feasts
In castle halls, and social banquets, nurse not
My spirit—I 'm a forester and breather
Of the steep mountain-tops, where I love all
The eagle loves.
Ida. Except his prey, I hope.
Ulr. Sweet Ida, wish me a fair chase, and I
Will bring you six boars' heads for trophies home.
Ida. And will you not stay, then? You shall not go!
Come! I will sing to you.
Ulr. Ida, you scarcely
Will make a soldier's wife.
Ida. I do not wish
To be so; for I trust these wars are over,
And you will live in peace on your domains.

Enter Werner *as* Count Siegendorf.

Ulr. My father, I salute you, and it grieves me
With such brief greeting.—You have heard our bugle;
The vassals wait.
Sieg. So let them.—You forget
To-morrow is the appointed festival
In Prague for peace restored. You are apt to follow
The chase with such an ardour as will scarce
Permit you to return to-day, or if
Return'd, too much fatigued to join to-morrow
The nobles in our marshall'd ranks.
Ulr. You, count,
Will well supply the place of both—I am not
A lover of these pageantries.
Sieg. No, Ulric:
It were not well that you alone of all
Our young nobility——
Ida. And far the noblest
In aspect and demeanour.
Sieg. (*to* Ida.) True, dear child,
Though somewhat frankly said for a fair damsel.—
But, Ulric, recollect too our position,

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So lately reinstated in our honours.
Believe me, 't would be mark'd in any house,
But most in *ours*, that ONE should be found wanting
At such a time and place. Besides, the Heaven
Which gave us back our own, in the same moment
It spread its peace o'er all, hath double claims
On us for thanksgiving: first, for our country;
And next, that we are here to share its blessings.

Ulr. (*aside.*) Devout, too! Well, sir, I obey at once.
[*Then aloud to a Servant.*
Ludwig, dismiss the train without!
[*Exit* LUDWIG.

Ida. And so
You yield at once to him what I for hours
Might supplicate in vain.

Sieg. (*smiling.*) You are not jealous
Of me, I trust, my pretty rebel! who
Would sanction disobedience against all
Except thyself? But fear not; thou shalt rule him
Hereafter with a fonder sway and firmer.

Ida. But I should like to govern *now*.

Sieg. You shall,
Your *harp*, which by the way awaits you with
The countess in her chamber. She complains
That you are a sad truant to your music:
She attends you.

Ida. Then good morrow, my kind kinsmen!
Ulric, you 'll come and bear me?

Ulr. By and by.

Ida. Be sure I 'll sound it better than your bugles;
Then pray you be as punctual to its notes:
I 'll play you King Gustavus' march.

Ulr. And why not
Old Tilly's?

Ida. Not that monster's! I should think
My harp-strings rang with groans, and not with music,
Could aught of *his* sound on it:—but come quickly;
Your mother will be eager to receive you.
[*Exit* IDA.

Sieg. Ulric, I wish to speak with you alone.

Ulr. My time 's your vassal.—
(*Aside to* RODOLPH.) Rodolph, hence! and do
As I directed: and by his best speed
And readiest means let Rosenberg reply. [bound

Rod. Count Siegendorf, command you aught? I am
Upon a journey past the frontier.

Sieg. (*starts.*) Ah!—
Where? on *what* frontier?

Rod. The Silesian, on
My way—(*Aside to* ULRIC.)—*Where* shall I say?

Ulr. (*aside to* RODOLPH.) To Hamburgh.
(*Aside to himself.*) That
Word will, I think, put a firm padlock on
His further inquisition.

Rod. Count, to Hamburgh.

Sieg. (*agitated.*) Hamburgh! No, I have nought to do there, nor
Am aught connected with that city. Then
God speed you!

Rod. Fare ye well, Count Siegendorf!
[*Exit* RODOLPH.

Sieg. Ulric, this man, who has just departed, is
One of those strange companions whom I fain
Would reason with you on.

Ulr. My lord, he is
Noble by birth, of one of the first houses
In Saxony.

Sieg. I talk not of his birth,
But of his bearing. Men speak lightly of him.

Ulr. So they will do of most men. Even the monarch
Is not fenced from his chamberlain's slander, or
The sneer of the last courtier whom he has made
Great and ungrateful.

Sieg. If I must be plain,
The world speaks more than lightly of this Rodolph:
They say he is leagued with the "black bands" who still
Ravage the frontier.

Ulr. And will you believe
The world?

Sieg. In this case—yes.

Ulr. In *any* case,
I thought you knew it better than to take
An accusation for a sentence.

Sieg. Son!
I understand you: you refer to——but
My destiny has so involved about me
Her spider web, that I can only flutter
Like the poor fly, but break it not. Take heed,
Ulric; you have seen to what the passions led me:
Twenty long years of misery and famine [chance,
Quench'd them not—twenty thousand more, per-
Hereafter (or even here in *moments* which
Might date for years, did Anguish make the dial),
May not obliterate or expiate
The madness and dishonour of an instant.
Ulric, be warn'd by a father!—I was not
By mine, and you behold me!

Ulr. I behold
The prosperous and beloved Siegendorf,
Lord of a prince's appanage, and honour'd
By those he rules and those he ranks with.

Sieg. Ah!
Why wilt thou call me prosperous, while I fear
For thee? Beloved, when thou lovest me not!
All hearts but one may beat in kindness for me—
But if my son's is cold!——

Ulr. Who *dare* say that?

Sieg. None else but I, who see it—*feel* it—keener
Than would your adversary, who dared say so,
Your sabre in his heart! But mine survives
The wound.

Ulr. You err. My nature is not given
To outward fondling: how should it be so,
After twelve years' divorcement from my parents?

Sieg. And did not *I* too pass those twelve torn years
In a like absence? But 't is vain to urge you—
Nature was never call'd back by remonstrance.
Let 's change the theme. I wish you to consider
That these young violent nobles of high name,
But dark deeds (ay, the darkest, if all Rumour
Reports be true), with whom thou consortest,

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Will lead thee——
Ulr. (*impatiently.*) I 'll be *led* by no man.
Sieg. Nor
Be leader of such, I would hope: at once
To wean thee from the perils of thy youth
And haughty spirit, I have thought it well
That thou shouldst wed the lady Ida—more
As thou appear'st to love her.
Ulr. I have said
I will obey your orders, were they to
Unite with Hecate—can a son say more?
Sieg. He says too much in saying this. It is not
The nature of thine age, nor of thy blood,
Nor of thy temperament, to talk so coolly,
Or act so carelessly, in that which is
The bloom or blight of all men's happiness,
(For Glory's pillow is but restless if
Love lay not down his cheek there): some strong bias,
Some master fiend is in thy service to
Misrule the mortal who believes him slave,
And makes his every thought subservient; else
Thou 'dst say at once—"I love young Ida, and
Will wed her;" or, "I love her not, and all
The powers of earth shall never make me."—So
Would I have answer'd.
Ulr. Sir, you *wed* for love.
Sieg. I did, and it has been my only refuge
In many miseries.
Ulr. Which miseries
Had never been but for this love-match.
Sieg. Still
Against your age and nature! Who at twenty
E'er answer'd thus till now?
Ulr. Did you not warn me
Against your own example?
Sieg. Boyish sophist!
In a word, do you love, or love not, Ida?
Ulr. What matters it, if I am ready to
Obey you in espousing her?
Sieg. As far
As you feel, nothing, but all life for her.
She 's young—all beautiful—adores you—is
Endow'd with qualities to give happiness,
Such as rounds common life into a dream
Of something which your poets cannot paint,
And (if it were not wisdom to love virtue)
For which Philosophy might barter Wisdom;
And giving so much happiness, deserves
A little in return. I would not have her
Break her heart for a man who has none to break;
Or wither on her stalk like some pale rose
Deserted by the bird she thought a nightingale,
According to the Orient tale. She is——
Ulr. The daughter of dead Stralenheim, your foe:
I 'll wed her, ne'ertheless; though, to say truth,
Just now I am not violently transported
In favour of such unions.
Sieg. But she loves you.
Ulr. And I love her, and therefore would think *twice*.
Sieg. Alas! Love never *did* so.
Ulr. Then 't is time
He should begin, and take the bandage from
His eyes, and look before he leaps: till now
He hath ta'en a jump i' the dark.
Sieg. But you consent?
Ulr. I did, and do.
Sieg. Then fix the day.
Ulr. 'T is usual,
And certes courteous, to leave that to the lady.
Sieg. *I* will engage for *her*.
Ulr. So will not *I*
For any woman; and as what I fix,
I fain would see unshaken, when she gives
Her answer, I 'll give mine.
Sieg. But 't is your office
To woo.
Ulr. Count, 't is a marriage of your making,
So be it of your wooing; but, to please you,
I will now pay my duty to my mother,
With whom, you know, the lady Ida is.—
What would you have? You have forbid my stirring
For manly sports beyond the castle walls,
And I obey; you bid me turn a chamberer,
To pick up gloves, and fans, and knitting-needles,
And list to songs and tunes, and watch for smiles,
And smile at pretty prattle, and look into
The eyes of feminine, as though they were
The stars receding early to our wish
Upon the dawn of a world-winning battle—
What can a son or man do more?
[*Exit* Ulric.
Sieg. (*solus.*) Too much!—
Too much of duty and too little love!
He pays me in the coin he owes me not:
For such hath been my wayward fate, I could not
Fulfil a parent's duties by his side
Till now; but love he owes me, for my thoughts
Ne'er left him, nor my eyes long'd without tears
To see my child again, and now I have found him!
But how!—obedient, but with coldness; dutcous
In my sight, but with carelessness; mysterious—
Abstracted—distant—much given to long absence,
And where—none know—in league with the most
riotous
Of our young nobles; though, to do him justice,
He never stoops down to their vulgar pleasures;
Yet there 's some tie between them which I cannot
Unravel. They look up to him—consult him—
Throng round him as a leader: but with me
He hath no confidence! Ah! can I hope it,
After—what! doth my father's curse descend
Even to my child? Or is the Hungarian near
To shed more blood? or—Oh! if it should be!
Spirit of Stralenheim, dost thou walk these walls
To wither him and his—who, though they slew not,
Unlatch'd the door of death for thee? 'T was not
Our fault, nor is our sin; thou wert our foe,
And yet I spared thee when my own destruction
Slept with thee, to awake with thine awakening!
And only took—Accursed gold! thou liest
Like poison in my hands; I dare not use thee,
Nor part from thee; thou camest in such a guise,

Methinks thou wouldst contaminate all hands
Like mine. Yet I have done, to atone for thee,
Thou villanous gold! and thy dead master's doom,
Though he died not by me or mine, as much
As if he were my brother! I have ta'en
His orphan Ida—cherish'd her as one
Who will be mine.

Enter an ATTENDANT.

Atten. The abbot, if it please
Your excellency, whom you sent for, waits
Upon you.

[*Exit* ATTENDANT.

Enter the PRIOR ALBERT.

Prior. Peace be with these walls, and all
Within them!
Sieg. Welcome, welcome, holy father!
And may thy prayer be heard!—all men have need
Of such, and I——
Prior. Have the first claim to all
The prayers of our community. Our convent,
Erected by your ancestors, is still
Protected by their children.
Sieg. Yes, good father;
Continue daily orisons for us
In these dim days of heresies and blood,
Though the schismatic Swede, Gustavus, is
Gone home.
Prior. To the endless home of unbelievers,
Where there is everlasting wail and woe,
Gnashing of teeth, and tears of blood, and fire
Eternal, and the worm which dieth not! [one,
Sieg. True, father: and to avert those pangs from
Who, though of our most faultless holy church,
Yet died without its last and dearest offices,
Which smooth the soul through purgatorial pains,
I have to offer humbly this donation
In masses for his spirit.

[SIEGENDORF *offers the gold which he had taken from* STEALENHEIM.

Prior. Count, if I
Receive it, 't is because I know too well
Refusal would offend you. Be assured
The largess shall be only dealt in alms,
And every mass no less sung for the dead.
Our house needs no donations, thanks to yours,
Which has of old endow'd it; but from you
And yours, in all meet things, 't is fit we obey.
For whom shall mass be said?
Sieg. (*faltering.*) For—for—the dead.
Prior. His name?
Sieg. 'T is from a soul, and not a name,
I would avert perdition.
Prior. I meant not
To pry into your secret. We will pray
For one unknown, the same as for the proudest.
Sieg. Secret! I have none; but, father, he who 's gone
Might *have* one; or, in short, he did bequeath—
No, not bequeath—but I bestow this sum
For pious purposes.
Prior. A proper deed
In the behalf of our departed friends.
Sieg. But he who 's gone was not my friend, but foe,
The deadliest and the stanchest.
Prior. Better still!
To employ our means to obtain heaven for the souls
Of our dead enemies, is worthy those
Who can forgive them living.
Sieg. But I did not
Forgive this man. I loathed him to the last,
And he did me. I do not love him now,
But——
Prior. Best of all! for this is pure religion!
You fain would rescue him you hate from hell—
An evangelical compassion—with
Your own gold too!
Sieg. Father, 't is not my gold.
Prior. Whose then? You said it was no legacy.
Sieg. No matter whose—of this be sure, that he
Who own'd it never more will need it, save
In that which it may purchase from your altars.
'T is yours, or theirs.
Prior. Is there no blood upon it?
Sieg. No; but there 's worse than blood—eternal shame!
Prior. Did he who own'd it die in his *bed?*
Sieg. Alas!
He did.
Prior. Son! you relapse into revenge,
If you regret your enemy's bloodless death.
Sieg. His death was fathomlessly deep in blood.
Prior. You said he died in his bed, not battle.
Sieg. He
Died, I scarce know—but—he was stabb'd i' the dark,
And now you have it—perish'd on his pillow
By a cut-throat! Ay!—you may look upon me!
I am *not* the man. I 'll meet your eye on that point,
As I can one day God's.
Prior. Nor did he die
By means, or men, or instrument of yours?
Sieg. No! by the God who sees and strikes!
Prior. Nor know you
Who slew him?
Sieg. I could only guess at *one*,
And he to me a stranger, unconnected,
As unemploy'd. Except by one day's knowledge,
I never saw the man who was suspected.
Prior. Then you are free from guilt.
Sieg. (*eagerly.*) Oh! *am* I?—say!
Prior. You have said so, and know best.
Sieg. Father! I have spoken
The truth, and nought but truth, if *not* the *whole:*
Yet say I am *not* guilty! for the blood
Of this man weighs on me, as if I shed it,
Though, by the Power who abhorreth human blood,
I did not!—nay, once spared it, when I might
And *could*—ay, perhaps, *should* (if our self-safety
Be e'er excusable in such defences
Against the attacks of over-potent foes):
But pray for him, for me, and all my house
For, as I said, though I be innocent,

I know not why, a like remorse is on me,
As if he had fallen by me or mine. Pray for me,
Father! I have pray'd myself in vain.
Prior. I will.
Be comforted! You are innocent, and should
Be calm as innocence.
Sieg. But calmness is not
Always the attribute of innocence.
I feel it is not.
Prior. But it will be so,
When the mind gathers up its truth within it.
Remember the great festival to-morrow,
In which you rank amidst our chiefest nobles,
As well as your brave son; and smooth your aspect;
Nor in the general orison of thanks
For bloodshed stopt, let blood you shed not rise
A cloud upon your thoughts. This were to be
Too sensitive. Take comfort, and forget
Such things, and leave remorse unto the guilty.
[*Exeunt.*

ACT V.

SCENE I.

A large and magnificent Gothic Hall in the Castle of Siegendorf, decorated with Trophies, Banners, and Arms of that Family.

Enter ARNHEIM *and* MEISTER, *attendants of* COUNT SIEGENDORF.

Arn. Be quick! the count will soon return: the
Already are at the portal. Have you sent [ladies
The messengers in search of him he seeks for?
Meis. I have, in all directions, over Prague,
As far as the man's dress and figure could
By your description track him. The devil take
These revels and processions! All the pleasure
(If such there be) must fall to the spectators.
I 'm sure none doth to us who make the show.
Arn. Go to! my lady countess comes.
Meis. I 'd rather
Ride a day's hunting on an outworn jade,
Than follow in the train of a great man
In these dull pageantries.
Arn. Begone! and rail
Within. [*Exeunt.*

Enter the COUNTESS JOSEPHINE SIEGENDORF *and* IDA STRALENHEIM.

Jos. Well, Heaven be praised, the show is over!
Ida. How can you say so! never have I dreamt
Of aught so beautiful. The flowers, the boughs,
The banners, and the nobles, and the knights,
The gems, the robes, the plumes, the happy faces,
The coursers, and the incense, and the sun [*tombs*,
Streaming through the stain'd windows, even the
Which look'd so calm, and the celestial hymns,
Which seem'd as if they rather came from heaven
Than mounted there. The bursting organ's peal
Rolling on high like an harmonious thunder;
The white robes and the lifted eyes; the world
At peace! and all at peace with one another!
Oh, my sweet mother!
[*Embracing* JOSEPHINE.
Jos. My beloved child!
For such, I trust, thou shalt be shortly.
Ida. Oh!
I am so already. Feel how my heart beats!
Jos. It does, my love; and never may it throb
With aught more bitter.
Ida. Never shall it do so!
How should it? What should make us grieve? I hate
To hear of sorrow: how can we be sad,
Who love each other so entirely? You,
The count, and Ulric, and your daughter Ida.
Jos. Poor child!
Ida. Do you pity me?
Jos. No; I but envy,
And that in sorrow, not in the world's sense
Of the universal vice, if one vice be
More general than another.
Ida. I 'll not hear
A word against a world which still contains
You and my Ulric. Did you ever see
Aught like him? How he tower'd amongst them all!
How all eyes follow'd him! The flowers fell faster—
Rain'd from each lattice at his feet, methought,
Than before all the rest; and where he trod
I dare be sworn that they grow still, nor e'er
Will wither.
Jos. You will spoil him, little flatterer,
If he should hear you.
Ida. But he never will.
I dare not say so much to him—I fear him.
Jos. Why so? he loves you well.
Ida. But I can never
Shape my thoughts *of* him into words *to* him.
Besides, he sometimes frightens me.
Jos. How so?
Ida. A cloud comes o'er his blue eyes suddenly,
Yet he says nothing.
Jos. It is nothing: all men,
Especially in these dark troublous times,
Have much to think of.
Ida. But I cannot think
Of aught save him.
Jos. Yet there are other men,
In the world's eye, as goodly. There 's, for instance,
The young Count Waldorf, who scarce once withdrew
His eyes from yours to-day.
Ida. I did not see him,
But Ulric. Did you not see at the moment
When all knelt, and I wept? and yet methought,
Through my fast tears, though they were thick and
I saw him smiling on me. [warm,
Jos. I could not
See aught save heaven, to which my eyes were raised
Together with the people's.
Ida. I thought too
Of heaven, although I look'd on Ulric.
Jos. Come,
Let us retire; they will be here anon

Expectant of the banquet. We will lay
Aside these nodding plumes and dragging trains.
Ida, And, above all, these stiff and heavy jewels,
Which make my head and heart ache, as both throb
Beneath their glitter o'er my brow and zone.
Dear mother, I am with you.

Enter COUNT SIEGENDORF, *in full dress, from the solemnity, and* LUDWIG.

Sieg. Is he not found?
Lud. Strict search is making every where; and if
The man be in Prague, be sure he will be found.
Sieg. Where 's Ulric?
Lud. He rode round the other way
With some young nobles; but he left them soon;
And, if I err not, not a minute since
I heard his excellency, with his train,
Gallop o'er the west drawbridge.

Enter ULRIC, *splendidly dressed.*

Sieg. (*to* LUDWIG.) See they cease not
Their quest of him I have described.
[*Exit* LUDWIG.
Oh, Ulric!
How have I long'd for thee!
Ulr. Your wish is granted—
Behold me!
Sieg. I have seen the murderer.
Ulr. Whom? Where?
Sieg. The Hungarian, who slew Stralenheim.
Ulr. You dream.
Sieg. I live! and as I live, I saw him—
Heard him! he dared to utter even my name.
Ulr. What name?
Sieg. Werner! 't *was* mine.
Ulr. It must be so
No more: forget it.
Sieg. Never! never! all
My destinies were woven in that name:
It will not be engraved upon my tomb,
But it may lead me there.
Ulr. To the point—the Hungarian?
Sieg. Listen!—The church was throng'd? the hymn was raised;
"*Te Deum*" peal'd from nations, rather than
From choirs, in one great cry of "God be praised"
For one day's peace, after thrice ten dread years,
Each bloodier than the former: I arose,
With all the nobles, and as I look'd down
Along the lines of lifted faces,—from
Our banner'd and escutcheon'd gallery. I
Saw, like a flash of lightning (for I saw
A moment and no more), what struck me sightless
To all else—the Hungarian's face! I grew
Sick; and when I recover'd from the mist
Which curl'd about my senses, and again
Look'd down, I saw him not. The thanksgiving
Was over, and we march'd back in procession.
Ulr. Continue.
Sieg. When we reach'd the Muldau's bridge,
The joyous crowd above, the numberless
Barks mann'd with revellers in their best garbs,
Which shot along the glancing tide below,
The decorated street, the long array,
The clashing music, and the thundering
Of far artillery, which seem'd to bid
A long and loud farewell to its great doings,
The standards o'er me, and the tramplings round,
The roar of rushing thousands,—all—all could not
Chase this man from my mind, although my senses
No longer held him palpable.
Ulr. You saw him
No more, then?
Sieg. I look'd, as a dying soldier
Looks at a draught of water, for this man:
But still I saw him not; but in his stead——
Ulr. What in his stead?
Sieg. My eye for ever fell
Upon your dancing crest; the loftiest,
As on the loftiest and the loveliest head
It rose the highest of the stream of plumes,
Which overflow'd the glittering streets of Prague.
Ulr. What 's this to the Hungarian?
Sieg. Much; for I
Had almost then forgot him in my son;
When just as the artillery ceased, and paused
The music, and the crowd embraced in lieu
Of shouting, I heard in a deep, low voice,
Distinct and keener far upon my ear
Than the late cannon's volume, this word—"*Werner!*"
Ulr. Uttered by——
Sieg. HIM! I turn'd—and saw—and fell.
Ulr. And wherefore? Were you seen?
Sieg. The officious care
Of those around me dragg'd me from the spot,
Seeing my faintness, ignorant of the cause;
You, too, were too remote in the procession
(The old nobles being divided from their children)
To aid me.
Ulr. But I 'll aid you now.
Sieg. In what?
Ulr. In searching for this man, or——When he 's [found
What shall we do with him?
Sieg. I know not that.
Ulr. Then wherefore seek?
Sieg. Because I cannot rest
Till he is found. His fate, and Stralenheim's,
And ours, seem intertwisted! nor can be
Unravell'd, till——.

Enter an ATTENDANT.

Atten. A stranger to wait on
Your excellency.
Sieg. Who?
Atten. He gave no name.
Sieg. Admit him, ne'ertheless.
[*The* ATTENDANT *introduces* GABOR, *and afterwards exit.*
Ah!
Gab. 'T is, then, Werner!
Sieg. (*haughtily.*) The same you knew, sir, by that [name; and *you!*
Gab. (*looking round.*) I recognise you both: father [and son,
It seems. Count, I have heard that you, or yours,

Have lately been in search of me: I am here.
Sieg. I have sought you, and have found you; you are charged
(Your own heart may inform you why) with such
A crime as——
[*He pauses.*
Gab. Give it utterance, and then
I 'll meet the consequences.
Sieg. You shall do so—
Unless——
Gab. First, who accuses me?
Sieg. All things,
If not all men: the universal rumour—
My own presence on the spot—the place—the time—
And every speck of circumstance unite
To fix the blot on you.
Gab. And on *me* only?
Pause ere you answer: is no other name,
Save mine, stain'd in this business?
Sieg. Trifling villain!
Who play'st with thine own guilt! Of all that breathe
Thou best dost know the innocence of him
'Gainst whom thy breath would blow thy bloody slander.
But I will talk no further with a wretch,
Further than justice asks. Answer at once,
And without quibbling, to my charge.
Gab. 'T is false!
Sieg. Who says so?
Gab. I.
Sieg. And how disprove it?
Gab. By
The presence of the murderer.
Sieg. Name him!
Gab. He
May have more names than one. Your lordship had so
Once on a time.
Sieg. If you mean me, I dare
Your utmost.
Gab. You may do so, and in safety;
I know the assassin.
Sieg. Where is he?
Gab. (*pointing to* Ulric.) Beside you!
[Ulric *rushes forward to attack* Gabor; Siegendorf *interposes.*
Sieg. Liar and fiend! but you shall not be slain;
These walls are mine, and you are safe within them.
[*He turns to* Ulric.
Ulric, repel this calumny, as I
Will do. I avow it is a growth so monstrous,
I could not deem it earth-born: but be calm;
It will refute itself. But touch him not.
[Ulric *endeavours to compose himself.*
Gab. Look at *him*, count, and then *hear me.*
Sieg. (*first to* Gabor, *and then looking at* Ulric.)
I hear thee.
My God! you look——
Ulr. How?
Sieg. As on that dread night
When we met in the garden.
Ulr. (*composes himself.*) It is nothing.
Gab. Count, you are bound to hear me. I came hither
Not seeking you, but sought. When I knelt down
Amidst the people in the church, I dream'd not
To find the beggar'd Werner in the seat
Of senators and princes; but you have call'd me,
And we have met.
Sieg. Go on, sir.
Gab. Ere I do so,
Allow me to inquire who profited
By Stralenheim's death! Was 't I—as poor as ever;
And poorer by suspicion on my name!
The baron lost in that last outrage neither
Jewels nor gold; his life alone was sought,—
A life which stood between the claims of others
To honours and estates scarce less than princely.
Sieg. These hints, as vague as vain, attach no less
To me than to my son.
Gab. I can 't help that.
But let the consequence alight on him
Who feels himself the guilty one amongst us.
I speak to you, Count Siegendorf, because
I know you innocent, and deem you just.
But ere I can proceed—*dare* you protect me?
Dare you command me?
[Siegendorf *first looks at the Hungarian, and then at* Ulric, *who has unbuckled his sabre, and is drawing lines with it on the floor—still in its sheath.*
Ulr. (*looks at his father and says*) Let the man go on!
Gab. I am unarm'd, count—bid your son lay down
His sabre.
Ulr. (*offers it to him contemptuously.*) Take it.
Gab. No, sir, 't is enough
That we are both unarm'd—I would not choose
To wear a steel which may be stain'd with more
Blood than came there in battle.
Ulr. (*casts the sabre from him in contempt.*) It—or some
Such other weapon, in my hands—spared yours
Once, when disarm'd and at my mercy.
Gab. True—
I have not forgotten it: you spared me for
Your own especial purpose—to sustain
An ignominy not my own.
Ulr. Proceed.
The tale is doubtless worthy the relater.
But is it of my father to hear further?
[*To* Siegendorf.
Sieg. (*takes his son by the hand.*) My son, I know my own innocence, and doubt not
Of yours—but I have promised this man patience;
Let him continue.
Gab. I will not detain you
By speaking of myself much; I began
Life early—and am what the world has made me.
At Frankfort on the Oder, where I pass'd
A winter in obscurity, it was
My chance at several places of resort
(Which I frequented sometimes, but not often)
To hear related a strange circumstance
In February last. A martial force,
Sent by the state, had, after strong resistance,

Secured a band of desperate men, supposed
Marauders from the hostile camp.—They proved,
However, not to be so—but banditti,
Whom either accident or enterprise
Had carried from their usual haunt—the forests
Which skirt Bohemia—even into Lusatia.
Many amongst them were reported of
High rank—and martial law slept for a time.
At last they were escorted o'er the frontiers,
And placed beneath the civil jurisdiction
Of the free town of Frankfort. Of *their* fate
I know no more.

Sieg. And what is this to Ulric?

Gab. Amongst them there was said to be one man
Of wonderful endowments:—birth and fortune,
Youth, strength, and beauty, almost superhuman,
And courage as unrivall'd, were proclaim'd
His by the public rumour; and his sway,
Not only over his associates, but
His judges, was attributed to witchcraft,
Such was his influence:—I have no great faith
In any magic save that of the mine—
I therefore deem'd him wealthy.—But my soul
Was roused with various feelings to seek out
This prodigy, if only to behold him.

Sieg. And did you so?

Gab. You 'll hear. Chance favour'd me;
A popular affray in the public square
Drew crowds together—it was one of those
Occasions where men's souls look out of them,
And show them as they are—even in their faces:
The moment my eye met his, I exclaim'd,
"This is the man!" though he was then, as since,
With the nobles of the city. I felt sure
I had not err'd, and watch'd him long and nearly:
I noted down his form—his gesture—features,
Stature, and bearing—and amidst them all,
Midst every natural and acquired distinction,
I could discern, methought, the assassin's eye
And gladiator's heart.

Ulr. (*smiling.*) The tale sounds well.

Gab. And may sound better.—He appear'd to me
One of those beings to whom Fortune bends,
As she doth to the daring—and on whom
The fates of others oft depend; besides,
An indescribable sensation drew me
Near to this man, as if my point of fortune
Was to be fix'd by him.—There I was wrong.

Sieg. And may not be right now.

Gab. I follow'd him,
Solicited his notice—and obtain'd it—
Though not his friendship:—it was his intention
To leave the city privately—we left it
Together—and together we arrived
In the poor town where Werner was conceal'd;
And Stralenheim was succour'd——Now we are on
The verge—*dare* you hear further?

Sieg. I must do so—
Or I have heard too much.

Gab. I saw in you
A man above his station—and if not
So high, as now I find you, in my then
Conceptions, 't was that I had rarely seen
Men such as you appear'd in height of mind
In the most high of worldly rank; you were
Poor, even to all save rags: I would have shared
My purse, though slender, with you—you refused it.

Sieg. Doth my refusal make a debt to you,
That thus you urge it?

Gab. Still you owe me something,
Though not for that; and I owed you my safety,
At least my seeming safety, when the slaves
Of Stralenheim pursued me on the grounds
That *I* had robb'd him:

Sieg. *I* conceal'd you—*I*
Whom and whose house you arraign, reviving viper!

Gab. I accuse no man—save in my defence.
You, count, have made yourself accuser—judge:
Your hall 's my court, your heart is my tribunal.
Be just, and *I* 'll be merciful!

Sieg. You merciful!
You! base calumniator!

Gab. I. 'T will rest
With me at last to be so. You conceal'd me—
In secret passages known to yourself,
You said, and to none else. At dead of night,
Weary with watching in the dark, and dubious
Of tracing back my way, I saw a glimmer.
Through distant crannies, of a twinkling light:
I follow'd it, and reach'd a door—a secret
Portal—which open'd to the chamber, where,
With cautious hand and slow, having first undone
As much as made a crevice of the fastening,
I look'd through and beheld a purple bed,
And on it Stralenheim!—

Sieg. Asleep! And yet
You slew him!—Wretch!

Gab. He was already slain,
And bleeding like a sacrifice. My own
Blood became ice.

Sieg. But he was all alone!
You saw none else? You did not see the——

[*He pauses from agitation.*

Gab. No,
He, whom you dare not name, or even I
Scarce dare to recollect, was not then in
The chamber. [still—

Sieg. (*to* Ulric.) Then, my boy! thou art guiltless
Thou badest me say *I* was so once—Oh! now
Do thou as much!

Gab. Be patient! I can not
Recede now, though it shake the very walls
Which frown above us. You remember,—or
If not, your son does,—that the locks were changed
Beneath *his* chief inspection on the morn
Which led to this same night: how he had enter'd
He best knows—but within an antechamber,
The door of which was half ajar, I saw
A man who wash'd his bloody hands, and oft
With stern and anxious glance gazed back upon
The bleeding body—but it moved no more.

Sieg. Oh! God of fathers!

Gab. I beheld his features
As I see yours—but yours they were not, though
Resembling them—behold them in Count Ulric's!
Distinct as I beheld them, though the expression
Is not now what it then was!—but it was so
When I first charged him with the crime—so lately.
Sieg. This is so—— [end!
Gab. (*interrupting him.*) Nay—but hear me to the
Now you must do so.—I conceived myself
Betray'd by you and *him* (for now I saw
There was some tie between you) into this
Pretended den of refuge, to become
The victim of your guilt; and my first thought
Was vengeance: but, though arm'd with a short poniard
(Having left my sword without), I was no match
For him at any time, as had been proved
That morning—either in address or force.
I turn'd, and fled—i' the dark: chance rather than
Skill made me gain the secret door of the hall,
And thence the chamber where you slept: if I
Had found you *waking*, Heaven alone can tell
What vengeance and suspicion might have prompted;
But ne'er slept guilt as Werner slept that night.
Sieg. And yet I had horrid dreams! and such brief
The stars had not gone down when I awoke, [sleep,
Why didst thou spare me? I dreamt of my father—
And now my dream is out!
Gab. 'T is not my fault,
If I have read it.—Well! I fled and hid me—
Chance led me here after so many moons—
And show'd me Werner in Count Siegendorf!
Werner, whom I had sought in huts in vain,
Inhabited the palace of a sovereign!
You sought me and have found me—now you know
My secret, and may weigh its worth.
Sieg. (*after a pause.*) Indeed!
Gab. Is it revenge or justice which inspires
Your meditation?
Sieg. Neither—I was weighing
The value of your secret.
Gab. You shall know it
At once:—When you were poor, and I, though poor,
Rich enough to relieve such poverty
As might have envied mine, I offer'd you
My purse—you would not share it:—I 'll be franker
With you: you are wealthy, noble, trusted by
The imperial powers—you understand me?
Sieg. Yes.
Gab. Not quite. You think me venal, and scarce true:
'T is no less true, however, that my fortunes
Have made me both at present. You shall aid me:
I would have aided you—and also have
Been somewhat damaged in my name to save
Yours and your son's. Weigh well what I have said.
Sieg. Dare you await the event of a few minutes'
Deliberation?
Gab. (*casts his eyes on* ULRIC, *who is leaning against a pillar.*) If I should do so?
Sieg. I pledge my life for yours. Withdraw into
This tower.
(*Opens a turret door.*)
Gab. (*hesitatingly.*) This is the second *safe* asylum
You have offer'd me.
Sieg. And was not the first so?
Gab. I know not that even now—but will approve
The second. I have still a further shield:—
I did not enter Prague alone; and should I
Be put to rest with Stralenheim, there are
Some tongues without will wag in my behalf.
Be brief in your decision.[1]
Sieg. I will be so.—
My word is sacred and irrevocable
Within *these* walls, but it extends no further.
Gab. I 'll take it for so much.
Sieg. (*points to* ULRIC'*s sabre still upon the ground.*)
Take also *that*—
I saw you eye it eagerly, and him
Distrustfully.
Gab. (*takes up the sabre.*) I will; and so provide
To sell my life—not cheaply.
[GABOR *goes into the turret, which* SIEGENDORF *closes.*
Sieg. (*advances to* ULRIC.) Now, Count Ulric!
For son I dare not call thee—What say'st thou?
Ulr. His tale is true.
Sieg. True, monster!
Ulr. Most true, father!
And you did well to listen to it: what
We know, we can provide against. He must
Be silenced.
Sieg. Ay, with half of my domains;
And with the other half, could he and thou
Unsay this villany.
Ulr. It is no time
For trifling or dissembling. I have said
His story 's true; and he too must be silenced.
Sieg. How so?
Ulr. As Stralenheim is. Are you so dull
As never to have hit on this before?
When we met in the garden, what except
Discovery in the act could make me know
His death? Or, had the prince's household been
Then summon'd, would the cry for the police
Been left to such a stranger? Or should I
Have loiter'd on the way? Or could *you*, *Werner*,
The object of the baron's hate and fears,
Have fled, unless by many an hour before
Suspicion woke? I sought and fathom'd you,
Doubting if you were false or feeble: I
Perceived you were the latter; and yet so
Confiding have I found you, that I doubted
At times your weakness.[2]

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[1] ["*Gab.* I have yet an additional security—I did not enter Prague a solitary individual; and there are tongues without that will speak for me, although I should even share the fate of Stralenheim. Let your deliberation be short."—"*Sieg.* My promise is solemn, sacred, irrevocable: it extends not, however, beyond these walls."—MISS LEE.]

[2] [I am ready to allow every fair licence to dramatic verse; but still it must have more than the bare typographic impress of

Sieg. Parricide! no less
Than common stabber! What deed of my life,
Or thought of mine, could make you deem me fit
For your accomplice?
Ulr. Father, do not raise
The devil you cannot lay between us. This
Is time for union and for action, not
For family disputes. While *you* were tortured,
Could *I* be calm? Think you that I have heard
This fellow's tale without some feeling?—You
Have taught me feeling for *you* and myself;
For whom or what else did you ever teach it? [now.
Sieg. Oh! my dead father's curse! 't is working
Ulr. Let it work on! the grave will keep it down!
Ashes are feeble foes: it is more easy
To baffle such, than countermine a mole,
Which winds its blind but living path beneath you.
Yet hear me still!—If *you* condemn me, yet
Remember *who* hath taught me once too often
To listen to him! *Who* proclaim'd to me
That *there were crimes* made venial by the occasion?
That passion was our nature? that the goods
Of Heaven waited on the goods of fortune?
Who show'd me his humanity secured
By his *nerves* only? *Who* deprived me of
All power to vindicate myself and race
In open day? by his disgrace, which stamp'd
(It might be) bastardy on me, and on
Himself—a *felon's* brand! The man who is
At once both warm and weak invites to deeds
He longs to do, but dare not. Is it strange [done
That I should *act* what you could *think*? We have
With right and wrong; and now must only ponder
Upon effects, not causes. Stralenheim,
Whose life I saved from impulse, as, *unknown*,
I would have saved a peasant's or a dog's, I slew,
Known as our foe—but not from vengeance. He
Was a rock in our way which I cut through,
As doth the bolt, because it stood between us
And our true destination—but not idly.
As stranger I preserved him, and he *owed me*
His *life*: when due, I but resumed the debt.
He, you, and I stood o'er a gulf wherein
I have plunged our enemy. You kindled first
The torch—*you* show'd the path; now trace me that
Of safety—or let me!
Sieg. I have done with life!
Ulr. Let us have done with that which cankers life—
Familiar feuds and vain recriminations
Of things which cannot be undone. We have
No more to learn or hide: I know no fear,
And have within these very walls men who [things.
(Although you know them not) dare venture all
You stand high with the state; what passes here
Will not excite her too great curiosity:
Keep your own secret, keep a steady eye,
Stir not, and speak not;—leave the rest to me:
We must have no *third* babblers thrust between us.
[*Exit* Ulric.
Sieg. (*solus.*) Am I awake? are these my fathers' halls?
And *you*—my son? *My* son! *mine!* who have ever
Abhorr'd both mystery and blood, and yet
Am plunged into the deepest hell of both!
I must be speedy, or more will be shed—
The Hungarian's!—Ulric—he hath partisans,
It seems: I might have guess'd as much. Oh, fool!
Wolves prowl in company. He hath the key
(As I too) of the opposite door which leads
Into the turret. Now then! or once more
To be the father of fresh crimes, no less
Than of the criminal! Ho! Gabor! Gabor!
[*Exit into the turret, closing the door after him.*

SCENE II.

The Interior of the Turret.

Gabor *and* Siegendorf.

Gab. Who calls?
Sieg. I—Siegendorf! Take these, and fly!
Lose not a moment!
[*Tears off a diamond star and other jewels, and thrusts them into* Gabor's *hand.*
Gab. What am I to do
With these?
Sieg. Whate'er you will: sell them, or hoard,
And prosper; but delay not, or you are lost!
Gab. You pledged your honour for my safety!
Sieg. And
Must thus redeem it. Fly, I am not master,
It seems of my own castle—of my own

---

metre. Ten syllables, counted by finger and thumb, will not do. None of us imagine—

Day and Martin,
To prevent fraud, request purchasers to
Look on the signature on the patent Blacking
Bottles, etc.—

to be versification, and the great majority of the lines in his tragedy are just as harmonious:—*e. g.*—*Ul.* He too must be silenced. —*Wer.* How so?—*Ul.* As Stralenheim is. Are you so dull as never to have hit on this before? When we met in the garden, what except discovery in the act could make me know his death? Or had the prince's household been then summoned, would the cry for the police been left to such a stranger? [Pretty English this last sentence by the by!] Or should I have loitered on the way? Or could you, Werner, the object of the baron's hate and fears, have fled—unless by many an hour before suspicion woke? I sought and fathom'd you, doubting if you were false or feeble: I perceived you were the latter; and yet so confiding have I found you, that I doubted at times your weakness," etc. etc. There are other passages still more prosaic. Why they are printed for verse, I cannot for the life of me conjecture: they are as plain prose as a turnpike act.—Dr. Maginn.]

[" *Ulr.* We stood on a precipice down which one of three must inevitably have plunged; for I will not deny that I knew my own situation to be as critical as yours. I therefore precipitated Stralenheim! You held the torch! You pointed out the path! Show me now that of safety; or let me show it you!—

Sieg. I have done with life!

Ulr. Let us have done with retrospection. We have nothing more either to learn or to conceal from each other. I have courage and partisans; they are even within the walls, though you do not know them. Keep your own secret. Preserve an unchanged countenance. Without your further interference, I will for ever secure you from the indiscretion of a *third* person," etc. etc.—Miss Lee's *Kruitzner.*]

Retainers—nay, even of these very walls,
Or I would bid them fall and crush me! Fly!
Or you will be slain by——
Gab. Is it even so?
Farewell, then! Recollect, however, Count,
You sought this fatal interview!
Sieg. I did:
Let it not be more fatal still!—Begone!
Gab. By the same path I enter'd?
Sieg. Yes; that 's safe still;
But loiter not in Prague;—you do not know
With whom you have to deal.
Gab. I know too well—
And knew it ere yourself, unhappy sire!
Farewell!
[*Exit* Gabor.
Sieg. (*solus and listening.*) He hath clear'd the staircase. Ah! I hear
The door sound loud behind him! He is safe!
Safe!—Oh, my father's spirit!—I am faint——
[*He leans down upon a stone seat, near the wall of the tower, in a drooping posture.*

Enter Ulric, *with others armed, and with weapons drawn.*

Ulr. Despatch!—he 's there!
Lud. The count, my lord!
Ulr. (*recognising* Siegendorf.) You here, sir!
Sieg. Yes: if you want another victim, strike!
Ulr. (*seeing him stript of his jewels.*) Where is the ruffian who hath plunder'd you?
Vassals, despatch in search of him! You see
'T was as I said—the wretch hath stript my father
Of jewels which might form a prince's heirloom!
Away! I 'll follow you forthwith.
[*Exeunt all but* Siegendorf *and* Ulric.
What 's this?
Where is the villain?
Sieg. There are two, sir: which
Are you in quest of?
Ulr. Let us hear no more
Of this: he must be found. You have not let him
Escape?
Sieg. He 's gone.
Ulr. With your connivance?
Sieg. With
My fullest, freest aid.
Ulr. Then fare you well!
[Ulric *is going.*
Sieg. Stop! I command—entreat—implore! Oh,
Will you then leave me? [Ulric!
Ulr. What! remain to be
Denounced—dragg'd, it may be, in chains; and all
By your inherent weakness, half humanity,
Selfish remorse, and temporising pity,
That sacrifices your whole race to save
A wretch to profit by our ruin! No, count,
Henceforth you have no son!
Sieg. I never had one;
And would you ne'er had borne the useless name!
Where will you go? I would not send you forth
Without protection.
Ulr. Leave that unto me.
I am not alone; nor merely the vain heir
Of your domains; a thousand, ay, ten thousand
Swords, hearts, and hands, are mine.
Sieg. The foresters!
With whom the Hungarian found you first at Frankfort! [tell
Ulr. Yes—men—who are worthy of the name! Go
Your senators that they look well to Prague;
Their feast of peace was early for the times;
There are more spirits abroad than have been laid
With Wallenstein!

Enter Josephine *and* Ida.

Jos. What is 't we hear? My Siegendorf!
Thank Heaven, I see you safe!
Sieg. Safe!
Ida. Yes, dear father!
Sieg. No, no; I have no children: never more
Call me by that worst name of parent.
Jos. What
Means my good lord?
Sieg. That you have given birth
To a demon!
Ida. (*taking* Ulric's *hand.*) Who shall dare say this of Ulric?
Sieg. Ida, beware! there 's blood upon that hand.
Ida. (*stooping to kiss it.*) I 'd kiss it off, though it were mine.
Sieg. It is so!
Ulr. Away! it is your father's!
[*Exit* Ulric.
Ida. Oh, great God!
And I have loved this man!
[Ida *falls senseless*—Josephine *stands speechless with horror.*
Sieg. The wretch hath slain
Them both!—My Josephine! we are now alone!
Would we had ever been so!—All is over
For me!—Now open wide, my sire, thy grave;
Thy curse hath dug it deeper for thy son
In mine!—The race of Siegendorf is past!

THE AGE OF BRONZE;

OR

CARMEN SECULARE ET ANNUS HAUD MIRABILIS.[1]

"Impar *Congressus* Achilli."

I.

The "good old times"—all times when old are good—
Are gone; the present might be if they would;
Great things have been, and are, and greater still
Want little of mere mortals but their will:
A wider space, a greener field, is given
To those who play their "tricks before high heaven."
I know not if the angels weep, but men
Have wept enough—for what?—to weep again!

II.

All is exploded—be it good or bad.
Reader! remember when thou wert a lad,
Then Pitt was all; or, if not all, so much,
His very rival almost deem'd him such.[2]
We, we have seen the intellectual race
Of giants stand, like Titans, face to face—
Athos and Ida, with a dashing sea
Of eloquence between, which flow'd all free,
As the deep billows of the Ægean roar
Betwixt the Hellenic and the Phrygian shore.
But where are they—the rivals?—a few feet
Of sullen earth divide each winding sheet.[3]
How peaceful and how powerful is the grave
Which hushes all! a calm, unstormy wave
Which oversweeps the world. The theme is old
Of "dust to dust;" but half its tale untold:
Time tempers not its terrors—still the worm
Winds its cold folds, the tomb preserves its form,
Varied above, but still alike below;
The urn may shine, the ashes will not glow,
Though Cleopatra's mummy cross the sea
O'er which from empire she lured Anthony;
Though Alexander's urn a show be grown
On shores he wept to conquer, though unknown—
How vain, how worse than vain, at length appear
The madman's wish, the Macedonian's tear!
He wept for worlds to conquer—half the earth
Knows not his name, or but his death, and birth,
And desolation; while his native Greece
Hath all of desolation, save its peace.
He "wept for worlds to conquer!" he who ne'er
Conceived the globe he panted not to spare!
With even the busy Northern Isle unknown,
Which holds his urn, and never knew his throne.[4]

III.

But where is he, the modern, mightier far,
Who, born on king, made monarchs draw his car?
The new Sesostris, whose unharness'd kings,[5]
Freed from the bit, believe themselves with wings,
And spurn the dust o'er which they crawl'd of late,
Chain'd to the chariot of the chieftain's state?
Yes! where is he, the champion and the child
Of all that 's great or little, wise or wild? [thrones?
Whose game was empires, and whose stakes were
Whose table, earth—whose dice were human bones?
Behold the grand result in yon lone isle,[6]
And, as thy nature urges, weep or smile.
Sigh to behold the eagle's lofty rage
Reduced to nibble at his narrow cage;
Smile to survey the queller of the nations
Now daily squabbling o'er disputed rations;
Weep to perceive him mourning, as he dines,
O'er curtail'd dishes and o'er stinted wines;
O'er petty quarrels upon petty things.
Is this the man who scourged or feasted kings?
Behold the scales in which his fortune hangs,

[1] [This poem was written by Lord Byron at Genoa, in the early part of the year 1823; and published in London, by Mr. John Hunt. Its authenticity was much disputed at the time.—E.]

[2] [Mr. Fox used to say—"*I* never want a word, but Pitt never wants *the* word." The story occurs in many memoirs of the time.]

[3] [The grave of Mr. Fox, in Westminster Abbey, is within eighteen inches of that of Mr. Pitt,—

"Where—taming thought to human pride!—
The mighty chiefs sleep side by side.
Drop upon Fox's grave the tear,
'T will trickle to his rival's bier:
O'er Pitt's the mournful requiem sound,
And Fox's shall the notes rebound.
The solemn echo seems to cry—
'Here let their discord with them die.
Speak not for those a separate doom,
Whom fate made brothers in the tomb,
But search the land of living men,
Where wilt thou find their like again?'"

Sir Walter Scott.]

[4] [A sarcophagus, of breccia, supposed to have contained the dust of Alexander, which came into the possession of the English army, in consequence of the capitulation of Alexandria, in February, 1802, was presented by George III. to the British Museum.—E.]

[5] [Sesostris is said, by Diodorus, to have had his chariot drawn by eight vanquished sovereigns:

"High on his car Sesostris struck my view,
Whom sceptred slaves in golden harness drew,
His hands a bow and pointed jav'lin hold,
His giant limbs are arm'd in scales of gold."

Pope's *Temple of Fame.*]

[6] [St. Helena.]

A surgeon's[1] statement, and an earl's[2] harangues!
A bust delay'd,[3] a book refused, can shake
The sleep of him who kept the world awake.
Is this indeed the tamer of the great,
Now slave of all could tease or irritate—
The paltry gaoler,[4] and the prying spy,
The staring stranger with his note-book nigh?[5]
Plunged in a dungeon, he had still been great;
How low, how little was this middle state,
Between a prison and a palace, where
How few could feel for what he had to bear!
Vain his complaint,—my lord presents his bill,
His food and wine were doled out duly still:
Vain was his sickness, never was a clime
So free from homicide—to doubt 's a crime;
And the stiff surgeon, who maintain'd his cause,
Hath lost his place, and gain'd the world's applause.[6]
But smile—though all the pangs of brain and heart
Disdain, defy, the tardy aid of art;
Though, save the few fond friends and imaged face
Of that fair boy his sire shall ne'er embrace,
None stand by his low bed—though even the mind
Be wavering, which long awed and awes mankind:
Smile—for the fetter'd eagle breaks his chain,
And higher worlds than this are his again.[7]

IV.

How, if that soaring spirit still retain
A conscious twilight of his blazing reign,
How must he smile, on looking down, to see
The little that he was and sought to be!
What though his name a wider empire found
Than his ambition, though with scarce a bound;
Though first in glory, deepest in reverse,
He tasted empire's blessings and its curse:
Though kings, rejoicing in their late escape
From chains, would gladly be *their* tyrant's ape;
How must he smile, and turn to yon lone grave,
The proudest sea-mark that o'ertops the wave!
What though his gaoler, duteous to the last,
Scarce deem'd the coffin's lead could keep him fast,
Refusing one poor line along the lid,
To date the birth and death of all it hid;
That name shall hallow the ignoble shore,
A talisman to all save him who bore:
The fleets that sweep before the eastern blast
Shall hear their sea-boys hail it from the mast;
When Victory's Gallic column shall but rise,
Like Pompey's pillar, in a desert's skies,
The rocky isle that holds or held his dust
Shall crown the Atlantic like the hero's bust,
And mighty nature o'er his obsequies
Do more than niggard envy still denies.
But what are these to him? Can glory's lust
Touch the freed spirit or the fetter'd dust?
Small care hath he of what his tomb consists;
Nought if he sleeps—nor more if he exists:
Alike the better-seeing shade will smile
On the rude cavern of the rocky isle,
As if his ashes found their latest home
In Rome's Pantheon or Gaul's mimic dome.
He wants not this; but France shall feel the want
Of this last consolation, though so scant;
Her honour, fame, and faith demand his bones,
To rear above a pyramid of thrones;
Or carried onward in the battle's van,
To form, like Guesclin's[8] dust, her talisman.
But be it as it is—the time may come
His name shall beat the alarm, like Ziska's drum.[9]

V.

O heaven! of which he was in power a feature;
O earth! of which he was a noble creature;
Thou isle! to be remember'd long and well,
That saw'st the unfledged eaglet chip his shell!
Ye Alps, which view'd him in his dawning flights,

---

[1] [Mr. Barry O'Meara.]

[2] [Earl Bathurst.]

[3] [The bust of his son.]

[4] [Sir Hudson Lowe.]

[5] [Captain Basil Hall's interesting account of his interview with the ex-emperor occurs in his "Voyage to Loo-choo."—E.]

[6] [The circumstances under which Mr. O'Meara's dismissal from his majesty's service took place, will suffice to show how little "the stiff surgeon" merited the applause of Lord Byron. In a letter to the Admiralty Board by Mr. O'M., dated Oct. 28, 1818, there occurred the following paragraph:—"In the third interview which Sir Hudson Lowe had with Napoleon Buonaparte, in May, 1816, he proposed to the latter to send me away, and to replace me by Mr. Baxter, who had been several years surgeon in the Corsican Rangers. Failing in this attempt, he adopted the resolution of manifesting great confidence in me, by loading me with civilities, inviting me constantly to dine with him, conversing for hours together with me alone, both in his own house and grounds, and at Longwood, either in my own room, or under the trees and elsewhere. On some of these occasions he made to me observations upon the benefit which would result to Europe from the death of Napoleon Buonaparte; of which event he spoke in a manner which, considering his situation and mine, was peculiarly distressing to me."—The Secretary to the Admiralty was instructed to answer in these terms:—"It is impossible to doubt the meaning which this passage was intended to convey; and my Lords can as little doubt that the insinuation is a calumnious falsehood: but if it were true, and if so horrible a suggestion were made to you, directly or indirectly, it was your bounden duty not to have lost a moment in communicating it to the Admiral on the spot, or to the Secretary of State, or to their Lordships. An overture so monstrous in itself, and so deeply involving, not merely the personal character of the governor, but the honour of the nation, and the important interest committed to his charge, should not have been reserved in your own breast for two years, to be produced at last, not (as it would appear) from a sense of public duty, but in furtherance of your own personal hostility against the governor.—Either the charge is in the last degree false and calumnious, or you can have no possible excuse for having hitherto suppressed it. In either case, and without adverting to the general tenour of your conduct, as stated in your letter, my Lords consider you to be an improper person to continue in his majesty's service; and they have directed your name to be erased from the list of naval surgeons accordingly."—E.]

[7] [Buonaparte died the 5th of May, 1821.]

[8] [Guesclin, constable of France, died in the midst of his triumphs before Châteauneuf de Randon, in 1380. The English garrison, which had conditioned to surrender at a certain time, marched out the day after his death; and the commander respectfully laid the keys of the fortress on the bier, so that it might appear to have surrendered to his ashes.]

[9] [John Ziska—a distinguished leader of the Hussites. It is recorded of him, that, in dying, he ordered his skin to be made the covering of a drum: The Bohemians hold his memory in superstitious veneration.]

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Hover, the victor of a hundred fights!
Thou Rome, who saw'st thy Cæsar's deeds outdone!
Alas! why pass'd he too the Rubicon—
The Rubicon of man's awaken'd rights,
To herd with vulgar kings and parasites?
Egypt! from whose all dateless tombs arose
Forgotten Pharaohs from their long repose,
And shook within their pyramids to hear
A new Cambyses thundering in their ear;
While the dark shades of forty ages stood
Like startled giants by Nile's famous flood;[1]
Or from the pyramid's tall pinnacle
Beheld the desert peopled, as from hell,
With clashing hosts, who strew'd the barren sand
To re-manure the uncultivated land!
Spain! which, a moment mindless of the Cid,
Beheld his banner flouting thy Madrid!
Austria! which saw thy twice-ta'an capital
Twice spared to be the traitress of his fall!
Ye race of Frederic!—Frederics but in name
And falsehood—heirs to all except his fame;
Who, crush'd at Jena, crouch'd at Berlin, fell
First, and but rose to follow! Ye who dwell
Where Kosciusko dwelt, remembering yet
The unpaid amount of Catherine's bloody debt!
Poland! o'er which the avenging angel past,
But left thee as he found thee, still a waste.
Forgetting all thy still enduring claim,
Thy lotted people and extinguish'd name,
Thy sigh for freedom, thy long-flowing tear,
That sound that crashes in the tyrant's ear—
Kosciusko! On—on—on—the thirst of war
Gasps for the gore of serfs and of their czar.
The half barbaric Moscow's minarets
Gleam in the sun, but 't is a sun that sets!
Moscow! thou limit of his long career,
For which rude Charles had wept his frozen tear
To see in vain—*he* saw thee—how? with spire
And palace fuel to one common fire.
To this the soldier lent his kindling match,
To this the peasant gave his cottage thatch,
To this the merchant flung his boarded store,
The prince his hall—and Moscow was no more!
Sublimest of volcanos! Etna's flame
Pales before thine, and quenchless Hecla 's tame;
Vesuvius shows his blaze, and usual sight
For gaping tourists, from his hackney'd height:
Then stand'st alone unrivall'd, till the fire
To come, in which all empires shall expire!

Thou other element! as strong and stern,
To teach a lesson conquerors will not learn!—
Whose icy wing flapp'd o'er the faltering foe,
Till fell a hero with each flake of snow;
How did thy numbing beak and silent fang
Pierce, till hosts perish'd with a single pang!
In vain shall Seine look up along his banks
For the gay thousands of his dashing ranks!
In vain shall France recall beneath her vines
Her youth—their blood flows faster than her wines;
Or stagnant in their human ice remains
In frozen mummies on the Polar plains.
In vain will Italy's broad sun awaken
Her offspring chill'd; its beams are now forsaken.
Of all the trophies gather'd from the war!
What shall return?—the conqueror's broken ear!
The conqueror's yet unbroken heart! Again
The horn of Roland sounds, and not in vain.
Lutzen, where fell the Swede of victory,[2]
Beholds him conquer, but, alas! not die:
Dresden surveys three despots fly once more
Before their sovereign—sovereign as before;
But there exhausted Fortune quits the field,
And Leipsic's treason bids the unvanquish'd yield;
The Saxon jackal leaves the lion's side
To turn the bear's, and wolf's, and fox's guide;
And backward to the den of his despair
The forest monarch shrinks, but finds no lair!

O ye! and each, and all! O France! who found
Thy long fair fields, plough'd up as hostile ground,
Disputed foot by foot, till treason, still
His only victor, from Montmartre's hill
Look'd down o'er trampled Paris! and thou Isle,[3]
Which seest Etruria from thy ramparts smile,
Thou momentary shelter of his pride,
Till woo'd by danger, his yet weeping bride!
O France! retaken by a single march,
Whose path was through one long triumphal arch!
O bloody and most bootless Waterloo!
Which proves how fools may have their fortune too,
Won half by blunder, half by treachery;
O dull Saint Helen! with thy gaoler nigh—
Hear! hear Prometheus[4] from his rock appeal
To earth, air, ocean, all that felt or feel
His power and glory, all who yet shall hear
A name eternal as the rolling year;
He teaches them the lesson taught so long,
So oft, so vainly—learn to do no wrong!
A single step into the right had made
This man the Washington of worlds betray'd:
A single step into the wrong has given

[1] [At the battle of the pyramids, in July, 1798, Buonaparte said, —"Soldiers! from the summit of yonder pyramids forty ages behold you."—E.]

[2] [Gustavus Adolphus fell at the great battle of Lutzen, in November, 1632.]

[3] [The Isle of Elba.]

[4] I refer the reader to the first address of Prometheus in Æschylus, when he is left alone by his attendants, and before the arrival of the Chorus of Sea-nymphs.

[" Ethereal air, and ye swift-winged winds,
Ye rivers springing from fresh founts, ye waves,
That o'er the interminable ocean wreath
Your crisped smiles, thou all-producing earth,
And thee, bright sun, I call, whose flaming orb
Views the wide world beneath, see what, a god,
I suffer from the gods; with what fierce pains,
Behold, what tortures for revolving ages
I here must struggle; such unseemly chains
This new-raised ruler of the gods devised.
Ah me! That groan bursts from my anguish'd heart,
My present woes and future to bemoan.—
For favours shown
To mortal man I bear this weight of woe!"
Potter's *Translation*.]

His name a doubt to all the winds of heaven;
The reed of Fortune, and of thrones the rod,
Of Fame the Moloch or the demigod;
His country's Cæsar, Europe's Hannibal,
Without their decent dignity of fall.
Yet Vanity herself had better taught
A surer path even to the fame he sought,
By pointing out on history's fruitless page
Ten thousand conquerors for a single sage.
While Franklin's quiet memory climbs to heaven,
Calming the lightning which he thence hath riven,
Or drawing from the no less kindled earth
Freedom and peace to that which boasts his birth;[1]
While Washington's a watchword, such as ne'er
Shall sink, while there 's an echo left to air:[2]
While even the Spaniard's thirst of gold and war
Forgets Pizarro to shout Bolivar![3]
Alas! why must the same Atlantic wave
Which wafted freedom gird a tyrant's grave—
The king of kings, and yet of slaves the slave,
Who bursts the chains of millions to renew
The very fetters which his arm broke through,
And crush'd the rights of Europe and his own,
To flit between a dungeon and a throne?

VI.

But 't will not be—the spark 's awaken'd—lo!
The swarthy Spaniard feels his former glow;
The same high spirit which beat back the Moor
Through eight long ages of alternate gore
Revives—and where? in that avenging clime
Where Spain was once synonymous with crime,
Where Cortes' and Pizarro's banner flew,
The infant world redeems her name of "*New*."
'T is the old aspiration breathed afresh,
To kindle souls within degraded flesh,
Such as repulsed the Persian from the shore
Where Greece *was*—No! she still is Greece once more.
One common cause makes myriads of one breast,
Slaves of the east, or helots of the west;
On Andes' and on Athos' peaks unfurl'd,
The self-same standard streams o'er either world;
The Athenian wears again Harmodius' sword;[4]
The Chili chief abjures his foreign lord;
The Spartan knows himself once more a Greek;
Young Freedom plumes the crest of each cacique;
Debating despots, hemm'd on either shore,
Shrink vainly from the roused Atlantic's roar;
Through Calpe's strait the rolling tides advance,
Sweep slightly by the half-tamed land of France,
Dash o'er the old Spaniard's cradle, and would fain
Unite Ausonia to the mighty main:
But driven from thence awhile, yet not for aye,
Break o'er the Ægean, mindful of the day
Of Salamis!—there, there the waves arise,
Not to be lull'd by tyrant victories.
Lone, lost, abandon'd in their utmost need
By Christians, unto whom they gave their creed,
The desolated lands, the ravaged isle,
The foster'd feud encouraged to beguile,
The aid evaded, and the cold delay,
Prolong'd but in the hope to make a prey;—[5]
These, these shall tell the tale, and Greece can show
The false friend worse than the infuriate foe.
But this is well: Greeks only should free Greece,
Not the barbarian, with his mask of peace.
How should the autocrat of bondage be
The king of serfs, and set the nations free?
Better still serve the haughty Mussulman,
Than swell the Cossaque's prowling caravan;
Better still toil for masters, than await,
The slave of slaves, before a Russian gate,—
Number'd by hordes, a human capital,
A live estate, existing but for thrall,
Lotted by thousands, as a meet reward
For the first courtier in the Czar's regard;
While their immediate owner never tastes
His sleep, *sans* dreaming of Siberia's wastes;
Better succumb even to their own despair,
And drive the camel than purvey the bear.

VII.

But not alone within the hoariest clime
Where Freedom dates her birth with that of Time,
And not alone where, plunged in night, a crowd
Of Incas darken to a dubious cloud,
The dawn revives: renown'd, romantic Spain
Holds back the invader from her soil again.
Not now the Roman tribe nor Punic horde
Demand her fields as lists to prove the sword;
But now the Vandal or the Visigoth
Pollute the plains, alike abhorring both;
Nor old Pelayo on his mountain rears
The warlike fathers of a thousand years.
That seed is sown and reap'd, as oft the Moor
Sighs to remember on his dusky shore.
Long in the peasant's song or poet's page
Has dwelt the memory of Abencerrage;
The Zegri; and the captive victors, flung [sprung.
Back to the barbarous realms from whence they
But these are gone—their faith, their swords, their
Yet left more antichristian foes than they: [sway,

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[1] [The celebrated motto on a French medal of Franklin was—
"Eripuit cœlo fulmen, sceptrumque tyrannis."

[2] ["To be the first man (not the Dictator), not the Sylla, but the Washington, or Aristides, the leader in talent and truth, is to be next to the Divinity."—*B. Diary*.]

[3] [Simon Bolivar, the liberator of Colombia and Peru, died at San Pedro, December, 1830, of an illness brought on by excessive fatigue and exertion. For an account of Lord Byron's scheme of settling in South America in 1822, see Moore's Notices, Vol. V., p. 342.—E.]

[4] [The famous hymn, ascribed to Callistratus:—
"Cover'd with myrtle-wreaths, I'll wear my sword,
Like brave Harmodius, and his patriot friend
Aristogiton, who the laws restored,
The tyrant slew, and bade oppression end," etc. etc.]

[5] [For the first authentic account of the Russian intrigues in Greece, in the years alluded to, see Gordon's "History of the Greek Revolution" (1832), vol. i.

The bigot monarch and the butcher priest,
The Inquisition, with her burning feast,
The faith's red "auto," fed with human fuel,
While sate the Catholic Moloch, calmly cruel,
Enjoying, with inexorable eye,
That fiery festival of agony!
The stern or feeble sovereign, one or both
By turns; the haughtiness whose pride was sloth;
The long degenerate noble; the debased
Hidalgo, and the peasant less disgraced,
But more degraded; the unpeopled realm;
The once proud navy which forgot the helm;
The once impervious phalanx disarray'd;
The idle forge that form'd Toledo's blade;
The foreign wealth that flow'd on ev'ry shore,
Save hers who earn'd it with the natives' gore;
The very language which might vie with Rome's,
And once was known to ancients like their homes,
Neglected or forgotten:—such was Spain;
But such she is not, nor shall be again.
These worst, these *home* invaders, felt and feel
The new Numantine soul of old Castile.
Up! up again! undaunted Tauridor;
The bull of Phalaris renews his roar;
Mount, chivalrous Hidalgo! not in vain
Revive the cry—"Iago! and close Spain!"
Yes, close her with your armed bosoms round,
And form the barrier which Napoleon found,—
The exterminating war, the desert plain,
The streets without a tenant, save the slain;
The wild sierra, with its slender troop
Of vulture-plumed guerrillas, on the stoop
For their incessant prey; the desperate wall
Of Saragossa, mightiest in her fall;
The man nerved to a spirit, and the maid
Waving her more than Amazonian blade;[2]
The knife of Arragon,[3] Toledo's steel;
The famous lance of chivalrous Castile;
The unerring rifle of the Catalan;
The Andalusian courser in the van;
The torch to make a Moscow of Madrid;
And in each heart the spirit of the Cid:—
Such have been, such shall be, such are. Advance,
And win—not Spain, but thine own freedom, France!

VII.

But lo! a Congress![4] What, that hallow'd name
Which freed the Atlantic? May we hope the same
For outworn Europe? With the sound arise,
Like Samuel's shade to Saul's monarchic eyes,
The prophets of Young Freedom, summon'd far
From climes of Washington and Bolivar:
Henry, the forest-born Demosthenes,
Whose thunder shook the Philip of the seas;[5]
And stoic Franklin's energetic shade,
Robed in the lightnings which his hand allay'd;
And Washington, the tyrant-tamer, wake,
To bid us blush for these old chains, or break.
But *who* compose this senate of the few
That should redeem the many? *Who* renew
This consecrated name, till now assign'd
To councils held to benefit mankind?
Who now assemble at the holy call?
The blest Alliance, which says three are all!
An earthly trinity! which wears the shape
Of heaven's, as man is mimick'd by the ape.
A pious unity! in purpose one—
To melt three fools to a Napoleon.
Why, Egypt's gods were rational to these;
Their dogs and oxen knew their own degrees,
And, quiet in their kennel or their shed,
Cared little, so that they were duly fed;
But these, more hungry, must have something more,
The power to bark and bite, to toss and gore.
Ah! how much happier were good Æsop's frogs
Than we! for ours are animated logs,
With ponderous malice swelling to and fro,
And crushing nations with a stupid blow;
All duly anxious to leave little work
Unto the revolutionary stork.

IX.

Thrice blest Verona! since the holy three
With their imperial presence shine on thee;
Honour'd by them, thy treacherous site forgets
The vaunted tomb of "all the Capulets;"[6]
Thy Scaligers—for what was "Dog the Great,"
"Can Grande," (which I venture to translate,)
To these sublimer pugs? Thy poet too,
Catullus, whose old laurels yield to new;[8]

[1] ["Santiago y serra España!" the old Spanish war-cry.]

[2] [See *ante*, p. 92.]

[3] The Arragonians are peculiarly dexterous in the use of this weapon, and displayed it particularly in former French wars.

[4] [The Congress of the Sovereigns of Russia, Austria, Prussia, etc. etc. etc., which assembled at Verona, in the autumn of 1822.]

[5] [Patrick Henry, of Virginia, a leading member of the American Congress, died in June, 1797. Lord Byron alludes to his famous speech in 1765, in which, on saying, "Cæsar had his Brutus—Charles the First had his Cromwell—and George the Third——" Henry was interrupted with a shout of "Treason! treason!!"—but coolly finished the sentence with—"George the Third *may profit by their example*."—E.]

[6] ["I have been over Verona. The amphitheatre is wonderful—beats even Greece. Of the truth of Juliet's story, they seem tenacious to a degree, insisting on the fact—giving a date (1305), and showing a tomb. It is a plain, open, and partly decayed sarcophagus, with withered leaves in it, in a wild and desolate conventual garden, once a cemetery, now ruined to the very graves. The situation struck me as very appropriate to the legend, being blighted as their love. I have brought away a few pieces of the granite, to give to my daughter and my nieces. The Gothic monuments of the Scaliger princes pleased me, but a poor virtuoso am I."—*Letters, Nos.* 1816.]

[7] [Cane I. Della Scala, surnamed the Great, died in 1329: he was the protector of Dante, who celebrated him as "il Gran Lombardo."—E.]

[8] [Verona has been distinguished as the cradle of many illustrious men. There is one still living—

"Per cui la fama lo tuo chiara risuona
Egregia, eccelsa, alma Verona,—

I mean Ippolito Pindemonte, a poet who has caught a portion of that sun whose setting beams yet gild the horizon of Italy. His rural pieces, for their chaste style of colouring, their repose, and their keeping, may be said to be in poetry, what the landscapes of Claude Lorraine are in picture.—ROSE.]

Thine amphitheatre, where Romans sate;
And Dante's exile shelter'd by thy gate;[2]
Thy good old man, whose world was all within
Thy wall, nor knew the country held him in:[3]
Would that the royal guests it girts about
Were so far like, as never to get out!
Ay, shout! inscribe! rear monuments of shame,
To tell oppression that the world is tame!
Crowd to the theatre with loyal rage,—
The comedy is not upon the stage;
The show is rich in ribandry and stars,
Then gaze upon it through thy dungeon bars;
Clap thy permitted palms, kind Italy,
For thus much still thy fetter'd hands are free!

X.

Resplendent sight! Behold the coxcomb Czar,[4]
The autocrat of waltzes and of war!
As eager for a plaudit as a realm,
And just as fit for flirting as the helm;
A Calmuck beauty with a Cossack wit,
And generous spirit, when 't is not frost-bit;
Now half dissolving to a liberal thaw,
But harden'd back whene'er the morning 's raw;
With no objection to true liberty,
Except that it would make the nations free.
How well the imperial dandy prates of peace!
How fain, if Greeks would be his slaves, free Greece!
How nobly back he gave the Poles their Diet,
Then told pugnacious Poland to be quiet!
How kindly would he send the mild Ukraine,
With all her pleasant pulks, to lecture Spain!
How royally show off in proud Madrid
His goodly person from the South long hid!
A blessing cheaply purchased, the world knows,
By having Muscovites for friends or foes.
Proceed thou namesake of great Philip's son!
La Harpe, thine Aristotle, beckons on;
And that which Scythia was to him of yore
Find with thy Scythians on Iberia's shore.
Yet think upon, thou somewhat aged youth,
Thy predecessor on the banks of Pruth;
Thou hast to aid thee, should his lot be thine,
Many an old woman but no Catherine.[3]
Spain, too, hath rocks, and rivers and defiles,—
The bear may rush into the lion's toils.
Fatal to Goths are Xeres' sunny fields;[4]
Think'st thou to thee Napoleon's victor yields?
Better reclaim thy deserts, turn thy swords
To ploughshares, shave and wash thy Bashkir hordes,
Redeem thy realms from slavery and the knout,
Than follow headlong in the fatal route,
To infest the clime whose skies and laws are pure
With thy foul legions. Spain wants no manure:
Her soil is fertile, but she feeds no foe;
Her vultures, too, were gorged not long ago;
And wouldst thou furnish them with fresher prey?
Alas! thou wilt not conquer, but purvey.
I am Diogenes, though Russ and Hun
Stand between mine and many a myriad's sun;
But were I not Diogenes, I 'd wander
Rather a worm than *such* an Alexander!
Be slaves who will, the cynic shall be free;
His tub hath tougher walls than Sinope;
Still will he hold his lantern up to scan
The face of monarchs for an "honest man."

XI.

And what doth Gaul, the all-prolific land
Of *ne plus ultra* ultras and their band
Of mercenaries? and her noisy chambers,
And tribune, which each orator first clambers
Before he finds a voice, and when 't is found,
Hears "the lie" echo for his answer round?
Our British Commons sometimes deign to "hear!"
A Gallic senate hath more tongue than ear;
Even Constant, their sole master of debate,
Must fight next day his speech to vindicate.
But this costs little to true Franks, who had rather
Combat than listen, were it to their father.
What is the simple standing of a shot,
To listening long, and interrupting not?
Though this was not the method of old Rome,
When Tully fulmined o'er each vocal dome,
Demosthenes has sanction'd the transaction,
In saying eloquence meant "Action, action!"

XII.

But where's the monarch? hath he dined? or yet
Groans beneath indigestion's heavy debt?
Have revolutionary pâtés risen,
And turn'd the royal entrails to a prison?
Have discontented movements stirr'd the troops?
Or have no movements follow'd traitorous soups?

---

[2] [Claudian's famous old man of Verona, "qui suburbium nunquam egressus est."—The Latin verses are beautifully imitated by Cowley:—

"Happy the man who his whole life doth bound
Within the enclosure of his little ground:
Happy the man whom the same humble place
[The hereditary cottage of his race]
From his first rising infancy has known,
And, by degrees, sees gently bending down,
With natural propension, to that earth
Which both preserved his life and gave him birth.
Him no false distant lights, by Fortune set,
Could ever into foolish wanderings get;
No change of Consuls marks to him the year:
The change of seasons is his calendar." etc. etc.

[3] [The Emperor Alexander; who died in 1825.]

[3] The dexterity of Catherine extricated Peter (called the Great by courtesy), when surrounded by the Mussulmans on the banks of the river Pruth. [For particulars of this transaction, see Barrow's "Peter the Great," p. 229.]

[4] ["Eight thousand men had to Asturias march'd
Beneath Count Julian's banner, the remains
Of that brave army which in Africa
So well against the Musulman made head,
Till sense of injuries insupportable,
And raging thirst of vengeance, overthrew
Their leader's noble spirit. To revenge
His quarrel, twice that number left their bones,
Slain in unnatural battle, on the field
Of Xeres, where the sceptre from the Goths
By righteous Heaven was reft."—*Southey's Roderick.*]

Have Carbonaro[1] cooks not carbonadoed
Each course enough? or doctors dire dissuaded
Repletion? Ah! in thy dejected looks
I read all France's treason in her cooks!
Good classic Louis! is it, canst thou say,
Desirable to be the "Désiré?" [abode,
Why wouldst thou leave calm Hartwell's[2] green
Apician table, and Horatian ode,
To rule a people who will not be ruled,
And love much better to be scourged than school'd?
Ah! thine was not the temper or the taste
For thrones; the table sees thee better placed:
A mild Epicurean, form'd, at best,
To be a kind host, and as good a guest,
To talk of letters, and to know by heart
One *half* the poet's, *all* the gourmand's art,
A scholar always, now and then a wit,
And gentle when digestion may permit;
But not to govern lands enslaved or free;
The gout was martyrdom enough for thee.

XIII.

Shall noble Albion pass without a phrase
From a bold Briton in her wonted praise? [isles—
"Arts—arms—and George—and glory—and the
And happy Britain—wealth—and Freedom's smiles—
White cliffs that held invasion far aloof—
Contented subjects, all alike tax-proof—
Proud Wellington, with eagle beak so curl'd,
That nose, the hook where he suspends the world!
And Waterloo—and trade—and——(hush! not yet
A syllable of imposts or of debt)——
And ne'er (enough) lamented Castlereagh,
Whose penknife slit a goose-quill t' other day—
And 'pilots who have weather'd every storm'—[4]
(But no, not even for rhyme's sake, name Reform")."
These are the themes thus sung so oft before,
Methinks we need not sing them any more;
Found in so many volumes far and near,
There's no occasion you should find them here.
Yet something may remain perchance to chime
With reason, and, what's stranger still, with rhyme.
Even this thy genius, Canning! may permit,
Who, bred a statesman, still wast born a wit,
And never, even in that dull House, couldst tame
To unleaven'd prose thine own poetic flame;
Our last, our best, our only orator,[5]
Even I can praise thee—Tories do no more:
Nay, not so much;—they hate thee, man, because
Thy spirit less upholds them than it awes.
The hounds will gather to their huntsman's hollo,
And where he leads the duteous pack will follow;
But not for love mistake their yelling cry;
Their yelp for game is not an eulogy;
Less faithful far than the four-footed pack,
A dubious scent would lure the bipeds back.
Thy saddle-girths are not yet quite secure,
Nor royal stallion's feet extremely sure;
The unwieldy old white horse is apt at last
To stumble, kick, and now and then stick fast
With his great self and rider in the mud:
But what of that? the animal shows blood.

XIV.

Alas, the country! how shall tongue or pen
Bewail her now uncountry gentlemen?
The last to bid the cry of warfare cease,
The first to make a malady of peace.
For what were all these country patriots born?
To hunt, and vote, and raise the price of corn?
But corn, like every mortal thing must fall—
Kings, conquerors, and markets most of all.
And must ye fall with every ear of grain?
Why would you trouble Buonsparte's reign?
He was your great Triptolemus; his vices
Destroy'd but realms, and still maintain'd your prices!
He amplified to every lord's content
The grand agrarian alchymy, hight *rent*.
Why did the tyrant stumble on the Tartars,
And lower wheat to such despoiling quarters?
Why did you chain him on yon isle so lone?
The man was worth much more upon his throne.
True, blood and treasure boundlessly were spilt,
But what of that? the Gaul may bear the guilt;
But bread was high, the farmer paid his way,
And acres told upon the appointed day.
But where is now the goodly audit ale?
The purse-proud tenant, never known to fail?
The farm which never yet was left on hand?
The marsh reclaimed to most improving land?
The impatient hope of the expiring lease?
The doubling rental? What an evil's peace!
In vain the prize excites the ploughman's skill,
In vain the Commons pass their patriot bill
The *landed interest*—(you may understand
The phrase much better leaving out the *land*)—

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[1] [According to Botta, the Neapolitan republicans who, during the reign of King Joachim, fled to the recesses of the Abruzzi, and there formed a secret confederacy, were the first that assumed the designation, since familiar all over Italy, of "Carbonari," (colliers).]

[2] [Hartwell, in Buckinghamshire—the residence of Louis XVIII. during the latter years of the Emigration.]

[3] "Naso suspendit adunco."—*Horace.*

The Roman applies it to one who merely was imperious to his acquaintance.

[4] ["The Pilot that weather'd the storm" is the burthen of a song, in honour of Pitt, by Canning.

[5] ["I have never heard any one who fulfilled my ideal of an orator. Grattan would have been near it, but for his harlequin delivery. Pitt I never heard—Fox but once; and then he struck me as a debater, which to me seems as different from an orator as an improvisatore or a versifier from a poet. Grey is great, but it is not oratory. Canning is sometimes very like one. Whitbread was the Demosthenes of bad taste and vulgar vehemence, but strong, and English. Holland is impressive from sense and sincerity. Burdett is sweet and silvery as Belial himself, and, I think, the greatest favourite in Pandemonium."—*B. Diary*, 1821.]

[6] [On the suicide of Lord Londonderry, in August, 1822, Mr. Canning, who had prepared to sail for India as Governor-general, was made Secretary of State for Foreign Affairs,—not much, it was alleged, to the personal satisfaction of George the Fourth, or of the high Tories in the cabinet. He lived to verify some of the predictions of the poet—to abandon the *foreign* policy of his predecessor—to break up the Tory party by a coalition with the Whigs—and to prepare the way for *Reform* in Parliament.—E.]

The land self-interest groans from shore to shore,
For fear that plenty should attain the poor.
Up, up again, ye rents! exalt your notes,
Or else the ministry will lose their votes,
And patriotism, so delicately nice,
Her loaves will lower to the market price;
For ah! "the loaves and fishes," once so high,
Are gone—their oven closed, their ocean dry,
And nought remains of all the millions spent,
Excepting to grow moderate and content.
They who are not so, *had* their turn—and turn
About still flows from Fortune's equal urn;
Now let their virtue be its own reward,
And share the blessings which themselves prepared.
See these inglorious Cincinnati swarm,
Farmers of war, dictators of the farm;
Their ploughshare was the sword in hireling hands,
Their fields manured by gore of other lands;
Safe in their barns, these Sabine tillers sent
Their brethren out to battle—why? for rent?
Year after year they voted cent. per cent.; rent!
Blood, sweat, and tear-wrung millions—why? for
They roar'd, they dined, they drank, they swore they meant
To die for England—why then live?—for rent!
The peace has made one general malcontent
Of these high-market patriots; war was rent!
Their love of country, millions all mis-spent,
How reconcile? by reconciling rent!
And will they not repay the treasures lent?
No: down with every thing and up with rent!
Their good, ill, health, wealth, joy, or discontent,
Being, end, aim, religion—rent, rent, rent!
Thou sold'st thy birthright, Esau! for a mess;
Thou shouldst have gotten more, or eaten less;
Now thou hast swill'd thy pottage, thy demands
Are idle; Israel says the bargain stands.
Such, landlords! was your appetite for war
And, gorged with blood, you grumble at a scar!
What! would they spread their earthquake even o'er cash?
And when land crumbles, bid firm paper crash?
So rent may rise, bid bank and nation fall,
And found on 'Change a *Foundling* Hospital!
Lo, Mother Church, while all religion writhes,
Like Niobe, weeps o'er her offspring, Tithes;
The prelates go to—where the saints have gone,
And proud pluralities subside to one;
Church, state, and faction wrestle in the dark,
Toss'd by the deluge in their common ark.
Shorn of her bishops, banks, and dividends,
Another Babel soars—but Britain ends.
And why? to pamper the self-seeking wants,
And prop the hill of these agrarian ants.
"Go to these ants, thou sluggard, and be wise:"
Admire their patience through each sacrifice,
Till taught to feel the lesson of their pride,
The price of taxes and of homicide;
Admire their justice, which would fain deny
The debt of nations:—pray *who made it high?*

XV.

Or turn to sail between those shifting rocks,
The new Symplegades—the crushing Stocks,
Where Midas might again his wish behold
In real paper or imagined gold.
That magic palace of Alcina shows
More wealth than Britain ever had to lose,
Were all her atoms of unleaven'd ore,
And all her pebbles from Pactolus' shore.
There Fortune plays, while Rumour holds the stake,
And the world trembles to bid brokers break.
How rich is Britain! not indeed in mines,
Or peace or plenty, corn or oil, or wines;
No land of Canaan, full of milk and honey,
Nor (save in paper shekels) ready money:
But let us not to own the truth refuse,
Was ever Christian land so rich in Jews?
Those parted with their teeth to good King John,
And now, ye kings! they kindly draw your own;
All states, all things, all sovereigns they control,
And waft a loan "from Indus to the pole."
The banker—broker—baron*—brethren, speed
To aid these bankrupt tyrants in their need.
Nor these alone; Columbia feels no less
Fresh speculations follow each success;
And philanthropic Israel deigns to drain
Her mild per-centage from exhausted Spain.
Not without Abraham's seed can Russia march;
'T is gold, not steel, that rears the conqueror's arch.
Two Jews, a chosen people, can command
In every realm their scripture-promised land:—
Two Jews keep down the Romans, and uphold
The accursed Hun, more brutal than of old:
Two Jews—but not Samaritans—direct
The world, with all the spirit of their sect.
What is the happiness of earth to them?
A congress forms their "New Jerusalem,"
Where baronies and orders both invite—
O holy Abraham! dost thou see the sight?
Thy followers mingling with these royal swine,
Who spit not "on their Jewish gaberdine,"
But honour them as portion of the show—
(Where now, O Pope! is thy forsaken toe?
Could it not favour Judah with some kicks!
Or has it ceased to "kick against the pricks?")
On Shylock's shore behold them stand afresh,
To cut from nations' hearts their "pound of flesh."

XVI.

Strange sight this Congress! destined to unite

* [The head of the illustrious house of Montmorency has usually been designated "le premier baron Chrétien;" his ancestor having, it is supposed, been the first *noble* convert to Christianity in France. Lord Byron perhaps alludes to the well-known joke of Talleyrand, who, meeting the Duke of Montmorency at the same party with Mr. Rothschild, soon after the latter had been *ennobled* by the Emperor of Austria, is said to have begged leave to present *M. le premier baron Juif* to *M. le premier baron Chrétien*.—E.]

All that's incongruous, all that's opposite.
I speak not of the Sovereigns—they 're alike,
A common coin as ever mint could strike:
But those who sway the puppets, pull the strings,
Have more of motley than their heavy kings.
Jews, authors, generals, charlatans, combine,
While Europe wonders at the vast design:
There Metternich, power's foremost parasite,
Cajoles; there Wellington forgets to fight;
There Chateaubriand forms new books of martyrs;[1]
And subtle Greeks[2] intrigue for stupid Tartars:
There Montmorenci, the sworn foe to charters,[3]
Turns a diplomatist of great eclat,
To furnish articles for the "Débats;"
Of war so certain—yet not quite so sure
As his dismissal in the "Moniteur."
Alas! how could his cabinet thus err?
Can peace be worth an ultra-minister?
He falls indeed, perhaps to rise again,
"Almost as quickly as he conquer'd Spain."[4]

XVII.

Enough of this—a sight more mournful woos
The averted eye of the reluctant muse.
The imperial daughter, the imperial bride,
The imperial victim—sacrifice to pride;
The mother of the hero's hope, the boy,
The young Astyanax of modern Troy;[5]
The still pale shadow of the loftiest queen
That earth has yet to see, or e'er hath seen;
She flits amidst the phantoms of the hour,
The theme of pity, and the wreck of power.
Oh, cruel mockery! Could not Austria spare
A daughter? What did France's widow there?
Her fitter place was by St. Helen's wave,
Her only throne is in Napoleon's grave.
But, no,—she still must hold a petty reign,
Flank'd by her formidable chamberlain,
The martial Argus, whose not hundred eyes
Must watch her through these paltry pageantries.[6]
What though she share no more, and shared in vain,
A sway surpassing that of Charlemagne,
Which swept from Moscow to the southern seas!
Yet still she rules the pastoral realm of cheese,
Where Parma views the traveller resort
To note the trappings of her mimic court.
But she appears! Verona sees her shorn
Of all her beams—while nations gaze and mourn—
Ere yet her husband's ashes have had time
To chill in their inhospitable clime,
(If e'er those awful ashes can grow cold;—
But no,—their embers soon will burst the mould;)
She comes!—the Andromache (but not Racine's,
Nor Homer's;)—Lo! on Pyrrhus' arm she leans!
Yes! the right arm, yet red from Waterloo,
Which cut her lord's half-shattered sceptre through,
Is offer'd and accepted! Could a slave
Do more? or less?—and *he* in his new grave!
Her eye, her cheek, betray no inward strife,
And the *ex*-empress grows as *ex* a wife!
So much for human ties in royal breasts!
Why spare men's feelings, when their own are jests?

XVIII.

But, tired of foreign follies, I turn home,
And sketch the group—the picture's yet to come.
My muse 'gan weep, but, ere a tear was spilt,
She caught Sir William Curtis in a kilt!
While throng'd the chiefs of every Highland clan
To hail their brother, Vich Ian Aldarman!
Guildhall grows Gael, and echoes with Erse roar,
While all the Common Council cry "Claymore!"
To see proud Albyn's tartans as a belt
Gird the gross sirloin of a city Celt,[7]
She burst into a laughter so extreme,
That I awoke—and lo! it was no dream!
Here, reader, will we pause:—If there's no harm in
This first—you 'll have, perhaps, a second "Carmen."

---

[1] Monsieur Chateaubriand, who has not forgotten the author in the minister, received a handsome compliment at Verona from a literary sovereign: "Ah! Monsieur C., are you related to that Chateaubriand who—who—who has written *something?* (écrit *quelque chose!*) It is said that the author of Atala repented him for a moment of his legitimacy.

[2] [Count Capo d'Istrias—afterwards President of Greece. The count was murdered, in September, 1831, by the brother and son of a Maloote chief whom he had imprisoned.]

[3] [The Duc de Montmorenci-Laval.]

[4] [From Pope's verses on Lord Peterborough.—

"And he, whose lightning pierced the Iberian lines,
Now forms my quincunx, and now ranks my vines,
Or times the genius of the stubborn plain,
Almost as quickly as he conquer'd Spain."]

[5] [Napoleon François Charles Joseph Duke of Reichstadt, died at the palace of Schœnbrunn, July 22, 1832, having just attained his twenty-first year.]

[6] [Count Neipperg, chamberlain and second husband to Maria Louisa, had but one eye. The count died in 1831. See *ante* p. 266.]

[7] [George the Fourth is said to have been somewhat annoyed, on entering the levee-room at Holyrood (August, 1822) in full Stuart tartan, to see only one figure similarly attired (and of similar bulk)—that of Sir William Curtis. The city knight had every thing complete—even the *knife* stuck in the garter. He asked the King, if he did not think him well dressed. "Yes!" replied his Majesty, "only you have no *spoon* in your *hose*." The devourer of turtle had a fine engraving executed of himself in his Celtic attire.—E.]

THE ISLAND;

OR

CHRISTIAN AND HIS COMRADES.[1]

ADVERTISEMENT.

The foundation of the following story will be found partly in Lieutenant Bligh's "Narrative of the Mutiny and Seizure of the Bounty, in the South Seas, in 1789;" and partly in "Mariner's Account of the Tonga Islands."[2]

Genoa, 1823.

THE ISLAND.

CANTO THE FIRST

I.

The morning watch was come; the vessel lay
Her course, and gently made her liquid way;
The cloven billow flash'd from off her prow
In furrows form'd by that majestic plough;
The waters with their world were all before;
Behind, the South Sea's many an islet shore.
The quiet night, now dappling, 'gan to wane,
Dividing darkness from the dawning main;
The dolphins, not unconscious of the day,
Swam high, as eager of the coming ray;
The stars from broader beams began to creep,
And lift their shining eyelids from the deep;
The sail resumed its lately shadow'd white,
And the wind flutter'd with a freshening flight;
The purpling ocean owns the coming sun—
But ere he break, a deed is to be done.

II.

The gallant chief within his cabin slept,
Secure in those by whom the watch was kept:
His dreams were of Old England's welcome shore,
Of toils rewarded, and of dangers o'er;
His name was added to the glorious roll
Of those who search the storm-surrounded Pole.
The worst was over, and the rest seem'd sure,[3]
And why should not his slumber be secure?
Alas! his deck was trod by unwilling feet,
And wilder hands would hold the vessel's sheet;
Young hearts, which languish'd for some sunny isle,
Where summer years and summer women smile;
Men without country, who, too long estranged,
Had found no native home, or found it changed,
And, half uncivilised, preferr'd the cave
Of some soft savage to the uncertain wave—
The gushing fruits that nature gave untill'd;
The wood without a path but where they will'd;
The field o'er which promiscuous Plenty pour'd
Her horn; the equal land without a lord;
The wish—which ages have not yet subdued
In man—to have no master save his mood;[4]
The earth, whose mine was on its face, unsold,
The glowing sun and produce all its gold;
The freedom which can call each grot a home;
The general garden, where all steps may roam,
Where Nature owns a nation as her child,
Exulting in the enjoyment of the wild;
Their shells, their fruits, the only wealth they know;
Their unexploring navy, the canoe;
Their sport, the dashing breakers and the chase;
Their strangest sight, an European face:—
Such was the country which these strangers yearn'd
To see again; a sight they dearly earn'd.

III.

Awake, bold Bligh! the foe is at the gate!
Awake! awake!——Alas! it is too late!
Fiercely beside thy cot the mutineer
Stands, and proclaims the reign of rage and fear.

---

[1] ["The Island" was written at Genoa, early in the year 1823, and published in the June following.]

[2] [We are taught by The Book of sacred history, that the disobedience of our first parents entailed on our globe of earth a sinful and a suffering race. In our time there has sprung up from the most abandoned of this sinful family—from pirates, mutineers, and murderers—a little society, which, under the precepts of that sacred volume is characterised by religion, morality, and innocence. The discovery of this happy people, as unexpected at it was accidental, and all that regards their condition and history, partake so much of the romantic, as it renders the story not ill adapted for an epic poem. Lord Byron, indeed, has partially treated the subject; but, by blending two incongruous stories, and leaving both of them imperfect, and by mixing up fact with fiction, has been less felicitous than usual; for beautiful as many passages in his "Island" are, in a region where every tree, and flower, and fountain, breathe poetry, yet, as a whole, the poem is deficient in dramatic effect.—Barrow.]

[3] [The hitherto scattered materials of the "Eventful History of the Mutiny and Piratical Seizure of the Bounty," with many important and most interesting additions, from the records of the Admiralty, and the family papers of Captain Heywood, R. N. have lately been collected and arranged by Mr. Barrow, in a little volume, to which the reader of this poem is referred, and from which every young officer of the navy may derive valuable instruction.—E.]

[4] ["A few hours before, my situation had been peculiarly flattering: I had a ship in the most perfect order, stored with every necessary, both for health and service; the object of the voyage was attained, and two thirds of it now completed. The remaining part had every prospect of success."—Bligh.]

[5] ["The women of Otaheite are handsome, mild, and cheerful in manners and conversation, possessed of great sensibility, and have sufficient delicacy to make them be admired and beloved. The chiefs were so much attached to our people, that they rather encouraged their stay among them than otherwise, and even made them promises of large possessions. Under these and many other concomitant circumstances, it ought hardly to be the subject of surprise that a set of sailors, most of them void of connexions, should be led away, where they had the power of fixing themselves, in the midst of plenty, in one of the finest islands in the world, where there was no necessity to labour, and where the allurements of dissipation are beyond any conception that can be formed of it."—Bligh.]

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Thy limbs are bound, the bayonet at thy breast;
The hands, which trembled at thy voice, arrest;
Dragg'd o'er the deck, no more at thy command
The obedient helm shall veer, the sail expand;
That savage spirit, which would lull by wrath
Its desperate escape from duty's path,
Glares round thee, in the scarce believing eyes
Of those who fear the chief they sacrifice:
For ne'er can man his conscience all assuage,
Unless he drain the wine of passion—rage.

IV.

In vain, not silenced by the eye of death,
Thou call'st the loyal with thy menaced breath:—
They come not; they are few, and, overawed,
Must acquiesce, while sterner hearts applaud.
In vain thou dost demand the cause: a curse
Is all the answer, with the threat of worse.
Full in thine eyes is waved the glittering blade,
Close to thy throat the pointed bayonet laid.
The levell'd muskets circle round thy breast
In hands as steel'd to do the deadly rest.
Thou darest them to their worst, exclaiming—"Fire!"
But they who pitied not could yet admire;
Some lurking remnant of their former awe
Restrain'd them longer than their broken law;
They would not dip their souls at once in blood,
But left thee to the mercies of the flood.[1]

V.

"Hoist out the boat!" was now the leader's cry;
And who dare answer "No!" to Mutiny,
In the first dawning of the drunken hour,
The Saturnalia of unhoped-for power?
The boat is lower'd with all the haste of hate,
With its slight plank between thee and thy fate;
Her only cargo such a scant supply
As promises the death their hands deny;
And just enough of water and of bread
To keep, some days, the dying from the dead:
Some cordage, canvass, sails, and lines, and twine,
But treasures all to hermits of the brine,
Were added after, to the earnest prayer
Of those who saw no hope, save sea and air;
And last, that trembling vassal of the Pole—
The feeling compass—Navigation's soul.[2]

VI.

And now the self-elected chief finds time
To stun the first sensation of his crime,
And raise it in his followers—"Ho! the bowl!"[3]
Lest passion should return to reason's shoal.
"Brandy for heroes!"[4] Burke could once exclaim—
No doubt a liquid path to epic fame;
And such the new-born heroes found it here,
And drain'd the draught with an applauding cheer.
"Huzza! for Otaheite!" was the cry.
How strange such shouts from sons of Mutiny!
The gentle island, and the genial soil,
The friendly hearts, the feasts without a toil,
The courteous manners but from nature caught,
The wealth unhoarded, and the love unbought;
Could these have charms for rudest sea-boys, driven
Before the mast by every wind of heaven?
And now, even now prepared with others' woes
To earn mild virtue's vain desire, repose?
Alas! such is our nature! all but sim
At the same end by pathways not the same;
Our means, our birth, our nation, and our name,
Our fortune, temper, even our outward frame,
Are far more potent o'er our yielding clay
Than aught we know beyond our little day.
Yet still there whispers the small voice within,
Heard through Gain's silence, and o'er Glory's din:
Whatever creed be taught or land be trod,
Man's conscience is the oracle of God.

VII.

The launch is crowded with the faithful few
Who wait their chief, a melancholy crew:
But some remain'd reluctant on the deck
Of that proud vessel—now a moral wreck—
And view'd their captain's fate with piteous eyes;
While others scoff'd his augur'd miseries,
Sneer'd at the prospect of his pigmy sail,
And the slight bark so laden and so frail.
The tender nautilus, who steers his prow,
The sea-born sailor of his shell canoe,
The ocean Mab, the fairy of the sea,
Seems far less fragile, and, alas! more free.
He, when the lightning-wing'd tornados sweep
The surge, is safe—his port is in the deep—

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[1] ["Just before sunrise, while I was yet asleep, Mr. Christian, with the master at arms, gunner's mate, and Thomas Burkitt, seaman, came into my cabin, and, seizing me, tied my hands with a cord behind my back, threatening me with instant death, if I spoke or made the least noise. I nevertheless called out as loud as I could, in hopes of assistance; but the officers not of their party were already secured by sentinels at their doors. At my own cabin door were three men, besides the four within: all except Christian had muskets and bayonets; he had only a cutlass. I was dragged out of bed, and forced on deck in my shirt. On demanding the reason of such violence, the only answer was abuse for not holding my tongue. The boatswain was then ordered to hoist out the launch, accompanied by a threat, if he did not do it instantly, to take care of himself. The boat being hoisted out, Mr. Heywood and Mr. Hallet, two of the midshipmen, and Mr. Samuel the clerk were ordered into it. I demanded the intention of giving this order, and endeavoured to persuade the people near me not to persist in such acts of violence; but it was to no effect; for the constant answer was, 'Hold your tongue, or you are dead this moment!'"—BLIGH.]

[2] ["The boatswain and those seamen who were to be put into the boat were allowed to collect twine, canvass, lines, sail, cordage, an eight-and-twenty-gallon cask of water; and Mr. Samuel got one hundred and fifty pounds of bread, with a small quantity of rum and wine; also a quadrant and compass."—BLIGH.]

[3] ["The mutineers having thus forced those of the seamen whom they wished to get rid of into the boat, Christian directed a dram to be served to each of his crew."—BLIGH.]

[4] [It appears to have been Dr. Johnson who thus gave honour to Cognac.—"He was persuaded," says Boswell, "to take one glass of claret. He shook his head, and said, 'Poor stuff!—No, Sir, claret is the liquor for boys; port for men; but he who aspires to be a hero (smiling) must drink brandy.'" See CROKER's *Boswell*, vol. iv. p. 232.—E.]

And triumphs o'er the armadas of mankind,
Which shake the world, yet crumble in the wind.

VIII.

When all was now prepared, the vessel clear,
Which hail'd her master in the mutineer—
A seaman, less obdurate than his mates,
Show'd the vain pity which but irritates;
Watch'd his late chieftain with exploring eye,
And told, in signs, repentant sympathy;
Held the moist shaddock to his parched mouth,
Which felt exhaustion's deep and bitter drouth.
But soon observed, this guardian was withdrawn,
Nor further mercy clouds rebellion's dawn.
Then forward stepp'd the bold and froward boy
His chief had cherish'd only to destroy,
And, pointing to the helpless prow beneath,
Exclaim'd, "Depart at once! delay is death!"
Yet then, even then, his feelings ceased not all:
In that last moment could a word recall
Remorse for the black deed as yet half done,
And what he hid from many show'd to one:
When Bligh in stern reproach demanded where
Was now his grateful sense of former care?
Where all his hopes to see his name aspire,
And blazon Britain's thousand glories higher?
His feverish lips thus broke their gloomy spell,
"'T is that! 't is that! I am in hell! in hell!"[1]
No more he said; but urging to the bark
His chief, commits him to his fragile ark;
These the sole accents from his tongue that fell,
But volumes lurk'd below his fierce farewell.

IX.

The arctic sun rose broad above the wave;
The breeze now sank, now whisper'd from his cave;
As on the Æolian harp, his fitful wings
Now swell'd, now flutter'd o'er his ocean strings.
With slow, despairing oar, the abandon'd skiff
Ploughs its drear progress to the scarce-seen cliff,
Which lifts its peak a cloud above the main:
That boat and ship shall never meet again!
But 't is not mine to tell their tale of grief,
Their constant peril, and their scant relief;
Their days of danger, and their nights of pain;
Their manly courage even when deem'd in vain:
The sapping famine, rendering scarce a son
Known to his mother in the skeleton;
The ills that lessen'd still their little store,
And starved even Hunger till he wrung no more;
The varying frowns and favours of the deep,
That now almost ingulfs, then leaves to creep
With crazy oar and shatter'd strength along
The tide that yields reluctant to the strong;
The incessant fever of that arid thirst
Which welcomes, as a well, the clouds that burst
Above their naked bones, and feels delight
In the cold drenching of the stormy night,
And from the outspread canvass gladly wrings
A drop to moisten life's all-gasping springs,
The savage foe escaped, to seek again
More hospitable shelter from the main;
The ghastly spectres which were doom'd at last
To tell as true a tale of dangers past,
As ever the dark annals of the deep
Disclosed for man to dread or woman weep.

X.

We leave them to their fate, but not unknown
Nor unredress'd. Revenge may have her own:
Roused discipline aloud proclaims their cause,
And injured navies urge their broken laws.
Pursue we on his track the mutineer,
Whom distant vengeance had not taught to fear.
Wide o'er the wave—away! away! away!
Once more his eyes shall hail the welcome bay;
Once more the happy shores without a law
Receive the outlaws whom they lately saw;
Nature, and Nature's goddess—woman—woos
To lands where, save their conscience, none accuse;
Where all partake the earth without dispute,
And bread itself is gather'd as a fruit;[3] [streams:—
Where none contest the fields, the woods, the
The goldless age, where gold disturbs no dreams,
Inhabits or inhabited the shore,
Till Europe taught them better than before;
Bestow'd her customs, and amended theirs,
But left her vices also to their heirs.
Away with this! behold them as they were,
Do good with Nature, or with Nature err.
"Huzza! for Otaheite!" was the cry,
As stately swept the gallant vessel by.
The breeze springs up; the lately flapping sail
Extends its arch before the growing gale;
In swifter ripples stream aside the seas,
Which her bold bow flings off with dashing ease,
Thus Argo[4] plough'd the Euxine's virgin foam;

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[1] ["Isaac Martin, I saw, had an inclination to assist me; and as he fed me with shaddock, my lips being quite parched, we explained each other's sentiments by looks. But this was observed, and he was removed. He then got into the boat, but was compelled to return."—BLIGH.]

[2] ["Christian then said, 'Come, Captain Bligh, your officers and men are now in the boat, and you must go with them: if you attempt to make the least resistance, you will instantly be put to death;' and, without further ceremony, I was forced over the side by a tribe of armed ruffians, where they untied my hands. Being in the boat, we were veered astern by a rope. A few pieces of pork were thrown to us, also the four cutlasses. After having been kept some time to make sport for these unfeeling wretches, and having undergone much ridicule, we were at length cast adrift in the open ocean. Eighteen persons were with me in the boat When we were sent away, 'Huzza for Otaheite!' was frequently heard among the mutineers. Christian, the chief of them, was of a respectable family in the north of England. While they were forcing me out of the ship, I asked him whether this was a proper return for the many instances he had experienced of my friendship? He appeared disturbed at the question, and answered, with much emotion, 'That—Captain Bligh—that is the thing—I am in hell—I am in hell!'"—BLIGH.]

[3] The now celebrated bread-fruit, in transplant which Captain Bligh's expedition was undertaken.

[4] [The vessel in which Jason embarked in quest of the golden fleece.]

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But those she wafted still look'd back to home—
These spurn their country with their rebel bark,
And fly her as the raven fled the ark;
And yet they seek to nestle with the dove,
And tame their fiery spirits down to love.

THE ISLAND.

CANTO THE SECOND.

I.

How pleasant were the songs of Toobanai,*
When summer's sun went down the coral bay!
Come, let us to the islet's softest shade,
And hear the warbling birds! the damsels said:
The wood-dove from the forest depth shall coo,
Like voices of the gods from Bolotoo;
We 'll cull the flowers that grow above the dead,
For these must bloom where rests the warrior's head;
And we will sit in twilight's face and see
The sweet moon glancing through the tooa tree,
The lofty accents of whose sighing bough
Shall sadly please us as we lean below;
Or climb the steep, and view the surf in vain
Wrestle with rocky giants o'er the main,
Which spurn in columns back the baffled spray.
How beautiful are these! how happy they,
Who, from the toil and tumult of their lives,
Steal to look down where nought but ocean strives!
Even he too loves at times the blue lagoon,
And smooths his ruffled mane beneath the moon.

II.

Yes—from the sepulchre we 'll gather flowers,
Then feast like spirits in their promised bowers,
Then plunge and revel in the rolling surf,
Then lay our limbs along the tender turf,
And, wet and shining from the sportive toil,
Anoint our bodies with the fragrant oil,
And plait our garlands gather'd from the grave,
And wear the wreaths that sprung from out the brave.
But lo! night comes, the Mooa woos us back,
The sound of mats are heard along our track;
Anon the torchlight dance shall fling its sheen
In flashing mazes o'er the Marly's green;
And we too will be there; we too recall
The memory bright with many a festival,
Ere Fiji blew the shell of war, when foes
For the first time were wafted in canoes.
Alas! for them the flower of mankind bleeds;
Alas! for them our fields are rank with weeds;
Forgotten is the rapture, or unknown,
Of wandering with the moon and love alone.
But be it so:—*they* taught us how to wield
The club, and rain our arrows o'er the field:
Now let them reap the harvest of their art!
But feast to-night! to-morrow we depart.
Strike up the dance! the cava bowl fill high!
Drain every drop! to-morrow we may die.
In summer garments be our limbs array'd;
Around our waists the tappa's white display'd;
Thick wreaths shall form our coronal, like spring's,
And round our necks shall glance the hooni strings;
So shall their brighter hues contrast the glow
Of the dusk bosoms that beat high below.

III.

But now the dance is o'er—yet stay awhile;
Ah, pause! nor yet put out the social smile.
To-morrow for the Mooa we depart,
But not to-night—to-night is for the heart.
Again bestow the wreaths we gently woo,
Ye young enchantresses of gay Licoo!
How lovely are your forms! how every sense
Bows to your beauties, soften'd, but intense.
Like to the flowers on Mataloco's steep,
Which fling their fragrance far athwart the deep!—
We too will see Licoo; but—oh! my heart!—
What do I say?—to-morrow we depart!

IV.

Thus rose a song—the harmony of times
Before the winds blew Europe o'er these climes.
True they had vices—such are Nature's growth—
But only the barbarian's—we have both:
The sordor of civilisation, mix'd
With all the savage which man's fall hath fix'd.
Who hath not seen Dissimulation's reign,
The prayers of Abel link'd to deeds of Cain?
Who such would see, may from his lattice view
The Old World more degraded than the New,—
Now *new* no more, save where Columbia rears
Twin giants, born by Freedom to her spheres,
Where Chimborazo, over air, earth, wave,
Glares with his Titan eye, and sees no slave.

V.

Such was this ditty of Tradition's days,
Which to the dead a lingering fame conveys
In song, where fame as yet hath left no sign
Beyond the sound whose charm is half divine;
Which leaves no record to the sceptic eye,
But yields young history all to harmony;
A boy Achilles, with the centaur's lyre
In hand, to teach him to surpass his sire.
For one long-cherish'd ballad's stave,
Rung from the rock, or mingled with the wave,
Or from the babbling streamlet's grassy side,
Or gathering mountain echoes as they glide,
Hath greater power o'er each true heart and ear,
Than all the columns Conquest's minions rear;
Invites, when hieroglyphics are a theme
For sages' labours or the student's dream;
Attracts, when History's volumes are a toil,—
The first, the freshest bud of Feeling's soil.

* The first three sections are taken from an actual song of the Tonga Islanders, of which a prose translation is given in "Mariner's Account of the Tonga Islands." Toobanai is not however one of them; but was one of those where Christian and the mutineers took refuge. I have altered and added, but have retained as much as possible of the original.

Such was this rude rhyme—rhyme is of the rude—
But such inspired the Norseman's solitude,
Who came and conquer'd; such, wherever rise
Lands which no foes destroy or civilise,
Exist: and what can our accomplish'd art
Of verse do more than reach the awaken'd heart?

VI.

And sweetly now those untaught melodies
Broke the luxurious silence of the skies,
The sweet siesta of a summer day,
The tropic afternoon of Toobonai,
When every flower was bloom, and air was balm,
And the first breath began to stir the palm,
The first yet voiceless wind to urge the wave
All gently to refresh the thirsty cave,
Where sat the songstress with the stranger boy,
Who taught her passion's desolating joy,
Too powerful over every heart, but most
O'er those who know not how it may be lost;
O'er those who, burning in the new-born fire,
Like martyrs revel in their funeral pyre,
With such devotion to their ecstasy,
That life knows no such rapture as to die:
And die they do; for earthly life has nought
Match'd with that burst of nature, even in thought;
And all our dreams of better life above
But close in one eternal gush of love.

VII.

There sat the gentle savage of the wild,
In growth a woman, though in years a child,
As childhood dates within our colder clime,
Where nought is ripen'd rapidly save crime;
The infant of an infant world, as pure
From nature—lovely, warm, and premature;
Dusky like night, but night with all her stars;
Or cavern sparkling with its native spars;
With eyes that were a language and a spell,
A form like Aphrodite's in her shell,
With all her loves around her on the deep,
Voluptuous as the first approach of sleep;
Yet full of life—for through her tropic cheek
The blush would make its way, and all but speak;
The sun-born blood suffused her neck, and threw
O'er her clear nut-brown skin a lucid hue,
Like coral reddening through the darken'd wave,
Which draws the diver to the crimson cave.
Such was this daughter of the southern seas,
Herself a billow in her energies,
To bear the bark of others' happiness,
Nor feel a sorrow till their joy grew less:
Her wild and warm yet faithful bosom knew
No joy like what it gave; her hope ne'er drew
Aught from experience, that chill touchstone, whose
Sad proof reduces all things from their hues:
She fear'd no ill, because she knew it not,
Or what she knew was soon—too soon—forgot:
Her smiles and tears had pass'd, as light winds pass
O'er lakes to ruffle, not destroy, their glass,
Whose depths unsearch'd, and fountains from the hill,
Restore their surface, in itself so still,
Until the earthquake tear the naiad's cave,
Root up the spring, and trample on the wave,
And crush the living waters to a mass,
The amphibious desert of the dank morass!
And must their fate be hers? The eternal change
But grasps humanity with quicker range;
And they who fall but fell as worlds will fall,
To rise, if just, a spirit o'er them all.

VIII.

And who is he? the blue-eyed northern child[1]
Of isles more known to man, but scarce less wild;
The fair-hair'd offspring of the Hebrides,
Where roars the Pentland with its whirling seas;
Rock'd in his cradle by the roaring wind,
The tempest-born in body and in mind,
His young eyes opening on the ocean-foam,
Had from that moment deem'd the deep his home,—
The giant comrade of his pensive moods,
The sharer of his craggy solitudes,
The only Mentor of his youth, where'er
His bark was borne, the sport of wave and air;
A careless thing, who placed his choice in chance,
Nursed by the legends of his land's romance;
Eager to hope, but not less firm to bear,
Acquainted with all feelings save despair.
Placed in the Arab's clime, he would have been
As bold a rover as the sands have seen,
And braved their thirst with as enduring lip
As Ishmael, wafted on his desert-ship;[2]
Fix'd upon Chili's shore, a proud cacique;
On Hellas' mountains, a rebellious Greek;
Born in a tent, perhaps a Tamerlane;
Bred to a throne, perhaps unfit to reign.
For the same soul that rends its path to sway,
If rear'd to such, can find no further prey
Beyond itself, and must retrace its way,[3]
Plunging for pleasure into pain: the same
Spirit which made a Nero, Rome's worst shame,
A humbler state and discipline of heart,
Had form'd his glorious namesake's counterpart;[4]
But grant his vices, grant them all his own,
How small their theatre without a throne!

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[1] [George Stewart. "He was," says Nigh, "a young man of creditable parents in the Orkneys; at which place, on the return of the Resolution from the South Seas, in 1780, we received so many civilities, that, on that account only, I should gladly have taken him with me; but, independent of this recommendation, he was a seaman, and had always born a good character."]

[2] The "ship of the desert" is the Oriental figure for the camel or dromedary; and they deserve the metaphor well,—the former for his endurance, the latter for his swiftness.

[3] "Lucullus, when frugality could charm,
Had roasted turnips in the Sabine farm."—Pope.

[4] The consul Nero, who made the unequalled march which deceived Hannibal, and defeated Asdrubal; thereby accomplishing an achievement almost unrivalled in military annals. The first intelligence of his return, to Hannibal, was the sight of Asdrubal's head thrown into his camp. When Hannibal saw this, he exclaimed with a sigh, that "Rome would now be the mistress of the world." And yet to this victory of Nero's it might be owing that his im-

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IX.

Thou smilest;—these comparisons seem high
To those who scan all things with dazzled eye,
Link'd with the unknown name of one whose doom
Has nought to do with glory or with Rome,
With Chili, Hellas, or with Araby;—
Thou smilest?—Smile; 't is better thus than sigh.
Yet such he might have been; he was a man,
A soaring spirit, ever in the van,
A patriot hero or despotic chief
To form a nation's glory or its grief,
Born under auspices which make us more
Or less than we delight to ponder o'er.
But these are visions; say, what was he here?
A blooming boy, a truant mutineer,
The fair-hair'd Torquil, free as ocean's spray,
The husband of the bride of Toobooai.

X.

By Neuha's side he sate, and watch'd the waters,—
Neuha, the sun-flower of the island daughters,
Highborn, (a birth at which the herald smiles,
Without a scutcheon for these secret isles,)
Of a long race, the valiant and the free,
The naked knights of savage chivalry,
Whose grassy cairns ascend along the shore;
And thine—I 've seen—Achilles! do no more.
She, when the thunder-bearing strangers came,
In vast canoes, begirt with bolts of flame,
Topp'd with tall trees, which, loftier than the palm,
Seem'd rooted in the deep amidst its calm:
But when the winds awaken'd, shot forth wings
Broad as the cloud along the horizon flings,
And sway'd the waves, like cities of the sea,
Making the very billows look less free;—
She, with her paddling oar and dancing prow,
Shot through the surf, like reindeer through the snow,
Swift-gliding o'er the breaker's whitening edge,
Light as a nereid in her ocean sledge,
And gazed and wonder'd at the giant hulk,
Which heaved from wave to wave its trampling bulk:
The anchor dropp'd; it lay along the deep,
Like a huge lion in the sun asleep,
While round it swarm'd the papas' flitting chain,
Like summer bees that hum around his mane.

XI.

The white man landed!—need the rest be told?
The New World stretch'd its dusk hand to the Old;
Each was to each a marvel, and the tie
Of wonder warm'd to better sympathy.
Kind was the welcome of the sun-born sires,
And kinder still their daughters' gentler fires.
Their union grew: the children of the storm
Found beauty link'd with many a dusky form;
While these in turn admired the paler glow,
Which seem'd so white in climes that knew no snow.
The chase, the race, the liberty to roam,
The soil where every cottage show'd a home;
The sea-spread net, the lightly-launch'd canoe,
Which stemm'd the studded archipelago,
O'er whose blue bosom rose the starry isles;
The healthy slumber, earn'd by sportive toils;
The palm, the loftiest dryad of the woods,
Within whose bosom infant Bacchus broods,
While eagles scarce build higher than the crest
Which shadows o'er the vineyard in her breast;
The cava feast, the yam, the cocoa's root,
Which bears at once the cup, and milk, and fruit;
The bread-tree, which, without the ploughshare, yields
The unreap'd harvest of unfurrow'd fields,
And bakes its unadulterated loaves
Without a furnace in unpurchased groves,
And flings off famine from its fertile breast,
A priceless market for the gathering guest;—
These, with the luxuries of seas and woods,
The airy joys of social solitudes,
Tamed each rude wanderer to the sympathies
Of those who were more happy, if less wise,
Did more than Europe's discipline had done,
And civilised Civilisation's son!

XII.

Of these, and there was many a willing pair,
Neuha and Torquil were not the least fair:
Both children of the isles, though distant far;
Both born beneath a sea-presiding star;
Both nourish'd amidst nature's native scenes,
Loved to the last, whatever intervenes
Between us and our childhood's sympathy,
Which still reverts to what first caught the eye.
He who first met the Highlands' swelling blue
Will love each peak that shows a kindred hue,
Hail in each crag a friend's familiar face,
And clasp the mountain in his mind's embrace.
Long have I roam'd through lands which are not mine,
Adored the Alp and loved the Apennine,
Revered Parnassus, and beheld the steep
Jove's Ida and Olympus crown the deep:
But 't was not all long ages' lore, nor all
Their nature held me in their thrilling thrall;
The infant rapture still survived the boy,
And Loch-na-gar with Ida look'd o'er Troy,
Mix'd Celtic memories with the Phrygian mount,
And Highland linns with Castalie's clear fount.
Forgive me, Homer's universal shade!
Forgive me, Phœbus! that my fancy strayed;

perial namesake reigned at all. But the infamy of the one has eclipsed the glory of the other. When the name of "Nero" is heard, who thinks of the consul?—But such are human things.

[1] When very young, about eight years of age, after an attack of the scarlet fever at Aberdeen, I was removed by medical advice into the Highlands. Here I passed occasionally some summers, and from this period I date my love of mountainous countries. I can never forget the effect, a few years afterwards, in England, of the only thing I had long seen, even in miniature, of a mountain, in the Malvern Hills. After I returned to Cheltenham, I used to watch them every afternoon, at sunset, with a sensation which I cannot describe. This was boyish enough; but I was then only thirteen years of age, and it was in the holidays.

The north and nature taught me to adore
Your scenes sublime, from those beloved before.

XIII.

The love which maketh all things fond and fair,
The youth which makes one rainbow of the air,
The dangers past, that make even man enjoy
The pause in which he ceases to destroy,
The mutual beauty, which the sternest feel
Strike to their hearts like lightning to the steel,
United the half savage and the whole,
The maid and boy, in one absorbing soul.
No more the thundering memory of the fight
Wrapp'd his wean'd bosom in its dark delight;
No more the irksome restlessness of rest
Disturb'd him like the eagle in her nest,
Whose whetted beak and far-pervading eye
Darts for a victim over all the sky;
His heart was tamed to that voluptuous state,
At once Elysian and effeminate,
Which leaves no laurels o'er the hero's urn;—
These wither when for aught save blood they burn;
Yet when their ashes in their nook are laid,
Doth not the myrtle leave as sweet a shade?
Had Cæsar known but Cleopatra's kiss,
Rome had been free, the world had not been his.
And what have Cæsar's deeds and Cæsar's fame
Done for the earth? We feel them in our shame:
The gory sanction of his glory stains
The rust which tyrants cherish on our chains.
Though Glory, Nature, Reason, Freedom, bid
Roused millions do what single Brutus did—
Sweep these mere mock-birds of the despot's song
From the tall bough where they have perch'd so long,—
Still are we hawk'd at by such mousing owls,
And take for falcons those ignoble fowls,
When but a word of freedom would dispel
These bugbears, as their terrors show too well.

XIV.

Rapt in the fond forgetfulness of life,
Neuha, the South Sea girl, was all a wife,
With no distracting world to call her off
From love; with no society to scoff
At the new transient flame; no babbling crowd
Of coxcombry in admiration loud,
Or with adulterous whisper to alloy
Her duty, and her glory, and her joy:
With faith and feelings naked as her form,
She stood as stands a rainbow in a storm,
Changing its hues with bright variety,
But still expanding lovelier o'er the sky,
Howe'er its arch may swell, its colours move,
The cloud-compelling harbinger of love.

XV.

Here, in this grotto of the wave-worn shore,
They pass'd the tropic's red meridian o'er;
Nor long the hours—they never paused o'er time,
Unbroken by the clock's funereal chime,
Which deals the daily pittance of our span,
And points and mocks with iron laugh at man.
What deem'd they of the future or the past?
The present, like a tyrant, held them fast:
Their hour-glass was the sea-sand, and the tide,
Like her smooth billow, saw their moments glide;
Their clock the sun, in his unbounded tower;
They reckon'd not, whose day was but an hour;
The nightingale, their only vesper-bell,
Sung sweetly to the rose the day's farewell;*
The broad sun set, but not with lingering sweep,
As in the north he mellows o'er the deep;
But fiery, full, and fierce, as if he left
The world for ever, earth of light bereft,
Plunged with red forehead down along the wave,
As dives a hero headlong to his grave.
Then rose they, looking first along the skies,
And then for light into each other's eyes,
Wondering that summer show'd so brief a sun,
And asking if indeed the day were done.

XVI.

And let not this seem strange: the devotee
Lives not in earth, but in his ecstasy;
Around him days and worlds are heedless driven,
His soul is gone before his dust to heaven.
Is love less potent? No—his path is trod,
Alike uplifted gloriously to God;
Or link'd to all we know of heaven below,
The other better self, whose joy or woe
Is more than ours; the all-absorbing flame
Which, kindled by another, grows the same,
Wrapt in one blaze; the pure, yet funeral pile,
Where gentle hearts, like Bramins, sit and smile.
How often we forget all time, when lone,
Admiring Nature's universal throne,
Her woods, her wilds, her waters, the intense
Reply of *hers* to our intelligence!
Live not the stars and mountains? Are the waves
Without a spirit? Are the dropping caves
Without a feeling in their silent tears?
No,—no; they woo and clasp us to their spheres.
Dissolve this clog and clod of clay before
Its hour, and merge our soul in the great shore.
Strip off this fond and false identity!—
Who thinks of self, when gazing on the sky?
And who, though gazing lower, ever thought,
In the young moments ere the heart is taught
Time's lesson, of man's baseness or his own?
All nature is his realm, and love his throne.

XVII.

Neuha arose, and Torquil: twilight's hour
Came sad and softly to their rocky bower,
Which, kindling by degrees its dewy spars,
Echoed their dim light to the mustering stars.
Slowly the pair, partaking nature's calm,

* The now well-known story of the loves of the nightingale and rose need not be more than alluded to, being sufficiently familiar to the Western as to the Eastern reader.

Sought out their cottage, built beneath the palm;
Now smiling and now silent, as the scene;
Lovely as Love—the spirit!—when serene.
The Ocean scarce spoke louder with his swell,
Than breathes his mimic murmorer in the shell,[a]
As, far divided from his parent deep,
The sea-born infant cries, and will not sleep,
Raising his little plaint in vain, to rave
For the broad bosom of his nursing wave:
The woods droop'd darkly, as inclined to rest,
The tropic bird wheel'd rockward to his nest,
And the blue sky spread round them like a lake
Of peace, where Piety her thirst might slake.

XVIII.

But through the palm and plantain, hark a voice!
Not such as would have been a lover's choice,
In such an hour, to break the air so still;
No dying night-breeze, harping o'er the hill,
Striking the strings of nature, rock and tree,
Those best and earliest lyres of harmony,
With Echo for their chorus; nor the alarm
Of the loud war-whoop to dispel the charm;
Nor the soliloquy of the hermit owl,
Exhaling all his solitary soul,
The dim though large-eyed winged anchorite,
Who peals his dreary pæan o'er the night;—
But a loud, long, and naval whistle, shrill
As ever started through a sea-bird's bill;
And then a pause, and then a hoarse "Hillo!
Torquil! my boy! what cheer? Ho! brother, ho!"
"Who hails?" cried Torquil, following with his eye
The sound. "Here 's one," was all the brief reply.

XIX.

But here the herald of the self-same mouth
Came breathing o'er the aromatic south,
Not like a "bed of violets" on the gale,
But such as wafts its cloud o'er grog or ale,
Borne from a short frail pipe, which yet had blown
Its gentle odours over either zone,
And, puff'd where'er winds rise or waters roll,
Had wafted smoke from Portsmouth to the Pole,
Opposed its vapour as the lightning flash'd,
And reek'd, 'midst mountain-billows unabash'd,
To Æolus a constant sacrifice,
Through every change of all the varying skies.
And what was he who bore it?—I may err,
But deem him sailor or philosopher.[b]
Sublime tobacco! which from east to west
Cheers the tar's labour or the Turkman's rest,
Which on the Moslem's ottoman divides
His hours, and rivals opium and his brides;
Magnificent in Stamboul, but less grand,
Though not less loved, in Wapping or the Strand;
Divine in hookas, glorious in a pipe,
When tipp'd with amber, mellow, rich, and ripe;
Like other charmers, wooing the caress
More dazzlingly when dazing in full dress;
Yet thy true lovers more admire by far
Thy naked beauties—Give me a cigar![c]

XX.

Through the approaching darkness of the wood
A human figure broke the solitude,
Fantastically, it may be, array'd,
A seaman in a savage masquerade;
Such as appears to rise out from the deep
When o'er the line the merry vessels sweep,[d]
And the rough saturnalia of the tar
Flock o'er the deck, in Neptune's borrow'd car;
And, pleased, the god of ocean sees his name
Revive once more, though but in mimic game
Of his true sons, who riot in the breeze
Undreamt of in his native Cyclades.
Still the old god delights, from out the main,

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[a] If the reader will apply to his ear the sea-shell on his chimney-piece, he will be aware of what is alluded to. If the text should appear obscure, he will find in "Gebir" the same idea better expressed in two lines. The poem I never read, but have heard the lines quoted by a more recondite reader—who seems to be of a different opinion from the editor of the Quarterly Review, who qualified it, in his answer to the Critical Reviewer of his Juvenal, as trash of the worst and most insane description. It is to Mr. Landor, the author of "Gebir," so qualified, and of some Latin poems, which vie with Martial or Catullus in obscenity, that the immaculate Mr. Southey addresses his declamation against impurity!

[Mr. Landor's lines above alluded to are—

"For I have often seen her with both hands
Shake a dry crocodile of equal height,
And listen to the shells within the scales,
And fancy there was life, and yet apply
The jagged jaws wide open to the ear."

In the "Excursion" of Wordsworth occurs the following exquisite passage:—

——"I have seen
A curious child, applying to his ear
The convolutions of a smooth-lipp'd shell,
To which, in silence hush'd, his very soul
Listen'd intensely, and his countenance soon
Brighten'd with joy; for murmuring from within
Were heard sonorous cadences! whereby,
To his belief, the monitor express'd
Mysterious union with its native sea.
Even such a shell the universe itself
Is to the ear of faith; and doth impart
Authentic tidings of invisible things:
Of ebb and flow, and ever-during power;
And central peace subsisting at the heart
Of endless agitation."]

[b] Hobbes, the father of Locke's and other philosophy, was an inveterate smoker,—even to pipes beyond computation.

[c] [We talked of change of manners (1773). Dr. Johnson observed, that our drinking less than our ancestors was owing to the change from ale to wine. "I remember," said he, "when all the *decent* people in Lichfield got drunk every night, and were not the worse thought of. Smoking has gone out." To be sure, it is a shocking thing, blowing smoke out of our mouths into other people's mouths, eyes, and noses, and having the same thing done to us. Yet I cannot account, why a thing which requires so little exertion, and yet preserves the mind from total vacuity, should have gone out."—BOSWELL. As an item in the history of manners, it may be observed, that *drinking* to excess has diminished greatly in the memory even of those who can remember forty or fifty years. The taste for *smoking*, however, has revived, probably from the military habits of Europe during the French wars; but, instead of the sober sedentary *pipe*, the ambulatory *segar* is now chiefly used.—CROKER, 1835.]

[d] This rough but jovial ceremony, used in crossing the line, has been so often and so well described, that it need not be more than alluded to.

To snatch some glimpses of his ancient reign.
Our sailor's jacket, though in ragged trim,
His constant pipe, which never yet burn'd dim,
His foremast air, and somewhat rolling gait,
Like his dear vessel, spoke his former state;
But then a sort of kerchief round his head,
Not over-tightly bound, nor nicely spread;
And, 'stead of trousers (ah! too early torn!
For even the mildest woods will have their thorn),
A curious sort of somewhat scanty mat
Now served for inexpressibles and hat;
His naked feet and neck, and sunburnt face,
Perchance might suit alike with either race.
His arms were all his own, our Europe's growth,
Which two worlds bless for civilising both;
The musket swung behind his shoulders broad,
And somewhat stoop'd by his marine abode,
But brawny as the boar's; and hung beneath,
His cutlass droop'd, unconscious of a sheath,
Or lost or worn away; his pistols were
Link'd to his belt, a matrimonial pair—
(Let not this metaphor appear a scoff:
Though one miss'd fire, the other would go off);
These, with a bayonet, not so free from rust
As when the arm-chest held its brighter trust,
Completed his accoutrements, as Night
Survey'd him in his garb heteroclite.

XXI.

"What cheer, Ben Bunting?" cried (when in full view
Our new acquaintance) Torquil. "Aught of new?"
"Ey, ey!" quoth Ben, "not new, but news enow;
A strange sail in the offing."—"Sail! and how?
What! could you make her out? It cannot be;
I've seen no rag of canvass on the sea."
"Belike," said Ben, "you might not from the bay,
But from the bluff-head, where I watch'd to-day,
I saw her in the doldrums; for the wind
Was light and baffling."—"When the sun declined
Where lay she? had she anchor'd?—"No, but still
She bore down on us, till the wind grew still."
"Her flag?"—"I had no glass; but fore and aft,
Egad! she seem'd a wicked-looking craft."
"Arm'd?"—"I expect so;—sent on the look-out;
'T is time, belike, to put our helm about."
"About?—Whate'er may have us now in chase,
We 'll make no running fight, for that were base;
We will die at our quarters, like true men."
"Ey, ey! for that, 't is all the same to Ben."
"Does Christian know this?"—"Ay; he has piped all hands
To quarters. They are furbishing the standa
Of arms; and we have got some guns to hear,
And scaled them. You are wanted."—"That 'a hut fair;
And if it were not, mine is not the soul
To leave my comrades helpless on the shoal.
My Neuha! ah! and must my fate pursue
Not me alone, but one so sweet and true?
But whatsoe'er betide, ah, Neuha! now
Unman me not; the hour will not allow
A tear; I am thine whatever intervenes!"
"Right," quoth Ben, "that will do for the marines."[1]

THE ISLAND.

CANTO THE THIRD.

I.

The fight was o'er; the flashing through the gloom,
Which robes the cannon as he wings a tomb,
Had ceased; and sulphury vapours upward driven
Had left the earth, and but polluted heaven:
The rattling roar which rung in every volley
Had left the echoes to their melancholy;
No more they shriek'd their horror, boom for boom;
The strife was done, the vanquish'd had their doom;
The mutineers were crush'd, dispersed, or ta'en,
Or lived to deem the happiest were the slain.
Few, few escaped, and these were hunted o'er
The isle they loved beyond their native shore.
No further home was theirs, it seem'd, on earth,
Once renegades to that which gave them birth;
Track'd like wild beasts, like them they sought the wild,
As to a mother's bosom flies the child;
But vainly wolves and lions seek their den,
And still more vainly men escape from men.

II.

Beneath a rock whose jutting base protrudes
Far over ocean in his fiercest moods,
When scaling his enormous crag the wave
Is hurl'd down headlong, like the foremost brave,
And falls back on the foaming crowd behind,
Which fight beneath the banners of the wind,
But now at rest, a little remnant drew
Together, bleeding, thirsty, faint, and few;
But still their weapons in their hands, and still
With something of the pride of former will,
As men not all unused to meditate,
And strive much more than wonder at their fate.
Their present lot was what they had foreseen,
And dared as what was likely to have been;
Yet still the lingering hope which seem'd their lot
Not pardon'd, but unsought for or forgot,
Or trusted that if sought, their distant caves
Might still be miss'd amidst the world of waves,
Had wean'd their thoughts in part from what they saw
And felt, the vengeance of their country's law.
Their sea-green isle, their guilt-won paradise,
No more could shield their virtue or their vice:
Their better feelings, if such were, were thrown
Back on themselves,—their sins remained alone.
Proscribed even in their second country, they
Were lost; in vain the world before them lay;
All outlets seem'd secured. Their new allies
Had fought and bled in mutual sacrifice;

[1] "That will do for the marines, but the sailors won't believe it," is an old saying; and one of the few fragments of former jealousies which still survive (in jest only) between these gallant services.

But what avail'd the club and spear, and arm
Of Hercules, against the sulphury charm,
The magic of the thunder, which destroy'd
The warrior ere his strength could be employ'd?
Dug, like a spreading pestilence, the grave
No less of human bravery than the brave!*
Their own scant numbers acted all the few
Against the many oft will dare and do;
But though the choice seems native to die free,
Even Greece can boast but one Thermopylæ,
Till *now*, when she has forged her broken chain
Back to a sword, and dies and lives again!

III.

Beside the jutting rock the few appear'd,
Like the last remnant of the red-deer's herd;
Their eyes were feverish, and their aspect worn,
But still the hunter's blood was on their horn.
A little stream came tumbling from the height,
And straggling into ocean as it might,
Its bounding crystal frolick'd in the ray,
And gush'd from cliff to crag with saltless spray;
Close on the wild, wide ocean, yet as pure
And fresh as innocence, and more secure,
Its silver torrent glitter'd o'er the deep,
As the shy chamois' eye o'erlooks the steep,
While far below the vast and sullen swell
Of ocean's alpine azure rose and fell.
To this young spring they rush'd—all feelings first
Absorb'd in passion's and in nature's thirst,—
Drank as they who drink their last, and threw
Their arms aside to revel in its dew; [stains
Cool'd their scorch'd throats, and wash'd the gory
From wounds whose only bandage might be chains;
Then, when their drought was quench'd, look'd sadly
As wondering how so many still were found [round,
Alive and fetterless;—but silent all,
Each sought his fellow's eyes, as if to call
On him for language which his lips denied,
As though their voices with their cause had died.

IV.

Stern, and aloof a little from the rest,
Stood Christian with his arms across his chest.
The ruddy, reckless, dauntless hue once spread
Along his cheek was livid now as lead;
His light-brown locks, so graceful in their flow,
Now rose like startled vipers o'er his brow.
Still as a statue, with his lips compress
To stifle even the breath within his breast,
Fast by the rock, all menacing but mute,
He stood; and, save a slight beat of his foot,
Which deepen'd now and then the sandy dint
Beneath his heel, his form seem'd turn'd to flint.
Some paces further Torquil lean'd his head
Against a bank, and spoke not, but he bled,—
Not mortally:—his worst wound was within:
His brow was pale, his blue eyes sunken in,
And blood-drops, sprinkled o'er his yellow hair,
Show'd that his faintness came not from despair
But nature's ebb. Beside him was another,
Rough as a bear, but willing as a brother,
Ben Bunting, who essay'd to wash, and wipe,
And bind his wound—then calmly lit his pipe;
A trophy which survived a hundred fights,
A beacon which had cheer'd ten thousand nights.
The fourth and last of this deserted group [stoop
Walk'd up and down—at times would stand, then
To pick a pebble up—then let it drop—
Then hurry as in haste—then quickly stop—
Then cast his eyes on his companions—then
Half whistle half a tune, and pause again—
And then his former movements would redouble,
With something between carelessness and trouble.
This is a long description, but applies
To scarce five minutes pass'd before the eyes;
But yet *what* minutes! Moments like to these
Rend men's lives into immortalities.

V.

At length Jack Skyscrape, a mercurial man,
Who flutter'd over all things like a fan,
More brave than firm, and more disposed to dare
And die at once than wrestle with despair,
Exclaim'd "G—d damn!"—those syllables intense,—
Nucleus of England's native eloquence,
As the Turk's "Allah!" or the Roman's more
Pagan "Proh Jupiter!" was wont of yore
To give their first impressions such a vent,
By way of echo to embarrassment.
Jack was embarrass'd,—never hero more,
And as he knew not what to say, he swore:
Nor swore in vain; the long congenial sound
Revived Ben Bunting from his pipe profound;
He drew it from his mouth, and look'd full wise,
But merely added to the oath his *eyes*;
Thus rendering the imperfect phrase complete,
A peroration I need not repeat.

VI.

But Christian, of a higher order, stood
Like an extinct volcano in his mood;
Silent, and sad, and savage,—with the trace
Of passion reeking from his clouded face;
Till lifting up again his sombre eye,
It glanced on Torquil, who lean'd faintly by.
"And is it thus?" he cried, "unhappy boy!
And thee, too, *thee*—my madness must destroy!"
He said, and strode to where young Torquil stood,
Yet dabbled with his lately flowing blood;
Seized his hand wistfully, but did not press,
And shrunk as fearful of his own caress;
Enquired into his state; and when he heard
The wound was slighter than he deem'd or fear'd,

* Archidamus, king of Sparta, and son of Agesilaus, when he saw a machine invented for the casting of stones and darts, exclaimed that it was the "grave of valour." The same story has been told of some knights on the first application of gunpowder; but the original anecdote is in Plutarch.

A moment's brightness pass'd along his brow,
As much as such a moment would allow.
"Yes," he exclaim'd, "we are taken in the toil,
But not a coward or a common spoil;
Dearly they have bought us—dearly still may buy,—
And I must fall; but have you strength to fly?
'T would be some comfort still, could you survive;
Our dwindled band is now too few to strive.
Oh! for a sole canoe! though but a shell,
To bear you hence to where a hope may dwell!
For me, my lot is what I sought; to be,
In life or death, the fearless and the free."

VII.

Even as he spoke around the promontory,
Which nodded o'er the billows high and hoary,
A dark speck dotted ocean: on it flew,
Like to the shadow of a roused sea-mew;
Onward it came—and, lo! a second follow'd—
Now seen—now hid—where ocean's vale was hol-
And near, and nearer, till their dusky crew [low'd;
Presented well known aspects to the view,
Till on the surf their skimming paddles play,
Buoyant as wings, and flitting through the spray;—
Now perching on the waves high curl, and now
Dash'd downward in the thundering foam below,
Which flings it broad and boiling sheet on sheet,
And slings its high flakes, shiver'd into sleet:
But floating still through surf and swell, drew nigh
The barks, like small birds through a louring sky,
Their art seem'd nature—such the skill to sweep
The wave of these born playmates of the deep.

VIII.

And who the first that, springing on the strand,
Leap'd like a nereid from her shell to land,
With dark but brilliant skin, and dewy eye
Shining with love, and hope, and constancy?
Neuha—the fond, the faithful, the adored—
Her heart on Torquil's like a torrent pour'd;
And smiled, and wept, and near, and nearer clasp'd,
As if to be assured 't was *him* she grasp'd;
Shudder'd to see his yet warm wound, and then,
To find it trivial, smiled and wept again.
She was a warrior's daughter, and could bear
Such sights, and feel, and mourn, but not despair.
Her lover lived,—nor foes nor fears could blight
That full-blown moment in its all delight:
Joy trickled in her tears, joy fill'd the sob
That rock'd her heart till almost HEARD to throb;
And paradise was breathing in the sigh
Of nature's child in nature's ecstacy.

IX.

The sterner spirits who beheld that meeting [ing?
Were not unmoved; who are, when hearts are greet-
Even Christain gazed upon the maid and boy
With tearless eye, but yet a gloomy joy
Mix'd with those bitter thoughts the soul arrays
In hopeless visions of our better days,
When all 's gone—to the rainbow's latest ray.
"And but for me!" he said, and turn'd away;
Then gazed upon the pair, as in his den
A lion looks upon his cubs again;
And then relapsed into his sullen guise,
As heedless of his further destinies.

X.

But brief their time for good or evil thought;
The billows round the promontory brought
The plash of hostile oars.—Alas! who made
That sound a dread? All around them seem'd array'd
Against them, save the bride of Toobonai:
She, as she caught the first glimpse o'er the bay
Of the arm'd boats, which hurried to complete
The remnant's ruin with their flying feet,
Beckon'd the natives round her to their prows,
Embark'd their guests and launch'd their light canoes;
In one placed Christian and his comrades twain;
But she and Torquil must not part again.
She fix'd him in her own.—Away! away!
They clear the breakers, dart along the bay,
And towards a group of islets, such as bear
The sea-bird's nest and seal's surf-hollow'd lair,
They skim the blue tops of the billows; fast
They flew, and fast their fierce pursuers chased.
They gain upon them—now they lose again,—
Again make way and menace o'er the main;
And now the two canoes in chase divide,
And follow different courses o'er the tide,
To baffle the pursuit.—Away! away!
As life is on each paddle's flight to-day,
And more than life or lives to Neuha: Love
Freights the frail bark and urges to the cove—
And now the refuge and the foe are nigh—
Yet, yet a moment!—Fly, thou light ark, fly!

THE ISLAND.

CANTO THE FOURTH.

I.

White as a white sail on a dusky sea,
When half the horizon 's clouded and half free,
Fluttering between the dun wave and the sky,
Is hope's last gleam in man's extremity.
Her anchor parts; but still her snowy sail
Attracts our eye amidst the rudest gale:
Though every wave she climbs divides us more,
The heart still follows from the loneliest shore.

II.

Not distant from the isle of Toobonai,
A black rock rears its bosom o'er the spray,
The haunt of birds, a desert to mankind,
Where the rough seal reposes from the wind,
And sleeps unwieldy in his cavern dun,
Or gambols with huge frolic in the sun:
There shrilly to the passing oar is heard
The startled echo of the ocean bird,
Who rears on its bare breast her callow brood,
The feather'd fishers of the solitude.
A narrow segment of the yellow sand

On one side forms the outline of a strand;
Here the young turtle, crawling from his shell,
Steals to the deep wherein his parents dwell;
Chipp'd by the beam, a nursling of the day,
But hatch'd for ocean by the fostering ray;
The rest was one bleak precipice, as o'er
Gave mariners a shelter and despair;
A spot to make the saved regret the deck
Which late went down, and envy the lost wreck.
Such was the stern asylum Neuha chose
To shield her lover from his following foes;
But all its secret was not told; she knew
In this a treasure hidden from the view.

III.

Ere the canoes divided, near the spot,
The men that mann'd what held her Torquil's lot,
By her command removed, to strengthen more
The skiff which wafted Christian from the shore.
This he would have opposed; but with a smile
She pointed calmly to the craggy isle,
And bade him "speed and prosper." She would take
The rest upon herself for Torquil's sake.
They parted with this added aid; afar
The prea darted like a shooting star,
And gain'd on the pursuers, who now steer'd
Right on the rock which she and Torquil near'd.
They pull'd; her arm, though delicate was free
And firm as ever grappled with the sea,
And yielded scarce to Torquil's manlier strength.
The prow now almost lay within its length
Of the crag's steep, inexorable face,
With nought but soundless waters for its base;
Within a hundred boats' length was the foe,
And now what refuge but their fail canoe?
This Torquil ask'd with half upbraiding eye,
Which said—"Has Neuha brought me here to die?
Is this a place of safety, or a grave,
And yon huge rock the tombstone of the wave?"

IV.

They rested on their paddles, and uprose
Neuha, and pointing to the approaching foes,
Cried, "Torquil, follow me, and fearless follow!"
Then plunged at once into the ocean's hollow.
There was no time to pause—the foes were near—
Chains in his eye, and menace in his ear;
With vigour they pull'd on, and as they came,
Hail'd him to yield, and by his forfeit name.
Headlong he leapt—to him the swimmer's skill
Was native, and now all his hope from ill:
But how, or where? He dived, and rose no more;
The boat's crew look'd amazed o'er sea and shore.
There was no landing on that precipice,
Steep, harsh, and slippery as a berg of ice.
They watch'd awhile to see him float again,
But not a trace rebubbled from the main:
The wave roll'd on, no ripple on its face,
Since their first plunge recall'd a single trace;
The little whirl which eddied, and slight foam,
That whiten'd o'er what seem'd their latest home,
White as a sepulchre above the pair,
Who left no marble (mournful as an heir),
The quiet prea wavering o'er the tide
Was all that told of Torquil and his bride;
And but for this alone the whole night seem
The vanish'd phantom of a seaman's dream.
They paused and search'd in vain, then pull'd away;
Even superstition now forbade their stay.
Some said he had not plunged into the wave,
But vanish'd like a corpse-light from a grave;
Others, that something supernatural
Glared in his figure, more than mortal tall;
While all agreed that in his cheek and eye
There was a dead hue of eternity.
Still as their oars receded from the crag,
Round every wheel a moment would they lag,
Expectant of some token of their prey;
But no—he had melted from them like the spray.

V.

And where was he, the pilgrim of the deep,
Following the nereid? Had they ceased to weep
For ever? or, received in coral caves,
Wrung life and pity from the softening waves?
Did they with ocean's hidden sovereigns dwell,
And sound with mermen the fantastic shell?
Did Neuha with the mermaids comb her hair
Flowing o'er ocean as it stream'd in air?
Or had they perish'd, and in silence slept
Beneath the gulf wherein they boldly leapt?

VI.

Young Neuha plunged into the deep, and he
Follow'd; her track beneath her native sea
Was as a native's of the element,
So smoothly, bravely, brilliantly she went,
Leaving a streak of light behind her heel,
Which struck and flash'd like an amphibious steel.
Closely, and scarcely less expert to trace
The depths where divers hold the pearl in chase,
Torquil, the nursling of the northern seas,
Pursued her liquid steps with heart and ease.
Deep—deeper for an instant Neuha led
The way—then upward soar'd—and as she spread
Her arms, and flung the foam from off her locks,
Laugh'd, and the sound was answer'd by the rocks.
They had gain'd a central realm of earth again,
But look'd for tree, and field, and sky, in vain.
Around she pointed to a spacious cave,
Whose only portal was the keyless wave,
(A hollow archway by the sun unseen,
Save through the billows' glassy veil of green,
In some transparent ocean holiday,

* of this cave (which is no fiction) the original will be found in the ninth chapter of "Mariner's Account of the Tonga Islands." I have taken the poetical liberty to transplant it to Toobouai, the first island where any certain account is left of Christian and his comrades.

When all the funny people are at play.)
Wiped with her hair the brine from Torquil's eyes,
And clapp'd her hands with joy at his surprise;
Led him to where the rock appear'd to jut,
And form a something like a Triton's hut;
For all was darkness for a space, till day,
Through clefts above let in a sober'd ray;
As in some old cathedral's glimmering aisle
The dusty monuments from light recoil,
Thus sadly in their refuge submarine
The vault drew half her shadow from the scene.

VII.

Forth from her bosom the young savage drew
A pine-torch, strongly girded with gnatoo;
A plantain-leaf o'er all, the more to keep
Its latent sparkle from the sapping deep.
This mantle kept it dry; then from a nook
Of the same plantain-leaf a flint she took,
A few shrunk wither'd twigs, and from the blade
Of Torquil's knife strick fire, and thus array'd
The grot with torchlight. Wide it was and high,
And show'd a self-horn Gothic canopy;
The arch uprear'd by nature's architect.
The architrave some earthquake might erect;
The buttress from some mountain's bosom hurl'd,
When the Poles crash'd, and water was the world;
Or harden'd from some earth-absorbing fire,
While yet the globe reek'd from its funeral pyre;
The fretted pinnacle, the aisle, the nave,
Were there, all scoop'd by Darkness from her cave.
There, with a little tinge of phantasy,
Fantastic faces moped and mow'd on high,
And then a mitre or a shrine would fix
The eye upon its seeming crucifix.
Thus Nature play'd with the stalactites,
And built herself a chapel of the seas.

VIII.

And Neuha took her Torquil by the hand,
And waved along the vault her kindled brand;
And led him into each recess, and show'd
The secret places of their new abode.
Nor these alone, for all had been prepared
Before, to soothe the lover's lot she shared:
The mat for rest; for dress the fresh gnatoo,
And sandal-oil to fence against the dew;
For food the cocoa-nut, the yam, the bread
Borne of the fruit; for hoard the plantain spread
With its broad leaf, or turtle-shell which bore
A banquet in the flesh it cover'd o'er;
The gourd with water recent from the rill,
The ripe banana from the mellow hill;
A pine-torch pile to keep undying light,
And she herself, as beautiful as night,
To fling her shadowy spirit o'er the scene,
And make their subterranean world serene.
She had foreseen, since first the stranger's sail
Drew to their isle, that force or flight might fail,
And form'd a refuge of the rocky den
For Torquil's safety from his countrymen.
Each dawn had wafted there her light canoe,
Laden with all the golden fruits that grew;
Each eve had seen her gliding through the hour
With all could cheer or deck their sparry bower;
And now she spread her little store with smiles,
The happiest daughter of the loving isles.

IX.

She, as he gazed with grateful wonder, press'd
Her shelter'd love to her impassion'd breast;
And suited to her soft caresses, told
An olden tale of love,—for love is old,
Old as eternity, but not outworn,
With each new being born or to be born:
How a young chief, a thousand moons ago,
Diving for turtle in the depths below,
Had risen, in tracking fast his ocean prey,
Into the cave which round and o'er them lay;
How in some desperate feud of after-time
He sheltered there a daughter of the clime,
A foe beloved, and offspring of a foe,
Saved by his tribe but for a captive's woe;
How, when the storm of war was still'd, he led
His island-clan to where the waters spread
Their deep-green shade as if to rise no more:
His wondering mates, amazed within their bark,
Or deem'd him mad, or prey to the blue shark;
Row'd round in sorrow the sea-girded rock,
Then paused upon their paddles from the shock;
When, fresh and springing from the deep, they saw
A goddess rise—so deem'd they in their awe,
And their companion, glorious by her side,
Proud and exulting in his mermaid bride;
And how, when undeceived, the pair they bore
With sounding conchs and joyous shouts to shore;
How they had gladly lived and calmly died,—
And why not also Torquil and his bride?
Not mine to tell the rapturous caress
Which follow'd avidly in that wild recess.
This tale; enough that all within that cave
Was love, though buried strong as in the grave
Where Abelard, through twenty years of death,
When Eloisa's form was lower'd beneath
Their nuptial vault, his arms outstretch'd, and press'd
The kindling ashes to his kindled breast.

* This may seem too minute for the general outline (in Marner's Account) from which it is taken. But few men have travelled without seeing something of the kind—on *land*, that is. Without adverting to Flora, in Mungo Park's last journal, he mentions having met with a rock or mountain so exactly resembling a Gothic cathedral, that only private inspection could convince him that it was a work of nature.

* The reader will recollect the epigram of the Greek anthology, or its translation into most of the modern languages,—

"Ἡ κόρη ὁ νεκρὸς ὁ τάφος ὁ δεῖνα βροτοῖς."
"He was or is or is to be."

† The tradition is attached to the story of Eloisa, that when her body was lowered into the grave of Abelard (who had been buried twenty years), he opened his arms to receive her.

The waves without sang round their couch, their roar
As much unheeded as if life were o'er;
Within, their hearts made all their harmony,
Love's broken murmur and more broken sigh.

X.

And they, the cause and sharers of the shock
Which left them exiles of the hollow rock,
Where were they? O'er the sea for life they plied,
To seek from Heaven the shelter men denied.
Another course had been their choice—but where?
The wave which bore them still their foes would bear,
Who, disappointed of their former chase,
In search of Christian now renew'd their race.
Eager with anger, their strong arms made way,
Like vultures baffled of their previous prey,
They gain'd upon them, all whose safety lay
In some bleak crag or deeply-hidden bay:
No further chance or choice remain'd; and right
For the first further rock which met their sight
They steer'd, to take their latest view of land,
And yield as victims, or die sword in hand;
Dismiss'd the natives and their shallop, who
Would still have battled for that scanty crew;
But Christian bade them seek their shore again,
Nor add a sacrifice which were in vain;
For what were simple bow and savage spear
Against the arms which must be wielded here?

XI.

They landed on a wild but narrow scene,
Where few but Nature's footsteps yet had been;
Prepared their arms, and with that gloomy eye,
Stern and sustain'd, of man's extremity,
When hope is gone, nor glory's self remains
To cheer resistance against death or chains,—
They stood, they three, as the three hundred stood
Who dyed Thermopylæ with holy blood.
But, ah! how different, 't is the *cause* makes all,
Degrades or hallows courage in its fall.
O'er them no fame, eternal and intense,
Blazed through the clouds of death and beckon'd hence;
No grateful country, smiling through her tears,
Begun the praises of a thousand years;
No nation's eyes would on their tomb be bent,
No heroes envy them their monument;
However boldly their warm blood was spilt,
Their life was shame, their epitaph was guilt.
And this they knew and felt, at least the one,
The leader of the band he had undone;
Who, born perchance for better things, had set
His life upon a cast which linger'd yet:
But now the die was to be thrown, and all
The chances were in favour of his fall:
And such a fall! But still he faced the shock,
Obdurate as a portion of the rock
Whereon he stood, and fix'd his levell'd gun,
Dark as a sullen cloud before the sun.

XII.

The boat drew nigh, well arm'd, and firm the crew
To act whatever duty bade them do;
Careless of danger, as the onward wind
Is of the leaves it strews, nor looks behind.
And yet perhaps they rather wish'd to go
Against a nation's than a native foe,
And felt that this poor victim of self-will,
Briton no more, had once been Britain's still.
They hail'd him to surrender,—no reply;
Their arms were poised, and glitter'd in the sky.
They hail'd again—no answer; yet once more
They offer'd quarter louder than before.
The echoes only, from the rock's rebound,
Took their last farewell of the dying sound.
Then flash'd the flint, and blazed the volleying flame,
And the smoke rose between them and their aim,
While the rock rattled with the bullets' knell,
Which peal'd in vain, and flatten'd as they fell;
Then flew the only answer to be given
By those who had lost all hope in earth or heaven.
After the first fierce peal, as they pull'd nigher,
They heard the voice of Christian shout, "Now, fire!"
And ere the word upon the echo died,
Two fell; the rest assail'd the rock's rough side
And, furious at the madness of their foes,
Disdain'd all further efforts, save to close.
But steep the crag, and all without a path,
Each steep opposed a bastion to their wrath,
While, placed midst clefts the least accessible,
Which Christian's eye was train'd to mark full well,
The three maintain'd a strife which must not yield,
In spots where eagles might have chosen to build.
Their every shot told; while the assailant fell,
Dash'd on the shingles like the limpet shell;
But still enough survived, and mounted still,
Scattering their number here and there, until
Surrounded and commanded, though not nigh
Enough for seizure, near enough to die,
The desperate trio held aloof their fate
But by a thread, like sharks who have gorged the bait;
Yet to the very last they battled well,
And not a groan inform'd their foes *who* fell.
Christian died last—twice wounded; and once more
Mercy was offer'd when they saw his gore;
Too late for life, but not too late to die,
With though a hostile hand to close his eye.
A limb was broken, and he droop'd along
The crag, as doth a falcon reft of young.
The sound revived him, or appear'd to wake
Some passion which a weakly gesture spake:
He beckon'd to the foremost, who drew nigh,
But, as they near'd, he rear'd his weapon high—
His last ball had been aim'd, but from his breast
He tore the topmost button from his vest;

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[1] In Chibault's account of Frederic the Second of Prussia, there is a singular relation of a young Frenchman, who with his mistress appeared to be of some rank. He enlisted and deserted at Schweidnitz; and after a desperate resistance was retaken, having

Down the tube dash'd it, levell'd, fired, and smoiled
As his foe fell; then, like a serpent, coil'd
His wounded, weary form, to where the steep
Look'd desperate as himself along the deep:
Cast one glance back, and clench'd his hand, and shook
His last rage 'gainst the earth which he forsook;
Then plunged: the rock below received like glass
His body crush'd into one gory mass,
With scarce a shred to tell of human form,
Or fragment for the sea-bird or the worm;
A fair-hair'd scalp, besmear'd with blood and weeds,
Yet reek'd, the remnant of himself and deeds;
Some splinters of his weapons (to the last,
As long as hand could hold, he held them fast),
Yet glitter'd, but at distance—hurl'd away
To rust beneath the dew and dashing spray.
The rest was nothing—save a life mis-spent,
And soul—but who shall answer where it went?
'T is ours to bear, not judge the dead; and they
Who doom to hell, themselves are on the way,
Unless these bullies of eternal pains
Are pardon'd their bad hearts for their worse brains.

XIII.

The deed was over! All were gone or ta'en,
The fugitive, the captive, or the slain.
Chain'd on the deck, where once, a gallant crew,
They stood with honour, were the wretched few
Survivors of the skirmish on the isle;
But the last rock left no surviving spoil.
Cold lay they where they fell, and weltering,
While o'er them flapp'd the sea-birds' dewy wing,
Now wheeling nearer from the neighbouring surge,
And screaming high their harsh and hungry dirge;
But calm and careless heaved the wave below,
Eternal, with unsympathetic flow;
Far o'er its face the dolphins sported on,
And sprung the flying-fish against the sun,
Till its dried wing relapsed from its brief height,
To gather moisture for another flight.

XIV.

'T was morn; and Neuha, who by dawn of day
Swam smoothly forth to catch the rising ray,
And watch if aught approach'd the amphibious lair
Where lay her lover, saw a sail in air:
It flapp'd, it fill'd, and to the growing gale
Bent its broad arch; her breath began to fail
With fluttering fear, her heart beat thick and high,
While yet a doubt sprung where its course might lie:
But no! it came not; fast, and far away
The shadow lessen'd as it clear'd the bay.
She gazed, and flung the sea-foam from her eyes,
To watch as for a rainbow in the skies.
On the horizon verged the distant deck,
Diminish'd, dwindled to a very speck—
Then vanish'd. All was ocean, all was joy!
Down plunged she through the cave to rouse her boy,
Told all she had seen, and all she hoped, and all
That happy love could augur or recall;
Sprung forth again, with Torquil following free
His bounding nereid over the broad sea;
Swam round the rock; to where a shallow cleft
Hid the canoe that Neuha there had left
Drifting along the tide, without an oar,
That eve the strangers chased them from the shore;
But when those vanish'd, she pursued her prow,
Regain'd, and urged to where they found it now:
Nor ever did more love and joy embark,
Than now were wafted in that slender ark.

XV.

Again their own shore rises on the view,
No more polluted with a hostile hue;
No sullen ship lay bristling o'er the foam,
A floating dungeon;—all was hope and home!
A thousand proas darted o'er the bay,
With sounding shells, and heralded their way;
The chiefs came down, around the people pour'd,
And welcomed Torquil as a son restored;
The women throng'd, embracing and embraced
By Neuha, asking where they had been chased,
And how escaped? The tale was told; and then
One acclamation rent the sky again;
And from that hour a new tradition gave
Their sanctuary the name of "Neuha's Cave."
A hundred fires, far flickering from the height,
Blazed o'er the general revel of the night,
The feast in honour of the guest, return'd
To peace and pleasure, perilously earn'd;
A night succeeded by such happy days
As only the yet infant world displays.

---

killed an officer, who attempted to seize him after he was wounded, by the discharge of his musket loaded with a button of his uniform. Some circumstances on his court-martial raised a great interest amongst his judges, who wished to discover his real situation in life, which he offered to disclose, but to the *King* only, to whom he requested permission to write. This was refused, and Frederic was filled with the greatest indignation, from baffled curiosity or some other motive, when he understood that his request had been denied.

[Byron] the sorcerer! He can do with me according to his will. If it is to throw me headlong upon a desert island; if it is to place me on the summit of a dizzy cliff—his power is the same. I wish he had a friend or a servant, appointed to the office of the times, who was to knock every morning at the chamber-door of Philip of Macedon, and remind him he was mortal.—(Pliny.)

OCCASIONAL POEMS.

EPIGRAMS.

Oh, Castlereagh! thou art a patriot now;
Cato died for his country, so didst thou:
He perish'd rather than see Rome enslaved,
Thou cutt'st thy throat that Britain may be saved!

So Castlereagh has cut his throat!—The worst
Of this is,—that his own was not the first.

So *He* has cut his throat at last!—He! Who?
The man who cut his country's long ago.

EPITAPH.

Posterity will ne'er survey
A nobler grave than this:
Here lie the bones of Castlereagh:
Stop, traveller,——

STANZAS.

TO A KINDOO AIR.

[These verses were written by Lord Byron a little before he left Italy for Greece. They were meant to suit the Hindostanee air—"Alla Malla Punea," which the Countess Guiccioli was fond of singing.]

Oh!—my—lonely—lonely—lonely—Pillow!
Where is my lover? where is my lover?
Is it his bark which my dreary dreams discover?
Far—far away! and alone along the billow?

Oh! my lonely—lonely—lonely—Pillow!
Why must my head ache where his gentle brow lay?
How the long night flags lovelessly and slowly,
And my head droops over thee like the willow.—

Oh! thou, my sad and solitary Pillow!
Send me kind dreams to keep my heart from breaking,
In return for the tears I shed upon thee waking;
Let me not die till he comes back o'er the billow,—

Then if thou wilt—no more my *lonely* Pillow,
In one embrace let these arms again enfold him,
And then expire of the joy—but to behold him!
Oh! my lone bosom!—oh! my lonely Pillow!

THE CONQUEST.

[This fragment was found amongst Lord Byron's papers, after his departure from Genoa for Greece.]

March 3—6, 1823.

1.

The Son of Love and Lord of War I sing;
Him who bade England bow to Normandy,
And left the name of conqueror more than king
To his unconquerable dynasty.

Not fann'd alone by Victory's fleeting wing,
He rear'd his bold and brilliant throne on high;
The Bastard kept, like lions, his prey fast,
And Britain's bravest victor was the last.

ON THIS DAY I COMPLETE MY THIRTY-SIXTH YEAR.

Missolonghi, Jan. 22, 1824.

1.

'T is time this heart should be unmoved,
Since others it hath ceased to move;
Yet, though I cannot be beloved,
Still let me love!

2.

My days are in the yellow leaf;
The flowers and fruits of love are gone;
The worm, the canker, and the grief
Are mine alone!

3.

The fire that on my bosom preys
Is lone as some volcanic isle;
No torch is kindled at its blaze—
A funeral pile!

4.

The hope, the fear, the jealous care,
The exalted portion of the pain
And power of love, I cannot share,
But wear the chain.

5.

But 't is not *thus*—and 't is not *here*—
Such thoughts should shake my soul, nor *now*
Where glory decks the hero's bier,
Or binds his brow.

6.

The sword, the banner, and the field,
Glory and Greece, around me see!
The Spartan, borne upon his shield,
Was not more free.

7.

Awake! (not Greece—she is awake!)
Awake, my spirit! Think through *whom*
Thy life-blood tracks its parent lake,
And then strike home!

8.

Tread those reviving passions down,
Unworthy manhood!—unto thee
Indifferent should the smile or frown
Of beauty be.

---

[1] [This morning Lord Byron came from his bedroom into the apartment where Colonel Stanhope and some friends were assembled, and said with a smile—"You were complaining, the other day, that I never write any poetry now. This is my birthday, and I have just finished something, which, I think, is better than what I usually write." He then produced these noble and affecting verses.—COUNT GAMBA.]

39.

If thou regrett'st thy youth, *why live?*
The land of honourable death
Is here:—up to the field, and give
Away thy breath!

40.

Seek out—less often sought than found—
A soldier's grave, for thee the best;
Then look around, and choose thy ground,
And take thy rest.

DON JUAN.*

"Difficile est proprie communia dicere."—Hor.

FRAGMENT

On the back of the Poet's MS. of Canto I.

I would to heaven that I were so much clay,
As I am blood, bone, marrow, passion, feeling—
Because at least the past were pass'd away—
And for the future—(but I write this reeling,
Having got drunk exceedingly to-day,
So that I seem to stand upon the ceiling)
I say—the future is a serious matter—
And so—for God's sake—hock and soda-water!

DEDICATION.†

I.

Bob Southey! You're a poet—Poet-laureate,
And representative of all the race,
Although 't is true that you turn'd out a Tory at
Last,—yours has lately been a common case,—
And now, my Epic Renegade! what are ye at?
With all the Lakers, in and out of place?
A nest of tuneful persons, to my eye
Like "four and twenty Blackbirds in a pye;"

* Taking into consideration every thing connected with these verses,—the last tender aspirations of a loving spirit which they breathe, the self-devotion to a noble cause which they so nobly express, and that consciousness of a near grave glimmering sadly through the whole,—there is perhaps no production within the range of mere human composition, round which the circumstances and feelings under which it was written cast so touching an interest.—Moore.]

The reader of the "Notices of the Life of Lord Byron," by Mr. Moore, is already in possession of abundant details concerning the circumstances under which the successive cantos of Don Juan were produced. We think it right, however, to repeat, in this place, some of the most striking passages of the Poet's own letters, with reference to this performance:—

"September 29, 1818.—'If I were matched for first Cantos in long one, of about two-thirds of a poem in the style and manner of Beppo, encouraged by the good success of the same.' It is called Don Juan, and is meant to be a little quietly facetious upon everything. But I doubt whether it is not too at least, as Jeffrey has put some too free for these very modest days. However, I shall try the experiment anonymously, and if it don't take, it will be discontinued. It is dedicated to Southey, in good, epic, savage verse, upon the Laureate's politics, and the way he got them."

"January 22, 1819.—'Print it entire, omitting, or altering, the lines on Castlereagh, as I am not on the spot to meet him. I have acquiesced in the request and representations, and having done so, it is time to detain no arguments in favour of my own self-love and 'peculiar,' but I prefer it. If the poem has poetry, it would stand; if not, fall; the rest is nothing and prudence, and has never yet effected one honest production, nor ever will. Dulness is the only conciliator in such cases. As to the cant of the day, I despise it, as I have ever done all its other political fashions, which become you as paint become the ancient Britons. If you admit this puddery, your great oath will be Ariosto, La Fontaine, Shakspeare, Dermonpit, Fielding, Massinger, Cervantes, the Charles Second writers; in short, something of those who have written before hops and are worth reading, and regardless of those who have written before hops and are worth reading, and regardless of hops themselves. Read him—most of you don't—but, do—and I will forgive you, though the inevitable consequence would be, that you will burn all I have ever written, and all your other wretched classics in the bargain.'"

February 6, 1819.—"I have not yet begun to copy out the second canto, which I intend, from political motives, and the disinterested desire of the public good, to keep back for a time. They will ask this to them as to you, that is, for you to say to them, for I will have nothing underhand. If they had told me the poetry was bad, I would have acquiesced; but they say the contrary, and then talk to me about morality—the first time I ever heard the word from any body who was not a rascal. And yet it is a good purpose. A critic says that it is the most moral of poems, but if people don't discover the moral, that is their fault, not mine."

Addressing Murray:—"You shall make criticles of my cantos. The poem will please, if it is lively; if it is stupid, it will fall. Not I. I shall have none of your damned cutting and slashing. 'If you please,' you may publish and immortalize it will perhaps be better: but I will battle my way against them all, like a porcupine."

August 12, 1819.—"You are right, Gifford is right, Crabbe is right, Hobhouse is right—you are all right, and I am all wrong, but do, pray let me have that pleasure. Cut me up root and branch, quarter me in the quarters, and send round my 'dispersed members parts,' like those of the traitor's execution; make me, if you will, a spectacle to men and angels; but don't ask me to alter, for I won't.—I am obstinate and lazy—and there's the truth.—You ask me for the plan of Donny Johnny: I have no plan; I had no plan; but I had or have materials; though, if, like Tom Lumpkin, 'I am to be stabbed so when I am in spirits,' the poem will be sought, and the poet torn serious again. If it don't take, I will leave it off where it is, with all due respect to the public; but if continued, it must go in my own way. You might as well make Hamlet (or Diggory) 'act mad' in a strait waistcoat, as trammel my buffoonery. If I am to be a buffoon, their applause and my thoughts would, only be pitifully painful and villainously constrained. Why, man, the soul of such writing is its freedom—at least the liberty of that license. I'faw Mirs—not that one should abuse it—it is like trial by Jury and freedom and the Habeas Corpus—very fine things, but slightly in the *abstract*. Because no one wishes to be tried for the mere pleasure of proving his possession of the privilege.

"But enough with these reflections. You are too curious and eager about a work never intended to be serious. Do you suppose that I could have any intention but to rhyme and think aloud? A playful satire, with as little point as could be helped, was what I meant. And as to the immorality, do, pray read in the well what Johnson, the stoutest moralist, says of prior and Cowley forgiving."

"August 24, 1819.—"Keep the anonymous—it helps what an there may be, but if the matter grows serious about 'Don Juan,' and you feel yourself in a scrape, or me either, own that I am the author. I will never shrink; and if you do, I can always answer for in the question of Gustavus to his nobles—'men have died, and worms have eaten them, but not for love.' Keep that back from better spirits, but if out of mere, out of service, and they ask then, I begin to feel out of my lessons."

Such additional particulars, respecting the production of the later Cantos, as may seem to deserve preservation, shall be given, if the poem proceeds.

† This "Dedication" was suppressed, in 1819, with Lord Byron's reluctant consent; but, shortly after his death, its existence became notorious. In consequence of an article in the Westminster Review, generally ascribed to Sir John Hobhouse, and, for several years, the verses have been selling in the streets as a broadside. It could, therefore, serve no purpose to exclude them on the present occasion.—Ed.]

[* See Gruber's edition, vol. ii. p. 48.]

[† 'Am I now running as a bad of bodies?'—Boswell's Johnson.]

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II.

"Which pye being open'd they began to sing,"
(This old song and new simile holds good),
"A dainty dish to set before the King,"
Or Regent, who admires such kind of food;—
And Coleridge, too, has lately taken wing,
But like a hawk encumber'd with his hood,—
Explaining metaphysics to the nation—
I wish he would explain his Explanation.[1]

III.

You, Bob! are rather insolent, you know,
At being disappointed in your wish
To supersede all warblers here below,
And be the only Blackbird in the dish;
And then you overstrain yourself, or so,
And tumble downward like the flying-fish
Gasping on deck, because you soar too high, Bob,
And fall, for lack of moisture quite a-dry, Bob!

IV.

And Wordsworth, in a rather long "Excursion"
(I think the quarto holds five hundred pages),
Has given a sample from the vasty version
Of his new system[2] to perplex the sages;
'Tis poetry—at least by his assertion,
And may appear so when the dog-star rages—
And he who understands it would be able
To add a story to the Tower of Babel.

V.

You—Gentlemen! by dint of long seclusion
From better company, have kept your own
At Keswick,[3] and, through still continued fusion
Of one another's minds, at last have grown
To deem as a most logical conclusion,
That Poesy has wreaths for you alone:
There is a narrowness in such a notion, [ocean.
Which makes me wish you 'd change your lakes for

VI.

I would not imitate the petty thought,
Nor coin my self-love to so base a vice,
For all the glory your conversion brought,
Since gold alone should not have been its price.
You have your salary; was 't for that you wrought?
And Wordsworth has his place in the Excise.[4]
You're shabby fellows—true—but poets still,
And duly seated on the immortal hill.

VII.

Your bays may hide the boldness of your brows—
Perhaps some virtuous blushes;—let them go—
To you I envy neither fruit nor boughs—
And for the fame you would engross below,
The field is universal, and allows
Scope to all such as feel the inherent glow:
Scott, Rogers, Campbell, Moore, and Crabbe, will try
'Gainst you the question with posterity.

VIII.

For me, who, wandering with pedestrian Muses,
Contend not with you on the winged steed,
I wish your fate may yield ye, when she chooses,
The fame you envy, and the skill you need;
And recollect a poet nothing loses
In giving to his brethren their full meed
Of merit, and complaint of present days
Is not the certain path to future praise.

IX.

He that reserves his laurels for posterity
(Who does not often claim the bright reversion)
Has generally no great crop to spare it, he
Being only injured by his own assertion;
And although here and there some glorious rarity
Arise like Titan from the sea's immersion,
The major part of such appellants go
To—God knows where—for no one else can know.

X.

If, fallen in evil days on evil tongues,
Milton appeal'd to the Avenger, Time,
If Time, the Avenger, execrates his wrongs,
And makes the word "Miltonic" mean "sublime,"
He deign'd not to belie his soul in songs,
Nor turn his very talent to a crime;
He did not laud the Sire to lash the Son,
But closed the tyrant-hater he begun.

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[1] Mr. Coleridge's "Biographia Literaria" appeared in 1817.

[2] When, some years ago, a gentleman, the chief writer and conductor of a celebrated review, distinguished by its hostility to Mr. Southey, spent a day or two at Keswick, he was circumstantially informed by what series of accidents it had happened that Mr. Wordsworth, Mr. Southey, and I had become neighbours; and how utterly groundless was the supposition, that we considered ourselves as belonging to any common school, but that of good sense, confirmed by the long-established models of the best times of Greece, Rome, Italy, and England; and still more groundless the notion, that Mr. Southey (not to speak of myself, I have published so little, and that little of so little importance, as to make it almost ludicrous to mention my name at all) could have been concerned in the formation of a poetic sect with Mr. Wordsworth, when so many of his works had been published, not only previously to my acquaintance with them, but before Mr. Wordsworth himself had written any thing but in a diction pure, and uniformly sustained; which too, the slightest examination will make it evident, that between those and the after-writings of Mr. Southey there exists no other difference than that of a progressive degree of excellence, from progressive development of power, and progressive facility from habit and increase of experience. Yet, among the first articles which this man wrote after his return from Keswick, we were characterised as "the School of whining and hypochondriacal poets that haunt the Lakes."—Coleridge.]

[3] Mr. Southey is the only poet of the day that ever resided at Keswick. Mr. Wordsworth, who lived at one time on Grasmere, has for many years past occupied Mount Rydal, near Ambleside. Professor Wilson possesses an elegant villa on Windermere. Coleridge, Lamb, Lloyd, and others classed by the Edinburgh Review in the Lake school, never, we believe, had any connexion with that part of the country.—Ed.

[4] Wordsworth's place may be in the Customs—it is, I think, in that of the Excise—besides another at Lord Lonsdale's table, where this poetical chaplain and political parasite licks up the crumbs with a hardened alacrity, the converted Jacobin having long subsided into the slavish sycophant of the worst prejudices of the aristocracy.

XI.

Think'st thou, could he—the blind Old Man—arise
Like Samuel from the grave, to freeze once more
The blood of monarchs with his prophecies,
Or be alive again—again all hoar
With time and trials, and those helpless eyes,
And heartless daughters—worn—and pale[1]—and [poor;
Would *he* adore a sultan? *he* obey
The intellectual eunuch Castlereagh?[2]

XII.

Cold-blooded, smooth-faced, placid miscreant!
Dabbling its sleek young hands in Erin's gore,
And thus for wider carnage taught to pant,
Transferr'd to gorge upon a sister shore,
The vulgarest tool that Tyranny could want,
With just enough of talent, and no more,
To lengthen fetters by another fix'd,
And offer poison long already mix'd.

XIII.

An orator of such set trash of phrase
Ineffably, legitimately vile,
That even its grossest flatterers dare not praise,
Nor foes—all nations—condescend to smile,—
Not even a sprightly blunder's spark can blaze
From that Ixion grindstone's ceaseless toil,
That turns and turns to give the world a notion
Of endless torments and perpetual motion.

XIV.

A bungler even in its disgusting trade,
And botching, patching, leaving still behind
Something of which its masters are afraid,
States to be curb'd, and thoughts to be confined,
Conspiracy or Congress to be made—
Cobbling at manacles for all mankind—
A tinkering slave-maker, who mends old chains,
With God and man's abhorrence for its gains.

XV.

If we may judge of matter by the mind,
Emasculated to the marrow, *It*
Hath but two objects: how to serve, and bind,
Deeming the chain it wears even men may fit,
Eutropius of its many masters,[3]—blind
To worth as freedom, wisdom as to wit,
Fearless—because *no* feeling dwells in ice,
Its very courage stagnates to a vice.

XVI.

Where shall I turn me not to *view* its bonds,
For I will never *feel* them;—Italy!
Thy late reviving Roman soul desponds
Beneath the lie this State-thing breathed o'er thee—
Thy clanking chain, Erin's yet green wounds,
Have voices—tongues to cry aloud for me.
Europe has slaves—allies—kings—armies still,
And Southey lives to sing them very ill.

XVII.

Meantime—Sir Laureate—I proceed to dedicate,
In honest simple verse, this song to you.
And, if in flattering strains I do not predicate,
'T is that I still retain my "buff and blue;"[4]
My politics as yet are all to educate:
Apostasy 's so fashionable, too,
To keep *one* creed 's a task grown quite Herculean;
Is it not so, my Tory, ultra-Julian?[5]

Venice, September 16, 1818.

DON JUAN.

CANTO THE FIRST.[6]

I.

I want a hero: an uncommon want,
When every year and month sends forth a new one,
Till, after cloying the gazettes with cant,
The age discovers he is not the true one;
Of such as these I should not care to vaunt,[7]
I'll therefore take our ancient friend Don Juan—
We all have seen him, in the pantomime,
Sent to the devil somewhat ere his time.

---

[1] "Pale, but not cadaverous!"—Milton's two elder daughters are said to have robbed him of his books, besides cheating and plaguing him in the economy of his house, etc. etc. His feelings on such an outrage, both as a parent and a scholar, must have been singularly painful. Hayley compares him to Lear. See part third, Life of Milton, by W. Hayley (or Hailey, as spelt in the edition before me).

[2] Or,—

"Would he subside into a hackney Laureate—
A scribbling, self-sold, soul-hired, zeaco'd Iscariot?"

I doubt if "Laureate" and "Iscariot" be good rhymes, but must say, as Ben Jonson did to Sylvester, who challenged him to rhyme with—

"I, John Sylvester,
Lay with your sister."

Jonson answered,—"I, Ben Jonson, lay with your wife." Sylvester answered,—"That is not rhyme."—"No," said Ben Jonson; "but it is true."

[3] [For the character of Eutropius, the eunuch and minister at the court of Arcadius, see Gibbon.] "Eutropius, one of the principal eunuchs of the palace of Constantinople, succeeded the haughty minister whose ruin he had accomplished, and whose vices he soon imitated. He was the first of his artificial sex who dared to assume the character of a Roman magistrate and general. Sometimes, in the presence of the blushing senate, he ascended the tribunal to pronounce judgment, or to repeat elaborate harangues; and sometimes appeared on horseback, at the head of his troops, in the dress and armour of a hero. The disregard of custom and decency always betrays a weak and ill-regulated mind: nor does Eutropius seem to have compensated for the folly of the design by any superior merit or ability in the execution. His former habits of life had not introduced him to the study of the laws, or the exercises of the field; his awkward and unsuccessful attempts provoked the secret contempt of the spectators; the Goths expressed a wish that such a general might always command the armies of Rome, and the name of the minister was branded with ridicule, more pernicious, perhaps, than hatred to a public character."—Gibbon.]

[4] [Mr. Fox and the Whig Club of his time adopted an uniform of blue and buff: hence the coverings of the Edinburgh Review, etc.—E.]

[5] I allude not to our friend Landor's hero, the traitor Count Julian, but to Gibbon's hero, vulgarly yclept "The Apostate."

[6] ["Begun at Venice September 6; finished Nov. 1, 1818."—E.]

[7] [Remodelled under the names of "Don Juan," "The Liber-

11.

Vernon,[1] the butcher Cumberland,[2] Wolfe,[3] Hawke,[4]
Prince Ferdinand,[5] Granby,[6] Burgoyne,[7] Keppel,[8]
Evil and good, have had their tithe of talk, Howe.[9]
And fill'd their sign-posts then, like Wellesley now;
Each in their turn like Banquo's monarchs stalk,

Followers of fame,[10] nine furrow[11] of that sow:
France, too, had Buonaparte[12] and Dumouriez[13]
Recorded in the Moniteur and Courier.

12.

Barnave,[14] Brissot,[15] Condorcet,[16] Mirabeau,[17]
Petion,[18] Clootz,[19] Danton,[20] Marat,[21] Lafayette,[22]

line," etc. etc., the old Spanish *spiritual* play, entitled "Atheista Fulminato," formerly acted in the churches and monasteries, has had its day of favour in every country throughout Europe. It was first introduced upon the regular stage, under the title of "El Burlador de Sevilla y Combidado de Pierra," by Gabriel Tellez, the cotemporary of Calderon. It was soon translated into Italian by Cicognini, and performed with so much success in this language, not only in Italy, but even at Paris, that Moliere, shortly before his death, produced a comedy in five acts, called "Don Juan; ou, Le Festin de Pierre." This piece was, in 1677, put into verse by T. Corneille; and thus it has been performed on the French stage ever since. In 1676, Shadwell, the successor of Dryden in the laureateship, introduced the subject into this country, in his tragedy of the "Libertine;" but he made his hero so unboundedly wicked, as to exceed the limits of probability. In all these works, as well as in Mozart's celebrated opera, the Don is uniformly represented as a travelling rake, who practises every where the arts of seduction, and who, for his numerous delinquencies, is finally consumed by flames *coram populo*, or, as Lord Byron has it,—"Sent to the devil somewhat ere his time."—E.]

[1] [General Vernon, who served with considerable distinction in the navy, particularly in the capture of Porto Bello, died in 1757.]

[2] [Second son of George II.; distinguished himself at the battles of Dettingen and Fontenoy, and still more so at that of Culloden, were he defeated the Chevalier, in 1746. The Duke, however, obscured his fame by the cruel abuse which he made, or suffered his soldiers to make, of the victory. He died in 1765.]

[3] [General Wolfe, the brave commander of the expedition against Quebec, terminated his career in the moment of victory, whilst fighting against the French in 1759.]

[4] [In 1759, Admiral Lord Hawke totally defeated the French fleet equipped at Brest for the invasion of England. In 1765 he was appointed First Lord of the Admiralty; and died, full of honours, in 1781.]

[5] [Ferdinand, Duke of Brunswick, who gained the victory of Minden. In 1762, he drove the French out of Hesse. At the peace of 1763, he retired to Brunswick, and devoted the remainder of his life to free-masonry. He died in 1792.]

[6] [Son of the third Duke of Rutland—signalized himself in 1743, on the invasion by Prince Charles; and was constituted, in 1758, commander of the British forces in Germany. He died in 1770.]

[7] [An English general officer and dramatist, who distinguished himself in the defence of Portugal, in 1762, against the Spaniards; and also in America by the capture of Ticonderoga; but was at last obliged to surrender, with his army, to General Gates. Died in 1792.]

[8] [Second son of the Earl of Albemarle. Placed at the head of the channel fleet, he partially engaged, in 1778, the French fleet off Ushant, which contrived to escape; he was, in consequence, tried by a court martial, and honourably acquitted. He died in 1786.]

[9] [Lord Howe distinguished himself on many occasions during the American war. On the breaking out of the French war, he took the command of the English fleet, and bringing the enemy to an action on the 1st of June, 1794, obtained a splendid victory. He died, full of years and honours, in 1799.]

[10] [We find on Lord Byron's MS. the following note to this stanza,

"In the eighth and concluding lecture of Mr. Hazlitt's canons of criticism, delivered at the Surrey Institution, I am accused of having 'landed Buonaparte to the skies in the hour of his success, and then peevishly wreaking my disappointment on the god of my idolatry.' The first lines I ever wrote upon Buonaparte were the 'Ode on Napoleon' [See *ante*, p. 251.], after his abdication in 1814. All that I have ever written on that subject has been done since his decline;—I never 'met him in the hour of his success.' I have considered his character at different periods, in its strength and in its weakness: by his zealots I am accused of injustice—by his enemies as his warmest partisan; in many publications, both English and foreign.

"For the accuracy of my delineation I have high authority. A year and some months ago, I had the pleasure of seeing at Venice my friend the Honourable Douglas Kinnaird. In his way through Germany, he told me that he had been honoured with a presentation to, and some interviews with, one of the nearest family connexions of Napoleon "(Eugene Beauharnais)." During one of these, he read and translated the lines alluding to Buonaparte, in the third Canto of Childe Harold." He informed me, that he was authorised by the illustrious personage—(still recognised as such by the Legitimacy in Europe)—to whom they were read, to say, that '*the delineation was complete*,' or words to this effect. It is no puerile vanity which induces me to publish this fact;—but Mr. Hazlitt accuses my inconsistency, and infers my inaccuracy. Perhaps he will admit that, with regard to the latter, one of the most intimate family connexions of the Emperor may be equally capable of deciding on the subject. I tell Mr. Hazlitt, that I never flattered Napoleon on the throne, nor maligned him since his fall. I wrote what I think are the incredible antitheses of his character.

"Mr. Hazlitt accuses me further of delineating *myself* in Childe Harold, etc. etc. I have denied this long ago—but, even were it true, Locke tells us, that all his knowledge of human understanding was derived from studying his own mind. From Mr. Hazlitt's opinion of my poetry I do not appeal; but I request that gentleman not to insult me by imputing the basest of crimes,—viz. 'praising publicly the same man whom I wished to depreciate in his adversity;'—the *first* lines I ever wrote on Buonaparte were in his dispraise, in 1814,—the *last*, though not at all in his favour, were more impartial and discriminative, in 1818. Has he become more fortunate since 1814?—*B. Venice*, 1819."]

[11] [Barnave, one of the most active promoters of the French revolution, was in 1791 appointed president of the Constituent Assembly. On the flight of the royal family, he was sent to conduct them to Paris. When, in 1792, the correspondence of the court fell into the hands of the victorious party, they pretended to have found documents which showed him to have been secretly connected with it; and he was guillotined, Nov. 1793.]

[12] [Brissot de Warville, at the age of twenty, published several tracts, for one of which he was in 1784, thrown into the Bastile. He was one of the principal instigators of the revolt of the Champ de Mars, in July, 1789. Being denounced by Robespierre, he was led to the guillotine, Oct. 1793.]

[13] [Condorcet was, in 1792, appointed president of the Legislative Assembly. Having, in 1793, attacked the new constitution, he was denounced. Being thrown into prison, he was on the following morning found dead, apparently from poison. His works are collected in twenty-one volumes.]

[14] [Mirabeau, so well known as one of the chief promoters of, and actors in, the French revolution, died in 1791.]

[15] [Petion, mayor of Paris in 1791, took an active part in the imprisonment of the king. Becoming, in 1793, an object of suspicion to Robespierre, he took refuge in the department of the Calvados; where his body was found in a field, half-devoured by wolves.]

[16] [John Baptiste (better known under the appellation of Anacharsis) Clootz. In 1790, at the bar of the National Convention, he described himself as the orator of the human race. Being suspected by Robespierre, he was, in 1794, condemned to death. On the scaffold he begged to be decapitated the last, as he wished to make some observations essential to the establishment of certain principles, while the heads of the others were falling; a request obligingly complied with.]

[17] [Danton played a very important part during the first years of the French revolution. After the fall of the King, he was made Minister of Justice. His violent measures led to the bloody scenes of September, 1792. Being denounced to the Committee of Safety, he ended his career on the guillotine, in 1794.]

[18] [This wretch figured among the actors of the 10th August, and in the assassinations of September, 1792. In May, 1793, he was denounced, and delivered over to the revolutionary tribunal, which acquitted him; but his bloody career was arrested by the knife of an assassin, in the person of Charlotte Corday.]

[19] [General Lafayette was one of the principal actors in the American war of independence, and in the French revolutions of 1789 and 1830. He died May 20, 1834.]

[See note, p. 120]

Google

Were French, and famous people, as we know;
And there were others, scarce forgotten yet,
Joubert,[1] Hoche,[2] Marceau,[3] Lannes,[4] Desaix,[5] Moreau,[6]
With many of the military set,
Exceedingly remarkable at times,
But not at all adapted to my rhymes.

IV.

Nelson was once Britannia's god of war,
And still should be so, but the tide is turn'd;
There 's no more to be said of Trafalgar,
'T is with our hero quietly inurn'd;
Because the army 's grown more popular,
At which the naval people are concern'd:
Besides, the prince is all for the land-service,
Forgetting Duncan, Nelson, Howe, and Jervis.

V.

Brave men were living before Agamemnon[7]
And since, exceeding valorous and sage,
A good deal like him too, though quite the same none;
But then they shone not on the poet's page,
And so have been forgotten:—I condemn none,
But can't find any in the present age
Fit for my poem (that is, for my new one);
So, as I said, I 'll take my friend Don Juan.[8]

VI.

Most epic poets plunge "in medias res"
(Horace makes this the heroic turnpike road).[9]
And then your hero tells, whene'er you please
What went before—by way of episode,
While seated after dinner at his ease,
Beside his mistress in some soft abode,
Palace, or garden, paradise, or cavern,
Which serves the happy couple for a tavern

VII.

That is the usual method, but not mine—
My way is to begin with the beginning;
The regularity of my design
Forbids all wandering as the worst of sinning,
And therefore I shall open with a line
(Although it cost me half an hour in spinning)
Narrating somewhat of Don Juan's father,
And also of his mother, if you 'd rather.

VIII.

In Seville was he born, a pleasant city,
Famous for oranges and women[10]—he
Who has not seen it will be much to pity,
So says the proverb[11]—and I quite agree;

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[1] [Joubert, who rose from the rank of a common soldier to that of general, distinguished himself at the engagements of Loano, Montenotte, Millesimo, Cava, Montebello, Rivoli, and especially in the Tyrol. He was afterwards opposed to Suwarrow, and was killed, in 1799, at Novi.]

[2] [In 1796, Hoche was appointed to the command of the expedition against Ireland, and sailed in December from Brest; but, a storm dispersing the fleet, the plan failed. After his return, he received the command of the army of the Sambre and Meuse; but died suddenly, in September, 1797, it was supposed of poison.]

[3] [General Marceau first distinguished himself in La Vendée. He was killed by a rifle-ball at Alterkerchen—

"Honour to Marceau! o'er whose early tomb
Tears, big tears, gush d from the rough soldier's lid,
Lamenting, and yet envying, such a doom—
Falling for France, whose rights he battled to resume."
See *ante*, p. 422.]

[4] [Lannes, Duke of Montebello—surnamed the "Orlando" and the "Ajax" of the French camp—was the son of a poor mechanic. He distinguished himself at Millesimo, Lodi, Aboukir, Acre, Montebello, Austerlitz, Jena, Pultusk, Preuss Eylau, Friedland, Tudela, Saragossa, Eckmuhl, and, lastly, at Essling; where, in May, 1809, he was killed by a cannon-shot. "I found him a dwarf," said Napoleon, "but lost him a giant."]

[5] [At the taking of Malta, and at the battles of Chebreiss and of the Pyramids, Desaix displayed the greatest bravery. His mild and unvarying equity obtained for him, in Egypt, the title of "The Just General." He was mortally wounded by a cannon-ball at Marengo, just as victory declared for the French. His body was embalmed at Milan, and conveyed, by Napoleon's orders, to the hospice of St. Bernard.]

[6] [One of the most distinguished of the republican generals. In 1813, on hearing of the reverses of Napoleon in Russia, he joined the allied armies. He was struck by a cannon-ball at the battle of Dresden, in 1813. The only stain attached to his memory, is the fact of his accession to the allied cause. "Those," observes Sir Walter Scott, "who, more bold than we are, shall decide that his conduct, in one instance, too much resembled that of Coriolanus, and the constable of Bourbon, must yet allow that the fault, like that of those great men, was atoned for by an early and a violent death."]

[7] ["Vixere fortes ante Agamemnona
Multi: sed omnes illacrymabiles
Urgentur, ignotique longâ
Nocte, carent quia vate sacro."—Hor.

"Before great Agamemnon reign'd,
Reign'd kings as great as he, and brave,
Whose huge ambition 'a new contain'd
In the small compass of a grave:
In endless night they sleep, unwept, unknown:
No bard had they to make all time their own."
Francis, p. 223.]

[8] [Mr. Coleridge, speaking of the original "Atheista Fulminato," says—"Rank, fortune, wit, talent, acquired knowledge, and liberal accomplishments, with beauty of person, vigorous health, and constitutional hardihood—all these advantages, elevated by the habits and sympathies of noble birth and national character, are supposed to have combined in 'Don Juan,' so as to give him the means of carrying into all its practical consequences the doctrine of a godless nature, as the sole ground and efficient cause not only of all things, events, and appearances, but likewise of all our thoughts, sensations, impulses, and actions. Obedience to nature is the only virtue: the gratification of the passions and appetites her only dictate: each individual's self-will the sole organ through which nature utters her commands, and

"Self-contradiction is the only wrong!
For, by the laws of spirit, in the right
Is every individual's character
That acts in strict consistence with itself."]

[9] ["Semper ad eventum festinat, et in medias res,
Non secus ac notas, auditorem rapit."]

"But to the grand event he speeds his course,
And hears his readers, with impetuous force,
Into the midst of things, while every line
Opens, by just degrees, his whole design."—Francis.

[10] ["The women of Seville are, in general, very handsome, with large black eyes, and forms more graceful in motion than can be conceived by an Englishman—added to the most becoming dress, and, at the same time, the most decent in the world. Certainly they are fascinating; but their minds have only one idea, and the business of their lives is intrigue. The wife of a duke is, in information, as the wife of a peasant—the wife of a peasant, in manner, equal to a duchess."—*B.* 1809.

[11] ["Quien no ha visto Sevilla,
No ha visto maravilla."]

Schiller's Wallenstein

Of all the Spanish towns is none more pretty,
  Cadiz perhaps—but that you soon may see:—
Don Juan's parents lived beside the river,
A noble stream, and call'd the Guadalquivir.

IX.

His father's name was Jóse—*Don*, of course;
  A true Hidalgo, free from every stain
Of Moor or Hebrew blood, he traced his source
  Through the most Gothic gentlemen of Spain.
A better cavalier ne'er mounted horse,
  Or, being mounted, e'er got down again,
Than Jóse, who begot our hero, who
Begot—but that 's to come——Well, to renew:

X.

His mother was a learned lady, famed
  For every branch of every science known,
In every Christian language ever named;
  With virtues equall'd by her wit alone,
She made the cleverest people quite ashamed,
  And even the good with inward envy groan,
Finding themselves so very much exceeded
In their own way by all the things that she did.

XI.

Her memory was a mine: she knew by heart
  All Calderon and greater part of Lopé,
So that if any actor miss'd his part
  She could have served him for the prompter's copy;
For her Feinagle's were an useless art,[1]
  And he himself obliged to shut up shop—he
Could never make a memory so fine as
That which adorn'd the brain of Donna Inez.

XII.

Her favourite science was the mathematical,[2]
  Her noblest virtue was her magnanimity,
Her wit (she sometimes tried at wit) was Attic all,
  Her serious sayings darken'd to sublimity;[3]
In short, in all things she was fairly what I call
  A prodigy:—her morning dress was dimity,
Her evening silk, or, in the summer, muslin,
And other stuffs, with which I won't stay puzzling.

XIII.

She knew the Latin—that is, "the Lord's prayer,"
  And Greek—the alphabet—I 'm nearly sure;
She read some French romances here and there,
  Although her mode of speaking was not pure;
For native Spanish she had no great care,
  At least her conversation was obscure;
Her thoughts were theorems, her words a problem,
As if she deem'd that mystery would ennoble 'em.

XIV.

She liked the English and the Hebrew tongue,
  And said there was analogy between 'em;
She proved it somehow out of sacred song,
  But I must leave the proofs to those who 've seen 'em;
But this I heard her say, and can't be wrong,
  And all may think which way their judgments lean 'em,
"'T is strange—the Hebrew noun which means 'I am,'
The English always use to govern d—n."

XV.

Some women use their tongues—she *look'd* a lecture,
  Each eye a sermon, and her brow a homily,
An all-in-all-sufficient self-director,
  Like the lamented late Sir Samuel Romilly,[4]
The Law's expounder, and the State's corrector,
  Whose suicide was almost an anomaly—
One sad example more, that "All is vanity,"—
(The jury brought their verdict in "Insanity.")

XVI.

In short, she was a walking calculation,
  Miss Edgeworth's novels stepping from their covers,[5]
Or Mrs. Trimmer's books on education,[6]
  Or "Cœlebs' Wife"[7] set out in quest of lovers,
Morality's prim personification,
  In which not Envy's self a flaw discovers;
To others' share let "female errors fall,"
For she had not even one—the worst of all.

XVII.

Oh! she was perfect past all parallel—
  Of any modern female saint's comparison;

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[1] [Professor Feinagle, of Baden, who, in 1812, under the especial patronage of the "*Blues*," delivered a course of lectures at the Royal Institution, on Mnemonics.]

[2] ["Lady Byron had good ideas, but could never express them; wrote poetry also, but it was only good by accident. Her letters were always enigmatical, often unintelligible. She was governed by what she called fixed rules and principles squared mathematically."—*Lord B.*]

[3] [MS.—"Little she spoke—but what she spoke was Attic all,
With words and deeds in perfect unanimity."]

[4] [Sir Samuel Romilly, the eminent Chancery lawyer, lost his lady on the 29th of October, and committed suicide on the 2d of November, 1818.—"But there will come a day of reckoning, even if I should not live to see it. I have at least seen Romilly shivered, who was one of my assassins. When that man was doing his worst to uproot my whole family, tree, branch, and blossoms—when, after taking my retainer, he went over to them—when he was bringing desolation on my household gods—did he think that, in less than three years, a natural event—a severe, domestic, but an expected and common calamity—would lay his carcass in a cross-road, or stamp his name in a verdict of lunacy! Did he (who in his sexagenary * * *) reflect or consider what *my* feelings must have been, when wife, and child, and sister, and name, and fame, and country, were to be my sacrifice on his legal altar,—and this at a moment when my health was declining, my fortune embarrassed, and my mind had been shaken by many kinds of disappointment—while I was yet young, and might have reformed what might be wrong in my conduct, and retrieved what was perplexing in my affairs! But he is in his grave," etc.—*B. Letters*, 7th June, 1818.]

[5] [Maria Edgeworth, author of "Treatise on Practical Education," "Letters for Literary Ladies," "Castle Rackrent," "Moral Tales," etc. etc. etc.—"In 1813," says Lord Byron, "I recollect to have met Miss Edgeworth in the fashionable world of London, in the assemblies of the hour, and at a breakfast of Sir Humphry Davy, to which I was invited for the nonce. She was a nice little unassuming 'Jeannie Deans-looking body,' as we Scotch say; and if not handsome, certainly not ill-looking. Her conversation was as quiet as herself. One would never have guessed she could write her name; whereas her father talked, *not* as if he could write nothing else, but as if nothing else was worth writing."—*B. Diary*, 1821.]

[6] ["Comparative View of the New Plan of Education," "Teacher's Assistant," etc. etc.]

[7] [Miss Hannah More's "Cœlebs in Search of a Wife;" com-

So far above the cunning powers of hell,
  Her guardian angel had given up his garrison;
Even her minutest motions went as well
  As those of the best time-piece made by Harrison:
In virtues nothing earthly could surpass her,
Save thine "incomparable oil," Macassar![1]

XVIII.

Perfect she was, but as perfection is
  Insipid in this naughty world of ours,
Where our first parents never learn'd to kiss
  Till they were exiled from their earlier bowers,
Where all was peace, and innocence, and bliss[2]
  (I wonder how they got through the twelve hours),
Don Jóse, like a lineal son of Eve,
Went plucking various fruit without her leave.

XIX.

He was a mortal of the careless kind,
  With no great love for learning, or the learn'd,
Who chose to go where'er he had a mind,
  And never dream'd his lady was concern'd;
The world, as usual, wickedly inclined
  To see a kingdom or a house o'erturn'd,
Whisper'd he had a mistress, some said *two*,
But for domestic quarrels *one* will do.

XX.

Now Donna Inez had, with all her merit,
  A great opinion of her own good qualities;
Neglect, indeed, requires a saint to bear it,
  And such, indeed, she was in her moralities;[3]
But then she had a devil of a spirit,
  And sometimes mix'd up fancies with realities,
And let few opportunies escape
Of getting her liege lord into a scrape.

XXI.

This was an easy matter with a man
  Oft in the wrong, and never on his guard;
And even the wisest, do the best they can,
  Have moments, hours, and days, so unprepared,
That you might "brain them with their lady's fan;"[4]
  And sometimes ladies hit exceeding hard,
And fans turn into falchions in fair hands,
And why and wherefore no one understands.

XXII.

'T is pity learned virgins ever wed
With persons of no sort of education,
Or gentlemen, who, though well born and bred,
  Grow tired of scientific conversation:
I don't choose to say much upon this head,
  I 'm a plain man, and in a single station,
But—Oh! ye lords of ladies intellectual,
Inform us truly, have they not hen-peck'd you all?

XXIII.

Don Jóse and his lady quarrell'd—*why*,
  Not any of the many could divine,
Though several thousand people chose to try;
  'T was surely no concern of theirs nor mine:
I loathe that low vice—curiosity;
  But if there 's any thing in which I shine,
'T is in arranging all my friends' affairs,
Not having, of my own, domestic cares.

XXIV.

And so I interfered, and with the best
  Intentions, but their treatment was not kind;
I think the foolish people were possess'd,
  For neither of them could I ever find,
Although their porter afterwards confess'd—
  But that 's no matter, and the worst 's behind,
For little Juan o'er me threw, down stairs,
A pail of housemaid's water unawares.

XXV.

A little curly-headed, good-for-nothing,
  And mischief-making monkey from his birth;
His parents ne'er agreed except in doting
  Upon the most unquiet imp on earth;
Instead of quarrelling, had they been but both in
  Their senses, they 'd have sent young master forth
To school, or had him soundly whipp'd at home,
To teach him manners for the time to come.

XXVI.

Don Jóse and the Donna Inez led
  For some time an unhappy sort of life,
Wishing each other, not divorced, but dead;[5]
  They lived respectably as man and wife,
Their conduct was exceedingly well-bred,
  And gave no outward signs of inward strife,
Until at length the smother'd fire broke out,
And put the business past all kind of doubt.[6]

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prehending Observations on Domestic Manners," etc.—a sermon-like novel, which had great success at the time, and is now forgotten.—E.]

[1] "Description des *vertus incomparables* de l'Huile de Macassar." See the Advertisement.

[2] [MS.—"Where all was innocence and quiet bliss."]

[3] [MS.—"And so she seem'd, in all outside formalities."]

[4] ["By this hand, if I were now by this rascal, I could brain him with his lady's fan."—SHAKSPEARE.]

[5] [MS.—"Wishing each other damn'd, divorced, or dead."]

[6] [Lady Byron had left London at the latter end of January, on a visit to her father's house in Leicestershire, and Lord Byron was, in a short time after, to follow her. They had parted in the utmost kindness,—she wrote him a letter, full of playfulness and affection, on the road, and, immediately on her arrival at Kirkby Mallory, her father wrote to acquaint Lord Byron that she would return to him no more. At the time when he had to stand this unexpected shock, his pecuniary embarrassments, which had been fast gathering around him during the whole of the past year, had arrived at their utmost.'—MOORE.]

* "The facts are:—I left London for Kirkby Mallory, the residence of my father and mother, on the 15th of January, 1816. Lord Byron had signified to me in writing (Jan. 6th) his absolute desire that I should leave London on the earliest day that I could conveniently fix. It was not safe for me to undertake the fatigue of a journey sooner than the 15th. Previously to my departure, it had been strongly impressed on my mind, that Lord Byron was under the influence of *insanity*. This opinion was derived in a great measure from the communications made to me by his nearest relatives and personal attendant, who had more opportunities than myself of observing

XXVII.

For Inez call'd some druggists, and physicians,
And tried to prove her loving lord was *mad*,[1]
But as he had some lucid intermissions,
She next decided he was only *bad*;
Yet when they ask'd her for her depositions,
No sort of explanation could be had,
Save that her duty both to man and God
Required this conduct—which seem'd very odd.

XXVIII.

She kept a journal, where his faults were noted,
And open'd certain trunks of books and letters,
All which might, if occasion served, be quoted;
And then she had all Seville for abettors,
Besides her good old grandmother (who doted);
The hearers of her case became repeaters,
Then advocates, inquisitors, and judges—
Some for amusement, others for old grudges.

XXIX.

And then this best and meekest woman bore
With such serenity her husband's woes,
Just as the Spartan ladies did of yore,
Who saw their spouses kill'd, and nobly chose
Never to say a word about them more—
Calmly she heard each calumny that rose,
And saw *his* agonies with such sublimity,
That all the world exclaim'd, "What magnanimity!"

XXX.

No doubt this patience, when the world is damning us
Is philosophic in our former friends;
'T is also pleasant to be deem'd magnanimous,
The more so in obtaining our own ends;
And what the lawyers call a "*malus animus*"
Conduct like this by no means comprehends:
Revenge in person 's certainly no virtue,
But then, 't is not *my* fault if *others* hurt you.

XXXI.

And if our quarrels should rip up old stories,
And help them with a lie or two additional,
I 'm not to blame, as you well know—no more is
Any one else—they were become traditional;
Besides, their resurrection aids our glories
By contrast, which is what we just were wishing all:
And science profits by this resurrection—
Dead scandals form good subjects for dissection.

XXXII.

Their friends[2] had tried at reconciliation,[3]
Then their relations,[4] who made matters worse
('T were hard to tell upon a like occasion
To whom it may be best to have recourse—
I can't say much for friend or yet relation):
The lawyers did their utmost for divorce,[5]

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[1] ["I was surprised one day by a Doctor (Dr. Baillie) and a Lawyer (Dr. Lushington) almost forcing themselves at the same time into my room. I did not know till afterwards the real object of their visit. I thought their questions singular, frivolous, and somewhat importunate, if not impertinent: but what should I have thought, if I had known that they were sent to provide proofs of my insanity. I have no doubt that my answers to these emissaries were not very rational or consistent, for my imagination was heated with other things. But Dr. Baillie could not conscientiously make me out a certificate for Bedlam; and perhaps the Lawyer gave a more favourable report to his employers. I do not, however, tax Lady Byron with this transaction; probably she was not privy to it. She was the tool of others. Her mother always detested me, and had not even the decency to conceal it in her house." *—*Lord B.*]

[2] [Mr. Rogers, Mr. Hobhouse, etc. etc.]

[3] [MS.—"Their friends tried at reconciliation."]

[4] [The Right Honourable R. Wilmot Horton, etc. The following is from a fragment of a novel written by Lord Byron in 1817:—"A few hours afterwards we were very good friends; and a few days after she set out for Aragon, with my son, on a visit to her father and mother. I did not accompany her immediately, having been in Aragon before, but was to join the family in their Moorish château within a few weeks. During her journey, I received a very affectionate letter from Donna Josepha, apprizing me of the welfare of herself and my son. On her arrival at the château, I received another, still more affectionate, pressing me, in very fond, and rather foolish terms, to join her immediately. As I was preparing to set out from Seville, I received a third—this was from her father, Don José di Cardozo, who requested me, in the politest manner, to dissolve my marriage. I answered him with equal politeness, that I would do no such thing. A fourth letter arrived—it was from Donna Josepha, in which she informed me that her father's letter was written by her particular desire. I requested the reason by return of post: she replied, by express, that as reason had nothing to do with the matter, it was unnecessary to give any—but that she was an injured and excellent woman. I then enquired why she had written to me the two preceding affectionate letters, requesting me to come to Aragon. She answered, that was because she believed me out of my senses—that, being unfit to take care of myself, I had only to set out on this journey alone, and, making my way without difficulty to Don José di Cardozo's, I should there have found the tenderest of wives and—a strait waistcoat. I had nothing to reply to this piece of affection, but a reiteration of my request for some lights upon the subject. I was answered, that they would only be related to the Inquisition. In the mean time, our domestic discrepancy had become a public topic of discussion; and the world, which always decides justly not only in Aragon but in Andalusia, determined that I was not only to blame, but that all Spain could produce nobody so blameable. My case was supposed to comprise all the crimes which could, and several which could not, be committed; and little less than auto-da-fé was anticipated as the result. But let no man say that we are abandoned by our friends in adversity—it was just the reverse. Mine thronged around me to condemn, advise, and console me with their disapprobation! They told me all that was, would, or could be said on the subject. They shook their heads—they exhorted me—deplored me, with tears in their eyes, and—went to dinner."]

him during the latter part of my stay in town. It was even represented to me that he was in danger of destroying himself. *With the concurrence of his family*, I had consulted Dr. Baillie as a friend (Jan. 8th) respecting this supposed malady. On acquainting him with the state of the case, and with Lord Byron's desire that I should leave London, Dr. Baillie thought that my absence might be advisable as an experiment, *assuming* the fact of mental derangement; for Dr. Baillie, not having had access to Lord Byron, could not pronounce a positive opinion on that point. He enjoined that in correspondence with Lord Byron I should avoid all but light and soothing topics. Under these impressions, I left London, determined to follow the advice given by Dr. Baillie."—Lady Byron.

* "My mother always treated Lord B. with an affectionate consideration and indulgence, which extended to every little peculiarity of his feelings. Never did an irritating word escape her lips in her whole intercourse with him."—Lady Byron.

[5] [MS.—"The lawyers recommended a divorce."]

But scarce a fee was paid on either side
Before, unluckily, Don Jóse died.

XXXIII.

He died: and most unluckily, because,
According to all hints I could collect
From counsel learned in those kinds of laws
(Although their talk 's obscure and circumspect),
His death contrived to spoil a charming cause;
A thousand pities also with respect
To public feeling, which on this occasion
Was manifested in a great sensation.

XXXIV.

But ah! he died; and buried with him lay
The public feeling and the lawyers' fees:
His house was sold, his servants sent away;
A Jew took one of his two mistresses,
A priest the other—at least so they say:
I ask'd the doctors after his disease—
He died of the slow fever call'd the tertian,
And left his widow to her own aversion.

XXXV.

Yet Jóse was an honourable man,
That I must say, who knew him very well;
Therefore his frailties I 'll no further scan,
Indeed there were not many more to tell:
And if his passions now and then outran
Discretion, and were not so peaceable
As Numa's (who was also named Pompilius),[1]
He had been ill brought up, and was born bilious.[2]

XXXVI.

Whate'er might be his worthlessness or worth,
Poor fellow! he had many things to wound him.
Let 's own—since it can do no good on earth[3]—
It was a trying moment that which found him
Standing alone beside his desolate hearth,
Where all his household gods lay shiver'd round him;[4]
No choice was left his feelings or his pride,
Save death or Doctors' Commons—so he died.[5]

XXXVII.

Dying intestate, Juan was sole heir
To a chancery suit, and messuages, and lands,
Which, with a long minority and care,
Promised to turn out well in proper hands:
Inez became sole guardian, which was fair,
And answer'd but to nature's just demands;
An only son left with an only mother[6]
Is brought up much more wisely than another.

XXXVIII.

Sagest of women, even of widows, she
Resolved that Juan should be quite a paragon,
And worthy of the noblest pedigree:
(His sire was of Castile, his dam from Aragon.)
Then for accomplishments of chivalry,
In case our lord the king should go to war again,
He learn'd the arts of riding, fencing, gunnery,
And how to scale a fortress—or a nunnery.

XXXIX.

But that which Donna Inez most desired,
And saw into herself each day before all
The learned tutors whom for him she hired,
Was, that his breeding should be strictly moral:
Much into all his studies she enquired,
And so they were submitted first to her, all,
Arts, sciences; no branch was made a mystery
To Juan's eyes, excepting natural history.

XL.

The languages, especially the dead,
The sciences, and most of all the abstruse,
The arts, at least all such as could be said
To be the most remote from common use,
In all these he was much and deeply read;
But not a page of any thing that 's loose,
Or hints continuation of the species,
Was ever suffer'd, lest he should grow vicious.

XLI.

His classic studies made a little puzzle,
Because of filthy loves of gods and goddesses,
Who in the earlier ages raised a bustle,
But never put on pantaloons or bodices;
His reverend tutors had at times a tussle,

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1 —"primus qui legibus orbem
Fundabit, Curibus parvis et paupere terra
Missus in imperium magnum.—Virg.

2 [MS.—"He had been ill brought up, { besides war / besides being } bilious."
Or,
"The reason was, perhaps, that he was bilious."]

3 [MS.—"And we may own—since he is { now but / laid in } earth."]

4 [In a letter from Venice, Sept. 19, 1818 (when he was writing Canto I.), Lord Byron says, "I could have forgiven the dagger or the bowl, any thing but the deliberate desolation piled upon me, when I stood alone upon my hearth, with my household gods shivered around me. Do you suppose I have forgotten or forgiven it? It has, comparatively, swallowed up in me every other feeling, and I am only a spectator upon earth till a tenfold opportunity offers."

Again, in Marino Faliero—

"I had one only fount of quiet left,
And that they poison'd! My pure household gods
Were shiver'd on my hearth, and o'er their shrine
Sate grinning idiotry and sneering scorn."]

5 [MS.—"Save death or { litigation— / banishment— } so he died."]

6 ["I have been thinking of an odd circumstance.—My daughter, my wife, my half-sister, my mother, thy sister's mother, my natural daughter, and myself, are, or were, all *only* children. My sister's mother had only one half-sister by that second marriage (herself, too, an only child), and my father had only me (an only child) by his second marriage with my mother. Such a complication of *only* children, all tending to *one* family, is singular, and looks like fatality almost. But the fiercest animals have the rarest number in their litters, as lions, tigers, and even elephants, which are mild in comparison."—*B. Diary*, 1821.]

And for their Æneids, Iliads, and Odysseys,[1]
Were forced to make an odd sort of apology,
For Donna Inez dreaded the Mythology.

XLII.

Ovid 's a rake, as half his verses show him,
Anacreon's morals are a still worse sample,
Catullus scarcely has a decent poem,
I don't think Sappho's Ode a good example,
Although Longinus[2] tells us there is no hymn
Where the sublime soars forth on wings more ample;
But Virgil's songs are pure, except that horrid one
Beginning with "Formosum Pastor Corydon."

XLIII.

Lucretius' irreligion is too strong
For early stomachs, to prove wholesome food;
I can't help thinking Juvenal was wrong,
Although no doubt his real intent was good,
For speaking out so plainly in his song,
So much indeed as to be downright rude;[3]
And then what proper person can be partial
To all those nauseous epigrams of Martial?

XLIV.

Juan was taught from out the best edition,
Expurgated by learned men, who place,
Judiciously, from out the schoolboy's vision,
The grosser parts; but, fearful to deface
Too much their modest hard by this omission,[4]
And pitying sore his mutilated case,
They only add them all in an appendix,[5]
Which saves, in fact, the trouble of an index;

XLV.

For there we have them all "at one fell swoop,"
Instead of being scatter'd through the pages;
They stand forth marshall'd in a handsome troop,
To meet the ingenuous youth of future ages,
Till some less rigid editor shall stoop
To call them back into their separate cages,
Instead of standing staring altogether,
Like garden gods—and not so decent either.

XLVI.

The Missal too (it was the family Missal)
Was ornamented in a sort of way
Which ancient mass-books often are, and this all
Kinds of grotesques illumined: and how they,
Who saw those figures on the margin kiss all,
Could turn their optics to the text and pray,
Is more than I know—but Don Juan's mother
Kept this herself, and gave her son another.

XLVII.

Sermons he read, and lectures he endured,
And homilies, and lives of all the saints;
To Jerome and to Chrysostom inured,
He did not take such studies for restraints;
But how faith is acquired, and then ensured,
So well not one of the aforesaid paints
As Saint Augustine in his fine Confessions,
Which make the reader envy his transgressions.[6]

XLVIII.

This, too, was a seal'd book to little Juan—
I can't but say that his mamma was right,
If such an education was the true one.
She scarcely trusted him from out her sight;
Her maids were old, and if she took a new one,
You might be sure she was a perfect fright;
She did this during even her husband's life,—
I recommend as much to every wife.

XLIX.

Young Juan wax'd in goodliness and grace;
At six a charming child, and at eleven
With all the promise of as fine a face
As e'er to man's maturer growth was given:
He studied steadily, and grew apace,
And seem'd, at least, in the right road to heaven,
For half his days were pass'd at church, the other
Between his tutors, confessor, and mother.

L.

At six, I said, he was a charming child,
At twelve he was a fine, but quiet boy;
Although in infancy a little wild,
They tamed him down amongst them: to destroy
His natural spirit not in vain they toil'd.

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[1] [MS.—"Defending still their Iliads and Odysseys."]

[2] See Longinus, Section 40. "Ἔστι γὰρ οὐ τὸ κατὰ μικρὸν ἀπόλαυστον φαινόμενον, ἀλλὰ τὸ εὐθὺς ἐξαίφνης μεγέθει τοῦ θαύματος κ. τ. λ.

"Blest as the immortal gods is he,
The youth that fondly sits by thee,
And hears and sees thee all the while
Softly speak and sweetly smile," etc.]

[3] [To hear the clamour raised against Juvenal, it might be supposed, by one unacquainted with the times, that he was the only indelicate writer of his age and country. Yet Horace and Persius wrote with equal grossness; yet the rigid stoicism of Seneca did not deter him from the use of expressions which Juvenal, perhaps, would have rejected; yet the courtly Pliny poured out gratuitous indecencies in his frigid hendecasyllables, which he attempts to justify by the example of a writer to whose freedom the licentiousness of Juvenal is purity! It seems as if there was something of pique in the singular severity with which he is censured. His pure and sublime morality operates as a tacit reproach on the generality of mankind, who seek to indemnify themselves by questioning the sanctity which they cannot but respect; and find a secret pleasure in persuading one another that "this dreaded satirist" was, at heart, no inveterate enemy to the licentiousness which he so vehemently reprehends. When I find that his views are to render depravity loathsome, that every thing which can alarm and disgust is directed at her in his terrible page, I forget the grossness of the execution in the excellence of the design.—GIFFORD.]

[4] "Too much their { antique / modest / downright } hard by the { elision. / omission."

[5] Fact! There is, or was, such an edition, with all the obnoxious epigrams of Martial placed by themselves at the end.

[6] See his Confessions, l. i. c. ix. By the representation which Saint Augustine gives of himself in his youth, it is easy to see that he was what we should call a rake. He avoided the school as the plague; he loved nothing but gaming and public shows; he robbed his father of every thing he could find; he invented a thousand lies to escape the rod, which they were obliged to make use of to punish his irregularities.

At least it seem'd so; and his mother's joy
Was to declare how sage, and still, and steady,
Her young philosopher was grown already.

LI.

I had my doubts, perhaps I have them still,
But what I say is neither here nor there:
I knew his father well, and have some skill
In character—but it would not be fair
From sire to son to augur good or ill:
He and his wife were an ill-sorted pair—
But scandal 's my aversion—I protest
Against all evil speaking, even in jest.

LII.

For my part I say nothing—nothing—but
This I will say—my reasons are my own—
That if I had an only son to put
To school (as God be praised that I have none),
'T is not with Donna Inez I would shut
Him up to learn his catechism alone;
No—no—I 'd send him out betimes to college,
For there it was I pick'd up my own knowledge.[1]

LIII.

For there one learns—'t is not for me to boast,
Though I acquired—but I pass over *that*,
As well as all the Greek I since have lost:
I say that there 's the place—but "*Verbum sat*,"
I think I pick'd up too, as well as most,
Knowledge of matters—but no matter *what*—
I never married—but, I think, I know
That sons should not be educated so.

LIV.

Young Juan now was sixteen years of age,
Tall, handsome, slender; but well knit: he seem'd
Active, though not so sprightly, as a page;
And every body but his mother deem'd
Him almost man; but she flew in a rage,
And bit her lips (for else she might have scream'd)
If any said so, for to be precocious
Was in her eyes a thing the most atrocious.

LV.

Amongst her numerous acquaintance, all
Selected for discretion and devotion,
There was the Donna Julia, whom to call
Pretty were but to give a feeble notion
Of many charms in her as natural
As sweetness to the flower, or salt to ocean,
Her zone to Venus, or his bow to Cupid
(But this last simile is trite and stupid).

LVI.

The darkness of her Oriental eye
Accorded with her Moorish origin;
(Her blood was not all Spanish, by the by;
In Spain, you know, this is a sort of sin.)
When proud Granada fell, and, forced to fly,
Boabdil wept,[2] of Donna Julia's kin
Some went to Africa, some stay'd in Spain,
Her great great grandmamma chose to remain.

LVII.

She married (I forget the pedigree)
With an Hidalgo, who transmitted down
His blood less noble than such blood should be;
At such alliances his sires would frown,
In that point so precise in each degree
That they bred *in and in*, as might be shown,
Marrying their cousins—nay, their aunts, and nieces,
Which always spoils the breed, if it increases.

LVIII.

This heathenish cross restored the breed again,
Ruin'd its blood, but much improved its flesh;
For from a root the ugliest in Old Spain
Sprung up a branch as beautiful as fresh;
The sons no more were short, the daughters plain:
But there 's a rumour which I fain would hush,—
'T is said that Donna Julia's grandmamma
Produced her Don more heirs at love than law.

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[1] [Foreigners often ask, "by what means an uninterrupted succession of men, qualified more or less eminently for the performance of united parliamentary and official duties, is secured?" First, I answer (with the prejudices, perhaps, of Eton and Oxford), that we owe it to our system of public schools and universities. From these institutions is derived (in the language of the prayer of our collegiate churches) "a due supply of men fitted to serve their country both in church and state." It is in her public schools and universities that the youth of England are, by a discipline which shallow judgments have sometimes attempted to undervalue, prepared for the duties of public life. There are rare and splendid exceptions, to be sure; but in my conscience I believe, that England would not be what she is, without her system of public education; and that no other country can become what England is, without the advantages of such a system.—CANNING.

"I shall always," says Gibbon, "be ready to join in the public opinion, that our public schools, which have produced so many eminent characters, are the best adapted to the genius and constitution of the English people." See also CROKER's *Boswell*, vol. iii. p. 337; iv. 46.]

[2] [Having surrendered the last symbol of power, the unfortunate Boabdil continued on towards the Alpuxarras, that he might not behold the entrance of the Christians into his capital. His devoted band of cavaliers followed him in gloomy silence. Having ascended an eminence commanding the last view of Granada, they paused involuntarily to take a farewell gaze at their beloved city, which a few steps more would shut from their sight for ever. While they yet looked, a light cloud of smoke burst forth from the citadel; and presently a peal of artillery, faintly heard, told that the city was taken possession of, and the throne of the Moslem kings was lost for ever. The heart of Boabdil, softened by misfortunes, and overcharged with grief, could no longer contain itself. 'Allah achbar! God is great!' said he; but the words of resignation died upon his lips, and he burst into a flood of tears. The vizier, Aben Comixa, endeavoured to console his royal master, but the unhappy monarch was not to be comforted. 'Allah achbar!' exclaimed he, 'when did misfortunes ever equal mine?' From this circumstance, the hill took the name of Feg Allah achbar; but the point of view commanding the last prospect of Granada is known among Spaniards by the name of 'el ultimo suspiro del Moro,' or 'the last sigh of the Moor.'—WASHINGTON IRVING.]

[3] [Ms.—"I 'll tell you too a secret—{ silence I hush! / which you 'll hush."]

LIX.

However this might be, the race went on
Improving still through every generation,
Until it centred in an only son,
Who left an only daughter; my narration
May have suggested that this single one
Could be but Julia (whom on this occasion
I shall have much to speak about), and she
Was married, charming, chaste, and twenty-three.

LX.

Her eye (I 'm very fond of handsome eyes)
Was large and dark, suppressing half its fire
Until she spoke, then through its soft disguise
Flash'd an expression more of pride than ire,
And love than either; and there would arise
A something in them which was not desire,
But would have been, perhaps, but for the soul
Which struggled through and chasten'd down the whole.

LXI.

Her glossy hair was cluster'd o'er a brow
Bright with intelligence, and fair, and smooth;
Her eyebrow's shape was like th' aërial bow,
Her cheek all purple with the beam of youth,
Mounting, at times, to a transparent glow,
As if her veins ran lightning; she, in sooth,
Possess'd an air and grace by no means common:
Her stature tall—I hate a dumpy woman.

LXII.

Wedded she was some years, and to a man
Of fifty, and such husbands are in plenty;
And yet, I think, instead of such a ONE
'T were better to have TWO of five-and-twenty,
Especially in countries near the sun:
And now I think on 't, "mi vien lo mente,"
Ladies even of the most uneasy virtue
Prefer a spouse whose age is short of thirty.[1]

LXIII.

'T is a sad thing, I cannot choose but say,
And all the fault of that indecent sun,
Who cannot leave alone our helpless clay,
But will keep baking, broiling, burning on,
That howsoever people fast and pray,
The flesh is frail, and so the soul undone:
What men call gallantry, and gods adultery,
Is much more common where the climate 's sultry.

LXIV.

Happy the nations of the moral North!
Where all is virtue, and the winter season
Sends sin, without a rag on, shivering forth
('T was snow that brought St. Anthony[2] to reason);
Where juries cast up what a wife is worth,
By laying whate'er sum, in mulct, they please on
The lover, who must pay a handsome price,
Because it is a marketable vice.

LXV.

Alfonso was the name of Julia's lord,
A man well looking for his years, and who
Was neither much beloved nor yet abhorr'd:
They lived together, as most people do,
Suffering each other's foibles by accord,
And not exactly either *one* or *two*;
Yet he was jealous, though he did not show it,
For jealousy dislikes the world to know it.

LXVI.

Julia was—yet I never could see why—
With Donna Inez quite a favourite friend;
Between their tastes there was small sympathy,
For not a line had Julia ever penn'd:
Some people whisper (but, no doubt, they lie,
For malice still imputes some private end)
That Inez had, ere Don Alfonso's marriage,
Forgot with him her very prudent carriage;

LXVII.

And that, still keeping up the old connection,
Which time had lately render'd much more chaste,
She took his lady also in affection,
And certainly this course was much the best:
She flatter'd Julia with her sage protection,
And complimented Don Alfonso's taste;
And if she could not (who can?) silence scandal,
At least she left it a more slender handle.

LXVIII.

I can't tell whether Julia saw the affair
With other people's eyes, or if her own
Discoveries made, but none could be aware
Of this, at least no symptom e'er was shown;
Perhaps she did not know, or did not care,
Indifferent from the first, or callous grown:
I 'm really puzzled what to think or say,
She kept her counsel in so close a way.

LXIX.

Juan she saw, and, as a pretty child,
Caress'd him often—such a thing might be
Quite innocently done, and harmless styled,
When she had twenty years, and thirteen he;
But I am not so sure I should have smiled
When he was sixteen, Julia twenty-three;
These few short years make wondrous alterations,
Particularly amongst sun-burnt nations.

LXX.

Whate'er the cause might be, they had become
Changed; for the dame grew distant, the youth shy,
Their looks cast down, their greetings almost dumb,
And much embarrassment in either eye:
There surely will be little doubt with some

[1] MS.—"Spouses from twenty years of age to thirty
Are most admired by women of strict virtue."]

[2] For the particulars of St. Anthony's recipe for hot blood in cold weather, see Mr. Alban Butler's "Lives of the Saints."

That Donna Julia knew the reason why,
But as for Juan, he had no more notion
Than he who never saw the sea of ocean.

LXXI.

Yet Julia's very coldness still was kind,
And tremulously gentle her small hand
Withdrew itself from his, but left behind
A little pressure, thrilling, and so bland
And slight, so very slight, that to the mind
'T was but a doubt; but ne'er magician's wand
Wrought change, with all Armida's fairy art,
Like what this light touch left on Juan's heart.

LXXII.

And if she met him, though she smiled no more,
She look'd a sadness sweeter than her smile,
As if her heart had deeper thoughts in store
She must not own, but cherish'd more the while
For that compression in its burning core;
Even innocence itself has many a wile,
And will not dare to trust itself with truth,
And love is taught hypocrisy from youth.

LXXIII.

But passion most dissembles, yet betrays
Even by its darkness; as the blackest sky
Foretells the heaviest tempest, it displays
Its workings through the vainly guarded eye,
And in whatever aspect it arrays
Itself, 't is still the same hypocrisy;
Coldness or anger, even disdain or hate,
Are masks it often wears, and still too late.

LXXIV.

Then there were sighs, the deeper for suppression,
And stolen glances, sweeter for the theft,
And burning blushes, though for no transgression,
Tremblings when met, and restlessness when left:
All these are little preludes to possession,
Of which young passion cannot be bereft,
And merely tend to show how greatly love is
Embarrass'd at first starting with a novice.

LXXV.

Poor Julia's heart was in an awkward state;
She felt it going, and resolved to make
The noblest efforts for herself and mate,
For honour's, pride's, religion's, virtue's sake:
Her resolutions were most truly great,
And almost might have made a Tarquin quake:
She pray'd the Virgin Mary for her grace,
As being the best judge of a lady's case.

LXXVI.

She vow'd she never would see Juan more,
And next day paid a visit to his mother,
And look'd extremely at the opening door,
Which, by the Virgin's grace, let in another;
Grateful she was, and yet a little sore—
Again it opens: it can be no other,
'T is surely Juan now—No! I 'm afraid
That night the Virgin was no further pray'd.[1]

LXXVII.

She now determined that a virtuous woman
Should rather face and overcome temptation,
That flight was base and dastardly, and no man
Should ever give her heart the least sensation;
That is to say, a thought beyond the common
Preference, that we must feel upon occasion,
For people who are pleasanter than others,
But then they only seem so many brothers.

LXXVIII.

And even if by chance—and who can tell?
The devil 's so very sly—she should discover
That all within was not so very well,
And, if still free, that such or such a lover
Might please perhaps, a virtuous wife can quell
Such thoughts, and be the better when they 're over;
And if the man should ask, 't is but denial:
I recommend young ladies to make trial.

LXXIX.

And then there are such things as love divine,
Bright and immaculate, unmix'd and pure,
Such as the angels think so very fine,
And matrons, who would be no less secure,
Platonic, perfect, "just such love as mine:"
Thus Julia said—and thought so, to be sure;
And so I 'd have her think, were I the man
On whom her reveries celestial ran.

LXXX.

Such love is innocent, and may exist
Between young persons without any danger.
A hand may first, and then a lip be kist;
For my part, to such doings I 'm a stranger,
But *hear* these freedoms form the utmost list
Of all o'er which such love may be a ranger:
If people go beyond, 't is quite a crime,
But not my fault—I tell them all in time.

LXXXI.

Love, then, but love within its proper limits,
Was Julia's innocent determination
In young Don Juan's favour, and to him its
Exertion might be useful on occasion:
And, lighted at too pure a shrine to dim its
Ethereal lustre, with what sweet persuasion
He might be taught, by love and her together—
I really don't know what, nor Julia either.

LXXXII.

Fraught with this fine intention, and well fenced
In mail of proof—her purity of soul—[2]

[1] "Questo giorno
Non più leggemmo avanti."—
DANTE.

[2] "Coscienza l' assicura,
La buona compagna che l' uom francheggia
Sotto l' usbergo del sentir puro."—DANTE.

She, for the future of her strength convinced,
And that her honour was a rock, or mole,[1]
Exceeding sagely from that hour dispensed
With any kind of troublesome control;
But whether Julia to the task was equal
Is that which must be mention'd in the sequel.[2]

LXXXIII.

Her plan she deem'd both innocent and feasible,
And, surely, with a stripling of sixteen
Not scandal's fangs could fix on much that 's seizable,
Or if they did so, satisfied to mean
Nothing but what was good, her breast was peaceable—
A quiet conscience makes one so serene!
Christians have burnt each other, quite persuaded
That all the Apostles would have done as they did.

LXXXIV.

And if in the mean time her husband died—
But Heaven forbid that such a thought should cross
Her brain, though in a dream! (and then she sigh'd;)
Never could she survive that common loss;
But just suppose that moment should betide,
I only say suppose it—*inter nos*.
(This should be *entre nous*, for Julia thought
In French, but then the rhyme would go for nought.)

LXXXV.

I only say suppose this supposition:
Juan being then grown up to man's estate
Would fully suit a widow of condition,
Even seven years hence it would not be too late;
And in the interim (to pursue this vision),
The mischief, after all, could not be great,
For he would learn the rudiments of love,
I mean the seraph way of those above.

LXXXVI.

So much for Julia.[3] Now we 'll turn to Juan,
Poor little fellow! he had no idea
Of his own case, and never hit the true one;
In feelings quick as Ovid's Miss Medea,[4]
He puzzled over what he found a new one,
But not as yet imagined it could be a
Thing quite in course, and not at all alarming,
Which, with a little patience, might grow charming.

LXXXVII.

Silent and pensive, idle, restless, slow,
His home deserted for the lonely wood,
Tormented with a wound he could not know,
His, like all deep grief, plunged in solitude:
I 'm fond myself of solitude or so,
But then, I beg it may be understood,
By solitude I mean a sultan's, not
A hermit's, with a harem for a grot.

LXXXVIII.

"Oh Love! in such a wilderness as this,
Where transport and security entwine,
Here is the empire of thy perfect bliss,
And here thou art a god indeed divine."
The bard I quote from does not sing amiss,[5]
With the exception of the second line,
For that same twining "transport and security"
Are twisted to a phrase of some obscurity.

LXXXIX.

The poet meant, no doubt, and thus appeals
To the good sense and senses of mankind,
The very thing which every body feels,
As all have found on trial, or may find,
That no one likes to be disturb'd at meals
Or love.—I won't say more about "entwined"
Or "transport," as we knew all that before,
But beg "Security" will bolt the door.

XC.

Young Juan wander'd by the glassy brooks,
Thinking unutterable things; he threw
Himself at length within the leafy nooks
Where the wild branch of the cork forest grew;
There poets find materials for their books,
And every now and then we read them through,
So that their plan and prosody are eligible,
Unless, like Wordsworth, they prove unintelligible.

XCI.

He, Juan, (and not Wordsworth) so pursued
His self-communion with his own high soul,
Until his mighty heart, in its great mood,
Had mitigated part, though not the whole
Of its disease; he did the best he could
With things not very subject to control,
And turn'd, without perceiving his condition,
Like Coleridge, into a metaphysician.

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[1] [MS.—"Deem'd that her thoughts no more required control."]

[2] [In this description of the struggles and the workings of Donna Julia's mind with respect to Don Juan, previously to their first and mutual transgression, the poet displays a most consummate knowledge of all the more subtle and refined self-delusions of the human heart. This is, perhaps, the least objectionable part of the poem; since all who choose to avoid the beginnings of evil, the *sceleris primordia*—all who know the weakness of reason, and the strength of passion, may profit by the catastrophe of this amour. But, in the subsequent description of Donna Julia's delinquency, his Muse has lost again, what little she had gained in the approbation of the moralist.—COLTON.]

[3] [The progress of this passion is traced with consummate knowledge of the human heart; and, but for the seductive colouring with which every incident is embellished, and the air of levity and perfect contempt of all consequences with which the delusions of passion and the approaches of crime are treated, it might be put into the hands of youth as a moral warning to guard against the first approaches of irregular desires, and that sophistry of sentiment, by which our impurest wishes and designs are frequently veiled and disguised even from ourselves, till the moment when their gratification seems within our reach. It is then that the mask falls off, and the sophistry which had seduced, acquires the new duty of apologising for and excusing what an unsophisticated view of our own hearts ought to have prevented.—HILL.]

[4] See Ovid. de Art. Amand. i. ii.

[5] Campbell's Gertrude of Wyoming—(I think)—the opening of Canto Second—but quote from memory.

XCII.

He thought about himself, and the whole earth,
Of man the wonderful, and of the stars,
And how the deuce they ever could have birth:
And then he thought of earthquakes, and of wars,
How many miles the moon might have in girth,
Of air-balloons, and of the many bars
To perfect knowledge of the boundless skies;—
And then he thought of Donna Julia's eyes.

XCIII.

In thoughts like these true wisdom may discern
Longings sublime, and aspirations high,
Which some are born with, but the most part learn
To plague themselves withal, they know not why:
'T was strange that one so young should thus concern
His brain about the action of the sky;[1]
If you think 't was philosophy that this did,
I can't help thinking puberty assisted.

XCIV.

He pored upon the leaves, and on the flowers,
And heard a voice in all the winds; and then
He thought of wood-nymphs and immortal bowers,
And how the goddesses came down to men:
He miss'd the pathway, he forgot the hours,
And when he look'd upon his watch again,
He found how much old Time had been a winner—
He also found that he had lost his dinner.

XCV.

Sometimes he turn'd to gaze upon his book,
Boscan,[2] or Garcilasso;[3]—by the wind
Even as the page is ruffled while we look,
So by the poesy of his own mind
Over the mystic leaf his soul was shook,
As if 't were one whereon magicians bind
Their spells, and give them to the passing gale,
According to some good old woman's tale.

XCVI.

Thus would he while his lonely hours away
Dissatisfied, nor knowing what he wanted;
Nor glowing reverie, nor poet's lay,
Could yield his spirit that for which it panted,
A bosom whereon he his head might lay,
And hear the heart beat with the love it granted,
With——several other things, which I forget,
Or which, at least, I need not mention yet.

XCVII.

Those lonely walks, and lengthening reveries,
Could not escape the gentle Julia's eyes;
She saw that Juan was not at his ease;
But that which chiefly may, and must surprise,
Is, that the Donna Inez did not tease
Her only son with question or surmise;
Whether it was she did not see, or would not,
Or, like all very clever people, could not.

XCVIII.

This may seem strange, but yet 't is very common;
For instance—gentlemen, whose ladies take
Leave to o'erstep the written rights of woman,
And break the——Which commandment is 't they break?
(I have forgot the number, and think no man
Should rashly quote, for fear of a mistake.)
I say, when these same gentlemen are jealous,
They make some blunder, which their ladies tell us.

XCIX.

A real husband always is suspicious,
But still no less suspects in the wrong place,[4]
Jealous of some one who had no such wishes,
Or pandering blindly to his own disgrace,
By harbouring some dear friend extremely vicious;
The last indeed 's infallibly the case:
And when the spouse and friend are gone off wholly,
He wonders at their vice, and not his folly.

C.

Thus parents also are at times short-sighted;
Though watchful as the lynx, they ne'er discover,
The while the wicked world beholds delighted,
Young Hopeful's mistress, or Miss Fanny's lover,
Till some confounded escapade has blighted
The plan of twenty years, and all is over;
And then the mother cries, the father swears,
And wonders why the devil he got heirs.

CI.

But Inez was so anxious, and so clear
Of sight, that I must think, on this occasion,
She had some other motive much more near
For leaving Juan to this new temptation;
But what that motive was, I sha'n't say here:
Perhaps to finish Juan's education,
Perhaps to open Don Alfonso's eyes,
In case he thought his wife too great a prize.

CII.

It was upon a day, a summer's day;—
Summer 's indeed a very dangerous season,
And so is spring about the end of May;
The sun, no doubt, is the prevailing reason;
But whatsoe'er the cause is, one may say,
And stand convicted of more truth than treason,

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[1] [MS.—"I say this by the way—so don't look stern,
But if you 're angry, reader, pass it by."]

[2] [Juan Boscan Almogavà, of Barcelona, died about the year 1543. In concert with his friend Garcilasso, he introduced the Italian style into Castilian poetry, and commenced his labours by writing sonnets in the manner of Petrarch.]

[3] [Garcilasso de la Vega, of a noble family at Toledo, was a warrior as well as a poet. After serving with distinction in Germany, Africa, and Provence, he was killed, in 1536, by a stone thrown from a tower, which fell upon his head as he was leading on his battalion. Some of his poems have been lately translated into English by Mr. Wiffen.—E.]

[4] [MS.—"A real husband always is suspicious,
But always also hunts in the wrong place."]

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That there are months which nature grows more merry in,—
March has its hares, and May must have its heroine.

CIII.

'T was on a summer's day—the sixth of June:—
I like to be particular in dates,
Not only of the age, and year, but moon;
They are a sort of post-house, where the Fates
Change horses, making history change its tune,[1]
Then spur away o'er empires and o'er states,
Leaving at last not much besides chronology,
Excepting the post-obits of theology.[2]

CIV.

'T was on the sixth of June, about the hour
Of half-past six—perhaps still nearer seven—
When Julia sate within as pretty a bower
As e'er held houri in that heathenish heaven
Described by Mahomet, and Anacreon Moore,[3]
To whom the lyre and laurels have been given,
With all the trophies of triumphant song—
He won them well, and may he wear them long!

CV.

She sate, but not alone; I knew not well
How this same interview had taken place,
And even if I knew, I should not tell—
People should hold their tongues in any case;
No matter how or why the thing befell,
But there were she and Juan, face to face—
When two such faces are so, 't would be wise,
But very difficult, to shut their eyes.

CVI.

How beautiful she look'd! her conscious heart
Glow'd in her cheek, and yet she felt no wrong.
O Love! how perfect is thy mystic art,
Strengthening the weak, and trampling on the strong;
How self-deceitful is the sagest part
Of mortals whom thy lure hath led along!
The precipice she stood on was immense,
So was her creed in her own innocence.[4]

CVII.

She thought of her own strength, and Juan's youth,
And of the folly of all prudish fears,
Victorious virtue, and domestic truth,
And then of Don Alfonso's fifty years:
I wish these last had not occurr'd, in sooth,
Because that number rarely much endears,
And through all climes, the snowy and the sunny,
Sounds ill in love, whate'er it may in money.

CVIII.

When people say, "I've told you *fifty* times,"
They mean to scold, and very often do;
When poets say, "I've written *fifty* rhymes,"
They make you dread that they 'll recite them too;
In gangs of *fifty*, thieves commit their crimes;
At *fifty* love for love is rare, 't is true;
But then, no doubt, it equally as true is,
A good deal may be bought for *fifty* louis.

CIX.

Julia had honour, virtue, truth, and love,
For Don Alfonso; and she inly swore,
By all the vows below to powers above,
She never would disgrace the ring she wore,
Nor leave a wish which wisdom might reprove;
And while she ponder'd this, besides much more,
One hand on Juan's carelessly was thrown,
Quite by mistake—she thought it was her own;

CX.

Unconsciously she lean'd upon the other,
Which play'd within the tangles of her hair;
And to contend with thoughts she could not smother
She seem'd, by the distraction of her air.
'T was surely very wrong in Juan's mother
To leave together this imprudent pair,[5]
She who for many years had watch'd her son so—
I 'm very certain *mine* would not have done so.

CXI.

The hand which still held Juan's, by degrees
Gently, but palpably confirm'd its grasp,
As if it said, "Detain me, if you please;"
Yet there 's no doubt she only meant to clasp
His fingers with a pure Platonic squeeze;
She would have shrunk as from a toad, or asp,
Had she imagined such a thing could rouse
A feeling dangerous to a prudent spouse.

CXII.

I cannot know what Juan thought of this,
But what he did, is much what you would do;
His young lip thank'd it with a grateful kiss,
And then, abash'd at its own joy, withdrew
In deep despair, lest he had done amiss,
Love is so very timid when 't is new:
She blush'd, and frown'd not, but she strove to speak,
And held her tongue, her voice was grown so weak.

CXIII.

The sun set, and up rose the yellow moon:
The devil 's in the moon for mischief; they
Who call'd her CHASTE, methinks, began too soon
Their nomenclature; there is not a day,
The longest, not the twenty-first of June,
Sees half the business in a wicked way
On which three single hours of moonshine smile—
And then she looks so modest all the while.

---

[1] [MS.—"Change horses every hour from night till noon."]

[2] [MS.—"Except the promises of true theology."]

[3] ["Oh, Susan! I've said, in the moments of mirth,
What 's devotion to thee or to me?
I devoutly believe there 's a heaven on earth,
And believe that that heaven 's in thee."—
Moore.]

[4] [MS.—"She stood on guilt's steep brink, in all the sense
And full security of innocence."]

[5] [MS.—"To leave these two young people thus and there."]

CXIV.

There is a dangerous silence in that hour,
A stillness, which leaves room for the full soul
To open all itself, without the power
Of calling wholly back its self-control;
The silver light which, hallowing tree and tower,
Sheds beauty and deep softness o'er the whole,
Breathes also to the heart, and o'er it throws
A loving languor, which is not repose.[1]

CXV.

And Julia sate with Juan, half embraced
And half retiring from the glowing arm,
Which trembled like the bosom where 't was placed;
Yet still she must have thought there was no harm,
Or else 't were easy to withdraw her waist;
But then the situation had its charm,
And then——God knows what next—I can't go on;
I 'm almost sorry that I e'er begun.

CXVI

Oh Plato! Plato! you have paved the way,
With your confounded fantasies, to more
Immoral conduct by the fancied sway
Your system feigns o'er the controlless core
Of human hearts, than all the long array
Of poets and romancers:—You 're a bore,
A charlatan, a coxcomb—and have been,
At best, no better than a go-between.[2]

CXVII.

And Julia's voice was lost, except in sighs,
Until too late for useful conversation;
The tears were gushing from her gentle eyes,
I wish, indeed, they had not had occasion;
But who, alas! can love, and then be wise?
Not that remorse did not oppose temptation,
A little still she strove, and much repented,
And whispering "I will ne'er consent"—consented.

CXVIII.

'T is said that Xerxes offer'd a reward
To those who could invent him a new pleasure:
Methinks, the requisition 's rather hard,
And most have cost his majesty a treasure:
For my part, I 'm a moderate-minded bard,
Fond of a little love (which I call leisure);
I care not for new pleasures, as the old
Are quite enough for me, so they but hold.

CXIX.

Oh Pleasure! you are indeed a pleasant thing,
Although one must be damn'd for you, no doubt:
I make a resolution every spring
Of reformation, ere the year run out;
But, somehow, this my vestal vow takes wing,
Yet still, I trust, it may be kept throughout:
I 'm very sorry, very much ashamed,
And mean, next winter, to be quite reclaim'd.

CXX.

Here my chaste Muse a liberty must take—
Start not! still chaster reader—she 'll be nice hence-
Forward, and there is no great cause to quake;
This liberty is a poetic licence,
Which some irregularity may make
In the design, and as I have a high sense
Of Aristotle and the Rules, 't is fit
To beg his pardon when I err a bit.

CXXI.

This licence is to hope the reader will
Suppose from June the sixth (the fatal day,
Without whose epoch my poetic skill,
For want of facts, would all be thrown away),
But keeping Julia and Don Juan still
In sight, that several months have pass'd; we 'll say
'T was in November, but I 'm not so sure
About the day—the era 's more obscure.

CXXII.

We 'll talk of that anon.—'T is sweet to hear
At midnight on the blue and moonlit deep
The song and oar of Adria's gondolier,
By distance mellow'd, o'er the waters sweep;
'T is sweet to see the evening star appear;
'T is sweet to listen as the night-winds creep
From leaf to leaf; 't is sweet to view on high
The rainbow, based on ocean, span the sky.

CXXIII.

'T is sweet to hear the watch-dog's honest bark
Bay deep-mouth'd welcome as we draw near home;
'T is sweet to know there is an eye will mark
Our coming, and look brighter when we come;[3]
'T is sweet to be awaken'd by the lark,
Or lull'd by falling waters; sweet the hum
Of bees, the voice of girls, the song of birds,
The lisp of children, and their earliest words.

CXXIV.

Sweet is the vintage, when the showering grapes
In Bacchanal profusion reel to earth
Purple and gushing; sweet are our escapes
From civic revelry to rural mirth;
Sweet to the miser are his glittering heaps;
Sweet to the father is his first-born's birth;
Sweet is revenge—especially to women,
Pillage to soldiers, prize-money to seamen.

---

[1] ["I am always most religious upon a sunshiny day; as if there was some association between an internal approach to greater light and purity, and the kindler of this dark lanthorn of our external existence. The night is also a religious concern; and even more so—when I viewed the moon and stars through Herschel's telescope, and saw that they were worlds."—*B. Diary*, 1821.]

[2] ["For my part, I must confess that I have, though a tolerably good philosopher, but a very low opinion of Platonic love; for which reason I have thought it necessary to give my fair readers a caution against it, having occasionally, to my great concern, observed the waist of a Platonist swell to a roundness which is inconsistent with that philosophy."—STEELE.]

[3] [[MS.—"Our coming, nor look brightly till we come."]

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CXXV.

Sweet is a legacy, and passing sweet[1]
  The unexpected death of some old lady
Or gentleman of seventy years complete,
  Who 've made "us youth" wait too—too long al-
For an estate, or cash, or country-seat, [ready
  Still breaking, but with stamina so steady,
That all the Israelites are fit to mob its
Next owner for their double-damn'd post-obita.[2]

CXXVI.

'T is sweet to win, no matter how, one's laurels,
  By blood or ink; 't is sweet to put an end
To strife; 't is sometimes sweet to have our quarrels,
  Particularly with a tiresome friend:
Sweet is old wine in bottles, ale in barrels;
  Dear is the helpless creature we defend
Against the world; and dear the schoolboy spot
We ne'er forget, though there we are forgot.

CXXVII.

But sweeter still than this, than these, than all,
  Is first and passionate love—it stands alone,
Like Adam's recollection of his fall;
  The tree of knowledge has been pluck'd—all 's
And life yields nothing further to recall [known—
  Worthy of this ambrosial sin, so shown,
No doubt in fable, as the unforgiven
Fire which Prometheus filch'd for us from heaven.

CXXVIII.

Man 's a strange animal, and makes strange use
  Of his own nature, and the various arts,
And likes particularly to produce
  Some new experiment to show his parts:
This is the age of oddities let loose,
  Where different talents find their different marts;
You'd best begin with truth, and when you 've lost your
Labour, there 's a sure market for imposture.

CXXIX.

What opposite discoveries we have seen!
  (Signs of true genius, and of empty pockets.)
One makes new noses, one a guillotine,
  One breaks your bones, one sets them in their sockets;
But vaccination certainly has been
  A kind antithesis to Congreve's rockets,
With which the Doctor paid off an old pox,
By borrowing a new one from an ox.

CXXX.

Bread has been made (indifferent) from potatoes;
  And galvanism has set some corpses grinning,
But has not answer'd like the apparatus
  Of the Humane Society's beginning,
By which men are unsuffocated gratis:
  What wondrous new machines have late been spin-
I said the small-pox has gone out of late; [ning!
Perhaps it may be follow'd by the great.

CXXXI.

'T is said the great came from America;
  Perhaps it may set out on its return,—
The population there so spreads, they say
  'T is grown high time to thin it in its turn,
With war, or plague, or famine, any way,
  So that civilisation they may learn;
And which in ravage the more loathsome evil is—
Their real lues, or our pseudo-syphilis?

CXXXII.

This is the patent-age of new inventions
  For killing bodies, and for saving souls,
All propagated with the best intentions;
  Sir Humphry Davy's lantern,[3] by which coals
Are safely mined for in the mode he mentions;
  Tombuctoo travels,[4] voyages to the Poles,[5]
Are ways to benefit mankind, as true,
Perhaps, as shooting them at Waterloo.

CXXXIII.

Man 's a phenomenon, one knows not what,
  And wonderful beyond all wondrous measure;
'T is pity though, in this sublime world, that
  Pleasure 's a sin, and sometimes sin 's a pleasure;[6]
Few mortals know what end they would be at,
  But whether glory, power, or love, or treasure,
The path is through perplexing ways, and when
The goal is gain'd, we die, you know—and then——

CXXXIV.

What then?—I do not know, no more do you—
  And so good night.—Return we to our story:
'T was in November, when fine days are few,
  And the far mountains wax a little hoary,
And clap a white cape on their mantles blue;[7]
  And the sea dashes round the promontory,
And the loud breaker boils against the rock,
And sober suns must set at five o'clock.

CXXXV.

'T was, as the watchmen say, a cloudy night;[8]
  No moon, no stars, the wind was low or loud
By gusts, and many a sparkling hearth was bright
  With the piled wood, round which the family crowd;
There 's something cheerful in that sort of light,

---

[1] [MS.—"Sweet is a lawsuit to the attorney—sweet
The unexpected death," etc.]

[2] [MS.—"Who 've made us wait—God knows how long, already,
For an entail'd estate, or country-seat,
Wishing them not exactly damn'd, but dead—he
knows nought of grief, who has not so been worried—
'T is strange old people don't like to be buried."]

[3] [The "Safety Lamp," after long researches and innumerable experiments, was at length invented by the late Sir Humphry Davy, P. R. S., in 1815, and has, no doubt, already preserved thousands of miners from the dangers of the fire-damp.—E.]

[4] [Jackson's Account of Tombuctoo, the great Emporium of Central Africa.—Narrative of Robert Adams, a Sailor.—Dr. Leyden's Discoveries in Africa, etc. etc.]

[5] [Sir Edward Parry's three expeditions.—Captain Ross's Voyage of Discovery, etc. etc.]

[6] [MS.—"Not only pleasure 's sin, but sin 's a pleasure."]

[7] [MS.—"And lose in shining snow their summits blue."]

[8] [MS.—"'T was midnight—dark and sombre was the night.
No moon, no stars," etc.]

Even as a summer sky's without a cloud:
I 'm fond of fire, and crickets, and all that,[1]
A lobster salad, and champagne, and chat.[2]

CXXXVI.

'T was midnight—Donna Julia was in bed,
Sleeping, most probably,—when at her door
Arose a clatter might awake the dead,
If they had never been awoke before,
And that they have been so we all have read,
And are to be so, at the least, once more;—
The door was fasten'd, but with voice and fist [hist!
First knocks were heard, then "Madam—Madam—

CXXXVII.

"For God's sake, Madam—Madam—here 's my mas-
With more than half the city at his back— [ter,[3]
Was ever heard of such a curst disaster!
'T is not my fault—I kept good watch—Alack!
Do pray undo the bolt a little faster—
They 're on the stair just now, and in a crack
Will all be here; perhaps he yet may fly!—
Surely the window 's not so *very* high!"

CXXXVIII.

By this time Don Alfonso was arrived,
With torches, friends, and servants in great num-
The major part of them had long been wived, [ber;
And therefore paused not to disturb the slumber
Of any wicked woman, who contrived
By stealth her husband's temples to encumber:
Examples of this kind are so contagious,
Were *one* not punish'd, *all* would be outrageous.

CXXXIX.

I can't tell how, or why, or what suspicion
Could enter into Don Alfonso's head;
But for a cavalier of his condition
It surely was exceedingly ill-bred,
Without a word of previous admonition,
To hold a levee round his lady's bed,
And summon lackeys, arm'd with fire and sword,
To prove himself the thing he most abhorr'd.

CXL.

Poor Donna Julia! starting as from sleep,
(Mind—that I do not say—she had not slept)
Began at once to scream, and yawn, and weep;
Her maid Antonia, who was an adept,
Contrived to fling the bed-clothes in a heap,
As if she had just now from out them crept:
I can't tell why she should take all this trouble
To prove her mistress had been sleeping double.

CXLI.

But Julia mistress, and Antonia maid,
Appear'd like two poor harmless women, who
Of goblins, but still more of men afraid,
Had thought one man might be deterr'd by two,
And therefore side by side were gently laid,
Until the hours of absence should run through,
And truant husband should return, and say,
"My dear, I was the first who came away."

CXLII.

Now Julia found at length a voice, and cried,
"In heaven's name, Don Alfonso, what d' ye mean?
Has madness seized you? would that I had died
Ere such a monster's victim I had been![4]
What may this midnight violence betide,
A sudden fit of drunkenness or spleen?
Dare you suspect me, whom the thought would kill?
Search, then, the room!"—Alfonso said, "I will."

CXLIII.

He search'd, *they* search'd, and rummaged every where,
Closet and clothes' press, chest and window-seat,
And found much linen, lace, and several pair
Of stockings, slippers, brushes, combs, complete,
With other articles of ladies fair,
To keep them beautiful or leave them neat:
Arras they prick'd and curtains with their swords,
And wounded several shutters, and some boards.

CXLIV.

Under the bed they search'd, and there they found—
No matter what—it was not that they sought;
They open'd windows, gazing if the ground
Had signs or footmarks, but the earth said nought!
And then they stared each others' faces round:
'T is odd, not one of all these seekers thought,
And seems to me almost a sort of blunder,
Of looking in the bed as well as under.

CXLV.

During this inquisition, Julia's tongue[5] [cried,
Was not asleep—"Yes, search and search," she
"Insult on insult heap, and wrong on wrong!
It was for this that I became a bride!
For this in silence I have suffer'd long
A husband like Alfonso at my side;
But now I 'll bear no more, nor here remain,
If there be law, or lawyers, in all Spain.

---

[1] [MS.—"I 'm fond of fire, and crickets, and all that,
And supper, punch, ghost-stories, and such chat."]

[2] ["Lady Mary W. Montague was an extraordinary woman: she could translate Epictetus, and yet write a song worthy of Aristippus—the lines,

'And when the long hours of the public are past,
And we meet, with champagne and a chicken, at last,
May every fond pleasure that moment endear!
Be banish'd afar both discretion and fear!' etc. etc.

There, Mr. Bowles!—what say you to such a supper with such a woman? and her own description too? It appears to me that this stanza contains the *purée* of the whole philosophy of Epicurus."—*Lord B. to Mr. Bowles.*]

[3] ["To-night, as Countess Guiccioli observed me poring over Don Juan, she stumbled by mere chance on the 137th stanza of the First Canto, and asked me what it meant. I told her, 'Nothing,—but your husband is coming.' As I said this in Italian with some emphasis, she started up in a fright, and said, 'Oh, my God, is he coming?' thinking it was her own. You may suppose we laughed when she found out the mistake. You will be amused, as I was, it happened not three hours ago."—*B. Letters*, Nov. 8, 1819.]

[4] [MS.—"Ere I the wife of such a man had been!"]

[5] [MS.—"But while this search was making, Julia's tongue."]

CXLVI.

"Yes, Don Alfonso! husband now no more,
If ever you indeed deserved the name,
Is 't worthy of your years?—you have threescore—
Fifty, or sixty, it is all the same—
Is 't wise or fitting, causeless to explore
For facts against a virtuous woman's fame?
Ungrateful, perjured, barbarous Don Alfonso,
How dare you think your lady would go on so?

CXLVII.

"Is it for this I have disdain'd to hold
The common privileges of my sex?
That I have chosen a confessor so old
And deaf, that any other it would vex,
And never once he has had cause to scold,
But found my very innocence perplex
So much, he always doubted I was married—
How sorry you will be when I 've miscarried!

CXLVIII.

"Was it for this that no Cortejo [1] e'er
I yet have chosen from out the youth of Seville?
Is it for this I scarce went any where,
Except to bull-fights, mass, play, rout, and revel?
Is it for this, whate'er my suitors were,
I favour'd none—nay, was almost uncivil?
Is it for this that General Count O'Reilly,
Who took Algiers, [2] declares I used him vilely?

CXLIX.

"Did not the Italian Musico Cazzani
Sing at my heart six months at least in vain?
Did not his countryman, Count Cornisni,
Call me the only virtuous wife in Spain?
Were there not also Russians, English, many?
The Count Strongstroganoff I put in pain,
And Lord Mount Coffeehouse, [3] the Irish peer,
Who kill'd himself for love (with wine) last year.

CL.

"Have I not had two bishops at my feet?
The Duke of Ichar, and Don Fernan Nunez;
And is it thus a faithful wife you treat?
I wonder in what quarter now the moon is:
I praise your vast forbearance not to beat
Me also, since the time so opportune is—
Oh, valiant man! with sword drawn and cock'd trigger,
Now, tell me, don't you cut a pretty figure?

CLI.

"Was it for this you took your sudden journey,
Under pretence of business indispensable
With that sublime of rascals your attorney,
Whom I see standing there, and looking sensible
Of having play'd the fool? Though both I spurn, he
Deserves the worst, his conduct 's less defensible,
Because, no doubt, 't was for his dirty fee,
And not from any love to you nor me.

CLII.

"If he comes here to take a deposition,
By all means let the gentleman proceed;
You 've made the apartment in a fit condition:—
There 's pen and ink for you, sir, when you need—
Let every thing be noted with precision,
I would not you for nothing should be fee'd—
But, as my maid 's undrest, pray turn your spies out."
"Oh!" sobb'd Antonia, "I could tear their eyes out."

CLIII.

"There is the closet, there the toilet, there
The antechamber—search them under, over;
There is the sofa, there the great arm-chair,
The chimney—which would really hold a lover.[4]
I wish to sleep, and beg you will take care
And make no further noise, till you discover
The secret cavern of this lurking treasure—
And when 't is found, let me, too, have that pleasure.

CLIV.

"And now, Hidalgo! now that you have thrown
Doubt upon me, confusion over all,
Pray have the courtesy to make it known
Who is the man you search for! how d' ye call
Him? what 's his lineage? let him but be shown—
I hope he 's young and handsome—is he tall?
Tell me—and be assured, that since you stain
My honour thus, it shall not be in vain.

CLV.

"At least, perhaps, he has not sixty years,
At that age he would be too old for slaughter,
Or for so young a husband's jealous fears—
(Antonia! let me have a glass of water.)
I am ashamed of having shed these tears,
They are unworthy of my father's daughter;
My mother dream'd not in my natal hour
That I should fall into a monster's power.

CLVI.

"Perhaps 't is of Antonia you are jealous,
You saw that she was sleeping by my side
When you broke in upon us with your fellows:
Look where you please—we 've nothing, sir, to hide;
Only another time, I trust, you 'll tell us,
Or for the sake of decency abide
A moment at the door, that we may be
Drest to receive so much good company.

CLVII.

"And now, sir, I have done, and say no more;
The little I have said may serve to show

[1] The Spanish "Cortejo" is much the same as the Italian "Cavalier Servente."

[2] Donna Julia here made a mistake. Count O'Reilly did not take Algiers—but Algiers very nearly took him: he and his army and fleet retreated with great loss, and not much credit, from before that city, in the year 1778.

[3] [This sneer at the titles of some of what were called the *Union Peers* of Ireland is capital.——Hilla.]

[MS.—"The chimney—fit retreat for any lover!"]

The guileless heart in silence may grieve o'er
  The wrongs to whose exposure it is slow :—
I leave you to your conscience as before,
  'T will one day ask you *why* you used me so?
God grant you feel not then the bitterest grief!—
Antonia! where 's my pocket-handkerchief?" [1]

CLVIII.

She ceased, and turn'd upon her pillow : pale
  She lay, her dark eyes flashing through their tears,
Like skies that rain and lighten; as a veil,
  Waved and o'ershading her wan cheek, appears
Her streaming hair; the black curls strive, but fail,
  To hide the glossy shoulder, which uprears
Its snow through all;—her soft lips lie apart,
And louder than her breathing beats her heart. [2]

CLIX.

The Senhor Don Alfonso stood confused;
  Antonia bustled round the ransack'd room,
And, turning up her nose, with looks abused
  Her master, and his myrmidons, of whom
Not one, except the attorney, was amused;
  He, like Achates, faithful to the tomb,
So there were quarrels, cared not for the cause,
Knowing they must be settled by the laws.

CLX.

With prying snub-nose, and small eyes, he stood,
  Following Antonia's motions here and there,
With much suspicion in his attitude;
  For reputations he had little care;
So that a suit or action were made good,
  Small pity had he for the young and fair,
And ne'er believed in negatives, till these
Were proved by competent false witnesses.

CLXI.

But Don Alfonso stood with downcast looks,
  And, truth to say, he made a foolish figure;
When, after searching in five hundred nooks,
  And treating a young wife with so much rigour,
He gain'd no point, except some self-rebukes,
  Added to those his lady with such vigour
Had pour'd upon him for the last half-hour,
Quick, thick, and heavy—as a thunder-shower.

CLXII.

At first he tried to hammer an excuse,
  To which the sole reply was tears, and sobs,
And indications of hysterics, whose
  Prologue is always certain throes, and throbs,
Gasps, and whatever else the owners choose:
  Alfonso saw his wife, and thought of Job's;
He saw too, in perspective, her relations,
And then he tried to muster all his patience.

CLXIII.

He stood in act to speak, or rather stammer,
  But sage Antonia cut him short before
The anvil of his speech received the hammer,
  With "Pray, sir, leave the room, and say no more,
Or madam dies."—Alfonso mutter'd, "D—n her,"
  But nothing else, the time of words was o'er;
He cast a rueful look or two, and did,
He knew not wherefore, that which he was bid.

CLXIV.

With him retired his "*posse comitatus*,"
  The attorney last, who linger'd near the door,
Reluctantly, still tarrying there as late as
  Antonia let him—not a little sore
At this most strange and unexplain'd "*hiatus*"
  In Don Alfonso's facts, which just now wore
An awkward look; as he revolved the case,
The door was fasten'd in his legal face.

CLXV.

No sooner was it bolted, than—Oh shame!
  Oh sin! Oh sorrow! and Oh womankind!
How can you do such things and keep your fame,
  Unless this world, and t' other too, be blind?
Nothing so dear as an unfilch'd good name?
  But to proceed—for there is more behind:
With much heartfelt reluctance he it said,
Young Juan slipp'd, half smother'd, from the bed.

CLXVI.

He had been hid—I don't pretend to say
  How, nor can I indeed describe the where—
Young, slender, and pack'd easily, he lay,
  No doubt, in little compass, round or square;
But pity him I neither must nor may
  His suffocation by that pretty pair;
'T were better, sure, to die so, than be shut
With maudlin Clarence in his Malmsey butt. [3]

CLXVII.

And, secondly, I pity not, because
  He had no business to commit a sin,

---

[1] [Donna Julia is surprised in her bed-room, under circumstances extremely awkward, by her own husband and a whole *posse comitatus* of attendants, well supplied with flambeaux, torches, and weapons of all descriptions. The lady, however, is more than a match for all this formidable array; and by the brilliancy of her wit, and the *presence* of her mind, goes nigh to prove the *absence* of her lover, and to gain a most complete victory, when an unforeseen little incident snatches the triumph from the hands of the fair delinquent, in the very moment of her attaining it. We must, however, admit, that she conducts her own defence so inimitably, that whatever might be her fate in Doctors' Commons, or in Banco Regis, we should assure her a favourable verdict in the Court of Parnassus, were Apollo the judge, and the three Graces, with the nine Muses, the jury.—COLTON.]

[2] [The conclusion of the history of this passion is, that Don Juan is detected in the lady's chamber at midnight by her husband. Thinking her lover effectually concealed, Donna Julia rates her lord in a style of volubility in which, it must be granted, there is much of the *vis comica*. The detection which follows almost immediately after the conclusion of the speech, gives much additional absurdity to the amazing confidence of the lady.—BLACKWOOD.]

[3] [MS — "Than be put
To drown with Clarence in his Malmsey butt."]

Forbid by heavenly, fined by human laws,—
At least 't was rather early to begin; *
But at sixteen the conscience rarely gnaws
So much as when we call our old debts in
At sixty years, and draw the accompts of evil,
And find a deuced balance with the devil.

CLXVIII.

Of his position I can give no notion:
'T is written in the Hebrew Chronicle,
How the physicians, leaving pill and potion,
Prescribed, by way of blister, a young belle,
When old King David's blood grew dull in motion,
And that the medicine answer'd very well;
Perhaps 't was in a different way applied,
For David lived, but Juan nearly died.

CLXIX.

What 's to be done? Alfonso will be back
The moment he has sent his fools away.
Antonia's skill was put upon the rack,
But no device could be brought into play—
And how to parry the renew'd attack?
Besides, it wanted but few hours of day:
Antonia puzzled; Julia did not speak,
But press'd her bloodless lip to Juan's cheek.

CLXX.

He turn'd his lip to hers, and with his hand
Call'd back the tangles of her wandering hair;
Even then their love they could not all command,
And half forgot their danger and despair:
Antonia's patience now was at a stand—
"Come, come, 't is no time now for fooling there,"
She whisper'd, in great wrath—"I must deposit
This pretty gentleman within the closet:

CLXXI.

"Pray, keep your nonsense for some luckier night—
Who can have put my master in this mood?
What will become on 't?—I 'm in such a fright!
The devil 's in the urchin, and no good—
Is this a time for giggling? this a plight?
Why, don't you know that it may end in blood?
You 'll lose your life, and I shall lose my place,
My mistress all, for that half-girlish face.

CLXXII.

"Had it but been for a stout cavalier
Of twenty-five or thirty—(Come, make haste)
But for a child, what piece of work is here:
I really, madam, wonder at your taste—
(Come, sir, get in)—my master must be near:
There, for the present, at the least, he 's fast,
And if we can but till the morning keep
Our counsel—(Juan, mind, you must not sleep.)"

CLXXIII.

Now, Don Alfonso entering, but alone,
Closed the oration of the trusty maid:
She loiter'd, and he told her to be gone,
An order somewhat sullenly obey'd;
However, present remedy was none,
And no great good seem'd answer'd if she staid:
Regarding both with slow and sidelong view,
She snuff'd the candle, curtsied, and withdrew.

CLXXIV.

Alfonso paused a minute—then began
Some strange excuses for his late proceeding;
He would not justify what he had done;
To say the best, it was extreme ill-breeding;
But there were ample reasons for it, none
Of which he specified in this his pleading:
His speech was a fine sample, on the whole,
Of rhetoric, which the learn'd call "*rigmarole*."

CLXXV.

Julia said nought; though all the while there rose
A ready answer, which at once enables
A matron, who her husband's foible knows,
By a few timely words to turn the tables,
Which, if it does not silence, still must pose,—
Even if it should comprise a pack of fables;
'T is to retort with firmness, and when he
Suspects with *one*, do you reproach with *three*.

CLXXVI.

Julia, in fact, had tolerable grounds,—
Alfonso's loves with Inez were well known;
But whether 't was that one's own guilt confounds—
But that can't be, as has been often shown,
A lady with apologies abounds;—
It might be that her silence sprang alone
From delicacy to Don Juan's ear,
To whom she knew his mother's fame was dear.

CLXXVII.

There might be one more motive, which makes two;
Alfonso ne'er to Juan had alluded,—
Mention'd his jealousy, but never who
Had been the happy lover, he concluded,
Conceal'd amongst his premises; 't is true,
His mind the more o'er this its mystery brooded;
To speak of Inez now were, one may say,
Like throwing Juan in Alfonso's way.

CLXXVIII.

A hint, in tender cases, is enough;
Silence is best, besides there is a *tact*—
(That modern phrase appears to me sad stuff,
But it will serve to keep my verse compact)—
Which keeps, when push'd by questions rather rough,
A lady always distant from the fact:
The charming creatures lie with such a grace,
There 's nothing so becoming to the face.

CLXXIX.

They blush, and we believe them; at least I
Have always done so; 't is of no great use,

[MS.—"And reckon up our balance with the devil."]

In any case, attempting a reply,
For then their eloquence grows quite profuse;
And when at length they 're out of breath, they sigh,
And cast their languid eyes down, and let loose
A tear or two, and then we make it up;
And then—and then—and then—sit down and sup.

CLXXX.

Alfonso closed his speech, and begg'd her pardon,
Which Julia half withheld, and then half granted,
And I aid conditions, he thought, very hard on,
Denying several little things he wanted:
He stood like Adam lingering near his garden,
With useless penitence perplex'd and haunted,[1]
Beseeching she no further would refuse,
When, lo! he stumbled o'er a pair of shoes.

CLXXXI.

A pair of shoes![2]—what then? not much, if they
Are such as fit with ladies' feet, but these
(No one can tell how much I grieve to say)
Were masculine: to see them, and to seize,
Was but a moment's act.—Ah! well-a-day!
My teeth begin to chatter, my veins freeze—
Alfonso first examined well their fashion,
And then flew out into another passion.

CLXXXII.

He left the room for his relinquish'd sword,
And Julia instant to the closet flew.
"Fly, Juan, fly! for heaven's sake—not a word—
The door is open—you may yet slip through
The passage you so often have explored—
Here is the garden-key—Fly—fly—Adieu!
Haste—haste! I hear Alfonso's hurrying feet—
Day has not broke—there 's no one in the street."

CLXXXIII.

None can say that this was not good advice,[3]
The only mischief was, it came too late;
Of all experience 't is the usual price,
A sort of income-tax laid on by fate:[4]
Juan had reach'd the room-door in a trice,
And might have done so by the garden-gate,
But met Alfonso in his dressing-gown,
Who threaten'd death—so Juan knock'd him down.

CLXXXIV.

Dire was the scuffle, and out went the light;
Antonia cried out "Rape!" and Julia "Fire!"
But not a servant stirr'd to aid the fight.
Alfonso, pommell'd to his heart's desire,
Swore lustily he 'd be revenged this night;
And Juan, too, blasphemed an octave higher:
His blood was up: though young, he was a Tartar,
And not at all disposed to prove a martyr.

CLXXXV.

Alfonso's sword had dropp'd ere he could draw it,
And they continued battling hand to hand,
For Juan very luckily ne'er saw it;
His temper not being under great command,
If at that moment he had chanced to claw it,
Alfonso's days had not been in the land
Much longer.—Think of husbands', lovers' lives!
And how ye may be doubly widows—wives!

CLXXXVI.

Alfonso grappled to detain the foe,
And Juan throttled him to get away,
And blood ('t was from the nose) began to flow;
At last, as they more faintly wrestling lay,
Juan contrived to give an awkward blow,
And then his only garment quite gave way;
He fled, like Joseph, leaving it: but there,
I doubt, all likeness ends between the pair.

CLXXXVII.

Lights came at length, and men, and maids, who found
An awkward spectacle their eyes before;
Antonia in hysterics, Julia swoon'd,
Alfonso leaning, breathless, by the door;
Some half-torn drapery scatter'd on the ground,
Some blood, and several footsteps, but no more:
Juan the gate gain'd, turn'd the key about,
And liking not the inside, lock'd the out.

CLXXXVIII.

Here ends this canto.—Need I sing, or say,
How Juan, naked, favour'd by the night,

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[1] [MS.—"With base suspicion now no longer haunted."]

[2] [For the incident of the shoes, Lord Byron was probably indebted to the Scottish ballad,—

"Our goodman came hame at e'en, and hame came he,
He spy'd a pair of jock-boots where nae boots should be.
What 's this now, goodwife? What 's this I see?
How come these boots there, without the leave o' me?
Boots! quo' she:
Ay, boots, quo' he.
Shame fa' your cuckold face, and ill mat ye see,
It 's but a pair of water stoups the cooper sent to me.
Water stoups! quo' he:
Ay, water stoups, quo' she.
Far hae I ridden, and farrer hae I gone,
But silver spurs on water stoups saw I never none.

"Our goodman came hame at e'en, and hame came he;
There he spy'd a powder'd wig, where nae wig should be.
What 's this now, goodwife? what 's this I see?
How come this wig here, without the leave o' me?
A wig! quo' she:
Ay, a wig, quo' he,
Shame fa' your cuckold face, and ill mat you see,
'T is nathing but a clockin hen my grannie sent to me.
A clockin hen! quo' he:
Ay, a clockin hen, quo' she.
Far hae I ridden, and muckle hae I seen,
But powder on a clockin hen saw I never nane.

"Ben went our goodman, and ben went he;
And there he spy'd a stordy man, where nae man should be.
How came this man here, how can this be?
How came this man here, without the leave o' me?
A man! quo' she;
Ay, a man, quo' he.
Poor blind body, and blinder mat ye be,
It 's a new milking maid, my mither sent to me.
A maid! quo' he:
Ay, a maid, quo' she.
Far hae I ridden, and muckle hae I seen,
But lang-bearded maidens saw I never none."

See Johnson's *Musical Museum*, vol. v. p. 468.]

[3] [MS.—"None can deny that this was good advice."]

[4] [MS.—"A sort of tax laid on our wits by fate.]

Who favours what she should not, found his way,[1]
And reach'd his home in an unseemly plight?
The pleasant scandal which arose next day,
The nine days' wonder which was brought to light,
And how Alfonso sued for a divorce,
Were in the English newspapers, of course.

CLXXXIX.

If you would like to see the whole proceedings,
The depositions, and the cause at full,
The names of all the witnesses, the pleadings
Of counsel to nonsuit, or to annul,
There 's more than one edition, and the readings
Are various, but they none of them are dull;
The best is that in short-hand ta'en by Gurney,
Who to Madrid on purpose made a journey.[2]

CXC.

But Donna Inez, to divert the train
Of one of the most circulating scandals
That had for centuries been known in Spain,
At least since the retirement of the Vandals,[3]
First vow'd (and never had she vow'd in vain)
To Virgin Mary several pounds of candles;
And then, by the advice of some old ladies,
She sent her son to be shipp'd off from Cadiz.

CXCI.

She had resolved that he should travel through
All European climes, by land or sea,
To mend his former morals, and get new,
Especially in France and Italy,
(At least this is the thing most people do.)
Julia was sent into a convent: she
Grieved, but, perhaps, her feelings may be better
Shown in the following copy of her Letter:—

CXCII.

"They tell me 't is decided; you depart:
'T is wise—'t is well, but not the less a pain;
I have no further claim on your young heart.
Mine is the victim, and would be again;
To love too much has been the only art
I used;—I write in haste, and if a stain
Be on this sheet, 't is not what it appears—
My eyeballs burn and throb, but have no tears.

CXCIII.

"I loved, I love you, for this love have lost
State, station, heaven, mankind's, my own esteem,
And yet can not regret what it hath cost,
So dear is still the memory of that dream;
Yet, if I name my guilt, 't is not to boast,
None can deem harshlier of me than I deem:
I trace this scrawl because I cannot rest—
I 've nothing to reproach, or to request.

CXCIV.

"Man's love is of man's life a thing apart,
'T is woman's whole existence; man may range
The court, camp, church, the vessel, and the mart;
Sword, gown, gain, glory, offer in exchange
Pride, fame, ambition, to fill up his heart,
And few there are whom these can not estrange;
Men have all these resources, we but one,[4]
To love again,[5] and be again undone.[6]

CXCV.

"You will proceed in pleasure, and in pride,
Beloved and loving many; all is o'er
For me on earth, except some years to hide
My shame and sorrow deep in my heart's core;[7]
These I could bear, but cannot cast aside
The passion which still rages as before,—
And so farewell—forgive me, love me—No,
That word is idle now—but let it go.[8]

CXCVI.

"My breast has been all weakness, is so yet;
But still I think I can collect my mind;[9]
My blood still rushes where my spirit 's set,
As roll the waves before the settled wind;
My heart is feminine, nor can forget—
To all, except one image, madly blind;
So shakes the needle, and so stands the pole,
As vibrates my fond heart to my fix'd soul.[10]"

CXCVII.

"I have no more to say, but linger still,
And dare not set my seal upon this sheet,
And yet I may as well the task fulfil,
My misery can scarce be more complete:
I had not lived till now, could sorrow kill;

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1 [MS.—"Found—heaven knows how—his solitary way.
And reach'd his home," etc.]

2 [William Brodie Gurney, the eminent short-hand writer to the houses of parliament, succeeded his father in that office;—and the grandfather was author of a treatise on "Brachygraphy."—E.]

3 [MS.—"Since Roderick's Goths, or older Genseric's Vandals."]

4 ["Que les hommes sont heureux d'aller à la guerre, d'exposer leur vie, de se livrer à l'enthousiasme de l'honneur et du danger! Mais il n'y a rien au dehors qui soulage les femmes."—*Corinne.*]

5 [MS.—"Or,

'To mourn alone the love which has undone.'

"Or,

'To lift our fatal love to God from man.'

Take that which, of these three, seems the best prescription."—*B.*]

6 [We have an indelicate, but very clever scene, of the young Juan's concealment in the bed of an amorous matron, and of the torrent of rattling and audacious eloquence with which she repels the too just suspicions of her jealous lord. All this is merely comic, and a little coarse;—but then the poet chooses to make this shameless and abandoned woman address to her young gallant an epistle breathing the very spirit of warm, devoted, pure, and unalterable love—thus profaning the holiest language of the heart, and indirectly associating it with the most hateful and degrading sensualism. Thus are our notions of right and wrong at once confounded—our confidence in virtue shaken to the foundation—and our reliance on truth and fidelity at an end for ever. Of this it is that we complain.—JEFFREY.]

7 [The unlucky incident of the shoe, followed up by the discovery and flight of the lover, were astounding facts, that neither the wit nor the eloquence of Donna Julia could overcome. She retires to a nunnery, and writes a letter to Don Juan, quite equal, in its way, to the celebrated epistle of Eloisa.—COLTON.]

8 [MS.—Or, "That word is { fatal now / lost for the / deadly now } —but let it go."]

9 [MS.—"I struggle, but can not collect my mind."]

10 [MS.—"As turns the needle trembling to the pole
If ne'er can reach—so turns to you my soul."]

Death shuns the wretch who fain the blow would meet,
And I must even survive this last adieu,
And bear with life, to love and pray for you!"

CXCVIII.

This note was written upon gilt-edged paper
With a neat little crow-quill, slight and new;[1]
Her small white hand could hardly reach the taper,
It trembled as magnetic needles do,
And yet she did not let one tear escape her;
The seal a sun-flower; "*Elle vous suit partout*,"
The motto, cut upon a white cornelian;
The wax was superfine, its hue vermilion.

CXCIX.

This was Don Juan's earliest scrape; but whether
I shall proceed with his adventures is
Dependent on the public altogether;
We 'll see, however, what they say to this.—
Their favour in an author's cap 's a feather,
And no great mischief 's done by their caprice;
And if their approbation we experience,
Perhaps they 'll have some more about a year hence.

CC.

My poem 's epic, and is meant to be
Divided in twelve books; each book containing,
With love, and war, a heavy gale at sea,[2]
A list of ships, and captains, and kings reigning,
New characters; the episodes are three:[3]
A panoramic view of hell 's in training,
After the style of Virgil and of Homer,
So that my name of Epic 's no misnomer.[4]

CCI.

All these things will be specified in time,
With strict regard to Aristotle's rules,
The *Vade Mecum* of the true sublime,
Which makes so many poets, and some fools:
Prose poets like blank-verse, I 'm fond of rhyme,—
Good workmen never quarrel with their tools;
I 've got new mythological machinery,
And very handsome supernatural scenery.[5]

CCII.

There 's only one slight difference between
Me and my epic brethren gone before,
And here the advantage is my own, I ween;
(Not that I have not several merits more,
But this will more peculiarly be seen;)
They so embellish, that 't is quite a bore
Their labyrinth of fables to thread through,
Whereas this story 's actually true.

CCIII.

If any person doubt it, I appeal
To history, tradition, and to facts,
To newspapers, whose truth all know and feel,
To plays in five, and operas in three acts;[6]
All these confirm my statement a good deal,
But that which more completely faith exacts
Is, that myself, and several now in Seville,
Saw Juan's last elopement with the devil.[7]

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[1] [MS.—"With a neat crow-quill, rather hard, but new."]

[2] [For your tempest, take Eurus, Zephyr, Auster, and Boreas, and cast them together in one verse: add to these, of rain, lightning and thunder (the loudest you can), *quantum sufficit*. Mix your clouds and billows well together till they foam, and thicken your description here and there with a quicksand. Brew your tempest well in your head, before you set it a blowing. For a battle: pick a large quantity of images and descriptions from Homer's Iliad, with a spice or two of Virgil, and, if there remain any overplus, you may lay them by for a skirmish. Season it well with similes, and it will make an excellent battle.—SWIFT: *Recipe for an Epic*.]

[3] [MS.—"And there are other incidents remaining,
Which shall be specified in fitting time,
With good discretion, and in current rhyme."]

[4] [Lord Byron can scarcely be said to have written an *epic* poem, if the definition of the Dictionnaire de Trévoux be right:—

"Épique, qui appartient à la poésie héroïque, ou poème qui décrit quelque action signalée d'un héros. Le poème épique est un discours inventé avec art pour former les mœurs par des instructions déguisées sous les allégories d'une action importante racontée d'une manière vraisemblable et merveilleuse. La différence qu'il y a entre le poème épique et la tragédie, c'est que dans le poème épique les personnes n'y sont point introduites aux yeux des spectateurs agissant par elles-mêmes, comme dans la tragédie, mais l'action est racontée par le poète."—BAYDGAS.]

[5] ["For your machinery, take of deities, male and female, as many as you can use: separate them into two equal parts, and keep Jupiter in the middle; let Juno put him in a ferment, and Venus mollify him. Remember on all occasions to make use of volatile Mercury. If you have need of devils, draw them out of Milton's Paradise, and extract your spirits from Tasso. The use of these machines is evident; and, since no epic poem can subsist without them, the wisest way is to reserve them for your greatest necessities."—SWIFT.]

[6] [MS.—"To newspapers, to sermons, which the soul
Of pious men have published on his acts."]

[7] [The popularity of the old Spanish play, entitled, "Atheista Fulminato," the original of "Don Juan," has been so extensive as to claim philosophical attention and investigation. The first point to be noticed is, that the play is throughout *imaginative*. Nothing of it belongs to the real world, but the names of the places and persons. The comic parts, equally with the tragic; the living, equally with the defunct characters, are creatures of the brain; as little amenable to the rules of ordinary probability, as the Satan of Paradise Lost, or the Caliban of the Tempest, and therefore to be understood as impersonated *abstractions*. The very extravagance of the incidents, and the superhuman *entireness* of Don Juan's agency, prevents the wickedness from shocking our minds to any painful degree. Meantime the qualities of his character are too designable, too flattering to our pride and our wishes, not to make up on this side as much additional faith as was lost on the other. There is no danger (thinks the spectator or reader) of *my* becoming such a monster of iniquity as Don Juan! *I* never shall be an atheist! *I* shall never disallow all distinction between right and wrong! *I* have not the least inclination to be so outrageous a drawcansir in my love affairs! But, to possess such a power of captivating and enchanting the affections of the other sex! to be capable of inspiring, in a charming and even a virtuous woman, a love so deep, and so entirely personal to *me*! that even my worst vices, if I *were* vicious, even my cruelty and perfidy, if I *were* cruel and perfidious, could not eradicate the passion!" To be so loved for my *own self*, that, even with a distinct knowledge of my character, she yet died to save me! this takes hold of two sides of our nature, the better and the worse. * * In fine, the character of Don Juan consists in the union of every thing desirable to human nature, as *means*, and which, therefore, by the well known law of association, become at length desirable on their own account. The ingredients, too, are mixed in the happiest proportion, so as to uphold and relieve each other—more especially in that counterpoise of wit, gaiety, and

CCIV.

If ever I should condescend to prose,
I 'll write poetical commandments, which
Shall supersede beyond all doubt all those
That went before; in these I shall enrich
My text with many things that no one knows,
And carry precept to the highest pitch:
I 'll call the work "Longinus o'er a Bottle,'
Or, Every Poet his *own* Aristotle."

CCV.

Thou shalt believe in Milton, Dryden, Pope;
Thou shalt not set up Wordsworth, Coleridge, Southey;
Because the first is crazed beyond all hope,
The second drunk, the third so quaint and mouthy:[1]
With Crabbe it may be difficult to cope,
And Campbell's Hippocrene is somewhat drouthy:
Thou shalt not steal from Samuel Rogers, nor
Commit—flirtation with the muse of Moore.

CCVI.

Thou shalt not covet Mr. Sotheby's Muse,
His Pegasus, nor any thing that 's his;
Thou shalt not bear false witness like "the Blues"—
(There 's one, at least, is very fond of this);
Thou shalt not write, in short, but what I choose:
This is true criticism, and you may kiss—
Exactly as you please, or not,—the rod;
But if you don't, I 'll lay it on, by G—d!

CCVII.

If any person should presume to assert
This story is not moral, first, I pray
That they will not cry out before they 're hurt,
Then that they 'll read it o'er again, and say
(But, doubtless, nobody will be so pert),
That this is not a moral tale, though gay;
Besides, in Canto Twelfth, I mean to show
The very place where wicked people go.

CCVIII.

If, after all, there should be some so blind
To their own good this warning to despise,
Led by some tortuosity of mind
Not to believe my verse and their own eyes,
And cry that they "the moral cannot find,"
I tell him, if a clergyman, he lies:
Should captains the remark, or critics, make,
They also lie too—under a mistake.

CCIX.

The public approbation I expect,
And beg they 'll take my word about the moral,
Which I with their amusement will connect
(So children cutting teeth receive a coral);
Meantime, they 'll doubtless please to recollect
My epical pretensions to the laurel:
For fear some prudish readers should grow skittish,
I 've bribed my grandmother's review—the British.[3]

---

social generosity, which prevents the criminal, even in the most atrocious moments, from sinking into the mere ruffian, as far, at least, as our *imagination* sits in judgment. Above all, the fine suffusion through the whole, with the characteristic manners and feelings of a highly-bred gentleman, gives life to the drama. Thus, having invited the *statue-ghost* of the governor whom he had murdered, to supper, which invitation the marble ghost accepted by a nod of the head, Don Juan has prepared a banquet.

"*D. Juan.* Some wine, sirrah! Here 's to Don Pedro's ghost—he should have been welcome.

"*D. Lop.* The rascal is afraid of you after death. (*One knocks at the door.*)

"*D. Juan* (*to the servant*). Rise, and do your duty.

"*Serv.* Oh, the devil, the devil! (*Marble ghost enters.*)

"*D. Juan.* Ha! 'tis the ghost! Let 's rise and receive him! Come, governor, you are welcome, all there; if we had thought you would have come, we would have staid for you. Here, governor, your health? Friends, put it about! Here 's excellent meat, taste of this ragout. Come, I 'll help you, come, eat, and let old quarrels be forgotten. (*The ghost threatens him with vengeance.*)

"*D. Juan.* We are too much confirmed—curse on this dry discourse! Come, here 's to your mistress; you had one when you were living: not forgetting your sweet sister. (*Devils enter.*) Are these some of your retinue? Devils, my you? I 'm sorry I have no burnt brandy to treat 'em with, that 's drink fit for devils," etc.

Nor is the scene from which we quote interesting in *dramatic* probability alone; it is susceptible likewise of a sound *moral*; of a moral that has more than common claims on the notice of a too numerous class, who are ready to receive the qualities of gentlemanly courage, and scrupulous honour (in all the recognised laws of honour) as the *substitutes* of virtue, instead of its *ornaments*. This, indeed, is the moral value of the play at large.—COLERIDGE.]

[1] [MS.—"I 'll call the work 'Reflections o'er a Bottle.'"]

[2] ["There are the Lakers, my lord; ay, the whole school of Glaramara and Skiddaw and Dunmailraise, who have the vanity to be in the habit of undervaluing your poetical talents. Mr. Southey thinks you would never have thought of going over the sea had it not been for his Thalaba; Mr. Wordsworth is humbly of opinion that no man in the world ever thought a tree beautiful, or a mountain grand, till he announced his own wonderful perceptions. Mr. Charles Lambe thinks you would never have written Beppo had he not joked, nor Lara had he not sighed. Mr. Lloyd half suspects your lordship has read his Nugæ Canoræ: now all these fancies are alike ridiculous, and you are well entitled to laugh as much as you please at them. But there is one Laker who praises your lordship,—and why? Because your lordship praised him. This is Coleridge, who, on the strength of a little compliment in one of your notes, 'ventured at last to open to the gaze of the day the long secluded loveliness of Christabel,—and with what effect his bookseller doth know. Poor Coleridge, however, although his pamphlet would not sell, still gloated over the puff; and he gave your lordship, in return, a great many reasonable good puffs in prose. You may do very well to quiz Wordsworth for his vanity, and Southey for his pompousness; but what right have you to say any thing about Mr. Coleridge's drinking? Really, my lord, I have no scruple in saying, that I look upon that line of yours—'Coleridge is drunk,' etc. as quite personal—shamefully personal. As Coleridge never saw Don Juan, or, if he did, forgot the whole affair next morning, it is nothing as regards him; but what can be expected from his friends? Has not any one of them (if he has any) a perfect right, after reading that line, to print and publish, if he pleases, all that all the world has heard about your lordship's own life and conversation? And if any one of them should do so, what would you, my Lord Byron, think of it?"—JOHN BULL.]

[3] [For the strictures of "The British," on this and the following stanza, see "Testimonies," No. XVI, in the Appendix; and compare Lord Byron's "Letter to the Editor of My Grandmother's Review."—"I wrote to you by last post," says Lord B.,

CCX.

I sent it in a letter to the Editor,
Who thank'd me duly by return of post—
I 'm for a handsome article his creditor;
Yet, if my gentle Muse he please to roast,
And break a promise after having made it her,
Denying the receipt of what it cost,
And smear his page with gall instead of honey,
All I can say is—that he had the money.

CCXI.

I think that with this holy new alliance
I may ensure the public, and defy
All other magazines of art or science,
Daily, or monthly, or three monthly; I
Have not essay'd to multiply their clients,
Because they tell me 't were in vain to try,
And that the Edinburgh Review and Quarterly
Treat a dissentiog author very martyrly.

CCXII.

"*Non ego hoc ferrem calida juventa,*
Consule Planco,"[1] Horace said, and so
Say I; by which quotation there is meant a
Hint that some six or seven good years ago
(Long ere I dreamt of dating from the Brenta),
I was most ready to return a blow,
And would not brook at all this sort of thing
In my hot youth—when George the Third was King.

CCXIII.

But now at thirty years my hair is gray—
(I wonder what it will be like at forty?
I thought of a peruke the other day[2]—
My heart is not much greener; and, in short, I
Have squander'd my whole summer while 't was May,
And feel no more the spirit to retort; I
Have spent my life, both interest and principal,
And deem not, what I deem'd, my soul invincible.

CCXIV.

No more—no more—Oh! never more on me
The freshness of the heart can fall like dew,
Which out of all the lovely things we see
Extracts emotions beautiful and new,
Hived in our bosoms like the bag o' the bee;
Think'st thou the honey with those objects grew?
Alas! 't was not in them, but in thy power
To double even the sweetness of a flower.

CCXV.

No more—no more—Oh! never more, my heart,
Canst thou be my sole world, my universe!
Once all in all, but now a thing apart,
Thou canst not be my blessing or my curse:
The illusion 's gone for ever, and thou art
Insensible, I trust, but none the worse;
And in thy stead I 've got a deal of judgment,
Though heaven knows how it ever found a lodgement.

CCXVI.

My days of love are over; me no more[3]
The charms of maid, wife, and still less of widow,
Can make the fool of which they made before,—
In short, I must not lead the life I did do:
The credulous hope of mutual minds is o'er,
The copious use of claret is forbid too;
So, for a good old-gentlemanly vice,
I think I must take up with avarice.[4]

CCXVII.

Ambition was my idol, which was broken
Before the shrines of Sorrow, and of Pleasure;
And the two last have left me many a token
O'er which reflection may be made at leisure:
Now, like Friar Bacon's brazen head, I 've spoken,
"Time is, Time was, Time 's past:"[5]—a chymic treasure
Is glittering youth, which I have spent betimes—
My heart in passion, and my head on rhymes.

CCXVIII.

What is the end of Fame?[6] 't is but to fill
A certain portion of uncertain paper:
Some liken it to climbing up a hill,

Bologna, Aug. 24, 1819, "enclosing a buffooning letter for publication addressed to the buffoon Roberts, who has thought proper to lie a canister to his own tail. It was written off-hand, and in the midst of circumstances not very favourable to facetiousness, so that there may, perhaps, be more bitterness than enough for that sort of small acid punch."]

1 ["Such treatment Horace would not bear,
When warm with youth—when Tullus fill'd the chair."
FRANCIS.]

2 [MS.—"I thought of dyeing it the other day."]

3 "Me nec femina, nec puer
Jam, nec spes animi credula mutui,
Nec certare juvat mero,
Nec vincire novis tempora floribus."—HOR.

"For me, alas! these joys are o'er;
For me, the vernal garland blooms no more;
No more the feats of wine I prove,
Nor the delusive hopes of mutual love."—FRANCIS.

4 [His constant recurrence to the praise of avarice in Don Juan, and the humorous zest with which he delights to dwell on it, show how newfangled, as well as how far from serious, was his adoption of the "good-old gentlemanly vice." That his parsimony, however, was very far from being of that kind which Bacon condemns as "withholding men from works of liberality," is apparent from all that is known of his munificence at this very period.—MOORE.]

"Charity—purchased a shilling's worth of salvation. If that was to be bought, I have given more to my fellow-creatures in this life—sometimes for *vice*, but, if not more *often*, at least more considerably, for virtue—than I now possess. I never in my life gave a mistress so much as I have sometimes given a poor man in honest distress. But, no matter! The scoundrels who have all along persecuted me will triumph—and when justice is done to me, it will be when this hand that writes is as cold as the hearts which have stung it."—*B. Diary*, 1821.]

5 [The old legend of Friar Bacon says, that the brazen head which he formed capable of speech, after uttering successively, "Time is"—Time was"—"Time is past," the opportunity of catechising it having been neglected, tumbled itself from the stand, and was shattered into a thousand pieces.—E.]

6 ["Out of spirits—read the papers—thought what *Fame* was, on reading, in a case of murder, that 'Mr. Wych, grocer, at Tunbridge, sold some bacon, flour, cheese, and, it is believed, some plums, to some gipsy woman accused. He had on his counter (I quote faithfully) a book, the Life of Pamela, which he was tearing for *waste paper*, etc. etc. In the cheese was found, etc., and a

Whose summit, like all hills, is lost in vapour;[1]
For this men write, speak, preach, and heroes kill,
And bards burn what they call their "midnight taper,"
To have, when the original is dust,
A name, a wretched picture,[2] and worse bust.[3]

CCXIX.

What are the hopes of man? Old Egypt's King
Cheops erected the first pyramid
And largest, thinking it was just the thing
To keep his memory whole, and mummy hid;
But somebody or other rummaging,
Burglariously broke his coffin's lid:
Let not a monument give you or me hopes,
Since not a pinch of dust remains of Cheops.[4]

CCXX.

But I being fond of true philosophy,
Say very often to myself, "Alas!
All things that have been born were born to die,
And flesh (which Death mows down to hay) is grass;
You 've pass'd your youth not so unpleasantly,
And if you had it o'er again—'t would pass—
So thank your stars that matters are no worse,
And read your Bible, sir, and mind your purse."

CCXXI.

But for the present, gentle reader! and
Still gentler purchaser! the bard—that 's I—
Must, with permission, shake you by the hand,[5]
And so your humble servant, and good-b'ye!
We meet again, if we should understand
Each other; and if not, I shall not try
Your patience further than by this short sample—
'T were well if others follow'd my example.

CCXXII.

"Go, little book, from this my solitude!
I cast thee on the waters—go thy ways!
And if, as I believe, thy vein be good,
The world will find thee after many days."[6]
When Southey 's read, and Wordsworth understood,
I can't help putting in my claim to praise—
The four first rhymes are Southey's every line:
For God's sake, reader! take them not for mine.

DON JUAN.

CANTO THE SECOND.[7]

I.

Oh ye! who teach the ingenuous youth of nations,
Holland, France, England, Germany, or Spain,
I pray ye flog them upon all occasions;
It mends their morals; never mind the pain:
The best of mothers and of educations
In Juan's case were but employ'd in vain,
Since, in a way that 's rather of the oddest, he
Became divested of his native modesty.[8]

II.

Had he but been placed at a public school,
In the third form, or even in the fourth,
His daily task had kept his fancy cool,
At least, had he been nurtured in the north;
Spain may prove an exception to the rule,
But then exceptions always prove its worth—
A lad of sixteen causing a divorce
Puzzled his tutors very much, of course.

III.

I can't say that it puzzles me at all,
If all things be consider'd: first, there was
His lady-mother, mathematical,
A——never mind;—his tutor, an old ass;
A pretty woman—(that 's quite natural,
Or else the thing had hardly come to pass);
A husband rather old, not much in unity
With his young wife—a time, and opportunity.

IV.

Well—well, the world must turn upon its axis,
And all mankind turn with it, heads or tails,
And live and die, make love and pay our taxes,
And as the veering wind shifts, shift our sails;
The king commands us, and the doctor quacks us,
The priest instructs, and so our life exhales—
A little breath, love, wine, ambition, fame,
Fighting, devotion, dust,—perhaps a name.

V.

I said, that Juan had been sent to Cadiz—

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leaf of *Pamela* wrapt round the bacon!' What would Richardson, the vainest and luckiest of *living* authors (*i. e.* while alive)—he who, with Aaron Hill, used to prophesy and chuckle over the presumed fall of Fielding (the *prose* Homer of human nature), and of Pope (the most beautiful of poets)—what would he have said, could he have traced his pages from their place on the French princes' toilets (see Boswell's Johnson), to the grocer's counter, and the gipsy-murderer's bacon?!!"—*B. Diary*, 1821.]

2. ["Ah! who can tell how hard it is to climb
The steep where Fame's proud temple shines afar," etc.—
BEATTIE.]

3. ["It is impossible not to regret that Lord Byron, being the contemporary of Lawrence and Chantrey, never sat to either of those unrivalled artists, whose canvass and marble have fixed, with such magical felicity, the very air and gestures of the other illustrious men of this age—our Wellingtons, our Cannings, our Scotts, and Southeys."—*Quart. Rev.*, vol. xliv., p. 224.]

[MS.—"A book—a damn'd bad picture—and worse bust."]

4. [This stanza appears to have been suggested by the following passage in the Quarterly Review, vol. xix. p. 203:—"It was the opinion of the Egyptians, that the soul never deserted the body while the latter continued in a perfect state. To secure this opinion, King Cheops is said, by Herodotus, to have employed three hundred and sixty thousand of his subjects for twenty years in raising over the 'angusta domus' destined to hold his remains, a pile of stone equal in weight to six millions of tons, which is just three times that of the vast Breakwater thrown across Plymouth Sound; and, to render this precious dust still more secure, the narrow chamber was made accessible only by small, intricate passages, obstructed by stones of an enormous weight, and so carefully closed externally as not to be perceptible. Yet, how vain are all the precautions of man! Not a bone was left of Cheops, either in the stone coffin, or in the vault, when Shaw entered the gloomy chamber."]

5. [MS.—"Must bid you both farewell in accents blind."]

6. [See Southey's Pilgrimage to Waterloo, *sub fine*.]

7. ["Begun at Venice, December 13, 1818,—finished January 20, 1819.—*B.*]

8. [MS.—"Lost that most precious stone of stones—his modesty."]

A pretty town, I recollect it well—
'T is there the mart of the colonial trade is,
(Or was, before Peru learn'd to rebel,)
And such sweet girls—I mean, such graceful ladies,
Their very walk would make your bosom swell;
I can't describe it, though so much it strike,
Nor liken it—I never saw the like:[1]

VI.

An Arab horse, a stately stag, a barb
New broke, a cameleopard, a gazelle,
No—none of these will do;—and then their garb!
Their veil and petticoat—Alas! to dwell
Upon such things would very near absorb
A canto—then their feet and ankles,—well,
Thank Heaven I've got no metaphor quite ready,
(And so, my sober Muse—come, let 's be steady—

VII.

Chaste Muse!—well, if you must, you must)—the veil
Thrown back a moment with the glancing hand,
While the o'erpowering eye, that turns you pale,
Flashes into the heart:—All sunny land
Of love! when I forget you, may I fail
To——say my prayers—but never was there plann'd
A dress through which the eyes give such a volley,
Excepting the Venetian Fazzioli.[2]

VIII.

But to our tale: the Donna Inez sent
Her son to Cadiz only to embark;
To stay there had not answer'd her intent;
But why?—we leave the reader in the dark—
'T was for a voyage that the young man was meant,
As if a Spanish ship were Noah's ark,
To wean him from the wickedness of earth,
And send him like a dove of promise forth.

IX.

Don Juan bade his valet pack his things
According to direction, then received
A lecture and some money: for four springs
He was to travel; and though Inez grieved
(As every kind of parting has its stings),
She hoped he would improve—perhaps believed:
A letter, too, she gave (he never read it)
Of good advice—and two or three of credit.

X.

In the mean time, to pass her hours away,
Brave Inez now set up a Sunday school[3]
For naughty children, who would rather play
(Like truant rogues) the devil, or the fool;
Infants of three years old were taught that day,
Dunces were whipt, or set upon a stool:
The great success of Juan's education,
Spurr'd her to teach another generation.[4]

XI.

Juan embark'd—the ship got under way,
The wind was fair, the water passing rough;
A devil of a sea rolls in that bay,[5]
As I, who've crossed it oft, know well enough;
And, standing upon deck, the dashing spray
Flies in one's face, and makes it weather-tough:
And there he stood to take, and take again,
His first—perhaps his last—farewell of Spain.

XII.

I can't but say it is an awkward sight
To see one's native land receding through
The growing waters; it unmans one quite,
Especially when life is rather new:
I recollect Great Britain's coast looks white,
But almost every other country 's blue,
When gazing on them, mystified by distance,
We enter on our nautical existence.

XIII.

So Juan stood, bewilder'd on the deck:
The wind sung, cordage strain'd, and sailors swore,
And the ship creak'd, the town became a speck,
From which away so fair and fast they bore.
The best of remedies is a beef-steak
Against sea-sickness:[6] try it, sir, before
You sneer, and I assure you this is true,
For I have found it answer—so may you.

XIV.

Don Juan stood, and, gazing from the stern,
Beheld his native Spain receding far:
First partings form a lesson hard to learn,
Even nations feel this when they go to war;
There is a sort of unexprest concern,
A kind of shock that sets one's heart ajar:
At leaving even the most unpleasant people
And places, one keeps looking at the steeple.

XV.

But Juan had got many things to leave,
His mother, and a mistress, and no wife,
So that he had much better cause to grieve
Than many persons more advanced in life;
And if we now and then a sigh must heave

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[1] [MS.—"But d——n me if I ever saw the like."]

[2] *Fazzioli*—literally, little handkerchiefs—the veils most availing of St. Mark.

[3] [See Verses on a Charity Ball, *ante*, p. 489.]

[4] [MS.—"Their manners mending, and their morals curing,
She taught them to suppress their vice,—and virtue."]

[5] ["Hogg writes me, that Scott is gone to the Orkneys in a gale of wind—during which wind he affirms the saint Scott, 'he is sure is not at his ease, to say the best of it.' Lord, Lord! if these home-keeping minstrels had tasted a little open boating in a white squall—or a gale in 'the Gut'—how it would enliven and introduce them to a few of the sensations."—*B. Letters*, 1814.]

[6] [My friend, Dr. Granville, in his Travels to St. Petersburgh, 1829, says that "sea-sickness consists of vomiting—or something like it," and that the true way to escape the malady, *is* to take 45 drops of laudanum at starting, and as often afterwards as uneasiness recurs. Dr. Kitchener observes, that the beef-steak, recommended by Lord Byron, can suit only a very young and vigorous stomach on such occasions, and advises his pupil to adhere to salted fish and *devils*, with *quant. suff.* of hock or brandy in soda water.—Hill.]

At quitting even those we quit in strife,
No doubt we weep for those the heart endears—
That is, till deeper griefs congeal our tears.

XVI.

So Juan wept, as wept the captive Jews
By Babel's waters, still remembering Sion:
I'd weep,—but mine is not a weeping Muse,
And such light griefs are not a thing to die on;
Young men should travel, if but to amuse
Themselves; and the next time their servants tie on
Behind their carriages their new portmanteau,
Perhaps it may be lined with this my canto.

XVII.

And Juan wept, and much he sigh'd and thought,
While his salt tears dropp'd into the salt sea,
"Sweets to the sweet;" (I like so much to quote;
You must excuse this extract,—'t is where she,
The Queen of Denmark, for Ophelia brought
Flowers to the grave;) and, sobbing often, he
Reflected on his present situation,
And seriously resolved on reformation.

XVIII.

"Farewell, my Spain! a long farewell!" he cried,
"Perhaps I may revisit thee no more,
But die, as many an exiled heart hath died,
Of its own thirst to see again thy shore:
Farewell, where Guadalquivir's waters glide!
Farewell, my mother! and, since all is o'er,
Farewell, too, dearest Julia!—(here he drew
Her letter out again, and read it through.)

XIX.

"And oh! if e'er I should forget, I swear—
But that 's impossible, and cannot be—
Sooner shall this blue ocean melt to air,
Sooner shall earth resolves itself to sea,
Than I resign thine image, oh, my fair!
Or think of any thing excepting thee;
A mind diseased no remedy can physic—
(Here the ship gave a lurch, and he grew sea-sick.)

XX.

"Sooner shall heaven kiss earth—(here he fell sicker)
Oh, Julia! what is every other woe?—
(For God's sake let me have a glass of liquor;
Pedro, Battista, help me down below.)
Julia, my love!—(you rascal, Pedro, quicker)—
Oh, Julia!—(this curst vessel pitches so)—
Beloved Julia, hear me still beseeching!"
(Here he grew inarticulate with retching.)

XXI.

He felt that chilling heaviness of heart,
Or rather stomach, which, alas! attends,
Beyond the best apothecary's art,
The loss of love, the treachery of friends,
Or death of those we dote on, when a part
Of us dies with them as each fond hope ends:
No doubt he would have been much more pathetic,
But the sea acted as a strong emetic.

XXII.

Love 's a capricious power: I've known it hold
Out through a fever caused by its own heat,
But be much puzzled by a cough and cold,
And find a quinsy very hard to treat;
Against all noble maladies he 's bold,
But vulgar illnesses don't like to meet,
Nor that a sneeze should interrupt his sigh,
Nor inflammations redden his blind eye.

XXIII.

But worst of all is nausea, or a pain
About the lower region of the bowels;
Love, who heroically breathes a vein,
Shrinks from the application of hot towels,
And purgatives are dangerous to his reign.
Sea-sickness death: his love was perfect, how else
Could Juan's passion, while the billows roar,
Resist his stomach, ne'er at sea before?

XXIV.

The ship, call'd the most holy "Trinidada,"*
Was steering duly for the port Leghorn;

* [In the year 1799, while Lord Byron was the pupil of Dr. Glennie, at Dulwich, among the books that lay accessible to the boys was a pamphlet, entitled "Narrative of the Shipwreck of the Juno on the Coast of Arracan, in the Year 1793." The pamphlet attracted but little public attention; but, among the young students of Dulwich Grove it was a favourite study: and the impression which it left on the retentive mind of Byron may have had some share, perhaps, in suggesting that curious research through all the various accounts of Shipwrecks upon record, by which he prepared himself to depict, with such power, a scene of the same description in Don Juan..... As to the charge of plagiarism brought against him by some scribblers of the day, for so doing,—with as much justice might the Italian author, who wrote a Discourse on the Military Science displayed by Tasso in his battles, have reproached that poet with the sources from which he drew his knowledge;—with as much justice might Puysegur and Segrais, who have pointed out the same merit in Homer and Virgil, have withheld their praise, because the science on which this merit was founded, must have been derived by the skill and industry of those poets from others. So little was Tasso ashamed of those casual imitations of other poets which are so often bandied as plagiarisms, that, in his Commentary on his Rime, he takes pains to point out whatever coincidences of this kind occur in his own verses.—MOORE.

"With regard to the charges about the Shipwreck, I think that I told you and Mr. Hobhouse, years ago, that there was not a single circumstance of it not taken from facts; not, indeed, from any single shipwreck, but all from actual facts of different wrecks."—*Lord B. to Mr. Murray.*

"Of late, some persons have been nibbling at the reputation of Lord Byron, by charging him with plagiarism. There is a curious charge of this kind lately published, which redounds, in reality, to the noble author's credit. Every one who has looked into the sources from which Shakspeare took the stories of his plays, must know that, in 'Julius Cæsar' and 'Coriolanus,' he has taken whole dialogues, with remarkable exactness, from North's translation of Plutarch.* Now, it is that very circumstance which impresses

* PLUTARCH.

† I am *Caius Marcius, who hath done to thy selfe particularly, and to all the Volsces generally, great hurt and mischeife*, which I cannot deale *for my surname of Coriolanus* that I beare. For I never had other benefit nor recompense of the true and painefull service I have done, and the extreme

For there the Spanish family Moncada
Were settled long ere Juan's sire was born:
They were relations, and for them he had a
Letter of introduction, which the morn
Of his departure had been sent him by
His Spanish friends for those in Italy.

XXV.

His suite consisted of three servants and
A tutor, the licentiate Pedrillo,
Who several languages did understand,
But now lay sick and speechless on his pillow,
And, rocking in his hammock, long'd for land,
His headach being increased by every billow;
And the waves oozing through the port-hole made
His berth a little damp, and him afraid.

XXVI.

'T was not without some reason, for the wind
Increased at night, until it blew a gale;
And though 't was not much to a naval mind,
Some landsmen would have look'd a little pale,
For sailors are, in fact, a different kind:
At sunset they began to take in sail,
For the sky show'd it would come on to blow,
And carry away, perhaps, a mast or so.

XXVII.

At one o'clock the wind with sudden shift
Threw the ship right into the trough of the sea,
Which struck her aft, and made an awkward rift,
Started the stern-post, also shatter'd the
Whole of her stern-frame, and, ere she could lift
Herself from out her present jeopardy,
The rudder tore away: 't was time to sound
The pumps, and there were four feet water found.[1]

XXVIII.

One gang of people instantly was put
Upon the pumps, and the remainder set
To get up part of the cargo, and what not;
But they could not come at the leak as yet:
At last they did get at it really, but
Still their salvation was an even bet:
The water rush'd through in a way quite puzzling,
While they thrust sheets, shirts, jackets, bales of muslin,[2]

XXIX.

Into the opening; but all such ingredients [down,
Would have been vain, and they must have gone
Despite of all their efforts and expedients,
But for the pumps: I 'm glad to make them known
To all the brother tars who may have need hence,
For fifty tons of water were upthrown
By them per hour; and they had all been undone,
But for the maker, Mr. Mann, of London.[3]

XXX.

As day advanced the weather seem'd to abate,
And then the leak they reckon'd to reduce,
And keep the ship afloat, though three feet yet
Kept two hand and one chain-pump still in use.
The wind blew fresh again: as it grew late
A squall came on, and while some guns broke loose,
A gust—which all descriptive power transcends—
Laid with one blast the ship on her beam ends.[4]

XXXI.

There she lay, motionless, and seem'd upset;
The water left the hold, and wash'd the decks,[5]
And made a scene men do not soon forget;
For they remember battles, fires, and wrecks,
Or any other thing that brings regret,

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those plays with the stamp of antique reality, which the general knowledge of the poet could not have enabled him to communicate to them."—TIMES.]

dangers I have bene in, but this onely surname; a good memorie and witnesse of the malice and displeasure thou shouldest bear me. Indeed, the name only remaineth with me: for the rest the enuie and crueltie of the people of Rome have taken from me, by the sufferance of the dastardly nobilitie and magistrates, who have forsaken me, and let me be banished by the people. That extremeitie hath now driven me to come as a poor suter, to take thy chimnie harth, not of any hope I have to save my life thereby. For if I had feared death, I would not have come hither to put myself in hazard."

SHAKSPEARE.

"My name is Caius Martius, who hath done
To thee particularly, and to all the Volsces,
Great hurt and mischief; thereto witness may
My surname, Coriolanus: The painful service,
The extreme dangers, and the drops of blood
Shed for my thankless country, are requited
But with that surname—a good memory,
And witness of the malice and displeasure
Which thou should'st bear me: only that name remains;
The cruelty and envy of the people,
Permitted by our dastard nobles, who
Have all forsook me, hath devoured the rest;
And suffer'd me by the voice of slaves to be
Whoop'd out of Rome. Now, this extremity
Hath brought me to thy hearth. Not out of hope,
Mistake me not, to save my life; for if
I had fear'd death, of all men i' the world
I would have 'voided thee."—Coriolanus, Act 4. Scene 3.

[1] ["Night came on worse than the day had been; and a sudden shift of wind, about midnight, threw the ship into the trough of the sea, which struck her aft, tore away the rudder, started the stern-post, and shattered the whole of her stern-frame. The pumps were immediately sounded, and in the course of a few minutes the water had increased to four feet."—Loss of the Hercules.]

[2] ["One gang was instantly put on them, and the remainder of the people employed in getting up rice from the run of the ship, and heaving it over, to come at the leak, if possible. After three or four hundred bags were thrown into the sea, we did get at it; and found the water rushing into the ship with astonishing rapidity; therefore we thrust sheets, shirts, jackets, bales of muslin, and every thing of the like description that could be got, into the opening."—Ibid.]

[3] ["Notwithstanding the pumps discharged fifty tons of water an hour, the ship certainly must have gone down, had not our expedients been attended with some success. The pumps, to the excellent construction of which I owe the preservation of my life, were made by Mr. Mann of London."—Ibid.]

[4] ["As the next day advanced, the weather appeared to moderate, the men continued incessantly at the pumps, and every exertion was made to keep the ship afloat. Scarce was this done, when a gust, exceeding in violence every thing of the kind I had ever seen, or could conceive, laid the ship on her beam ends."—Loss of the Centaur.]

[5] ["The ship lay motionless, and, to all appearance, irrevocably overset. The water forsook the hold, and appeared between decks."—Ibid.]

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Or breaks their hopes, or hearts, or heads, or necks:
Thus drownings are much talk'd of by the divers,
And swimmers, who may chance to be survivors.

XXXII.

Immediately the masts were cut away,
Both main and mizen; first the mizen went,
The main-mast follow'd; but the ship still lay
Like a mere log, and baffled our intent.
Foremast and bowsprit were cut down, and they
Eased her at last (although we never meant
To part with all till every hope was blighted),
And then with violence the old ship righted.[1]

XXXIII.

If may be easily supposed, while this
Was going on, some people were unquiet,
That passengers would find it much amiss
To lose their lives, as well as spoil their diet:
That even the able seaman, deeming his
Day nearly o'er, might be disposed to riot,
As upon such occasions tars will ask
For grog, and sometimes drink rum from the cask.

XXXIV.

There 's nought, no doubt, so much the spirit calms
As rum and true religion: thus it was,
Some plunder'd, some drank spirits, some sung psalms,
The high wind made the treble, and as bass
The hoarse harsh waves kept time; fright cured the qualms
Or all the luckless landsmen's sea-sick maws:
Strange sounds of wailing, blasphemy; devotion,
Clamour'd in chorus to the roaring ocean.

XXXV.

Perhaps more mischief had been done, but for[2]
Our Juan, who, with sense beyond his years,
Got to the spirit-room, and stood before
It with a pair of pistols; and their fears,
As if Death were more dreadful by his door
Of fire than water, spite of oaths and tears,
Kept still aloof the crew, who, ere they sunk,
Thought it would be becoming to die drunk.[3]

XXXVI.

"Give us more grog," they cried, "for it will be
All one an hour hence." Juan answer'd, "No!
'T is true that death awaits both you and me,
But let us die like men, not sink below
Like brutes:"—and thus his dangerous post kept he,[4]
And none liked to anticipate the blow;
And even Pedrillo, his most reverend tutor,
Was for some rum a disappointed suitor.

XXXVII.

The good old gentleman was quite aghast,
And made a loud and pious lamentation;
Repented all his sins, and made a last
Irrevocable vow of reformation;
Nothing should tempt him more (this peril past)
To quit his academic occupation,
In cloisters of the classic Salamanca,
To follow Juan's wake, like Sancho Panca.

XXXVIII.

But now there came a flash of hope once more; [gone,
Day broke, and the wind lull'd: the masts were
The leak increased; shoals round her, but no shore;
The vessel swam, yet still she held her own.
They tried the pumps again, and though before
Their desperate efforts seem'd all useless grown,
A glimpse of sunshine set some hands to bale—
The stronger pump'd, the weaker thrumm'd a sail.[5]

XXXIX.

Under the vessel's keel the sail was past,
And for the moment it had some effect;[6]
But with a leak, and not a stick of mast,
Nor rag of canvass, what could they expect?
But still 't is best to struggle to the last,
'T is never too late to be wholly wreck'd:
And though 't is true that man can only die once,
'T is not so pleasant in the Gulf of Lyons.[7]

XL.

There winds and waves had hurl'd them, and from thence,
Without their will, they carried them away;
For they were forced with steering to dispense,
And never had as yet a quiet day
On which they might repose, or even commence
A jurymast or rudder, or could say
The ship would swim an hour, which, by good luck,
Still swam—though not exactly like a duck.

XLI.

The wind, in fact, perhaps, was rather less,
But the ship labour'd so, they scarce could hope
To weather out much longer; the distress

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[1] ["Immediate directions were given *to cut away the main and mizen masts*, trusting, when the ship righted, to be able to wear her. On cutting one or two lanyards, the *mizen-mast went first over*, but without producing the smallest effect on the ship, and, on cutting the lanyard of one shroud, the *main-mast followed*. I had the mortification to see the *fore-mast and bowsprit also go over*. On this, *the ship immediately righted with great violence*."—*Loss of the Centaur*.]

[2] [MS.—"Perhaps the whole would have got drunk, but for."

[3] ["A midshipman was appointed to guard the spirit-room, to repress that unhappy desire of a devoted crew to *die in a state of intoxication*. The sailors, though in other respects orderly in conduct, here pressed eagerly upon him."—*Loss of the Abergavenny*.]

[4] ["'*Give us some grog*,' they exclaimed, '*it will be all one an hour hence*.' '*I know we must die*,' replied the gallant officer, coolly, '*but let us die like men*!'—*armed with a brace of pistols* he kept his post, even while the ship was sinking."—*Ibid*.]

[5] ["However, by great exertion of the chain-pump, we *held our own*. All who were not seamen by profession, had been employed in *thrumming a sail*."—*Ibid*.].

[6] [—"*which was passed under the ship's bottom, and I thought* had some effect."—*Ibid*.]

[7] [MS.—"'T is ugly dying in the Gulf of Lyons."]

Was also great with which they had to cope
For want of water, and their solid mess[1]
Was scant enough: in vain the telescope
Was used—nor sail nor shore appear'd in sight,
Nought but the heavy sea, and coming night.

XLII.

Again the weather threaten'd,—again blew[2]
A gale, and in the fore and after hold
Water appear'd; yet, though the people knew
All this, the most were patient, and some bold,
Until the chains and leathers were worn through
Of all our pumps:—a wreck complete she roll'd,
At mercy of the waves, whose mercies are
Like human beings' during civil war.

XLIII.

Then came the carpenter, at last, with tears
In his rough eyes, and told the captain, he
Could do no more: he was a man in years,
And long had voyaged through many a stormy sea,
And if he wept at length,[3] they were not fears
That made his eyelids as a woman's be,
But he, poor fellow, had a wife and children,
Two things for dying people quite bewildering.

XLIV.

The ship was evidently settling now[4]
Fast by the head; and, all distinction gone,
Some went to prayers again, and made a vow
Of candles to their saints[5]—but there were none
To pay them with; and some look'd o'er the bow;
Some hoisted out the boats; and there was one
That begg'd Pedrillo for an absolution,
Who told him to be damn'd—in his confusion.[6]

XLV.

Some lash'd them in their hammocks; some put on
Their best clothes, as if going to a fair;
Some cursed the day on which they saw the sun,
And gnash'd their teeth, and, howling, tore their hair;
And others went on as they had begun,
Getting the boats out, being well aware
That a tight boat will live in a rough sea,
Unless with breakers close beneath her lee.[7]

XLVI.

The worst of all was, that in their condition,
Having been several days in great distress,
'T was difficult to get out such provision
As now might render their long suffering less:
Men, even when dying, dislike inanition;[8]
Their stock was damaged by the weather's stress:
Two casks of biscuit, and a keg of butter,
Were all that could be thrown into the cutter.

XLVII.

But in the long-boat they contrived to stow
Some pounds of bread, though injured by the wet;
Water, a twenty-gallon cask or so;
Six flasks of wine; and they contrived to get
A portion of their beef up from below,[9]

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1 [" *The ship laboured so much*, that I *could scarce hope she would swim* till morning: our sufferings were very great for *want of water*."—*Loss of the Abergavenny*.]

2 [" *The weather again threatened*, and by noon *it blew a storm*. The ship laboured greatly, *the water appeared in the fore and after hold*. *The leathers* were nearly consumed, and the *chains of the pumps*, by constant exertion, and the friction of the coils, were rendered almost useless."—*Ibid.*]

3 [" At length, *the carpenter came* up from below, and told the crew, who were working at the pumps, *he could do no more for them*. Seeing their efforts useless, many of them burst into tears, and wept like children."—*Ibid.*]

4 [" I perceived *the ship settling by the head*. It was not in my power to encourage the ship's company any longer with a prospect of safety."—*Ibid.*]

5 [" Aderat Anglus quidam, qui promittebat montes aureos Virgini Walsamgamicæ, si vivus attigisset terram: alii multa promittebant ligni crucis, quod esset in tali loco. Unum audivi, non sine risu, quærelara voce, ne non exaudiretur, polliceretur Christophoro, qui est Lutetiæ in summo templo, mons verius quam statua, *ceremum talium quantus esset ipse*. Hæc cum vociferans quantum poterat identidem inculcaret, qui forte proximus assistebat illi notus, cubito illum tetigit, ac submonuit: Vide quid pollicearis: etiamsi rerum omnium huarum auctionem facias, non fueris solvendo. Tum ille, voce jam pressiore, ne videlicet exaudiret Christophorus: Tace, inquit, fatue! An credis me ex animo loqui? Si semel contigero terram, non daturus sum illi candelam sebaceam!"—Erasmus, *Naufragium*.]

6 [" You cannot imagine," says Cardinal de Retz, (who narrowly escaped shipwreck in the Gulf of Lyons)—"you cannot imagine the horror of a great storm: *you can as little imagine the ridiculo of it*. Every body were at their prayers, or were confessing themselves. The private captain of the galley caused, in the greatest height of the danger, *his embroidered coat and his red scarf* to be brought to him, saying, that a true Spaniard ought to die bearing his king's marks of distinction. He sat himself down in his great elbow-chair, and with his foot struck a poor Neapolitan in the chops, who, not being able to stand, was crawling along, crying out aloud, 'Señor Don Fernando, por el amor de Dios, confesion.' The captain, when he struck him, said to him, 'Enemigo de Dios, pides confesion?' And on my representing to him, that his interference was not right, he said that that old man gave offence to the whole galley. A Sicilian observantine monk was preaching at the foot of the great mast, that St. Francis had appeared to him, and had assured him that we should not perish. I should never have done, were I to describe all the ridiculous sights that are seen on these occasions." The prophecy of the monk was a safe one, in a *double* sense; for, if it had failed, there would have been no one to contradict it.]

7 [" Some appeared perfectly resigned, *went to their hammocks*, and desired their messmates *to lash them in*; others were for securing themselves to gratings and small rafts; but the most predominant idea was that *of putting on their best* and *cleanest clothes*. The boats were got over the side."—*Loss of the Abergavenny*.]

8 [Ms.—" Men will prove hungry, even when next perdition."]

9 [" Eight bags of rice, *six flasks of wine*, and a *small quantity of salted beef and pork*, were put into the long-boat, as provisions for the whole."—*Wreck of the Sydney*.]

* " There was there a certain Englishman, who promised golden mountains to Our Lady of Walsingham, if he touched land again. Others promised many things to the Wood of the Cross, which was in such a place. I heard one, not without laughter, who, with a clear voice, lest he should not be heard, promised Christopher, who is at Paris, on the top of a church,—a mountain more truly than a statue, a *wax candle as big as he was himself*. When, bawling out as hard as he could, the man reiterated this offer, an acquaintance that by chance stood next, known to him, touched him with his elbow, and said:—'Have a care what you promise; though you make an auction of all your goods, you 'll not be able to pay.' Then he says, with a voice now lower, in wit, lest Christopher should hear,—'Hold your tongue, you fool; do you think I speak from my heart? If once I touch land, I 'll not give him a tallow candle.'"

Cleaver's Translation.

And with a piece of pork, moreover, met,
But scarce enough to serve them for a luncheon—
Then there was rum, eight gallons in a puncheon.

XLVIII.

The other boats, the yawl and pinnace, had
Been stove in the beginning of the gale;[4]
And the long-boat's condition was but bad,
As there were but two blankets for a sail,[5]
And one oar for a mast, which a young lad
Threw in by good luck over the ship's rail;
And two boats could not hold, far less be stored
To save, one half the people then on board.

XLIX.

'T was twilight, and the sunless day went down
Over the waste of waters; like a veil,
Which, if withdrawn, would but disclose the frown
Of one whose hate is mask'd but to assail,[3]
Thus to their hopeless eyes the night was shown,
And grimly darkled o'er the faces pale,
And the dim desolate deep: twelve days had Fear
Been their familiar, and now Death was here.

L.

Some trial had been making at a raft,
With little hope in such a rolling sea,
A sort of thing at which one would have laugh'd,[4]
If any laughter at such times could be,
Unless with people who too much have quaff'd,
And have a kind of wild and horrid glee,
Half epileptical, and half hysterical:—
Their preservation would have been a miracle.

LI.

At half-past eight o'clock, booms, hencoops, spars,
And all things for a chance, had been cast loose,
That still could keep afloat the struggling tars,[5]
For yet they strove, although of no great use:
There was no light in heaven but a few stars;
The boats put off o'ercrowded with their crews;
She gave a heel, and then a lurch to port,
And, going down head foremost—sunk, in short.[6]

LII.

Then rose from sea to sky the wild farewell—
Then shriek'd the timid, and stood still the brave,—
Then some leap'd overboard with dreadful yell,[7]
As eager to anticipate their grave;
And the sea yawn'd around her like a hell,
And down she suck'd with her the whirling wave,
Like one who grapples with his enemy,
And strives to strangle him before he die.

LIII.

And first one universal shriek there rush'd,
Louder than the loud ocean, like a crash
Of echoing thunder; and then all was hush'd,
Save the wild wind and the remorseless dash
Of billows; but at intervals there gush'd,
Accompanied with a convulsive splash,
A solitary shriek, the bubbling cry
Of some strong swimmer in his agony.[8]

LIV.

The boats, as stated, had got off before,
And in them crowded several of the crew;
And yet their present hope was hardly more
Than what it had been, for so strong it blew
There was slight chance of reaching any shore;
And then they were too many, though so few—
Nine in the cutter, thirty in the boat,
Were counted in them when they got afloat.

LV.

All the rest perish'd; near two hundred souls
Had left their bodies; and what 's worse, alas!
When over Catholics the ocean rolls,
They must wait several weeks before a mass
Takes off one peck of purgatorial coals,
Because, till people know what 's come to pass,
They won't lay out their money on the dead—
It costs three francs for every mass that 's said.

LVI.

Juan got into the long-boat, and there
Contrived to help Pedrillo to a place;
It seem'd as if they had exchanged their care,
For Juan wore the magisterial face
Which courage gives, while poor Pedrillo's pair
Of eyes were crying for their owner's case:
Battista, though (a name call'd shortly Tita),
Was lost by getting at some aqua-vita.

LVII.

Pedro, his valet, too, he tried to save,

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[4] ["The *yawl was stove* alongside and sunk."—*Centaur*.]

[5] ["*One oar* was erected for a *main-mast*, and the other bent to the breadth of the *blankets for a sail*."—*Loss of the Wellington Transport*.]

[3] [MS.—"Which, being withdrawn, discloses but the frown
Of one who hates us, so the night was shown," etc.]

[4] ["As *rafts* had been mentioned by the carpenter, I thought it right *to make the attempt*. It was impossible for any man to deceive himself with the hopes of being saved on a raft in such a sea as this."—*Centaur*.]

[5] ["*Spars, booms, hencoops*, and *every thing* buoyant, were therefore *cast loose*, that the men might have some chance to save themselves; for the boats were at some distance."—*Loss of the Pandora*.]

[6] ["We had scarcely quitted the ship, when she gave a heavy *lurch to port*, and *then went down, head foremost*."—*Lady Hobart*.]

[7] ["At this instant, one of the officers told the captain she was going down, and bidding him farewell, leapt overboard: the crew had just time to *leap overboard*, which they did, uttering *a most dreadful yell*."—*Pandora*.]

[8] [It is an awful moment when a ship takes her last heel, just before going down. When the "Pandora" sunk, the surgeon says, "the crew had just time *to leap overboard*, accompanying it with a most *dreadful yell*. The cries of the men drowning in the water was at first awful in the extreme; but as they sunk and became faint, they died away by degrees:" How accurately has Byron described the whole progress of a shipwreck, *to the final catastrophe!*—Barrow's *History of the Bounty*.]

But the same cause, conducive to his loss,
Left him so drunk, he jump'd into the wave
As o'er the cutter's edge he tried to cross,
And so he found a wine-and-watery grave:
They could not rescue him, although so close,
Because the sea ran higher every minute,
And for the boat—the crew kept crowding in it.

LVIII.

A small old spaniel,—which had been Don Jóse's,
His father's, whom he loved, as ye may think,
For on such things the memory reposes
With tenderness—stood howling on the brink,
Knowing, (dogs have such intellectual noses!)
No doubt, the vessel was about to sink;
And Juan caught him up, and ere he stepp'd
Off, threw him in, then after him he leap'd.[1]

LIX.

He also stuff'd his money where he could
About his person, and Pedrillo's too,
Who let him do, in fact, whate'er he would,
Not knowing what himself to say, or do,
As every rising wave his dread renew'd;
But Juan, trusting they might still get through,
And deeming there were remedies for any ill,
Thus re-embark'd his tutor and his spaniel.

LX.

'T was a rough night, and blew so stiffly yet
That the sail was becalm'd between the seas,
Though on the wave's high top too much to set,
They dared not take it in for all the breeze:
Each sea curl'd o'er the stern, and kept them wet,
And made them bale without a moment's ease,[2]
So that themselves as well as hopes were damp'd,
And the poor little cutter quickly swamp'd.

LXI.

Nine souls more went in her: the long-boat still
Kept above water, with an oar for mast;
Two blankets stitch'd together, answering ill
Instead of sail, were to the oar made fast:
Though every wave roll'd menacing to fill,
And present peril all before surpass'd,[3]
They grieved for those who perish'd with the cutter,
And also for the biscuit-casks and butter.

LXII.

The sun rose red and fiery, a sure sign
Of the continuance of the gale: to run
Before the sea until it should grow fine,
Was all that for the present could be done:
A few tea-spoonfuls of their rum and wine
Were served out to the people, who begun[4]
To faint, and damaged bread wet through the bags,
And most of them had little clothes but rags.

LXIII.

They counted thirty, crowded in a space
Which left scarce room for motion or exertion;
They did their best to modify their case,
One half sate up, though numb'd with the immersion,
While t'other half were laid down in their place,
At watch and watch; thus, shivering like the tertian
Ague in its cold fit, they fill'd their boat,
With nothing but the sky for a great coat.[5]

LXIV.

'T is very certain the desire of life
Prolongs it: this is obvious to physicians,
When patients, neither plagued with friends nor wife,
Survive through very desperate conditions,
Because they still can hope, nor shines the knife
Nor shears of Atropos before their visions:
Despair of all recovery spoils longevity,
And makes men's miseries of alarming brevity.

LXV.

'T is said that persons living on annuities
Are longer lived than others,—God knows why,
Unless to plague the grantors,—yet so true it is,
That some, I really think, *do* never die;
Of any creditors the worst a Jew it is,
And *that* 's their mode of furnishing supply:
In my young days they lent me cash that way,
Which I found very troublesome to pay.

LXVI.

'T is thus with people in an open boat:
They live upon the love of life, and bear
More than can be believed, or even thought,
And stand like rocks the tempest's wear and tear;
And hardship still has been the sailor's lot,
Since Noah's ark went cruising here and there;
She had a curious crew as well as cargo,
Like the first old Greek privateer, the Argo.

LXVII.

But man is a carnivorous production,
And must have meals, at least one meal a day;
He cannot live, like woodcocks, upon suction,

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[1] ["The boat, being fastened to the rigging, was no sooner cleared of the greatest part of the water, than a dog of mine came to me running along the gunwale. *I took him in.*"—*Shipwreck of the Betsey.*]

[2] ["It blew a violent storm, so that between the seas the sail was becalmed; and when *on the top of the wave, it was too much to be set*, but we could not venture to take it in, for we were in very imminent danger and distress; *the sea curling over the stern* of the boat, which obliged us *to bale with all our might*."—*Bligh's Open Boat Navigation.* See Barrow's *Eventful History*, p. 99.]

[3] ["Before it was dark, *a blanket* was discovered in the boat. This was immediately bent to one of the stretchers, and under it, *as a sail*, we scudded all night, in expectation of being *swallowed by every wave*."—*Centaur.*]

[4] ["*The sun rose red and fiery, a sure indication of a severe gale of wind.*—We could do nothing more than run before the sea.—*I served a tea-spoonful of rum to every person.* The bread we found was *damaged* and rotten."—Bligh.]

[5] ["As our lodging was very wretched and confined *for want of room*, I endeavoured to remedy this defect, by putting ourselves *at watch and watch*: so that *one half* always sat up, while the other half *lay down* in the bottom of the boat, with *nothing to cover us but the heavens*."—Bligh.]

But, like the shark and tiger, must have prey;
Although his anatomical construction
Bears vegetables, in a grumbling way,
Your labouring people think, beyond all question,
Beef, veal, and mutton, better for digestion.

LXVIII.

And thus it was with this our hapless crew;
For on the third day there came on a calm,
And though at first their strength it might renew,
And, lying on their weariness like balm,
Lull'd them like turtles sleeping on the blue
Of ocean, when they woke they felt a qualm,
And fell all ravenously on their provision,
Instead of hoarding it with due precision.

LXIX.

The consequence was easily foreseen—
They ate up all they had, and drank their wine,
In spite of all remonstrances, and then
On what, in fact, next day were they to dine?
They hoped the wind would rise, these foolish men!
And carry them to shore; these hopes were fine,
But as they had but one oar, and that brittle,
It would have been more wise to save their victual.

LXX.

The fourth day came, but not a breath of air,[1]
And Ocean slumber'd like an unwean'd child:
The fifth day, and their host lay floating there,
The sea and sky were blue, and clear, and mild—
With their one oar (I wish they had had a pair)
What could they do? and hunger's rage grew wild:
So Juan's spaniel, spite of his entreating,
Was kill'd, and portion'd out for present eating.[2]

LXXI.

On the sixth day they fed upon his hide,
And Juan, who had still refused, because
The creature was his father's dog that died,
Now feeling all the vulture in his jaws,
With some remorse received (though first denied)
As a great favour one of the fore-paws,[3]
Which he divided with Pedrillo, who
Devour'd it, longing for the other too.

LXXII.

The seventh day, and no wind—the burning sun
Blister'd and scorch'd, and, stagnant on the sea,
They lay like carcasses; and hope was none,
Save in the breeze that came not; savagely
They glared upon each other—all was done,
Water, and wine, and food,—and you might see
The longings of the cannibal arise
(Although they spoke not) in their wolfish eyes.

LXXIII.

At length one whisper'd his companion, who
Whisper'd another, and thus it went round,
And then into a hoarser murmur grew,
An ominous, and wild, and desperate sound;
And when his comrade's thought each sufferer knew,
'T was but his own, suppress'd till now, he found:
And out they spoke of lots for flesh and blood,
And who should die to be his fellow's food.[4]

LXXIV.

But ere they came to this, they that day shared
Some leathern caps, and what remain'd of shoes;
And then they look'd around them, and despair'd,
And none to be the sacrifice would choose.
At length the lots were torn up,[5] and prepared,
But of materials that much shock the Muse—
Having no paper, for the want of better,
They took by force from Juan Julia's letter.

LXXV.

The lots were made, and mark'd, and mix'd, and handed,
In silent horror,[6] and their distribution
Lull'd even the savage hunger which demanded,
Like the Promethean vulture, this pollution;
None in particular had sought or plann'd it,
'T was nature gnaw'd them to this resolution,
By which none were permitted to be neuter—
And the lot fell on Juan's luckless tutor.

LXXVI.

He but requested to be bled to death:
The surgeon had his instruments, and bled
Pedrillo, and so gently ebb'd his breath,
You hardly could perceive when he was dead.

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[1] ["The fourth day came, and not a breath of air, etc."—Byron.]

[2] ["The fourth day we began to suffer exceedingly from hunger and thirst. I then seized my dog, and plunged my knife into his throat. We caught his blood in the hat, receiving in our hands and drinking what ran over; we afterwards drank in turn out of the hat, and felt ourselves refreshed."—*Shipwreck of the Betsey.*]

[3] ["Now, however, when Mr. Byron was at home with his dog, a party came to tell him their necessities were such, that they must eat the dog, or starve. In spite of Mr. B.'s desire to preserve the faithful animal, they took him by force and killed him. Thinking he was entitled to a share, he partook of their repast. Three weeks afterwards, recollecting the spot where the dog was killed, he went to it, and was glad to make a meal of the *paws and skin.*"—Commodore Byron's *Narrative.*]

[4] [The fact of men, in extreme cases, destroying each other for the sake of appeasing hunger, is but too well established—and to a great extent, on the raft of the French frigate Médose, when wrecked on the coast of Africa; and also on the rock in the Mediterranean, when the Nautilus frigate was lost.—Barrow.]

[5] ["Being driven to distress for want of food, they *soaked their shoes*, and two *hairy caps* which were among them, in the water; which being rendered soft, each partook of them. But day after day having passed, and the cravings of hunger pressing hard upon them, they fell upon the horrible and dreadful expedient of eating each other; and in order to prevent any contention about who should become the food of the others, they cast lots to determine the sufferer."—*Sufferings of the Crew of the Thomas.*]

[6] ["*The lots were drawn*: the captain, summoning all his strength, wrote upon slips of paper the name of each man, folded them up, put them into a hat, and shook them together. The crew, meanwhile, preserved *an awful silence*; each eye was fixed and each mouth open, while terror was strongly impressed upon every countenance. The unhappy person, with manly fortitude, resigned himself to his miserable associates."—*Famine in the American Ship Peggy.*]

[7] ["*He requested to be bled to death, the surgeon* being with them, and having *his case of instruments* in his pocket when he quitted the ship."—*Thomas.*]

He died as born, a Catholic in faith,
Like most in the belief in which they 're bred,
And first a little crucifix he kiss'd,
And then held out his jugular and wrist.

LXXVII.

The surgeon, as there was no other fee,
Had his first choice of morsels for his pains;
But being thirstiest at the moment, he
Preferr'd a draught from the fast-flowing veins:[1]
Part was divided, part thrown in the sea,
And such things as the entrails and the brains
Regaled two sharks, who follow'd o'er the billow—
The sailors ate the rest of poor Pedrillo.

LXXVIII.

The sailors ate him, all save three or four,
Who were not quite so fond of animal food;
To these was added Juan, who, before
Refusing his own spaniel, hardly could
Feel now his appetite increased much more;
'T was not to be expected that he should,
Even in extremity of their disaster,
Dine with them on his pastor and his master.

LXXIX.

'T was better that he did not; for, in fact,
The consequence was awful in the extreme;
For they, who were most ravenous in the act,
Went raging mad[2]—Lord! how they did blaspheme!
And foam and roll, with strange convulsions rack'd,
Drinking salt-water like a mountain-stream,
Tearing, and grinning, howling, screeching, swearing,
And, with hyæna-laughter, died despairing.

LXXX.

Their numbers were much thinn'd by this infliction,
And all the rest were thin enough, Heaven knows:
And some of them had lost their recollection,
Happier than they who still perceived their woes;
But others ponder'd on a new dissection,
As if not warn'd sufficiently by those
Who had already perish'd, suffering madly,
For having used their appetites so sadly.

LXXXI.

And next they thought upon the master's mate,
As fattest; but he saved himself, because,
Besides being much averse from such a fate,
There were some other reasons: the first was,
He had been rather indisposed of late;
And that which chiefly proved his saving clause,
Was a small present made to him at Cadiz,
By general subscription of the ladies.

LXXXII.

Of poor Pedrillo something still remain'd,
But was used sparingly,—some were afraid,
And others still their appetites constrain'd,
Or but at times a little supper made;
All except Juan, who throughout abstain'd,
Chewing a piece of bamboo, and some lead:[3]
At length they caught two boobies, and a noddy,[4]
And then they left off eating the dead body.

LXXXIII.

And if Pedrillo's fate should shocking be,
Remember Ugolino[5] condescends
To eat the head of his arch-enemy
The moment after he politely ends
His tale: if foes be food in hell, at sea
'T is surely fair to dine upon our friends,
When shipwreck's short allowance grows too scanty,
Without being much more horrible than Dante.

LXXXIV.

And the same night there fell a shower of rain,
For which their mouths gaped, like the cracks of earth
When dried to summer dust: till taught by pain,
Men really know not what good water 's worth;
If you had been in Turkey or in Spain,
Or with a famish'd boat's-crew had your berth,
Or in the desert heard the camel's bell,
You 'd wish yourself where Truth is—in a well.

LXXXV.

It pour'd down torrents, but they were no richer
Until they found a ragged piece of sheet,
Which served them as a sort of spongy pitcher,

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[1] ["No sooner had the fatal instrument touched the vein, than the operator applied his parched lips, and *drank the blood as it flowed*, while the rest anxiously watched the victim's departing breath, that they might proceed to satisfy the hunger which preyed upon them to so frightful a degree."—*Thomas.*]

[2] ["Those who glutted themselves with human flesh and gore, and whose stomachs retained the unnatural food, soon perished with *raging insanity*," etc.—*Ibid.*]

[3] ["Another expedient we had frequent recourse to, finding it supplied our mouths with temporary moisture, was *chewing* any substance we could find, generally a bit of canvass, or even *lead*."—*Juno.*]

[4] "On the 25th, at noon, we caught *a noddy*. I divided it into eighteen portions. In the evening we caught *two boobies*."—BLIGH.]

[5] "Quando ebbe detto ciò, con gli occhi torti,
Riprese il teschio misero co' denti,
Che furo all' osso come d'un cane forti."

[The passage is thus powerfully rendered by Dante's last translator, Mr. Ichabod Wright:—

"Then both my hands through anguish I did bite;
And they, supposing that from want of food
I did so, sudden raised themselves upright,
And said—'O father, less will be our pain,
If thou wilt feed on us: thou didst bestow
This wretched flesh—'t is thine to take again:'
Then was I calm, lest they the more should grieve.
Two days all silent we remain'd. O thou
Hard Earth! Why didst thou not beneath us cleave?
Four days our agonies had been delay'd
When Gaddo at my feet his body threw,
Exclaiming, 'Father, why not give us aid?'
He died—and as distinct as here I stand,
I saw the three (all one by one) before
The sixth day closed: then, groping with my hand,
I felt each wretched corpse, for sight had fail'd:
Two days I called on those who were no more—
Then hunger, stronger even than grief, prevail'd."
This said—aside his rueful eyes were thrown,
And with his teeth again the skull he tore,
Fierce as a dog to gnaw the very bone.—
Inferno, canto xxx. v. 60.]

And when they deem'd its moisture was complete,
They wrung it out, and though a thirsty ditcher [1]
Might not have thought the scanty draught so sweet
As a full pot of porter, to their thinking
They ne'er till now had known the joys of drinking.

LXXXVI.

And their baked lips, with many a bloody crack,
Suck'd in the moisture, which like nectar stream'd;
Their throats were ovens, their swoln tongues were black,
As the rich man's in hell, who vainly scream'd
To beg the beggar, who could not rain back
A drop of dew, when every drop had seem'd
To taste of heaven—If this be true, indeed,
Some Christians have a comfortable creed.

LXXXVII.

There were two fathers in this ghastly crew,
And with them their two sons, of whom the one
Was more robust and hardy to the view,
But he died early; and when he was gone,
His nearest messmate told his sire, who threw
One glance on him, and said, "Heaven's will be [done!
I can do nothing," and he saw him thrown
Into the deep without a tear or groan.[2]

LXXXVIII.

The other father had a weaklier child,
Of a soft cheek, and aspect delicate; [3]
But the boy bore up long, and with a mild
And patient spirit held aloof his fate;
Little he said, and now and then he smiled,
As if to win a part from off the weight
He saw increasing on his father's heart,
With the deep deadly thought, that they must part.

LXXXIX.

And o'er him bent his sire, and never raised
His eyes from off his face, but wiped the foam
From his pale lips, and ever on him gazed;
And when the wish'd-for shower at length was come
And the boy's eyes, which the dull film half glazed,
Brighten'd, and for a moment seem'd to roam,
He squeezed from out a rag some drops of rain
Into his dying child's mouth—but in vain.[4]

XC.

The boy expired—the father held the clay,
And look'd upon it long, and when at last
Death left no doubt, and the dead burthen lay
Stiff on his heart, and pulse and hope were past,
He watch'd it wistfully, until away
'T was borne by the rude wave wherein 't was cast;[5]
Then he himself sunk down all dumb and shivering,
And gave no sign of life, save limbs quivering.[6]

XCI.

Now overhead a rainbow, bursting through
The scattering clouds, shone, spanning the dark sea,
Resting its bright base on the quivering blue;
And all within its arch appear'd to be
Clearer than that without, and its wide hue
Wax'd broad and waving, like a banner free,
Then changed like to a bow that 's bent, and then
Forsook the dim eyes of these shipwreck'd men.

XCII.

It changed, of course; a heavenly chameleon,
The airy child of vapour and the sun,
Brought forth in purple, cradled in vermilion,
Baptized in molten gold, and swathed in dun,
Glittering like crescents o'er a Turk's pavilion,
And blending every colour into one,[7]
Just like a black eye in a recent scuffle
(For sometimes we must box without the muffle).

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[1] ["In the evening there came on a squall, which brought the most seasonable relief, as it was accompanied with *heavy rain*: we had no means of catching it, but by spreading out our clothes, catching the drops as they fell, or *squeezing them out* of our clothes."—*Centaur.*]

[2] ["I particularly remember the following instances:—Mr. Wade's boy, a *stout healthy lad, died early*, and almost without a groan; while another, of the same age, but of a less promising appearance, held out much longer. Their fathers were both in the fore-top, when the boys were taken ill. Wade, bearing of his son's illness, answered, with indifference, that '*he could do nothing for him*,' and left him to his fate."—*Juno.*]

[3] [*The other father* hurried down. By that time only three or four planks of the quarter-deck remained, just over the weather-quarter gallery. To this spot the unhappy man led his son, making him fast to the rail, to prevent his being washed away."—*Ibid.*]

[4] ["Whenever the *boy was seized* with a fit of retching, the father lifted him up and *wiped away the foam from his lips*; and if a *shower came*, he made him open his mouth to *receive the drops*, or gently *squeezed them into it from a rag*."—*Ibid.*]

[5] ["In this affecting situation, both remained four or five days, till *the boy expired*. The unfortunate parent, as if unwilling to believe the fact, raised the body, looked *wistfully* at it, and when he could no *longer entertain any doubt*, watched it in silence *until* it was carried *off by the sea*; then wrapping himself in a piece of canvass, *sunk down*, and rose no more; though he must have lived two days longer, as we judged from the *quivering of his limbs*, when a wave broke over him."—*Ibid.*]

[6] [This sublime and terrific description of a shipwreck is strangely and disgustingly broken by traits of low humour and buffoonery;—and we pass immediately from the moans of an agonising father fainting over his famished son, to facetious stories of Juan's begging the paw of his father's dog, and refusing a slice of his tutor!—as if it were a fine thing to be hard-hearted, and pity and compassion were fit only to be laughed at."—JEFFREY.]

[7] ["Look upon the rainbow, and praise Him that made it; very beautiful it is in its brightness; it encompasses the heavens with a glorious circle, and the hands of the Most High have bended it."—*Son of Sirach.*]

[*] I will answer your friend, who objects to the quick succession of fun and gravity, as if in that case the gravity did not (in intention, at least) heighten the fun. His metaphor is, that 'we are never scorched and drenched at the same time.' Blessings on his experience! Ask him these questions about 'scorching and drenching.' Did he never play at cricket, or walk a mile in hot weather?—Did he never spill a dish of tea over himself in handing the cup to his charmer, to the great shame of his nankeen breeches? Did he never swim in the sea at noonday with the sun in his eyes and on his head, which all the foam of ocean could not cool? Did he never draw his foot out of too hot water, drying his eyes and his valet's? Did he never tumble into a river or lake, fishing, and sit in his wet clothes in the boat, or on the bank, afterwards, 'scorched and drenched,' like a true sportsman? 'Oh for breath to utter!'—but make him my compliments; he is a clever fellow for all that—a very clever fellow."—*Lord Byron to Mr. Murray.* Aug. 12, 1818.

XCIII.

Our shipwreck'd seamen thought it a good omen—
It is as well to think so, now and then;
'T was an old custom of the Greek and Roman,
And may become of great advantage when
Folks are discouraged; and most surely no men
Had greater need to nerve themselves again
Than these, and so this rainbow look'd like hope—
Quite a celestial kaleidoscope.[1]

XCIV.

About this time a beautiful white bird,
Webfooted, not unlike a dove in size
And plumage (probably it might have err'd
Upon its course), pass'd oft before their eyes,
And tried to perch, although it saw and heard
The men within the boat, and in this guise
It came and went, and flutter'd round them till
Night fell:—this seem'd a better omen still.[2]

XCV.

But in this case I also must remark,
'T was well this bird of promise did not perch,
Because the tackle of our shatter'd bark
Was not so safe for roosting as a church;
And had it been the dove from Noah's ark,
Returning there from her successful search
Which in their way that moment chanced to fall,
They would have eat her, olive-branch and all.

XCVI.

With twilight it again came on to blow,
But not with violence; the stars shone out,
The boat made way; yet now they were so low,[3]
They knew not where nor what they were about:
Some fancied they saw land, and some said "No!"
The frequent fog-banks gave them cause to doubt—
Some swore that they heard breakers, other guns,[4]
And all mistook about the latter once.

XCVII.

As morning broke, the light wind died away,
When he who had the watch sung out, and swore
If 't was not land that rose with the sun's ray,
He wish'd that land he never might see more;[5]
And the rest rubb'd their eyes, and saw a bay,
Or thought they saw, and shaped their course for shore;
For shore it was, and gradually grew
Distinct, and high, and palpable to view.

XCVIII.

And then of these some part burst into tears,
And others, looking with a stupid stare,[6]
Could not yet separate their hopes from fears,
And seem'd as if they had no further care;
While a few pray'd—(the first time for some years)—
And at the bottom of the boat three were
Asleep: they shook them by the hand and head,
And tried to awaken them, but found them dead.

XCIX.

The day before, fast sleeping on the water,
They found a turtle of the hawk's-bill kind,
And by good fortune, gliding softly, caught her,[7]
Which yielded a day's life, and to their mind
Proved even still a more nutritious matter,
Because it left encouragement behind:
They thought that in such perils, more than chance
Had sent them this for their deliverance.

C.

The land appear'd a high and rocky coast,
And higher grew the mountains as they drew,
Set by a current, toward it: they were lost
In various conjectures, for none knew
To what part of the earth they had been tost,
So changeable had been the winds that blew;
Some thought it was Mount Ætna, some the highlands
Of Candia, Cyprus, Rhodes, or other islands.

CI.

Meantime the current, with a rising gale,
Still set them onwards to the welcome shore,
Like Charon's bark of spectres, dull and pale:
Their living freight was now reduced to four,
And three dead, whom their strength could not avail
To heave into the deep with those before,
Though the two sharks still follow'd them, and dash'd
The spray into their faces as they splash'd.

CII.

Famine, despair, cold, thirst, and heat, had done
Their work on them by turns, and thinn'd them to

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[1] [An instrument, invented by Sir David Brewster, which pleases the eye by an ever-varying succession of splendid tints and symmetrical forms, and has been of great service in suggesting patterns to our manufacturers.—E.]

[2] ["*About this time a beautiful white bird, web-footed, and not unlike a dove in size and plumage,* hovered over the mast-head of the cutter, and, notwithstanding the pitching of the boat, frequently *attempted to perch on* it, and continued to *flutter there till dark.* Trifling as this circumstance may appear, it was considered by us all as a *propitious omen.*"—*Loss of the Lady Hobart Packet.*]

[3] [MS.—"The boat sail'd, but their spirits were so low,
They knew not," etc.]

[4] ["I found it necessary to caution the people against being deceived by the *appearance of land*, or calling out till they were convinced of the reality, more especially as *fog-banks* are often mistaken for land; several of the poor fellows nevertheless repeatedly exclaimed *they heard breakers*, and some the *firing of guns.*—*Lady Hobart.*]

[5] ["*At length one of them broke into a most immoderate swearing fit of joy*, which I could not restrain, and declared, that *he had never seen land in his life, if what he now saw was not land.*"—*Centaur.*]

[6] [The joy at a speedy relief affected us all in a most remarkable way. Many *burst into tears; some looked at each other with a stupid stare, as if doubtful* of the reality of what they saw; while several were in such a lethargic condition, that no animating words could rouse them to exertion. At this affecting period, I proposed offering up our solemn thanks to Heaven for the miraculous deliverance."—*Lady Hobart.*]

[7] ["After having suffered the horrors of hunger and thirst for many days, they providentially took a *small* turtle whilst *floating asleep on the surface of the water.*"—*Thomas.*]

Such things a mother had not known her son
Amidst the skeletons of that gaunt crew;[1]
By night chill'd, by day scorch'd, thus one by one
They perish'd, until wither'd to these few,
But chiefly by a species of self-slaughter,
In washing down Pedrillo with salt water.

CIII.

As they drew nigh the land, which now was seen
Unequal in its aspect here and there,
They felt the freshness of its growing green,
That waved in forest-tops, and smooth'd the air,
And fell upon their glazed eyes like a screen
From glistening waves, and skies so hot and bare—
Lovely seem'd any object that should sweep
Away the vast, salt, dread, eternal deep.

CIV.

The shore look'd wild, without a trace of man,
And girt by formidable waves; but they
Were mad for land, and thus their course they ran,
Though right ahead the roaring breakers lay:
A reef between them also now began
To show its boiling surf and bounding spray;
But finding no place for their landing better,
They ran the boat for shore,—and overset her.[2]

CV.

But in his native stream, the Guadalquivir,
Juan to lave his youthful limbs was wont;
And having learnt to swim in that sweet river,
Had often turn'd the art to some account:
A better swimmer you could scarce see ever,
He could, perhaps, have pass'd the Hellespont,
As once (a feat on which ourselves we prided)
Leander, Mr. Ekenhead, and I did.[3]

CVI.

So here, though faint, emaciated, and stark,
He buoy'd his boyish limbs, and strove to ply
With the quick wave, and gain, ere it was dark,
The beach which lay before him, high and dry:
The greatest danger here was from a shark,
That carried off his neighbour by the thigh;
As for the other two, they could not swim,
So nobody arrived on shore but him.

CVII.

Nor yet had he arrived but for the oar,
Which, providentially for him, was wash'd
Just as his feeble arms could strike no more,
And the hard wave o'erwhelm'd him as 't was dash'd
Within his grasp; he clung to it, and sore
The waters beat while he thereto was lash'd;
At last, with swimming, wading, scrambling, he
Roll'd on the beach, half senseless, from the sea:

CVIII.

There, breathless, with his digging nails he clung
Fast to the sand, lest the returning wave,
From whose reluctant roar his life he wrung,
Should suck him back to her insatiate grave:
And there he lay, full length, where he was flung,
Before the entrance of a cliff-worn cave,
With just enough of life to feel its pain,
And deem that it was saved, perhaps, in vain.

CIX.

With slow and staggering effort he arose,
But sunk again upon his bleeding knee
And quivering hand; and then he look'd for those
Who long had been his mates upon the sea;
But none of them appear'd to share his woes,
Save one, a corpse from out the famish'd three,
Who died two days before, and now had found
An unknown barren beach for burial ground.

CX.

And as he gazed, his dizzy brain spun fast,
And down he sunk; and as he sunk, the sand
Swam round and round, and all his senses pass'd:
He fell upon his side, and his stretch'd hand
Droop'd dripping on the oar (their jury-mast),
And, like a wither'd lily, on the land
His slender frame and pallid aspect lay,
As fair a thing as e'er was form'd of clay.

CXI.

How long in his damp trance young Juan lay
He knew not, for the earth was gone for him,
And Time had nothing more of night nor day
For his congealing blood, and senses dim;
And how this heavy faintness pass'd away
He knew not, till each painful pulse and limb,
And tingling vein, seem'd throbbing back to life,
For Death, though vanquish'd, still retired with strife.

CXII.

His eyes he open'd, shut, again unclosed,
For all was doubt and dizziness; he thought
He still was in the boat, and had but dozed,
And felt again with his despair o'erwrought,
And wish'd it death in which he had reposed,
And then once more his feelings back were brought,
And slowly by his swimming eyes was seen
A lovely female face of seventeen.

CXIII.

'T was bending close o'er his, and the small mouth
Seem'd almost prying into his for breath;

[1] ["Our bodies were nothing but skin and bones, our limbs were full of sores, and we were clothed in rags. An indifferent spectator would have been at a loss which most to admire, the eyes of famine sparkling at immediate relief, or the horror of their preservers at the sight of so many spectres, whose ghastly countenances, if the cause had been unknown, would rather have excited terror than pity."—Bligh.]

[2] ["They discovered land *right ahead*, and steered for it. There being a very *heavy surf*, they endeavoured to turn the boat's head to it, which, from weakness, they were unable to complete, and soon afterwards *the boat upset*."—*Escape of Deserters from St. Helena.*

[3] [See *ante*, p. 80.]

And, chafing him, the soft warm hand of youth
Recall'd his answering spirits back from death;
And, bathing his chill temples, tried to soothe
Each pulse to animation, till beneath
Its gentle touch and trembling care, a sigh
To these kind efforts made a low reply.

CXIV.

Then was the cordial pour'd, and mantle flung
Around his scarce-clad limbs; and the fair arm
Raised higher the faint head which o'er it hung;
And her transparent cheek, all pure and warm,
Pillow'd his death-like forehead; then she wrung
His dewy curls, long drench'd by every storm;
And watch'd with eagerness each throb that drew
A sigh from his heaved bosom—and hers, too.

CXV.

And lifting him with care into the cave,
The gentle girl, and her attendant,—one
Young, yet her elder, and of brow less grave,
And more robust of figure,—then began
To kindle fire, and as the new flames gave
Light to the rocks that roof'd them, which the sun
Had never seen, the maid, or whatsoe'er
She was, appear'd distinct, and tall, and fair.

CXVI.

Her brow was overhung with coins of gold,
That sparkled o'er the auburn of her hair,
Her clustering hair, whose longer locks were roll'd
In braids behind; and though her stature were
Even of the highest for a female mould,
They nearly reach'd her heel; and in her air
There was a something which bespoke command,
As one who was a lady in the land.

CXVII.

Her hair, I said, was auburn; but her eyes
Were black as death, their lashes the same hue,
Of downcast length, in whose silk shadow lies
Deepest attraction; for when to the view
Forth from its raven fringe the full glance flies,
Ne'er with such force the swiftest arrow flew;
'T is as the snake late coil'd, who pours his length,
And hurls at once his venom and his strength.

CXVIII.

Her brow was white and low, her cheek's pure dye
Like twilight rosy still with the set sun;
Short upper lip—sweet lips! that make us sigh
Ever to have seen such; for she was one
Fit for the model of a statuary,
(A race of mere impostors, when all 's done—
I've seen much finer women, ripe and real,
Than all the nonsense of their stone ideal.[1])

CXIX.

I 'll tell you why I say so, for 't is just
One should not rail without a decent cause:
There was an Irish lady, to whose bust
I ne'er saw justice done, and yet she was
A frequent model; and if e'er she must
Yield to stern Time and Nature's wrinkling laws,
They will destroy a face which mortal thought
Ne'er compass'd, nor less mortal chisel wrought.)

CXX.

And such was she, the lady of the cave;
Her dress was very different from the Spanish,
Simpler, and yet of colours not so grave;
For, as you know, the Spanish women banish
Bright hues when out of doors, and yet, while wave
Around them (what I hope will never vanish)
The basquina and the mantilla, they
Seem at the same time mystical and gay.

CXXI.

But with our damsel this was not the case:
Her dress was many-colour'd, finely spun;
Her locks curl'd negligently round her face,
But through them gold and gems profusely shone;
Her girdle sparkled, and the richest lace
Flow'd in her veil, and many a precious stone
Flash'd on her little hand; but, what was shocking,
Her small snow feet had slippers, but no stocking.

CXXII.

The other female's dress was not unlike,
But of inferior materials: she
Had not so many ornaments to strike,
Her hair had silver only, bound to be
Her dowry; and her veil, in form alike,
Was coarser; and her air, though firm, less free;
Her hair was thicker, but less long; her eyes
As black, but quicker, and of smaller size.

CXXIII.

And these two tended him, and cheer'd him both
With food and raiment, and those soft attentions,
Which are—(as I must own)—of female growth,
And have ten thousand delicate inventions:
They made a most superior mess of broth,
A thing which poesy but seldom mentions,
But the best dish that e'er was cook'd since Homer's
Achilles order'd dinner for new comers.

CXXIV.

I 'll tell you who they were, this female pair,
Lest they should seem princesses in disguise;
Besides, I hate all mystery, and that air
Of clap-trap, which your recent poets prize;
And so, in short, the girls they really were
They shall appear before your curious eyes,
Mistress and maid; the first was only daughter
Of an old man, who lived upon the water.

CXXV.

A fisherman he had been in his youth,
And still a sort of fisherman was he;

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[1] MS.—"A set of humbug rascals, when all 's done—
I've seen much finer women, ripe and real,
Than all the nonsense of their d——d ideal."]

NAPOLI

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But other speculations were, in sooth,
Added to his connexion with the sea,
Perhaps not so respectable, in truth:
A little smuggling, and some piracy,
Left him, at last, the sole of many masters
Of an ill-gotten million of piastres.

CXXVI.

A fisher, therefore, was he,—though of men,
Like Peter the Apostle,—and he fish'd
For wandering merchant-vessels, now and then,
And sometimes caught as many as he wish'd;
The cargoes he confiscated, and gain
He sought in the slave-market too, and dish'd
Full many a morsel for that Turkish trade,
By which, no doubt, a good deal may be made.

CXXVII.

He was a Greek, and on his isle had built
(One of the wild and smaller Cyclades)
A very handsome house from out his guilt,
And there he lived exceedingly at ease;
Heaven knows what cash he got or blood he spilt,
A sad old fellow was he, if you please!
But this I know, it was a spacious building,
Full of barbaric carving, paint, and gilding.

CXXVIII.

He had an only daughter, call'd Haidée,
The greatest heiress of the Eastern Isles;
Besides, so very beautiful was she,
Her dowry was as nothing to her smiles:
Still in her teens, and like a lovely tree
She grew to womanhood, and between whiles
Rejected several suitors, just to learn
How to accept a better in his turn.

CXXIX.

And walking out upon the beach, below
The cliff, towards sunset, on that day she found,
Insensible,—not dead, but nearly so,—
Don Juan, almost famish'd, and half drown'd;
But being naked, she was shock'd, you know,
Yet deem'd herself in common pity bound,
As far as in her lay, "to take him in,
A stranger" dying, with so white a skin.

CXXX.

But taking him into her father's house
Was not exactly the best way to save,
But like conveying to the cat the mouse,
Or people in a trance into their grave;
Because the good old man had so much "νοῦς,"
Unlike the honest Arab thieves so brave,
He would have hospitably cured the stranger,
And sold him instantly when out of danger.

CXXXI.

And therefore, with her maid, she thought it best
(A virgin always on her maid relies)
To place him in the cave for present rest:
And when, at last, he open'd his black eyes,
Their charity increased about their guest;
And their compassion grew to such a size,
It open'd half the turnpike-gates to heaven—
(St. Paul says, 't is the toll which must be given.)

CXXXII.

They made a fire,—but such a fire as they
Upon the moment could contrive with such
Materials as were cast up round the bay,—
Some broken planks, and oars, that to the touch
Were nearly tinder, since so long they lay
A mast was almost crumbled to a crutch;
But, by God's grace, here wrecks were in such plenty,
That there was fuel to have furnish'd twenty.

CXXXIII.

He had a bed of furs, and a pelisse,
For Haidée strip'd her sables off to make
His couch; and, that he might be more at ease,
And warm, in case by chance he should awake,
They also gave a petticoat apiece,[1]
She and her maid,—and promised by daybreak
To pay him a fresh visit, with a dish
For breakfast, of eggs, coffee, bread, and fish.

CXXXIV.

And thus they left him to his lone repose:
Juan slept like a top, or like the dead,
Who sleep at last, perhaps (God only knows),
Just for the present; and in his lull'd head
Not even a vision of his former woes [spread[2]
Throbb'd in accursed dreams, which sometimes
Unwelcome visions of our former years,
Till the eye, cheated, opens thick with tears.

CXXXV.

Young Juan slept all dreamless:—but the maid
Who smooth'd his pillow, as she left the den
Look'd back upon him, and a moment stay'd,
And turn'd, believing that he call'd again.
He slumber'd; yet she thought, at least she said
(The heart will slip, even as the tongue and pen),
He had pronounced her name—but she forgot
That at this moment Juan knew it not.

CXXXVI.

And pensive to her father's house she went,
Enjoining silence strict to Zoe, who
Better than her knew what, in fact, she meant,
She being wiser by a year or two:
A year or two 's an age when rightly spent,
And Zoe spent hers, as most women do,
In gaining all that useful sort of knowledge
Which is acquired in Nature's good old college.

CXXXVII.

The morn broke, and found Juan slumbering still
Fast in his cave, and nothing clash'd upon

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[1] [MS.—"And such a bed of furs, and a pelisse."]

[2] [MS.— —"which often spread,
And come like opening hell upon the mind,
No 'baseless fabric,' but 'a wreck behind.'"]

His rest; the rushing of the neighbouring rill,
And the young beams of the excluded sun,
Troubled him not, and he might sleep his fill;
And need he had of slumber yet, for none
Had suffer'd more—his hardships were comparative
To those related in my grand-dad's "Narrative."[2]

CXXXVIII.

Not so Haidée: she sadly toss'd and tumbled,
And started from her sleep, and, turning o'er,
Dream'd of a thousand wrecks, o'er which she stumbled,
And handsome corpses strew'd upon the shore;
And woke her maid so early that she grumbled,
And call'd her father's old slaves up, who swore
In several oaths—Armenian, Turk, and Greek—
They knew not what to think of such a freak.

CXXXIX.

But up she got, and up she made them get,
With some pretence about the sun, that makes
Sweet skies just when he rises, or is set;
And 't is, no doubt, a sight to see when breaks
Bright Phœbus, while the mountains still are wet
With mist, and every bird with him awakes,
And night is flung off like a mourning suit
Worn for a husband,—or some other brute.[3]

CXL.

I say, the sun is a most glorious sight;
I 've seen him rise full oft, indeed of late
I have sat up on purpose all the night,[4]
Which hastens, as physicians say, one's fate;
And so all ye, who would be in the right
In health and purse,[5] begin your day to date
From daybreak, and when coffin'd at fourscore,
Engrave upon the plate, you rose at four.[6]

CXLI.

And Haidée met the morning face to face;
Her own was freshest, though a feverish flush
Had dyed it with the headlong blood, whose race
From heart to cheek is curb'd into a blush,
Like to a torrent which a mountain's base,
That overpowers some Alpine river's rush,
Checks to a lake, whose waves in circles spread;
Or the Red Sea—but the sea is not red.[7]

CXLII.

And down the cliff the island virgin came,
And near the cave her quick light footsteps drew,
While the sun smiled on her with his first flame,
And young Aurora kiss'd her lips with dew,
Taking her for a sister; just the same
Mistake you would have made on seeing the two,
Although the mortal, quite as fresh and fair,
Had all the advantage, too, of not being air.[8]

CXLIII.

And when into the cavern Haidée stepp'd
All timidly, yet rapidly, she saw
That like an infant Juan sweetly slept;

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[2] [MS.—"Had e'er escaped more dangers on the deep;—
And those who are not drown'd, at least may sleep."

[2] [Entitled "A Narrative of the Honourable John Byron (Commodore in a late expedition round the world), containing an account of the great distresses suffered by himself and his companions on the coast of Patagonia, from the year 1740, till their arrival in England, 1746; written by Himself." This narrative, one of the most interesting that ever appeared, was published in 1768. "It is well known," says the Commodore in his preface, "that the 'Wager,' one of Lord Anson's squadron, was cast away upon a desolate island in the South Seas. The subject of this book is a relation of the extraordinary difficulties and hardships through which, by the assistance of Divine Providence, a small part of our crew escaped to their native land; and a very small proportion of those made their way, in a new and unheard-of manner, over a large and desert tract of land, between the western mouth of the Magellanic strait, and the capital of Chili; a country scarce to be paralleled in any part of the globe, in that it affords neither fruits, grain, nor even roots proper for the sustenance of man; and what is still more rare, the very sea, which yields a plentiful support to many a barren coast, on this tempestuous and inhospitable shore is found to be almost as barren as the land; and it must be confessed, that to those who cannot interest themselves with seeing human nature labouring from day to day, to preserve its existence, under a continual want of such real necessaries as food and shelter from the most rigorous climate, the following sheets will afford but little entertainment. Yet, after all, it must be allowed, that there can be no other way of ascertaining the geography and natural history of a country, which is altogether morass and rock, incapable of products and culture, than by setting down every minute circumstance which was observed in traversing it. The same may be said of the inhabitants, their manners, religion, and language. What fruits could a European reap from a more intimate acquaintance with them, than what he will find in the following accidental observations? We saw the most unprofitable spot on the face of the globe, and such it is described and ascertained to be. If it is to be hoped some little amends may be made by such an insight as is given into the interior of the country; and I find what I have put down, has had the good fortune to be pleasing to my friends; insomuch, that the only fault I have yet had laid to my papers is that of being too short in the article of the Spanish settlements. But here, I must say, I have been fearful lest the world in general, who may find compassion and indulgence for a protracted tale of distress, may not give the same allowance to a luxurious imagination, triumphing in a sudden transition from the most dismal to the gayest scenes in the universe, and thereby indulging an egotism equally offensive to the envious and censorious."]

[3] [MS.—"Wore for a husband—or some such like brute."]

[4] [MS.— "—"although of late
I've changed, for some few years, the day to night."]

[5] [In the year 1784, Dr. Franklin published, in one of the Paris papers, a most ingenious essay on the advantages of early rising, as a mere piece of economy. He estimates the saving that might be made in that city alone, by using *sunshine instead of candles*, at ninety-six millions of French livres, or four millions sterling *per annum*.—HILL.]

[6] [The plan of going to bed early, and rising betimes, has been called the golden rule for the attainment of health and long life. It is sanctioned by various proverbial expressions; and when old people have been examined, regarding the causes of their long life, they uniformly agreed in one particular,—that they went to bed early, and rose early.—SIR JOHN SINCLAIR.]

[7] ["My opinion is, that it is from the large trees or plants of coral, spread every where over the bottom of the Red Sea, perfectly in imitation of plants on land, that it has obtained this name."—BUCCE.]

[8] [MS.— "—"Just the same
As at this moment I should like to do;—
But I have done with kisses—having kiss'd
All those that would—regretting those I miss'd."

And then she stopp'd, and stood as if in awe
(For sleep is awful), and on tiptoe crept
And wrapt him closer, lest the air, too raw,
Should reach his blood, then o'er him still as death
Bent, with hush'd lips, that drank his scarce-drawn breath.

CXLIV.

And thus, like to an angel o'er the dying
Who die in righteousness, she lean'd; and there
All tranquilly the shipwreck'd boy was lying,
As o'er him lay the calm and stirless air:
But Zoe the meantime some eggs was frying,
Since, after all, no doubt the youthful pair
Must breakfast, and betimes—lest they should ask it,
She drew out her provision from the basket.

CXLV.

She knew that the best feelings must have victual,
And that a shipwreck'd youth would hungry be;
Besides, being less in love, she yawn'd a little,
And felt her veins chill'd by the neighbouring sea;
And so, she cook'd their breakfast to a tittle;
I can't say that she gave them any tea,
But there were eggs, fruit, coffee, bread, fish, honey,
With Scio wine,—and all for love, not money.

CXLVI.

And Zoe, when the eggs were ready, and
The coffee made, would fain have waken'd Juan;
But Haidée stopp'd her with her quick small hand,
And without word, a sign her finger drew on
Her lip, which Zoe needs must understand;
And, the first breakfast spoilt, prepared a new one,
Because her mistress would not let her break
That sleep which seem'd as it would ne'er awake.

CXLVII.

For still he lay, and on his thin worn cheek
A purple hectic play'd like dying day
On the snow-tops of distant hills; the streak
Of sufferance yet upon his forehead lay, [weak;
Where the blue veins look'd shadowy, shrunk, and
And his black curls were dewy with the spray,
Which weigh'd upon them yet, all damp and salt,
Mix'd with the stony vapours of the vault.[1]

CXLVIII.

And she bent o'er him, and he lay beneath,
Hush'd as the babe upon its mother's breast,
Droop'd as the willow when no winds can breathe,
Lull'd like the depth of ocean when at rest,
Fair as the crowning rose of the whole wreath,
Soft as the callow cygnet in its nest;
In short, he was a very pretty fellow,
Although his woes had turn'd him rather yellow.[2]

CXLIX.

He woke and gazed, and would have slept again,
But the fair face which met his eyes forbade
Those eyes to close, though weariness and pain
Had further sleep a further pleasure made;
For woman's face was never form'd in vain
For Juan, so that even when he pray'd,
He turn'd from grisly saints, and martyrs hairy,
To the sweet portraits of the Virgin Mary.

CL.

And thus upon his elbow he arose,
And look'd upon the lady, in whose cheek
The pale contended with the purple rose,
As with an effort she began to speak;
Her eyes were eloquent, her words would pose,
Although she told him, in good modern Greek,
With an Ionian accent, low and sweet,
That he was faint, and must not talk, but eat.

CLI.

Now Juan could not understand a word,
Being no Grecian; but he had an ear,
And her voice was the warble of a bird,
So soft, so sweet, so delicately clear,
That finer, simpler music ne'er was heard,[3]
The sort of sound we echo with a tear,
Without knowing why—an overpowering tone,
Whence Melody descends as from a throne.

CLII.

And Juan gazed as one who is awoke
By a distant organ, doubting if he be
Not yet a dreamer, till the spell is broke
By the watchman, or some such reality,
Or by one's early valet's cursed knock;
At least it is a heavy sound to me,
Who like a morning slumber—for the night
Shows stars and women in a better light.

CLIII.

And Juan, too, was help'd out from his dream,
Or sleep, or whatsoe'er it was, by feeling
A most prodigious appetite: the steam
Of Zoe's cookery no doubt was stealing
Upon his senses, and the kindling beam
Of the new fire, which Zoe kept up, kneeling
To stir her viands, made him quite awake
And long for food, but chiefly a beef-steak.

CLIV.

But beef is rare within these oxless isles;
Goat's flesh there is, no doubt, and kid, and mutton;
And, when a holiday upon them smiles,
A joint upon their barbarous spits they put on:
But this occurs but seldom, between whiles,
For some of these are rocks with scarce a hut on;
Others are fair and fertile, among which
This, though not large, was one of the most rich.

---

[1] MS. "Besides the natural vapours of the vault."

[2] MS. "Fair as the rose just pluck'd to crown the wreath,
Soft as the unfledged birdling when at rest."

[3] MS. "That finer melody was never heard,
The kind of sound whose echo is a tear,
Whose accents are the steps of Music's throne."

CLV.

I say that beef is rare, and can't help thinking
That the old fable of the Minotaur—
From which our modern morals, rightly shrinking,
Condemn the royal lady's taste who wore
A cow's shape for a mask—was only (sinking
The allegory) a mere type, no more,
That Pasiphae promoted breeding cattle,
To make the Cretans bloodier in battle.

CLVI.

For we all know that English people are
Fed upon beef—I won't say much of beer,
Because 't is liquor only, and, being far
From this my subject, has no business here;
We know, too, they are very fond of war,
A pleasure—like all pleasures—rather dear;
So were the Cretans—from which I infer
That beef and battles both were owing to her.

CLVII.

But to resume. The languid Juan raised
His head upon his elbow, and he saw
A sight on which he had not lately gazed
(As all his latter meals had been quite raw),
Three or four things, for which the Lord he praised,
And, feeling still the famish'd vulture gnaw,
He fell upon whate'er was offer'd, like
A priest, a shark, an alderman, or pike.

CLVIII.

He ate, and he was well supplied: and she,
Who watch'd him like a mother, would have fed
Him past all bounds, because she smiled to see
Such appetite in one she had deem'd dead:
But Zoe, being older than Haidée,
Knew (by tradition, for she ne'er had read)
That famish'd people must be slowly nurst,
And fed by spoonfuls, else they always burst.

CLIX.

And so she took the liberty to stale,
Rather by deeds than words, because the case
Was urgent, that the gentleman, whose fate
Had made her mistress quit her bed to trace
The sea-shore at this hour, must leave his plate,
Unless he wish'd to die upon the place—
She snatch'd it, and refused another morsel,
Saying, he had gorged enough to make a horse ill.

CLX.

Next they—he being naked, save a tatter'd
Pair of scarce decent trowsers—went to work,
And in the fire his recent rags they scatter'd,
And dress'd him, for the present, like a Turk,
Or Greek—that is, although it not much matter'd,
Omitting turban, slippers, pistols, dirk,—
They furnish'd him, entire, except some stitches,
With a clean shirt, and very spacious breeches.

CLXI.

And then fair Haidée tried her tongue at speaking,
But not a word could Juan comprehend,
Although he listen'd so that the young Greek, in
Her earnestness, would ne'er have made an end;
And, as he interrupted not, went eking
Her speech out to her protégé and friend,
Till pausing at the last her breath to take,
She saw he did not understand Romaic.

CLXII.

And then she had recourse to nods, and signs,
And smiles, and sparkles of the speaking eye,
And read (the only book she could) the lines
Of his fair face, and found, by sympathy,
The answer eloquent, where the soul shines
And darts in one quick glance a long reply;
And thus in every look she saw exprest
A world of words, and things at which she guess'd.

CLXIII.

And now, by dint of fingers and of eyes,
And words repeated after her, he took
A lesson in her tongue; but by surmise,
No doubt, less of her language than her look:
As he who studies fervently the skies
Turns oftener to the stars than to his book,
Thus Juan learn'd his alpha beta better
From Haidée's glance than any graven letter.

CLXIV.

'T is pleasing to be school'd in a strange tongue
By female lips and eyes—that is, I mean,
When both the teacher and the taught are young,
As was the case, at least, where I have been;[1]
They smile so when one 's right, and when one 's wrong
They smile still more, and then there intervene
Pressure of hands, perhaps even a chaste kiss;—[2]
I learn'd the little that I know by this:

CLXV.

That is, some words of Spanish, Turk, and Greek,
Italian not at all, having no teachers;
Much English I cannot pretend to speak,
Learning that language chiefly from its preachers,
Barrow, South, Tillotson, whom every week
I study, also Blair, the highest reachers
Of eloquence in piety and prose—[3]
I hate your poets, so read none of those.

---

[1] [When at Seville in 1809, Lord Byron lodged in the house of two unmarried ladies; and in his diary he describes himself as having made earnest love to the younger of them, with the help of a dictionary. "For some time," he says, "I went on prosperously, both as a linguist and a lover, till, at length, the lady took a fancy to a ring which I wore, and set her heart on my giving it to her, as a pledge of my sincerity. This, however, could not be;—any thing but the ring, I declared, was at her service, and much more than its value,—but the ring itself I had made a vow never to give away."]

[2] [MS. "Squeezes of hands—*et cetera*—or a kiss."]

[3] [See Kennedy's "Conversations on Religion with Lord Byron at Cephalonia," pp. 456. 462.]

LORD BYRON

A. Galen inv. Revel sc.

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But not a word could Juan comprehend,
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Her earnestness would ne'er have made an end

Don Juan Canto 1 Stanzas CIXI CIXII

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CLXVI.

As for the ladies, I have nought to say,
A wanderer from the British world of fashion,[1]
Where I, like other "dogs, have had my day,"
Like other men, too, may have had my passion—
But that, like other things, has pass'd away,
And all her fools whom I *could* lay the lash on:
Foes, friends, men, women, now are nought to me
But dreams of what has been, no more to be.[2]

CLXVII.

Return we to Don Juan. He begun
To hear new words, and to repeat them; but
Some feelings, universal as the sun,
Were such as could not in his breast be shut
More than within the bosom of a nun:
He was in love,—as you would be, no doubt,
With a young benefactress,—so was she,
Just in the way we very often see.

CLXVIII.

And every day by daybreak—rather early
For Juan, who was somewhat fond of rest—
She came into the cave, but it was merely
To see her bird reposing in his nest;
And she would softly stir his locks so curly,
Without disturbing her yet slumbering guest,
Breathing all gently o'er his cheek and mouth,[3]
As o'er a bed of roses the sweet south.

CLXIX.

And every morn his colour freshlier came,
And every day help'd on his convalescence;
'T was well, because health in the human frame
Is pleasant, besides being true love's essence,
For health and idleness to passion's flame
Are oil and gunpowder; and some good lessons
Are also learnt from Ceres and from Bacchus,
Without whom Venus will not long attack us.[4]

CLXX.

While Venus fills the heart, (without heart really
Love, though good always, is not quite so good,)
Ceres presents a plate of vermicelli,—
For love must be sustain'd like flesh and blood,—
While Bacchus pours out wine, or hands a jelly:
Eggs, oysters, too, are amatory food;[5]
But who is their purveyor from above
Heaven knows,—it may be Neptune, Pan, or Jove.

CLXXI.

When Juan woke he found some good things ready,
A bath, a breakfast, and the finest eyes
That ever made a youthful heart less steady,
Besides her maid's, as pretty for their size:
But I have spoken of all this already—
And repetition's tiresome and unwise,—
Well—Juan, after bathing in the sea,
Came always back to coffee and Haidée.

CLXXII.

Both were so young, and one so innocent,
That bathing pass'd for nothing; Juan seem'd
To her, as 't were, the kind of being sent,
Of whom these two years she had nightly dream'd,[6]
A something to be loved, a creature meant
To be her happiness, and whom she deem'd
To render happy: all who joy would win
Must share it,—Happiness was born a twin.[7]

CLXXIII.

It was such pleasure to behold him, such
Enlargement of existence to partake
Nature with him, to thrill beneath his touch,
To watch him slumbering, and to see him wake:
To live with him for ever were too much;
But then the thought of parting made her quake:
He was her own, her ocean-treasure, cast
Like a rich wreck—her first love, and her last.[8]

CLXXIV.

And thus a moon roll'd on, and fair Haidée
Paid daily visits to her boy, and took
Such plentiful precautions, that still he
Remain'd unknown within his craggy nook;
At last her father's prows put out to sea,[9]
For certain merchantmen upon the look,
Not as of yore to carry off an Io,
But three Ragusan vessels, bound for Scio.

CLXXV.

Then came her freedom, for she had no mother,

---

[1] ["In 1813, I formed, in the fashionable world of London, an item, a fraction, the segment of a circle, the unit of a million, the nothing of something. I had been the lion of 1812."—*B. Diary*, 1821.]

[2] [MS. "Foes, friends, sex, kind, are nothing more to me
Than a mere dream of something o'er the sea."]

[3] [MS. "Holding her sweet breath o'er his cheek and mouth,
As o'er a bed of roses," etc.]

[4] [Doctors are not unanimous as to this conclusion. Ovid, indeed, who is good authority here, has said—

"Et Venus in vinis, ignis in igne fuit;"

but he qualifies this presumption in another place, by recommending moderation in our cups; for wine, saith he, is to love, what wind is to flame:

"Nasctur in venis, vento restringuitur ignis,
Lenis alit flammam, grandior aura necat:"

but Aristophanes also, before Ovid, had christened wine, "the milk of Venus." But Athenæus ascribes the chastity of Alexander to his excessive compotations; and Montaigne supports the argument of Athenæus, by the converse of the same proposition, when he attributes the successful gallantries of his cotemporaries to their temperance in the use of wine.—REV. C. COLTON.]

[5] [MS. "For without heart love is not quite so good;
Ceres is commissary to our bellies,
And love, which also much depends on food,
While Bacchus will provide with wine and jellies;
Oysters and eggs are also living food."]

[6] [MS. ——"Juan seem'd
To her, as 't were, the kind of being sent,
Of whom she had for these last two years dream'd."]

[7] [Lord Byron appears to have worked up no part of his poem with so much beauty and life of description, as that which narrates the loves of Juan and Haidée. Whether it be an episode, or an integral part of his epic, it is well worth all the rest.—BRYDGES.]

[8] [MS. "He was her own, her ocean-lover, cast
To be her soul's first idol, and its last."]

[9] [MS. "At last her father took a voyage to sea."]

So that, her father being at sea, she was
Free as a married woman, or such other
Female, as where she likes may freely pass,
Without even the incumbrance of a brother,
The freest she that ever gazed on glass:
I speak of Christian lands in this comparison,
Where wives, at least, are seldom kept in garrison.

CLXXVI.

Now she prolong'd her visits and her talk
(For they must talk), and he had learnt to say
So much as to propose to take a walk,—
For little had he wander'd since the day
On which, like a young flower snapp'd from the stalk,
Drooping and dewy on the beach he lay,—
And thus they walk'd out in the afternoon,
And saw the sun set opposite the moon.[1]

CLXXVII.

It was a wild and breaker-beaten coast,
With cliffs above, and a broad sandy shore,
Guarded by shoals and rocks as by a host,
With here and there a creek, whose aspect wore
A better welcome to the tempest-tost;
And rarely ceased the haughty billows' roar,
Save on the dead long summer days, which make
The outstretch'd ocean glitter like a lake.

CLXXVIII.

And the small ripple spilt upon the beach
Scarcely o'erpass'd the cream of your champagne,
When o'er the brim the sparkling bumpers reach,
That spring-dew of the spirit! the heart's rain!
Few things surpass old wine; and they may preach
Who please,—the more because they preach in vain,—
Let us have wine and women, mirth and laughter,
Sermons and soda-water the day after.

CLXXIX.

Man, being reasonable, must get drunk;
The best of life is but intoxication:
Glory, the grape, love, gold, in these are sunk
The hopes of all men, and of every nation;
Without their sap, how branchless were the trunk
Of life's strange tree, so fruitful on occasion:
But to return,—Get very drunk; and when
You wake with headach, you shall see what then.

CLXXX.

Ring for your valet—bid him quickly bring
Some hock and soda-water, then you'll know
A pleasure worthy Xerxes the great king;
For not the blest sherbet, sublimed with snow,
Nor the first sparkle of the desert-spring,
Nor Burgundy in all its sunset glow,[2]
After long travel, ennui, love, or slaughter,
Vie with that draught of hock and soda-water.

CLXXXI.

The coast—I think it was the coast that I
Was just describing—Yes, it *was* the coast—
Lay at this period quiet as the sky,
The sands untumbled, the blue waves untost,
And all was stillness, save the sea-bird's cry,
And dolphin's leap, and little billow crost
By some low rock or shelve, that made it fret
Against the boundary it scarcely wet.

CLXXXII.

And forth they wander'd, her sire being gone,
As I have said, upon an expedition;
And mother, brother, guardian, she had none,
Save Zoe, who, although with due precision
She waited on her lady with the sun,
Thought daily service was her only mission,
Bringing warm water, wreathing her long tresses,
And asking now and then for cast-off dresses.

CLXXXIII.

It was the cooling hour, just when the rounded
Red sun sinks down behind the azure hill,
Which then seems as if the whole earth it bounded,
Circling all nature, hush'd, and dim, and still,
With the far mountain-crescent half surrounded
On one side, and the deep sea calm and chill
Upon the other, and the rosy sky,
With one star sparkling through it like an eye.

CLXXXIV.

And thus they wander'd forth, and hand in hand,
Over the shining pebbles and the shells,
Glided along the smooth and harden'd sand;
And in the worn and wild receptacles
Work'd by the storms, yet work'd as it were plann'd,
In hollow halls, with sparry roofs and cells,
They turn'd to rest; and, each clasp'd by an arm,
Yielded to the deep twilight's purple charm.

CLXXXV.

They look'd up to the sky whose floating glow
Spread like a rosy ocean, vast and bright;
They gazed upon the glittering sea below,
Whence the broad moon rose circling into sight;
They heard the wave's splash, and the wind so low,
And saw each other's dark eyes darting light
Into each other—and, beholding this,
Their lips drew near, and clung into a kiss;

CLXXXVI.

A long, long kiss, a kiss of youth, and love,
And beauty, all concentrating like rays
Into one focus, kindled from above;
Such kisses as belong to early days,
Where heart, and soul, and sense, in concert move,
And the blood 's lava, and the pulse a blaze,
Each kiss a heart-quake,—for a kiss's strength,
I think, it must be reckon'd by its length.

---

[1] MS. "And saw the sunset, and the rising moon."

[2] MS. "A pleasure sought but drunkenness can bring,
For not the blest sherbet all chill'd with snow,
Nor the full sparkle of the desert-spring,
Nor wine in all the purple of its glow."

CLXXXVII.

By length I mean duration; theirs endured
Heaven knows how long—no doubt they never reckon'd;
And if they had, they could not have secured
The sum of their sensations to a second:
They had not spoken; but they felt allured,
As if their souls and lips each other beckon'd,
Which, being join'd, like swarming bees they clung—
Their hearts the flowers from whence the honey sprung.[1]

CLXXXVIII.

They were alone, but not alone as they
Who shut in chambers think it loneliness;
The silent ocean, and the starlight bay,
The twilight glow, which mouently grew less,
The voiceless sands, and dropping caves, that lay
Around them, made them to each other press,
As if there were no life beneath the sky
Save theirs, and that their life could never die.

CLXXXIX.

They fear'd no eyes nor ears on that lone beach,
They felt no terrors from the night, they were
All in all to each other: though their speech
Was broken words, they *thought* a language there,—
And all the burning tongues the passions teach
Found in one sigh the best interpreter
Of nature's oracle—first love,—that all[2]
Which Eve has left her daughters since her fall.

CXC.

Haidée spoke not of scruples, ask'd no vows,
Nor offer'd any; she had never heard
Of plight and promises to be a spouse,
Or perils by a loving maid incurr'd;
She was all which pure ignorance allows,
And flew to her young mate like a young bird;
And, never having dreamt of falsehood, she
Had not one word to say of constancy.

CXCI.

She loved, and was beloved—she adored,
And she was worshipp'd; after nature's fashion,
Their intense souls, into each other pour'd,
If souls could die, had perish'd in that passion;—
But by degrees their senses were restored,
Again to be o'ercome, again to dash on;
And, beating 'gainst *his* bosom, Haidée's heart
Felt as if never more to beat apart.

CXCII.

Alas! they were so young, so beautiful,
So lonely, loving, helpless, and the hour
Was that in which the heart is always full,
And, having o'er itself no further power,
Prompts deeds eternity can not annul,
But pays off moments in an endless shower
Of hell-fire—all prepared for people giving
Pleasure or pain to one another living.

CXCIII.

Alas! for Juan and Haidée! they were
So loving and so lovely—till then never,
Excepting our first parents, such a pair
Had run the risk of being damn'd for ever;
And Haidée, being devout as well as fair,
Had, doubtless, heard about the Stygian river,
And hell and purgatory—but forgot
Just in the very crisis she should not.

CXCIV.

They look upon each other, and their eyes
Gleam in the moonlight; and her white arm clasps
Round Juan's head, and his around her lies
Half buried in the tresses which it grasps;
She sits upon his knee, and drinks his sighs,
He hers, until they end in broken gasps;
And thus they form a group that 's quite antique,
Half naked, loving, natural, and Greek.

CXCV.

And when those deep and burning moments pass'd,
And Juan sunk to sleep within her arms,
She slept not, but all tenderly, though fast,
Sustain'd his head upon her bosom's charms;
And now and then her eye to heaven is cast,
And then on the pale cheek her breast now warms,
Pillow'd on her o'erflowing heart, which pants
With all it granted, and with all it grants.[3]

CXCVI.

An infant when it gazes on a light,
A child the moment when it drains the breast,
A devotee when soars the Host in sight,
An Arab with a stranger for a guest,
A sailor when the prize has struck in fight,
A miser filling his most hoarded chest,
Feel rapture; but not such true joy are reaping
As they who watch o'er what they love while sleeping.

CXCVII.

For there it lies so tranquil, so beloved,
All that it hath of life with us is living;
So gentle, stirless, helpless, and unmoved,
And all unconscious of the joy 't is giving;
All it hath felt, inflicted, pass'd, and proved,
Hush'd into depths beyond the watcher's diving;
There lies the thing we love, with all its errors
And all its charms, like death without its terrors.

CXCVIII.

The lady watch'd her lover—and that hour
Of Love's, and Night's, and Ocean's solitude,

[1] [MS. ——"I 'm sure they never reckon'd:
And being join'd—like swarming bees they clung,
And mix'd until the very pleasure stung."
Or,
"And one was innocent, but both too youthful,
Their heart the flowers," etc.]

[2] [MS. "They had no further feeling, hope, nor care,
Save one, and that was love—first love—that all," etc.]

[3] [MS. "Pillow'd upon her beating heart—which panted
With the sweet memory of all it granted."]

O'erflow'd her soul with their united power;
Amidst the barren sand and rocks so rude,
She and her wave-worn love had made their bower,
Where nought upon their passion could intrude,
And all the stars that crowded the blue space
Saw nothing happier than her glowing face.

CXCIX.

Alas! the love of women! it is known
To be a lovely and a fearful thing;
For all of theirs upon that die is thrown,
And if 't is lost, life hath no more to bring
To them but mockeries of the past alone,
And their revenge is as the tiger's spring,
Deadly, and quick, and crushing; yet, as real
Torture is theirs—what they inflict they feel.

CC.

They are right; for man, to man so oft unjust,
Is always so to women; one sole bond
Awaits them, treachery is all their trust;
Taught to conceal, their bursting hearts despond
Over their idol, till some wealthier lust
Buys them in marriage—and what rests beyond?
A thankless husband, next a faithless lover,
Then dressing, nursing, praying, and all 's over.

CCI.

Some take a lover, some take drams or prayers,
Some mind their household, others dissipation,
Some run away, and but exchange their cares,
Losing the advantage of a virtuous station;
Few changes e'er can better their affairs;
Theirs being an unnatural situation,
From the dull palace to the dirty hovel:[1]
Some play the devil, and then write a novel.[2]

CCII.

Haidée was Nature's bride, and knew not this;
Haidée was Passion's child, born where the sun
Showers triple light, and scorches even the kiss
Of his gazelle-eyed daughters; she was one
Made but to love, to feel that she was his
Who was her chosen: what was said or done
Elsewhere was nothing—She had nought to fear,
Hope, care, nor love, beyond; her heart beat *here*.

CCIII.

And oh! that quickening of the heart, that beat!
How much it costs us! yet each rising throb
Is in its cause as its effect so sweet,
That Wisdom, ever on the watch to rob
Joy of its alchymy, and to repeat
Fine truths; even Conscience, too, has a tough job
To make us understand each good old maxim,
So good—I wonder Castlereagh don't tax 'em.

CCIV.

And now 't was done—on the lone shore were plighted
Their hearts; the stars, their nuptial torches, shed
Beauty upon the beautiful they lighted:
Ocean their witness, and the cave their bed,
By their own feelings hallow'd and united,
Their priest was Solitude, and they were wed:[3]
And they were happy, for to their young eyes
Each was an angel, and earth paradise.[4]

CCV.

Oh, Love! of whom great Cæsar was the suitor,
Titus the master, Antony the slave,
Horace, Catullus, scholars, Ovid tutor,
Sappho the sage blue-stocking, in whose grave
All those may leap who rather would be neuter—
(Leucadia's rock still overlooks the wave)—[5]
Oh, Love! thou art the very god of evil,
For, after all, we cannot call thee devil.

CCVI.

Thou mak'st the chaste connubial state precarious,
And jestest with the brows of mightiest men:
Cæsar and Pompey, Mahomet, Belisarius,
Have much employ'd the muse of history's pen;
Their lives and fortunes were extremely various,
Such worthies Time will never see again;
Yet to these four in three things the same luck holds,
They all were heroes, conquerors, and cuckolds.

CCVII.

Thou mak'st philosophers; there 's Epicurus
And Aristippus, a material crew!
Who to immoral courses would allure us,
By theories quite practicable too;
If only from the devil they would insure us,
How pleasant were the maxim (not quite new),
"Eat, drink, and love, what can the rest avail us?"
So said the royal sage Sardanapalus.[6]

CCVIII.

But Juan! had he quite forgotten Julia?

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[1] [Perhaps there are not a few women who may profit from seeing in what a style of contemptuous coldness the sufferings to which licentious love exposes them are talked of by such people as the author of Don Juan. The many fine eyes that have wept dangerous tears over the descriptions of the Guinares and Medoras, cannot be the worse for seeing the true side of *his* picture.—BLACKWOOD.]

[2] Lady Caroline Lamb was supposed by Lord Byron to have alluded to him in her novel of "Glenarvon," published in 1816.]

[3] [MS.—"In their sweet feelings hollly united,
By Solitude (soft parson) they were wed."]

[4] Don Juan is dashed on the shore of the Cyclades, where he is found by a beautiful and innocent girl, the daughter of an old Greek pirate, with whom, as might be supposed, the same game of guilt and abandonment is played over again. There is, however, a very superior kind of poetry in the conception of this amour:—the desolate isle—the utter loneliness of the maiden, who is as ignorant as she is innocent—the helpless condition of the youth—every thing conspires to render it a true romance. How easy for Lord Byron to have kept it free from any stain of pollution! What cruel barbarity, in creating so much of beauty only to mar and ruin it! This is really the very suicide of genius.—BLACKWOOD.]

[5] [MS.—Or,
"Leucadia's {crag / cliff} still overlooks the wave."]

[6] [See note introductory to the tragedy of "Sardanapalus," *ante*, p. 505.

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And should he have forgotten her so soon?
I can't but say it seems to me most truly a
Perplexing question; but, no doubt, the moon
Does these things for us, and whenever newly a
Palpitation rises, 't is her boon;
Else how the devil is it that fresh features
Have such a charm for us poor human creatures?

CCIX.

I hate inconstancy—I loathe, detest,
Abhor, condemn, abjure the mortal made
Of such quicksilver clay that in his breast
No permanent foundation can be laid;
Love, constant love, has been my constant guest,
And yet last night, being at a masquerade,
I saw the prettiest creature, fresh from Milan,
Which gave me some sensations like a villain.

CCX.

But soon Philosophy came to my aid,
And whisper'd, "Think of every sacred tie!"
"I will, my dear Philosophy!" I said;
"But then her teeth, and then, oh Heaven! her eye!
I'll just enquire if she be wife or maid,
Or neither—out of curiosity."
"Stop!" cried Philosophy, with air so Grecian,
(Though she was masqued then as a fair Venetian)—

CCXI.

"Stop!" so I stopp'd.—But to return: that which
Men call inconstancy is nothing more
Than admiration, due where nature's rich
Profusion with young beauty covers o'er
Some favour'd object; and as in the niche
A lovely statue we almost adore,
This sort of adoration of the real
Is but a heightening of the "beau ideal."

CCXII.

'T is the perception of the beautiful,
A fine extension of the faculties,
Platonic, universal, wonderful,
Drawn from the stars, and filter'd through the skies,
Without which life would be extremely dull;
In short, it is the use of our own eyes,
With one or two small senses added, just
To hint that flesh is form'd of fiery dust.

CCXIII.

Yet 't is a painful feeling, and unwilling,
For surely if we always could perceive
In the same object graces quite as killing
As when she rose upon us like an Eve,
'T would save us many a heartach, many a shilling,
(For we must get them any how, or grieve,)
Whereas if one sole lady pleased for ever,
How pleasant for the heart, as well as liver!

CCXIV.

The heart is like the sky, a part of heaven,
But changes night and day, too, like the sky;
Now o'er it clouds and thunder must be driven,
And darkness and destruction as on high:
But when it hath been scorch'd, and pierced, and riven,
Its storms expire in water-drops; the eye
Pours forth at last the heart's blood turn'd to tears,
Which make the English climate of our years.

CCXV.

The liver is the lazaret of bile,
But very rarely executes its function,
For the first passion stays there such a while,
That all the rest creep in and form a junction,
Like knots of vipers on a dunghill's soil,
Rage, fear, hate, jealousy, revenge, compunction,
So that all mischiefs spring up from this entrail,
Like earthquakes from the hidden fire call'd "central."[1]

CCXVI.

In the mean time, without proceeding more
In this anatomy, I 've finish'd now
Two hundred and odd stanzas as before,
That being about the number I 'll allow
Each canto of the twelve, or twenty-four;
And, laying down my pen, I make my bow,
Leaving Don Juan and Haidée to plead
For them and theirs with all who deign to read.[2]

DON JUAN.

CANTO THE THIRD.[3]

I.

Hail, Muse! *et cetera.*—We left Juan sleeping,
Pillow'd upon a fair and happy breast,

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[1] [The Canto concludes with some ironical eulogies on constancy, its rarity, and its value, winding up with some caustic sarcasms, from the whole tenor of which we are led to conclude that Lord Byron has no higher an opinion of men, nor of women, than that profane wit, who said, that when there were but two brothers on the earth, one of them killed the other; and that when Eve had only Adam—

"Elle aima mieux, pour s'en faire conter,
Prester l'oreille aux fleurettes du diable,
Que d'estre femme et ne pas coqueter."—COTTON.]

[2] ["You say that one-half is very good: you are wrong; for, if it were, it would be the finest poem in existence. Where is the poetry of which one-half is good? Is it the Æneid? is it Milton's? is it Drydeo's? is it any one's except Pope's and Goldsmith's, of which all is good? and yet these two last are the poets your *pond poets* would explode. But if one-half of these two Cantos be good in your opinion, what the devil would you have more? No—no; no poetry is *generally* good—only by fits and starts—and you are lucky to get a sparkle here and there. You might as well want a midnight *all stars*, as rhyme all perfect."—*Lord B. to Mr. Murray.*]

[3] [Lord Byron began to compose Canto III. in October, 1819; but the outcry raised by the publication of Cantos I. and II. annoyed him so much, that he for a time laid the work aside, and afterwards proceeded in it only by fits and starts. Mr. Moore, who visited him while Canto III. was in progress, says—"So sensitive, indeed—in addition to his usual abundance of this quality,—did he, at length, grow on the subject, that when Mr. W. Bankes, who succeeded me as his visiter, happened to tell him, one day, that he had heard a Mr. Saunders (or some such name), then resident at Venice, declare that, in his opinion, 'Don Juan was all Grub-street,' such an effect had this disparaging speech upon his mind

And watch'd by eyes that never yet knew weeping,
  And loved by a young heart, too deeply blest
To feel the poison through her spirit creeping,
  Or know who rested there, a foe to rest,
Had soil'd the current of her sinless years,
And turn'd her pure heart's purest blood to tears!

II.

Oh, Love! what is it in this world of ours
  Which makes it fatal to be loved? Ah! why
With cypress branches hast thou wreathed thy bowers,
  And made thy best interpreter a sigh?
As those who dote on odours pluck the flowers,
  And place them on their breast—but place to die—
Thus the frail beings we would fondly cherish
Are laid within our bosoms but to perish.[1]

III.

In her first passion woman loves her lover,
  In all the others all she loves is love,
Which grows a habit she can ne'er get over,
  And fits her loosely—like an easy glove,
As you may find, whene'er you like to prove her:
  One man alone at first her heart can move;
She then prefers him in the plural number,
Not finding that the additions much encumber.

IV.

I know not if the fault be men's or theirs;
  But one thing 's pretty sure; a woman planted—
(Unless at once she plunge for life in prayers)—
  After a decent time must be gallanted;
Although, no doubt, her first of love affairs
  Is that to which her heart is wholly granted:
Yet there are some, they say, who have had *none*,
But those who have ne'er end with only *one*.[2]

V.

'T is melancholy, and a fearful sign
  Of human frailty, folly, also crime,
That love and marriage rarely can combine,
  Although they both are born in the same clime;
Marriage from love, like vinegar from wine—
  A sad, sour, sober beverage—by time
Is sharpen'd from its high celestial flavour
Down to a very homely household savour.

VI.

There 's something of antipathy, as 't were,
Between their present and their future state;
A kind of flattery that 's hardly fair
  Is used until the truth arrives too late—
Yet what can people do, except despair?
  The same things change their names at such a rate;
For instance—passion in a lover 's glorious,
But in a husband is pronounced uxorious.

VII.

Men grow ashamed of being so very fond;
  They sometimes also get a little tired
(But that, of course, is rare), and then despond:
  The same things cannot always be admired,
Yet 't is "so nominated in the bond,"
  That both are tied till one shall have expired.
Sad thought! to lose the spouse that was adorning
Our days, and put one's servants into mourning.

VIII.

There 's doubtless something in domestic doings
  Which forms, in fact, true love's antithesis;
Romances paint at full length people's wooings,
  But only give a bust of marriages;
For no one cares for matrimonial cooings,
  There 's nothing wrong in a connubial kiss:
Think you, if Laura had been Petrarch's wife,
He would have written sonnets all his life?[3]

IX.

All tragedies are finish'd by a death,
  All comedies are ended by a marriage;
The future states of both are left to faith,
  For authors fear description might disparage
The worlds to come of both, or fall beneath,
  And then both worlds would punish their miscarriage;
So leaving each their priest and prayer-book ready,
They say no more of Death or of the Lady.[4]

X.

The only two that in my recollection
  Have sung of heaven and hell, or marriage, are
Dante[5] and Milton,[6] and of both the affection
  Was hapless in their nuptials, for some bar
Of fault or temper ruin'd the connection
  (Such things, in fact, it don't ask much to mar);
But Dante's Beatrice and Milton's Eve
Were not drawn from their spouses, you conceive.[7]

(though coming from a person who, as he himself would have it, was 'nothing but a d—d salt-fish seller'), that, for some time after, by his own confession to Mr. Bankes, he could not bring himself to write another line of the Poem; and one morning, opening a drawer where the neglected manuscript lay, he said to his friend, 'Look here—this is all Mr. Saunders's Grub-street.'"—Cantos III., IV. and V. were published together in August, 1821,—still without the name either of author or bookseller.—*E.*]

[1] [This, we must allow, is pretty enough, and not at all objectionable in a moral point of view. We fear, however, that we cannot say as much for what follows: marrying is no joke, and therefore not a fit subject to joke about; besides, for a married man to be merry on that score, is very like trying to overcome the toothach by a laugh.—*Hogg.*]

[2] [These two lines are a versification of a saying of Montaigne.]

[3] [MS.—"Had Petrarch's passion led to Petrarch's wedding,
How many sonnets had ensued the bedding?"]

[4] [The old ballad of "Death and the Lady" is alluded to in Shakspeare.]

[5] [Dante calls his wife, in the Inferno, "la fiera moglie." See *ante*, p. 398.

[6] Milton's first wife ran away from him within the first month. If she had not, what would John Milton have done?

[7] [From whatever causes it may have arisen, the coincidence is no less striking than saddening, that, on the list of married poets who have been unhappy in their homes, there should already be found four such illustrious names as Dante, Milton, Shakspeare, and Dryden: and that we should now have to add, as a partner in their

XI.

Some persons say that Dante meant theology
By Beatrice, and not a mistress—I,
Although my opinion may require apology,
Deem this a commentator's phantasy,
Unless indeed it was from his own knowledge he
Decided thus, and show'd good reason why;
I think that Dante's more abstruse ecstaties
Meant to personify the mathematics.[1]

XII.

Haidée and Juan were not married, but
The fault was theirs, not mine: it is not fair,
Chaste reader, then, in any way to put
The blame on me, unless you wish they were;
Then if you 'd have them wedded, please to shut
The book which treats of this erroneous pair,
Before the consequences grow too awful;
'T is dangerous to read of loves unlawful.

XIII.

Yet they were happy,—happy in the illicit
Indulgence of their innocent desires;
But more imprudent grown with every visit,
Haidée forgot the island was her sire's.
When we have what we like, 't is hard to miss it,
At least in the beginning, ere one tires;
Thus she came often, not a moment losing,
Whilst her piratical papa was cruising.

XIV.

Let not his mode of raising cash seem strange,
Although he fleeced the flags of every nation,
For into a prime minister but change
His title, and 't is nothing but taxation;
But he, more modest, took an humbler range
Of life, and in an honester vocation
Pursued o'er the high seas his watery journey,[2]
And merely practised as a sea-attorney.

XV.

The good old gentleman had been detain'd
By winds and waves, and some important captures,
And, in the hope of more, at sea remain'd,
Although a squall or two had damp'd his raptures,
By swamping one of the prizes; he had chain'd
His prisoners, dividing them like chapters
In number'd lots; they all had cuffs and collars,
And averaged each from ten to a hundred dollars.

XVI.

Some he disposed of off Cape Matapan,
Among his friends the Mainots; some he sold
To his Tunis correspondents, save one man
Toss'd overboard unsaleable (being old);
The rest—save here and there some richer one,
Reserved for future ransom in the hold—
Were link'd alike, as for the common people he
Had a large order from the Dey of Tripoli.

XVII.

The merchandise was served in the same way,
Pieced out for different marts in the Levant,
Except some certain portions of the prey,
Light classic articles of female want,
French stuffs, lace, tweezers, toothpicks, teapot, tray,
Guitars and castanets from Alicant,
All which selected from the spoil he gathers,
Robb'd for his daughter by the best of fathers.

XVIII.

A monkey, a Dutch mastiff, a mackaw,
Two parrots, with a Persian cat and kittens,
He chose from several animals he saw—
A terrier, too, which once had been a Briton's,
Who dying on the coast of Ithaca,
The peasants gave the poor dumb thing a pittance;
These to secure in this strong blowing weather,
He caged in one huge hamper altogether.

XIX.

Then having settled his marine affairs,
Despatching single cruisers here and there,
His vessel having need of some repairs,
He shaped his course to where his daughter fair
Continued still her hospitable cares;
But that part of the coast being shoal and bare,
And rough with reefs which ran out many a mile,
His port lay on the other side o' the isle.

XX.

And there he went ashore without delay,
Having no custom-house nor quarantine
To ask him awkward questions on the way
About the time and place where he had been:
He left his ship to be hove down next day,
With orders to the people to careen;
So that all hands were busy beyond measure,
In getting out goods, ballast, guns, and treasure.

XXI.

Arriving at the summit of a hill
Which overlook'd the white walls of his home,
He stopp'd.—What singular emotions fill
Their bosoms who have been induced to roam!
With fluttering doubts if all be well or ill—
With love for many, and with fears for some;
All feelings which o'erleap the years long lost,
And bring our hearts back to their starting-post.

XXII.

The approach of home to husbands and to sires,
After long travelling by land or water,
Most naturally some small doubt inspires—
A female family 's a serious matter;

---

destiny, a name worthy of being placed beside the greatest of them.—Moore.]

[1] [Lady B. would have made an excellent wrangler at Cambridge."—*B. Diary.*]

[2] [MS.—"Display'd much more of nerve, perhaps of will,
Than any of the parodies of Pitt."]

(None trusts the sex more, or so much admires—
But they hate flattery, so I never flatter;)
Wives in their husbands' absences grow subtler,
And daughters sometimes run off with the butler.

XXIII.

An honest gentleman at his return
May not have the good fortune of Ulysses;
Not all lone matrons for their husbands mourn,
Or show the same dislike to suitors' kisses;
The odds are that he finds a handsome urn
To his memory—and two or three young misses
Born to some friend, who holds his wife and riches,—
And that *his* Argus[1] bites him by—the breeches.

XXIV.

If single, probably his plighted fair
Has in his absence wedded some rich miser;
But all the better, for the happy pair
May quarrel, and the lady growing wiser,
He may resume his amatory care
As cavalier servente, or despise her;
And that his sorrow may not be a dumb one,
Write odes on the Inconstancy of Woman.

XXV.

And oh! ye gentlemen who have already
Some chaste *liaison* of the kind—I mean
An honest friendship with a married lady—
The only thing of this sort ever seen
To last—of all connexions the most steady,
And the true Hymen (the first 's but a screen)—
Yet for all that keep not too long away,
I 've known the absent wrong'd four times a day.[2]

XXVI.

Lambro, our sea-solicitor, who had
Much less experience of dry land than ocean,
On seeing his own chimney-smoke, felt glad;
But not knowing metaphysics, had no notion
Of the true reason of his not being sad,
Or that of any other strong emotion;
He loved his child, and would have wept the loss of her,
But knew the cause no more than a philosopher.

XXVII.

He saw his white walls shining in the sun,
His garden trees all shadowy and green;
He heard his rivulet's light bubbling run,
The distant dog-bark; and perceived between
The umbrage of the wood so cool and dun
The moving figures, and the sparkling sheen
Of arms (in the East all arm)—and various dyes
Of colour'd garbs, as bright as butterflies.

XXVIII.

And as the spot where they appear he nears,
Surprised at these unwonted signs of idling,
He hears—alas! no music of the spheres,
But an unhallow'd, earthly sound of fiddling!
A melody which made him doubt his ears,
The cause being past his guessing or unriddling;
A pipe, too, and a drum, and shortly after,
A most unoriental roar of laughter.

XXIX.

And still more nearly to the place advancing,
Descending rather quickly the declivity,
Through the waved branches, o'er the greensward
'Midst other indications of festivity, [glancing,
Seeing a troop of his domestics dancing
Like dervises, who turn as on a pivot, he
Perceived it was the Pyrrhic dance[3] so martial,
To which the Levantines are very partial.

XXX.

And further on, a group of Grecian girls,[4]
The first and tallest her white kerchief waving,
Were strung together like a row of pearls,
Link'd hand in hand, and dancing; each too having
Down her white neck long floating auburn curls—
(The least of which would set ten poets raving);[5]
Their leader sang—and bounded to her song,
With choral step and voice, the virgin throng.

XXXI.

And here, assembled cross-legg'd round their trays,
Small social parties just begun to dine;
Pilaus and meats of all sorts met the gaze,

---

[1] ["Thus near the gates, conferring as they drew,
Argus, the dog, his ancient master knew;
He, not unconscious of the voice and tread,
Lifts to the sound his ear, and rears his head.
He knew his lord; he knew, and strove to meet,
In vain he strove, to crawl and kiss his feet.
Yet (all he could) his tail, his ears, his eyes
Salute his master, and confess his joys.
Soft pity touch'd the mighty master's soul;
Adown his cheek a tear unbidden stole,
Stole unperceived; he turns his head, and dry'd
The drop humane; then thus impassion'd cry'd
'What noble beast in this abandon'd state
Lies here all helpless at Ulysses' gate?
His bulk and beauty speak no vulgar praise.
If, as he seems, he was in better days,
Some care his age deserves: Or was he prized
For worthless beauty? therefore now despised?
Such dogs and men there are, mere things of state,
And always cherish'd by their friends, the great.'
'Not Argus so,' (Eumæus thus rejoin'd,)
'He served a master of a nobler kind,
Who never, never shall behold him more!
Long, long since perish'd on a distant shore!'
This said, the honest herdsman stride before:
The musing monarch pauses at the door.
The dog, whom fate had granted to behold
His lord, when twenty tedious years had roll'd,
Takes a last look and having seen him, dies;
So closed for ever faithful Argus' eyes!"
POPE, *Odyssey*, b. xvii.]

[2] [MS.—"Yet for all that don't stay away too long;
A sofa, like a bed, may come by wrong."]

[3] [This dance is still performed by young men armed cap-à-pie, who execute, to the sound of instruments, all the proper movements of attack and defence.—CLARKE.]

[4] [Their manner of dancing is certainly the same that Diana is *sung* to have danced on the banks of Eurotas. The great lady still leads the dance, and is followed by a troop of young girls, who imitate her steps, and, if she sings, make up the chorus. The tunes are extremely gay and lively, yet with something in them wonderfully soft. The steps are varied according to the pleasure of her that leads the dance, but always in exact time, and infinitely more agreeable than any of our dances."—LADY M. W. MONTAGU.]

[5] [MS.—"That would have set Tom Moore, though married, raving."]

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And flasks of Samian and of Chian wine,
And sherbet cooling in the porous vase;
Above them their dessert grew on its vine,
The orange and pomegranate, nodding o'er, [store.
Dropp'd in their laps, scarce pluck'd, their mellow

XXXII.

A band of children, round a snow-white ram,
There wreathe his venerable horns with flowers;
While peaceful as if still an unwean'd lamb,
The patriarch of the flock all gently cowers
His sober head, majestically tame,
Or eats from out the palm, or playful lowers
His brow, as if in act to butt, and then,
Yielding to their small hands, draws back again.[1]

XXXIII.

Their classical profiles, and glittering dresses,
Their large black eyes, and soft seraphic cheeks,
Crimson as cleft pomegranates; their long tresses,
The gesture which enchants, the eye that speaks,
The innocence which happy childhood blesses,
Made quite a picture of these little Greeks;
So that the philosophical beholder [older.
Sigh'd, for their sakes—that they should e'er grow

XXXIV.

Afar, a dwarf buffoon stood telling tales
To a sedate gray circle of old smokers,
Of secret treasures found in hidden vales,
Of wonderful replies from Arab jokers,
Of charms to make good gold and cure bad ails,
Of rocks bewitch'd that open to the knockers,
Of magic ladies who, by one sole act,
Transform'd their lords to beasts (but that 's a fact).

XXXV.

Here was no lack of innocent diversion
For the imagination or the senses,
Song, dance, wine, music, stories from the Persian,
All pretty pastimes in which no offence is;
But Lambro saw all these things with aversion,
Perceiving in his absence such expenses,
Dreading that climax of all human ills,
The inflammation of his weekly bills.[2]

XXXVI.

Ah! what is man? what perils still environ
The happiest mortals even after dinner—
A day of gold from out an age of iron[3]
Is all that life allows the luckiest sinner;
Pleasure (whene'er she sings, at least) 's a siren,
That lures, to flay alive, the young beginner.

Lambro's reception at his people's banquet
Was such as fire accords to a wet blanket.

XXXVII.

He—being a man who seldom used a word
Too much, and wishing gladly to surprise
(In general he surprised men with the sword)
His daughter—had not sent before to advise
Of his arrival, so that no one stirr'd;
And long he paused to re-assure his eyes,
In fact much more astonish'd than delighted,
To find so much good company invited.

XXXVIII.

He did not know—(alas! how men will lie)—
That a report—(especially the Greeks)—
Avouch'd his death (such people never die),
And put his house in mourning several weeks.
But now their eyes and also lips were dry;
The bloom, too, had return'd to Haidée's cheeks;
Her tears, too, being return'd into their fount,
She now kept house upon her own account.

XXXIX.

Hence all this rice, meat, dancing, wine, and fiddling,
Which turn'd the isle into a place of pleasure;
The servants all were getting drunk or idling,
A life which made them happy beyond measure.
Her father's hospitality seem'd middling,
Compared with what Haidée did with his treasure;
'T was wonderful how things went on improving,
While she had not one hour to spare from loving.[4]

XL.

Perhaps you think in stumbling on this feast
He flew into a passion, and in fact
There was no mighty reason to be pleased;
Perhaps you prophesy some sudden act,
The whip, the rack, or dungeon at the least,
To teach his people to be more exact,
And that, proceeding at a very high rate,
He show'd the royal *penchants* of a pirate.

XLI.

You 're wrong.—He was the mildest manner'd man
That ever scuttled ship or cut a throat;
With such true breeding of a gentleman,
You never could divine his real thought;
No courtier could, and scarcely woman can
Gird more deceit within a petticoat;
Pity he loved adventurous life's variety,
He was so great a loss to good society.[5]

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[1] [This verse reads like the description of some antique bas-relievo.—HILL.]

[2] [The piratical father of Haidée having remained long at sea, it was supposed he had perished, and she, in consequence, took possession of all his treasures, and surrendered herself to the full enjoyment of her lover. The old gentleman, however, returns, and, landing on a distant part of the island, walks leisurely towards his home, while Juan and his daughter are giving a public breakfast to their friends and acquaintances. The description of the fete is executed with equal felicity and spirit; we think it would be difficult to match the life and gaiety of the picture by any thing of the kind in English—perhaps in any other poetry.—BLACKWOOD.]

[3] ["Ah me! what perils do environ
The man that meddles with cold iron."—BUDHRAM.]

[4] [MS.—"All had been open heart and open house,
Ever since Juan cursed her for a spouse."]

[5] [The portrait of this man is one of the best, if not the very best, of all Lord Byron's gloomy portraits. It may be the Corsair grown into an elderly character and a father; but it is equal to the finest heads that ever Michael Angelo or Caravaggio painted with black and umber.—MAGINN.]

XLII.

Advancing to the nearest dinner tray,
Tapping the shoulder of the highest guest,
With a peculiar smile, which, by the way,
Boded no good, whatever it express'd,
He ask'd the meaning of this holiday;
The vinous Greek to whom he had address'd
His question, much too merry to divine
The questioner, fill'd up a glass of wine,

XLIII.

And without turning his facetious head,
Over his shoulder, with a Bacchant air,
Presented the o'erflowing cup, and said,
"Talking 's dry work, I have no time to spare."
A second hiccup'd, "Our old master 's dead,
You 'd better ask our mistress who 's his heir."
"Our mistress!" quoth a third: "Our mistress!—
pooh!—
You mean our master—not the old, but new."

XLIV.

These rascals, being new comers, knew not whom
They thus address'd—and Lambro's visage fell—
And o'er his eye a momentary gloom
Pass'd, but he strove quite courteously to quell
The expression, and endeavouring to resume
His smile, requested one of them to tell
The name and quality of his new patron,
Who seem'd to have turn'd Haidée into a matron.

XLV.

"I know not," quoth the fellow, "who or what
He is, nor whence he came—and little care;
But this I know, that this roast capon 's fat,
And that good wine ne'er wash'd down better fare;
And if you are not satisfied with that,
Direct your questions to my neighbour there;
He 'll answer all for better or for worse,
For none likes more to hear himself converse."

XLVI.

I said that Lambro was a man of patience,
And certainly he show'd the best of breeding,
Which scarce even France, the paragon of nations,
E'er saw her most polite of sons exceeding;
He bore these sneers against his near relations,
His own anxiety, his heart, too, bleeding,
The insults, too, of every servile glutton,
Who all the time was eating up his mutton.

XLVII.

Now in a person used to much command—
To bid men come, and go, and come again—
To see his orders done, too, out of hand—
Whether the word was death, or but the chain—
It may seem strange to find his manners bland;
Yet such things are, which I can not explain,
Though doubtless he who can command himself
Is good to govern—almost as a Guelf.

XLVIII.

Not that he was not sometimes rash or so,
But never in his real and serious mood;
Then calm, concentrated, and still, and slow,
He lay coil'd like the boa in the wood;
With him it never was a word and blow,
His angry word once o'er, he shed no blood,
But in his silence there was much to rue,
And his *one* blow left little work for *two*.

XLIX.

He ask'd no further questions, and proceeded
On to the house, but by a private way,[a]
So that the few who met him hardly heeded,
So little they expected him that day;
If love paternal in his bosom pleaded
For Haidée's sake, is more than I can say,
But certainly to one deem'd dead returning,
This revel seem'd a curious mode of mourning.

L.

If all the dead could now return to life,
(Which God forbid!) or some, or a great many,
For instance, if a husband or his wife
(Nuptial examples are as good as any),
No doubt, whate'er might be their former strife,
The present weather would be much more rainy—
Tears shed into the grave of the connection
Would share most probably its resurrection.

LI.

He enter'd in the house no more his home,
A thing to human feelings the most trying,
And harder for the heart to overcome,
Perhaps, than even the mental pangs of dying;
To find our hearthstone turn'd into a tomb,
And round its once warm precincts palely lying
The ashes of our hopes, is a deep grief,
Beyond a single gentleman's belief.

LII.

He enter'd in the house—his home no more,
For without hearts there is no home;—and felt
The solitude of passing his own door
Without a welcome: *there* he long had dwelt,
There his few peaceful days Time had swept o'er,
There his worn bosom and keen eye would melt
Over the innocence of that sweet child,
His only shrine of feelings undefiled.

"Si spone allor, Margutte, a dir tel tosto,
Io non credo più al nero ch' all' azzurro;
Ma nel cappone, o lesso, o vuogli arrosto,
E credo alcuna volta anco del burro;
Nella cervigia, e quando io n' ho nel mosto,
E molto più nell' espro che il mangurro.
Ma sopra tutto nel buon vino ho fede,
E credo che sia salvo chi gli crede."

Pulci, *Morgante Maggiore*, c. 18, st. 151.

[a] [The account of Lambro proceeding to the house is poetically imagined; and in his character may be traced a vivid likeness of Ali Pacha, and happy illustrative allusions to the adventures of that chief.—Galt.]

LIII.

He was a man of a strange temperament,
Of mild demeanour though of savage mood,
Moderate in all his habits, and content
With temperance in pleasure, as in food,
Quick to perceive, and strong to bear, and meant
For something better, if not wholly good;
His country's wrongs and his despair to save her
Had stung him from a slave to an enslaver.

LIV.

The love of power, and rapid gain of gold,
The hardness by long habitude produced,
The dangerous life in which he had grown old,
The mercy he had granted oft abused,
The sights he was accustom'd to behold,
The wild seas, and wild men with whom he cruised,
Had cost his enemies a long repentance,
And made him a good friend, but bad acquaintance.

LV.

But something of the spirit of old Greece
Flash'd o'er his soul a few heroic rays,
Such as lit onward to the Golden Fleece
His predecessors in the Colchian days;
'T is true he had no ardent love for peace—
Alas! his country show'd no path to praise:
Hate to the world and war with every nation
He waged, in vengeance of her degradation.

LVI.

Still o'er his mind the influence of the clime
Shed its Ionian elegance, which show'd
Its power unconsciously full many a time,—
A taste seen in the choice of his abode,
A love of music and of scenes sublime,
A pleasure in the gentle stream that flow'd
Past him in crystal, and a joy in flowers,
Bedew'd his spirit in his calmer hours.

LVII.

But whatsoe'er he had of love reposed
On that beloved daughter; she had been
The only thing which kept his heart unclosed
Amidst the savage deeds he had done and seen;
A lonely pure affection unopposed:
There wanted but the loss of this to wean
His feelings from all milk of human kindness,
And turn him like the Cyclops[1] mad with blindness.[2]

LVIII.

The cubless tigress in her jungle raging
Is dreadful to the shepherd and the flock;
The ocean when its yeasty war is waging
Is awful to the vessel near the rock;
But violent things will sooner bear assuaging,
Their fury being spent by its own shock,
Than the stern, single, deep, and wordless ire[3]
Of a strong human heart, and in a sire.

LIX.

It is a hard, although a common case,
To find our children running restive—they
In whom our brightest days we would retrace,
Our little selves re-form'd in finer clay:
Just as old age is creeping on apace,
And clouds come o'er the sunset of our day,
They kindly leave us, though not quite alone,
But in good company—the gout or stone.

LX.

Yet a fine family is a fine thing
(Provided they don't come in after dinner);[4]
'T is beautiful to see a matron bring
Her children up (if nursing them don't thin her);
Like cherubs round an altar-piece they cling
To the fire-side (a sight to touch a sinner).
A lady with her daughters or her nieces
Shine like a guinea and seven-shilling pieces.

LXI.

Old Lambro pass'd unseen a private gate,
And stood within his hall at eventide;
Meantime the lady and her lover sate
At wassail in their beauty and their pride:
An ivory inlaid table spread with state
Before them, and fair slaves on every side;
Gems, gold, and silver, form'd the service mostly,
Mother of pearl and coral the less costly.

LXII.

The dinner made about a hundred dishes;
Lamb and pistachio nuts—in short, all meats,
And saffron soups, and sweetbreads; and the fishes
Were of the finest that e'er flounced in nets,
Drest to a Sybarite's most pamper'd wishes;
The beverage was various sherbets
Of raisin, orange, and pomegranate juice, [use.
Squeezed through the rind, which makes it best for

LXIII.

These were ranged round, each in its crystal ewer,
And fruits and date-bread loaves closed the repast;
And Mocha's berry, from Arabia pure,
In small fine China cups, came in at last—
Gold cups of filigree, made to secure
The hand from burning, underneath them placed;
Cloves, cinnamon, and saffron too were boil'd
Up with the coffee, which (I think) they spoil'd.

LXIV.

The hangings of the room were tapestry, made
Of velvet panels, each of different hue,

[1] [MS.—"And make him Samson-like—more fierce with blindness."]
[2] [See Pope's Odyssey.]
[3] [MS.—"Not so the single, deep, and wordless ire,
Of a strong human heart," etc.]
[4] ["I said I disliked the custom which some people had of bringing their children into company, because it is a manner forced us to pay foolish compliments to please their parents."—Johnson. "You are right, sir; we may be excused for not caring much about other people's children, for there are many who care very little about their own."—*Boswell*, vol. iii. p. 305.]

And thick with damask flowers of silk inlaid;
And round them ran a yellow border too;
The upper border, richly wrought, display'd,
Embroider'd delicately o'er with blue,
Soft Persian sentences, in lilac letters,
From poets, or the moralists their betters.

LXV.

These Oriental writings on the wall,
Quite common in those countries, are a kind
Of monitors adapted to recall,
Like skulls at Memphian banquets, to the mind
The words which shook Belshazzar in his hall,
And took his kingdom from him: You will find,
Though sages may pour out their wisdom's treasure,
There is no sterner moralist than Pleasure.

LXVI.

A beauty at the season's close grown hectic,
A genius who has drunk himself to death,
A rake turn'd methodistic, or Eclectic—[2]
(For that 's the name they like to pray beneath[3]—
But most, an alderman struck apoplectic,
Are things that really take away the breath,—
And show that late hours, wine, and love, are able
To do not much less damage than the table.

LXVII.

Haidée and Juan carpeted their feet
On crimson satin, border'd with pale blue;
Their sofa occupied three parts complete
Of the apartment—and appear'd quite new;
The velvet cushions—(for a throne more meet)—
Were scarlet, from whose glowing centre grew
A sun emboss'd in gold, whose rays of tissue,
Meridian-like, were seen all light to issue.[3]

LXVIII.

Crystal and marble, plate and porcelain,
Had done their work of splendour; Indian mats
And Persian carpets, which the heart bled to stain,
Over the floors were spread: gazelles and cats,
And dwarfs and blacks, and such like things, that gain
Their bread as ministers and favourites—(that 's
To say, by degradation)—mingled there
As plentiful as in a court, or fair.

LXIX.

There was no want of lofty mirrors, and
The tables, most of ebony inlaid
With mother of pearl or ivory, stood at hand,
Or were of tortoise-shell or rare woods made,
Fretted with gold or silver:—by command,
The greater part of these were ready spread
With viands and sherbets in ice—and wine—
Kept for all comers, at all hours to dine.[4]

LXX.

Of all the dresses I select Haidée's:
She wore two jelicks—one was of pale yellow;
Of azure, pink, and white was her chemise—
'Neath which her breast heaved like a little billow;
With buttons form'd of pearls as large as peas,
All gold and crimson shone her jelick's fellow,
And the striped white gauze barracan that bound her,
Like fleecy clouds about the moon, flow'd round her.

LXXI.

One large gold bracelet clasp'd each lovely arm,
Lockless—so pliable from the pure gold
That the hand stretch'd and shut it without harm,
The limb which it adorn'd its only mould;
So beautiful—its very shape would charm,
And clinging as if loath to lose its hold,
The purest ore enclosed the whitest skin
That e'er by precious metal was held in.[5]

LXXII.

Around, as princess of her father's land,
A like gold bar, above her instep roll'd,[6]
Announced her rank; twelve rings were on her hand;
Her hair was starr'd with gems; her veil's fine fold
Below her breast was fasten'd with a band
Of lavish pearls, whose worth could scarce be told;
Her orange silk full Turkish trousers furl'd
About the prettiest ankle in the world.

LXXIII.

Her hair's long auburn waves down to her heel
Flow'd like an Alpine torrent which the sun
Dyes with his morning light,—and would conceal
Her person[7] if allow'd at large to run,
And still they seem resentfully to feel
The silken fillet's curb, and sought to shun
Their bonds whene'er some Zephyr caught began
To offer his young pinion as her fan.

LXXIV.

Round her she made an atmosphere of life,
The very air seem'd lighter from her eyes,
They were so soft and beautiful, and rife
With all we can imagine of the skies,
And pure as Psyche ere she grew a wife—
Too pure even for the purest human ties;

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[2] See the Eclectic Review among the "Testimonies of Authors," in the Appendix.]

[3] [MS.—"For that 's the name they like to chat beneath."]

[3] [MS.—"The upholsterer's 'that lux' had bade to issue."]

[4] [MS.—"Kept for all comers who might wish to dine."]

[5] This dress is Moorish, and the bracelets and bar are worn in the manner described. The reader will perceive hereafter, that as the mother of Haidée was of Fez, her daughter wore the garb of the country,—["The description of Haidée applies to an Albanian, not a Greek girl."—GALT.]

[6] The bar of gold above the instep is a mark of sovereign rank in the women of the families of the deys, and is worn as such by their female relatives.

[7] This is no exaggeration: there were four women whom I remember to have seen, who possessed their hair in this profusion; of these, three were English, the other was a Levantine. Their hair was of that length and quantity, that, when let down, it almost entirely shaded the person, so as nearly to render dress a superfluity. Of these, only one had dark hair: the Oriental's had, perhaps, the lightest colour of the four.

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Her overpowering presence made you feel
It would not be idolatry to kneel.[8]

LXXV.

Her eyelashes, though dark as night, were tinged
(It is the country's custom),[9] but in vain;
For those large black eyes were so blackly fringed,
The glossy rebels mock'd the jetty stain,
And in their native beauty stood avenged:
Her nails were touch'd with henna; but again
The power of art was turn'd to nothing, for
They could not look more rosy than before.

LXXVI.

The henna should be deeply dyed to make
The skin relieved appear more fairly fair:
She had no need of this, day ne'er will break
On mountain tops more heavenly white than her:
The eye might doubt if it were well awake,
She was so like a vision. I might err,
But Shakspeare also says 't is very silly
"To gild refined gold, or paint the lily."

LXXVII.

Juan had on a shawl of black and gold,
But a white baracan, and so transparent
The sparkling gems beneath you might behold,
Like small stars through the milky way apparent;
His turban, furl'd in many a graceful fold,
An emerald aigrette with Haidée's hair in 't
Surmounted, as its clasp, a glowing crescent,
Whose rays shone ever trembling, but incessant.

LXXVIII.

And now they were diverted by their suite,
Dwarfs, dancing girls, black eunuchs, and a poet,
Which made their new establishment complete;
The last was of great fame, and liked to show it:
His verses rarely wanted their due feet—
And for his theme—he seldom sung below it,
He being paid to satirize or flatter,
As the psalm says, "inditing a good matter."

LXXIX.

He praised the present, and abused the past,
Reversing the good custom of old days,
An Eastern anti-jacobin at last
He turn'd, preferring pudding to *no* praise;—
For some few years his lot had been o'ercast
By his seeming independent in his lays,
But now he sung the Sultan and the Pacha
With truth like Southey, and with verse like Crashaw.[1]

LXXX.

He was a man who had seen many changes,
And always changed as true as any needle;
His polar star being one which rather ranges,
And not the fix'd—he knew the way to wheedle:
So vile he 'scaped the doom which oft avenges;
And being fluent (save indeed when fee'd ill),
He lied with such a fervour of intention—
There was no doubt he earn'd his laureate pension.

LXXXI.

But he had genius,—when a turncoat has it,
The "Vates irritabilis" takes care
That without notice few full moons shall pass it;
Even good men like to make the public stare:—
But to my subject—let me see—what was it?—
Oh!—the third canto—and the pretty pair—
Their loves, and feasts, and house, and dress, and mode
Of living in their insular abode.

LXXXII.

Their poet, a sad trimmer, but no less
In company a very pleasant fellow,
Had been the favourite of full many a mess
Of men, and made them speeches when half mellow;
And though his meaning they could rarely guess,
Yet still they deign'd to hiccup or to bellow
The glorious meed of popular applause,
Of which the first ne'er knows the second cause.

LXXXIII.

But now being lifted into high society,
And having pick'd up several odds and ends
Of free thoughts in his travels for variety,
He deem'd, being in a lone isle, among friends,
That without any danger of a riot, he
Might for long lying make himself amends;
And singing as he sung in his warm youth,
Agree to a short armistice with truth.

LXXXIV.

He had travell'd 'mongst the Arabs, Turks, and Franks,
And knew the self-loves of the different nations;
And having lived with people of all ranks,
Had something ready upon most occasions—
Which got him a few presents and some thanks.
He varied with some skill his adulations;
To "do at Rome as Romans do," a piece
Of conduct was which he observed in Greece.

LXXXV.

Thus, usually, when he was ask'd to sing,

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[8] ——"But Psyche owns no lord—
She walks a goddess from above;
All saw, all praised her, all adored,
But no one ever dared to love."
Cupid and Psyche, from Apuleius, by Mr. Hudson Gurney, 1809.]

[9] ["It was, and still is, the custom to tinge the eyes of the women with an impalpable powder, prepared chiefly from crude antimony. This pigment, when applied to the inner surface of the lids, communicates to the eye a tender and fascinating languor.—Hammond.]

[1] [MS.—"believed like Southey—and perused like Crashaw."]

["Crashaw, the friend of Cowley, was honoured," says Warton, "with the praise of Pope; who both read his poems and borrowed from them. Being ejected from his fellowship at Peterhouse for denying the covenant, he turned Roman Catholic, and died canon of the church at Loretto." The following are from Cowley's lines on his death:—

"Angels (they say) brought the famed chapel there,
And bore the sacred load in triumph through the air—
'Tis surer much they brought thee there; and they
And thou, their charge, went singing all the way."

He gave the different nations something national;
'T was all the same to him—"God save the king,"
Or "*Ça ira*," according to the fashion all:
His muse made increment of any thing,
From the high lyric down to the low rational:
If Pindar sang horse-races, what should hinder
Himself from being as pliable as Pindar?

LXXXVI.

In France, for instance, he would write a chanson;
In England a six canto quarto tale;
In Spain, he 'd make a ballad or romance on
The last war—much the same in Portugal;
In Germany, the Pegasus he 'd prance on
Would be old Goethe's—(see what says De Staël);
In Italy he 'd ape the "Trecentisti;"[1]
In Greece, he 'd sing some sort of hymn like this t' ye:

1.

The isles of Greece, the isles of Greece!
Where burning Sappho loved and sung,
Where grew the arts of war and peace,—
Where Delos rose, and Phœbus sprung!
Eternal summer gilds them yet,
But all, except their sun, is set.

2.

The Scian, and the Teian muse,[2]
The hero's harp, the lover's lute,
Have found the fame your shores refuse;
Their place of birth alone is mute
To sounds which echo further west
Than your sires' "Islands of the Blest."[4]

3.

The mountains look on Marathon[5]
And Marathon looks on the sea;
And musing there an hour alone,
I dream'd that Greece might still be free;
For, standing on the Persians' grave,
I could not deem myself a slave.

4.

A king sate on the rocky brow
Which looks o'er sea-born Salamis;
And ships, by thousands, lay below,
And men in nations;—all were his!
He counted them at break of day—
And when the sun set where were they?[6]

5.

And where are they? and where art thou,
My country! On thy voiceless shore
The heroic lay is tuneless now—
The heroic bosom beats no more!
And must thy lyre, so long divine,
Degenerate into hands like mine?

6.

'T is something, in the dearth of fame,
Though link'd among a fetter'd race,
To feel at least a patriot's shame,
Even as I sing, suffuse my face;
For what is left the poet here?
For Greeks a blush—for Greece a tear.

7.

Must we but weep o'er days more blest?
Must we but blush?—Our fathers bled.
Earth! render back from out thy breast
A remnant of our Spartan dead!
Of the three hundred grant but three,
To make a new Thermopylæ!

8.

What, silent still? and silent all?
Ah! no;—the voices of the dead
Sound like a distant torrent's fall,
And answer, "Let one living head,
But one arise,—we come, we come!"
'T is but the living who are dumb.

9.

In vain—in vain: strike other chords;
Fill high the cup with Samian wine!
Leave battles to the Turkish hordes,
And shed the blood of Scio's vine!
Hark! rising to the ignoble call—
How answers each bold Bacchanal!

10.

You have the Pyrrhic dance as yet,
Where is the Pyrrhic phalanx gone?
Of two such lessons, why forget
The nobler and the manlier one?
You have the letters Cadmus gave—
Think ye he meant them for a slave?

11.

Fill high the bowl with Samian wine!
We will not think of themes like these!
It made Anacreon's song divine:
He served—but served Polycrates—
A tyrant; but our masters then
Were still, at least, our countrymen.

12.

The tyrant of the Chersonese
Was freedom's best and bravest friend;
That tyrant was Miltiades!
Oh! that the present hour would lend
Another despot of the kind!
Such chains as his were sure to bind.

13.

Fill high the bowl with Samian wine!
On Suli's rock, and Parga's shore,

---

[1] [The poets of the fourteenth century—Dante, etc.]

[2] [Homer.] [3] [Anacreon.]

[4] [The νησοι μακαρων of the Greek poets were supposed to have been the Cape de Verd Islands, or the Canaries.

[5] [MS.—"Eubœa looks on Marathon,
And Marathon looks on the sea," etc.]

[6] "[Deep were the groans of Xerxes, when he saw
This havoc; for his soul, a lofty mound
Commanding the wide sea, o'erlook'd the hosts.
With rueful cries he rent his royal robes,
And through his troops embattled on the shore
Gave signal of retreat; then started wild
And fled disorder'd."—Æschylus.]

Exists the remnant of a line
Such as the Doric mothers bore;
And there, perhaps, some seed is sown,
The Heracleidan blood might own.[1]

44.

Trust not for freedom to the Franks—
They have a king who buys and sells:
In native swords, and native ranks,
The only hope of courage dwells;
But Turkish force, and Latin fraud,
Would break your shield, however broad.

45.

Fill high the bowl with Samian wine!
Our virgins dance beneath the shade—
I see their glorious black eyes shine;
But, gazing on each glowing maid,
My own the burning tear-drop laves,
To think such breasts must suckle slaves.

46.

Place me on Sunium's marbled steep,
Where nothing, save the waves and I,
May hear our mutual murmurs sweep;
There, swan-like, let me sing and die:[2]
A land of slaves shall ne'er be mine—
Dash down yon cup of Samian wine![3]

LXXXVII.

Thus sung, or would, or could, or should have sung,
The modern Greek, in tolerable verse;
If not like Orpheus quite, when Greece was young,
Yet in these times he might have done much worse:
His strain display'd some feeling—right or wrong;
And feeling, in a poet, is the source
Of others' feeling;[4] but they are such liars,
And take all colours—like the hands of dyers.

LXXXVIII.

But words are things, and a small drop of ink,
Falling like dew, upon a thought, produces
That which makes thousand, perhaps millions, think;
'T is strange, the shortest letter which man uses
Instead of speech, may form a lasting link
Of ages; to what straits old Time reduces
Frail man, when paper—even a rag like this,
Survives himself, his tomb, and all that 's his!

LXXXIX.

And when his bones are dust, his grave a blank,
His station, generation, even his nation,
Become a thing, or nothing, save to rank
In chronological commemoration,
Some dull MS. oblivion long has sank,
Or graven stone found in a barrack's station
In digging the foundation of a closet,[5]
May turn his name up, as a rare deposit.

XC.

And glory long has made the sages smile;
'T is something, nothing, words, illusion, wind—
Depending more upon the historian's style
Than on the name a person leaves behind:
Troy owes to Homer what whist owes to Hoyle:
The present century was growing blind
To the great Marlborough's skill in giving knocks,
Until his late Life by Archdeacon Coxe.[6]

XCI.

Milton 's the prince of poets—so we say;
A little heavy, but no less divine:
An independent being in his day—
Learn'd, pious, temperate in love and wine;
But his life falling into Johnson's way,
We 're told this great high priest of all the Nine
Was whipt at college—a harsh sire—odd spouse,
For the first Mrs. Milton left his house.[7]

XCII.

All these are, *certes*, entertaining facts,
Like Shakspeare's stealing deer, Lord Bacon's bribes;
Like Titus' youth and Cæsar's earliest acts;
Like Burns (whom Doctor Currie well describes);
Like Cromwell's pranks;—but although truth exacts
These amiable descriptions from the scribes,
As most essential to their hero's story,
They do not much contribute to his glory.

XCIII.

All are not moralists, like Southey, when
He prated to the world of "Pantisocrasy;"
Or Wordsworth unexcised, unhired, who then
Season'd his pedlar poems with democracy;[8]
Or Coleridge,[9] long before his flighty pen
Let to the Morning Post its aristocracy;[10]
When he and Southey, following the same path,
Espoused two partners (milliners of Bath).

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1 [MS.—"Which Hercules might deem his own."]

2 . . . . . "Γενοίμαν
ἐν ὕλαιν ἕκητι κοινοῦ
προβλῆτ' ἀλιπλυστον, ἀκρον
ἐπὶ κλιτὺν Σουνίου. κ. τ. λ." Soph. Ajax. v. 1217.

3 [This glorious Ode on the aspirations of Greece after Liberty is instantly followed up by a strain of cold-blooded ribaldry: and, in this way, all good feelings are excited only to accustom us to their speedy and complete extinction, and we are brought back, from their transient and theatrical exhibition, to the staple and substantial doctrine of the work—the non-existence of constancy in women, or honour in men, and the folly of expecting to meet with any such virtues, or of cultivating them for an undeserving world;—and all this mixed up with so much wit and cleverness, and knowledge of human nature, as to make it irresistibly pleasant and plausible—while there is not only no antidote supplied, but every thing that might have operated in that way has been anticipated, and presented already in as strong and engaging a form as possible.—Jeffrey.]

4 [Such confidence has Lord Byron in his own powers, that he reverses the rule of Horace, "*Si vis me flere*," etc., and not only makes us weep without weeping himself, but laughs in our face for doing so.—Colton.]

5 [MS.—"In digging drains for a new water-closet."]

6 [Published in 1818.]

7 [See Johnson's Life of Milton.]

8 [MS.—"Confined his pedlar poems to democracy."]

9 [See Mr. Coleridge's Biographia Literaria, 1817.]

10 [MS.—"Flourish'd its sophistry for aristocracy."]

XCIV.

Such names at present cut a conviet figure,
The very Botany Bay in moral geography;
Their loyal treason, renegado rigour,
Are good manure for their more bare biography.
Wordsworth's last quarto, by the way, is bigger
Than any since the birthday of typography;
A drowsy frowzy poem, call'd the "Excursion,"
Writ in a manner which is my aversion.

XCV.

He there builds up a formidable dyke
Between his own and others' intellect;
But Wordsworth's poem, and his followers, like
Joanna Southcote's Shiloh, [1] and her sect,
Are things which in this century don't strike
The public mind,—so few are the elect;
And the new births of both their stale virginities
Have proved but dropsies, taken for divinities.

XCVI.

But let me to my story: I must own,
If I have any fault, it is digression—
Leaving my people to proceed alone,
While I soliloquize beyond expression;
But these are my addresses from the throne,
Which put off business to the ensuing session:
Forgetting each omission is a loss to
The world, not quite so great as Ariosto.

XCVII.

I know that what our neighbours call "*longueurs*,"
(We've not so good a *word*, but have the *thing*
In that complete perfection which ensures
An epic from Bob Southey every spring)—
Form not the true temptation which allures
The reader; but 't would not be hard to bring
Some fine examples of the *épopée*,
To prove its grand ingredient is *ennui*.[2]

XCVIII.

We learn from Horace, "Homer sometimes sleeps;"
We feel without him, Wordsworth sometimes wakes,
To show with what complacency he creeps,
With his dear "*Waggoners*," around his lakes.[3]
He wishes for "a boat" to sail the deeps—
Of ocean?—No, of air; and then he makes
Another outcry for "a little boat,"
And drivels seas to set it well afloat.[4]

XCIX.

If he must fain sweep o'er the etherial plain,
And Pegasus runs restive in his "Waggon,"
Could he not beg the loan of Charles's Wain?
Or pray Medea for a single dragon?
Or if too classic for his vulgar brain,
He fear'd his neck to venture such a nag on,
And he must needs mount nearer to the moon,
Could not the blockhead ask for a balloon?

C.

"Pedlars," and "Boats," and "Waggons!" Oh! ye shades
Of Pope and Dryden, are we come to this?
That trash of such sort not alone evades
Contempt, but from the bathos' vast abyss
Floats scumlike uppermost, and these Jack Cades
Of sense and song above your graves may hiss—
The "little boatman" and his "Peter Bell"
Can sneer at him who drew "Achitophel!"[5]

CI.

'T' our tale.—The feast was over, the slaves gone,
The dwarfs and dancing girls had all retired;
The Arab lore and poet's song were done,
And every sound of revelry expired;
The lady and her lover, left alone,
The rosy flood of twilight's sky admired;—
Ave Maria! o'er the earth and sea,
That heavenliest hour of Heaven is worthiest thee!

CII.

Ave Maria! blessed be the hour!
The time, the clime, the spot, where I so oft
Have felt that moment in its fullest power
Sink o'er the earth so beautiful and soft,
While swung the deep bell in the distant tower,[6]
Or the faint dying day-hymn stole aloft,
And not a breath crept through the rosy air,
And yet the forest leaves seem'd stirr'd with prayer.

CIII.

Ave Maria! 't is the hour of prayer!
Ave Maria! 't is the hour of love!
Ave Maria! may our spirits dare
Look up to thine and to thy Son's above!
Ave Maria! oh that face so fair!
Those downcast eyes beneath the Almighty dove—
What though 't is but a pictured image—strike—
That painting is no idol,—'t is too like.

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[1] [The followers of this fanatic are said to have amounted, at one time, to a hundred thousand. She announced herself as the mother of a second Shiloh, whose speedy advent she confidently predicted. A cradle of expensive materials was prepared for the expected prodigy. Dr. Reece and another medical man attested her dropsy; and many were her dupes down to the moment of her death, in 1814.]

[2] [Here follows in the original MS.—

"Time has approved Ennui to be the best
Of friends, and opiate draughts; your love and wine,
Which shake so much the human brain and breast,
Must end in languor,—men must sleep like swine.
The happy lover and the welcome guest
Both sink at last into a swoon divine:
Full of deep raptures and of bumpers, they
Are somewhat sick and sorry the next day."]

[3] [Wordsworth's "Benjamin the Waggoner" appeared in 1819.]

[4] ["There's something in a flying horse,
There's something in a huge balloon;
But through the clouds I'll never float
Until I have a little boat," etc.—Wordsworth's *Peter Bell*.]

[5] ["The verses of Dryden, once highly celebrated, are forgotten."—Mr. W. Wordsworth's *Preface*.]

[6] [Ms.—"While swung the signal from the sacred tower."]

CIV.

Some kinder casuists are pleased to say,
In nameless print[1]—that I have no devotion;
But set those persons down with me to pray,
And you shall see who has the properest notion
Of getting into heaven the shortest way;
My altars are the mountains and the ocean,
Earth, air, stars,—all that springs from the great Whole,
Who hath produced, and will receive the soul.

CV.

Sweet hour of twilight!—in the solitude
Of the pine forest, and the silent shore
Which bounds Ravenna's immemorial wood,
Rooted where once the Adrian wave flow'd o'er,
To where the last Cæsarean fortress stood,
Evergreen forest! which Boccaccio's lore
And Dryden's lay made haunted ground to me,
How have I loved the twilight hour and thee![2]

CVI.

The shrill cicalas, people of the pine,
Making their summer lives one ceaseless song,
Were the sole echoes, save my steed's and mine,
And vesper bell's that rose the boughs along;
The spectre huntsman of Onesti's line,
His hell-dogs, and their chase, and the fair throng
Which learn'd from this example not to fly
From a true lover,—shadow'd my mind's eye.[3]

CVII.

O Hesperus! thou bringest all good things[4]—
Home to the weary, to the hungry cheer,
To the young bird the parent's brooding wings,
The welcome stall to the o'erlabour'd steer;
Whate'er of peace about our hearthstone clings,
Whate'er our household gods protect of dear,
Are gather'd round us by thy look of rest;
Thou bring'st the child, too, to the mother's breast.

CVIII.

Soft hour! which wakes the wish and melts the heart
Of those who sail the seas, on the first day
When they from their sweet friends are torn apart;
Or fills with love the pilgrim on his way
As the far bell of vesper makes him start,
Seeming to weep the dying day's decay;
Is this a fancy which our reason scorns?
Ah! surely nothing dies but something mourns![5]

CIX.

When Nero perish'd by the justest doom
Which ever the destroyer yet destroy'd,
Amidst the roar of liberated Rome,
Of nations freed, and the world overjoy'd,
Some hands unseen strew'd flowers upon his tomb:[6]
Perhaps the weakness of a heart not void
Of feeling for some kindness done, when power
Had left the wretch an uncorrupted hour.

CX.

But I 'm digressing; what on earth has Nero,
Or any such like sovereign buffoons,[7]
To do with the transactions of my hero,
More than such madmen's fellow-man—the moon's?
Sure my invention must be down at zero,
And I grown one of many "wooden spoons"
Of verse (the name with which we Cantabs please
To dub the last of honours in degrees).

CXI.

I feel this tediousness will never do—
'T is being *too* epic, and I must cut down
(In copying) this long canto into two;
They 'll never find it out, unless I own
The fact, excepting some experienced few;
And then as an improvement 't will be shown:
I 'll prove that such the opinion of the critic is
From Aristotle *passim*.—See Ποιητικης.

DON JUAN.[8]

CANTO THE FOURTH.

I.

Nothing so difficult as a beginning
In poesy, unless perhaps the end;
For oftentimes when Pegasus seems winning

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1 [MS.—"Are not these pretty stanzas?—some folks say—
Downright in print—"]

2 [See *ante*, page 393. Count Gamba, talking of religion, says—"The first time I had a conversation with Lord Byron on this subject was at Ravenna, my native country, in 1820, while we were riding on horseback in an extensive solitary wood of pines. The scene invited to religious meditation. It was a fine day in spring. 'How,' he said, 'raising our eyes to heaven, or directing them to the earth, can we doubt of the existence of God?—or how, turning them to what is within us, can we doubt that there is something more noble and more durable than the clay of which we are formed?'"]

3 ["By her example ware'd, the rest beware;
More easy, less imperious, were the fair;
And that one hunting, which the devil design'd
For one fair female, lost him half the kind."
DRYDEN's *Theodore and Honoria*.]

4 ["Εσπερε παντα φερεις,
Φερεις οινον—φερεις αιγα,
Φερεις ματερι παιδα.—*Fragment of Sappho*.]

5 ["Era già l' ora che volge 'l disio,
A' naviganti, e 'ntenerisce il cuore;
Lo dì ch' han detto a' dolci amici addio;
E che lo nuovo peregrin' d' amore
Punge, se ode squilla di lontano,
Che paia 'l giorno pianger che si muore."
DANTE's *Purgatory*, canto viii.

This last line is the first of Gray's Elegy, taken by him without acknowledgment.]

6 See Suetonius for this fact.—["The public joy was so great upon the occasion of his death, that the common people ran up and down with caps upon their heads. And yet there were some, who for a long time trimmed up his tomb with spring and summer flowers, and one while placed his image upon his rostra dressed up in state robes, another while published proclamations in his name, as if he was yet alive, and would shortly come to Rome again, with a vengeance to all his enemies."]

7 [MS.—"But I 'm digressing—what on earth have Nero
And Wordsworth—both poetical buffoons," etc.]

8 [Canto III. originally included almost all the stanzas which now form Canto IV. Cantos III., IV., and V. were published to-

The race, he sprains a wing, and down we tend,
Like Lucifer when hurl'd from heaven for sinning;
Our sin the same, and hard as his to mend,
Being pride,[1] which leads the mind to soar too far,
Till our own weakness shows us what we are.[2]

II.

But Time, which brings all beings to their level,
And sharp Adversity, will teach at last
Man,—and, as we would hope,—perhaps the devil,
That neither of their intellects are vast:
While youth's hot wishes in our red veins revel,
We know not this—the blood flows on too fast;
But as the torrent widens towards the ocean,
We ponder deeply on each past emotion.[3]

III.

As boy, I thought myself a clever fellow,
And wish'd that others held the same opinion;
They took it up when my days grew more mellow,
And other minds acknowledged my dominion:
Now my sere fancy "falls into the yellow
Leaf,"[4] and Imagination droops her pinion,
And the sad truth which hovers o'er my desk
Turns what was once romantic to burlesque.

IV.

And if I laugh at any mortal thing,
'T is that I may not weep; and if I weep,
'T is that our nature cannot always bring
Itself to apathy, for we must steep
Our hearts first in the depths of Lethe's spring,
Ere what we least wish to behold will sleep:
Thetis baptized her mortal son in Styx;[5]
A mortal mother would on Lethe fix.[6]

V.

Some have accused me of a strange design
Against the creed and morals of the land,[7]
And trace it in this poem every line:

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gether, in 8vo., in August, 1821. The following are extracts from Lord Byron's letters to Mr. Murray:—

Ravenna, December 4, 1818.—"The third Canto of Don Juan is completed, in about two hundred stanzas; very decent, I believe, but do not know, and it is useless to discuss."

December 16, 1818.—"I have finished the third Canto, but the things I have read and heard discourage all further publication—at least for the present. The cry is up, and cant is up. I should have no objection to return the price of the copyright."

February 7, 1820.—"I have cut the third Canto *into two*, because it was too long; and I tell you this beforehand, because in case of any reckoning between you and me, these two are only to go for *one*, as this was the original form, and, in fact, the two together are not longer than one of the first: so remember that I have not made this division to *double* upon you. I have not yet sent off the Cantos, and have some doubt whether they ought to be published, for they have not the spirit of the first. The outcry has not frightened but it has *hurt* me, and I have not written *con amore* this time."

October 12, 1820.—"I don't feel inclined to care further about Don Juan. What do you think a very pretty Italian lady said to me the other day? She had read it in the French, and paid me some compliments, with due drawbacks, upon it. I answered, that what she said was true, but that I suspected it would live longer than Childe Harold.—'*Ah, but*' (said she) '*I would rather have the fame of Childe Harold for three years than an immortality of Don Juan!*' The truth is, that *it is* too young, and the women hate many things which strip off the tinsel of *sentiment;* and they are right, as it would rob them of their weapons. I never knew a woman who did not hate De Grammont's Memoirs for the same reason."

We subjoin a single specimen of the contemporary criticism on Cantos III., IV., and V.

"It seems to have become almost an axiom in the literary world that nothing is so painful to the sensibilities of an author as the palpable neglect of his productions. From this species of mortification, no poet has ever, perhaps, been more fully exempt than Lord Byron. None of his publications have failed in at least exciting a sufficient portion of general interest and attention; and even those among them which the scrutinizing eye of criticism might deem somewhat unworthy of his powers, have never compelled him, like many of his poetical brethren, to seek refuge from the apathy and want of discernment of contemporaries, in the consoling anticipation of posthumous honours and triumphs. But, if we are to infer, from the axiom already alluded to, that extensive notoriety must be pleasing in the same proportion that neglect is distressing to an author, then none of his lordship's productions can afford him so ample a field for self-congratulation as the Don Juan. Revilers and partisans have alike contributed to the popularity of this singular work; and the result is, that scarcely any poem of the present day has been more generally read, or its continuation more eagerly and impatiently awaited. Its poetical merits have been extolled to the skies by its admirers, and the Priest and the Levite, though they have joined to anathematise it, have not, when they came in its way, 'passed by on the other side.'

"But little progress is made in the history and adventures of the hero in these three additional cantos. The fact is, however, that nothing has appeared, from the beginning, to be farther from the author's intention, than to render his Don Juan any thing like a regular narrative. On the contrary, its general appearance tends strongly to remind us of the learned philosopher's treatise 'De rebus omnibus et quibusdam aliis.' And here we cannot avoid remarking, what an admirable method those persons must possess of reconciling contradictions, who, in the same breath, censure the poem for its want of plan, and impeach the writer of a deliberate design against the religion and government of the country. His lordship has himself given what appears to us a very candid exposition of his motives—

——'the fact is, that I have nothing plann'd,
Unless it were to be a moment merry—
A novel word in my vocabulary.'

Indeed, the whole poem has completely the appearance of being produced in those intervals in which no active and powerful mind, habitually engaged in literary occupation, relaxes from its more serious labours, and amuses itself with comparative trifling. Hence the narrative is interrupted by continual digressions, and the general character of the language is that of irony and sarcastic humour;—an apparent levity, which, however, often serves but as a veil to deep reflection. Nor can the talent of the masterhand he always concealed: it involuntarily betrays itself in the touches of the pathetic and sublime which frequently present themselves in the course of the poem; in the thoughts 'too big for utterance, and too deep for tears,' which are interspersed in various parts of it."—Cawgeest.]

1 [——"How glorious once above thy sphere,
Till Pride and worse Ambition threw me down,
Warring in heaven against heaven's matchless King."
Paradise Lost.]

2 [——"The same sin that overthrew the angels,
And of all sins most easily besets
Mortals the nearest to the angelic nature:
The vile are only vain; the great are proud."
Marino Faliero.]

3 ["Time hovers o'er, impatient to destroy,
And shuts up all the passages of joy:
In vain their gifts the bounteous seasons pour,
The fruit autumnal, and the vernal flow'r;
With listless eyes the dotard views the store,
He views, and wonders that they please no more."
Johnson's Vanity of Human Wishes.

"'T is a grand poem—and *so true!*—true as the 10th of Juvenal himself. The lapse of ages changes all things—time—language—the earth—the bounds of the sea—the stars of the sky, and every thing 'about, around, and underneath' man, *except man himself*, who has always been, and always will be, an unlucky rascal. The infinite variety of lives conduct but to death, and the infinity of wishes lead but to disappointment."—*B. Diary*, 1821.]

4 [——"my May of life
Is fall'n into the sere, the yellow leaf."—*Macbeth.*]

5 [Achilles is said to have been dipped by his mother in the river Styx, to render him invulnerable.]

6 [——"a slow and silent stream,
Lethe, the river of oblivion, rolls
Her watery labyrinth, whereof who drinks
Forthwith his former state and being forgets,
Forgets both joy and grief, pleasure and pain."
Paradise Lost, b. vi.]

7 ["Lord Byron is the very Comus of poetry, who, by the be-

I don't pretend that I quite understand
My own meaning when I would be *very* fine;
But the fact is that I have nothing plann'd,
Unless it were to be a moment merry—
A novel word in my vocabulary.

VI.

To the kind reader of our sober clime
This way of writing will appear exotic;
Pulci was sire of the half-serious rhyme,[1]
Who sang when chivalry was more Quixotic,
And revell'd in the fancies of the time,
True knights, chaste dames, huge giants, kings despotic;
But all these, save the last, being obsolete,
I chose a modern subject as more meet.

VII.

How I have treated it, I do not know;
Perhaps no better than they have treated me
Who have imputed such designs as show
Not what they saw, but what they wish'd to see.
But if it gives them pleasure, be it so;
This is a liberal age, and thoughts are free:
Meantime Apollo plucks me by the ear,
And tells me to resume my story here.[2]

VIII.

Young Juan and his lady-love were left
To their own hearts' most sweet society;
Even Time the pitiless in sorrow cleft
With his rude scythe such gentle bosoms; he
Sigh'd to behold them of their hours bereft,
Though foe to love; and yet they could not be
Meant to grow old, but die in happy spring,
Before one charm or hope had taken wing.

IX.

Their faces were not made for wrinkles, their
Pure blood to stagnate, their great hearts to fail;
The blank gray was not made to blast their hair,
But, like the climes that know nor snow nor hail,
They were all summer: lightning might assail
And shiver them to ashes, but to trail
A long and snake-like life of dull decay
Was not for them—they had too little clay.

X.

They were alone once more; for them to be
Thus was another Eden; they were never
Weary, unless when separate: the tree
Cut from its forest root of years—the river
Damm'd from its fountain—the child from the knee
And breast maternal wean'd at once for ever—
Would wither less than these two torn apart;[3]
Alas! there is no instinct like the heart—

XI.

The heart—which may be broken: happy they!
Thrice fortunate! who of that fragile mould,
The precious porcelain of human clay,
Break with the first fall: they can ne'er behold
The long year link'd with heavy day on day,
And all which must be borne, and never told;
While life's strange principle will often lie
Deepest in those who long the most to die.

XII.

"Whom the gods love die young," was said of yore,[4]
And many deaths do they escape by this:
The death of friends, and that which slays even more—
The death of friendship, love, youth, all that is,
Except mere breath; and since the silent shore
Awaits at last even those who longest miss
The old archer's shafts, perhaps the early grave
Which men weep over may be meant to save.[5]

XIII.

Haidée and Juan thought not of the dead.
The heavens, and earth, and air, seem'd made for them:
They found no fault with Time, save that he fled;
They saw not in themselves sight to condemn:
Each was the other's mirror, and but read
Joy sparkling in their dark eyes like a gem,
And knew such brightness was but the reflection
Of their exchanging glances of affection.

XIV.

The gentle pressure, and the thrilling touch,
The least glance better understood than words,
Which still said all, and ne'er could say too much,
A language, too, but like to that of birds,
Known but to them, at least appearing such
As but to lovers a true sense affords;
Sweet playful phrases, which would seem absurd
To those who have ceased to hear such, or ne'er heard:

XV.

All these were theirs, for they were children still,
And children still they should have ever been;
They were not made in the real world to fill

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witching airiness of his numbers, aims to turn the moral world into a herd of monsters."—WATKINS.

"Deep as Byron has dipped his pen into vice, he has dipped it still deeper into immorality. Alas! he shines only to mislead—he flashes only to destroy."—COLTON.

"In Don Juan he is highly profane; but, in that poem, the profaneness is in keeping with all the other qualities, and religion comes in for a sneer, or a burlesque, only in common with every thing that is dear and valuable to us as moral and social beings."—*Ecl. Rev.*

"Dost thou aspire, like a Satanic mind,
With vice to waste and desolate mankind?
Toward every rude and dark and dismal deed
To see them hurrying on with swifter speed?
To make them, from restraint and conscience free,
Bad as thyself, or worse—if such can be?"—COTTLE.]

[1] [See *ante*, p. 380.]

[2] ["Cum canerem reges et prœlia, Cynthius aurem
Vellit, et admonuit"—VIRG. *Ecl.* vi.]

[3] [MS.—. . . . . "from its mother's knee,
When its last weaning draught is drain'd for ever,
The child divided—it were less to see,
Than these two from each other torn apart."]

[4] [See Herodotus.]

[5] ["The less of this cold world, the more of Heaven."—MILMAN.]

A busy character in the dull scene,
But like two beings born from out a rill,
A nymph and her beloved, all unseen
To pass their lives in fountains and on flowers,
And never know the weight of human hours.

XVI.

Moons changing had roll'd on, and changeless found
Those their bright rise had lighted to such joys
As rarely they beheld throughout their round;
And these were not of the vain kind which cloys,
For their were buoyant spirits, never bound
By the mere senses; and that which destroys[1]
Most love, possession, unto them appear'd
A thing which each endearment more endear'd.

XVII.

Oh beautiful! and rare as beautiful!
But theirs was love in which the mind delights
To lose itself, when the old world grows dull,
And we are sick of its back sounds and sights,
Intrigues, adventures of the common school,
Its petty passions, marriages, and flights,
Where Hymen's torch but brands one strumpet more,
Whose husband only knows her not a wh—re.

XVIII.

Hard words; harsh truth; a truth which many know.
Enough.—The faithful and the fairy pair,
Who never found a single hour too slow,
What was it made them thus exempt from care?
Young innate feelings all have felt below,
Which perish in the rest, but in them were
Inherent; what we mortals call romantic,
And always envy, though we deem it frantic.

XIX.

This is in others a factitious state,
An opium dream[2] of too much youth and reading,
But was in them their nature or their fate:
No novels e'er had set their young hearts bleeding,
For Haidée's knowledge was by no means great,
And Juan was a boy of saintly breeding;
So that there was no reason for their loves,
More than for those of nightingales or doves.

XX.

They gazed upon the sunset; 't is an hour
Dear unto all, but dearest to *their* eyes,
For it had made them what they were: the power
Of love had first o'erwhelm'd them from such skies,
When happiness had been their only dower,
And twilight saw them link'd in passion's ties;
Charm'd with each other, all things charm'd that brought
The past still welcome as the present thought.

XXI.

I know not why, but in that hour to-night,
Even as they gazed, a sudden tremor came;
And swept, as 't were, across their heart's delight,
Like the wind o'er a harp-string, or a flame,
When one is shook in sound, and one in sight;
And thus some boding flash'd through either frame,
And call'd from Juan's breast a faint low sigh,
While one new tear arose in Haidée's eye.

XXII.

That large black prophet eye seem'd to dilate
And follow far the disappearing sun,
As if their last day of a happy date
With his broad, bright, and dropping orb were gone;
Juan gazed on her as to ask his fate—
He felt a grief, but knowing cause for none,
His glance enquired of hers for some excuse
For feelings causeless, or at least abstruse.

XXIII.

She turn'd to him, and smiled, but in that sort
Which makes not others smile;[3] then turn'd aside:
Whatever feeling shook her, it seem'd short,
And master'd by her wisdom or her pride;
When Juan spoke, too—it might be in sport—
Of this their mutual feeling, she replied—
"If it should be so,—but—it cannot be—
Or I at least shall not survive to see."

XXIV.

Juan would question further, but she press'd
His lip to hers, and silenced him with this,
And then dismiss'd the omen from her breast,
Defying augury with that fond kiss;
And no doubt of all methods 't is the best:
Some people prefer wine—'t is not amiss;
I have tried both;[4] so those who would a part take
May choose between the headache and the heartache.

XXV.

One of the two, according to your choice,
Woman or wine, you 'll have to undergo;
Both maladies are taxes on our joys:
But which to choose, I really hardly know;
And if I had to give a casting voice,
For both sides I could many reasons show,
And then decide, without great wrong to either,
It were much better to have both than neither.

XXVI.

Juan and Haidée gazed upon each other
With swimming looks of speechless tenderness,
Which mix'd all feelings, friend, child, lover, brother,
All that the heart can mingle and express

---

1 [MS.—"For theirs were buoyant spirits, which would bound 'Against common feelings," etc.]

2 [The celebrated "Confessions of an English Opium Eater," by Mr. de Quincey, had been published shortly before this Canto was written.—E.]

3 ["Seldom he smiles; and smiles in such a sort,
As if he mock'd himself, and scorn'd his spirit,
That could be moved to smile at any thing."—SHAKSPEARE.]

4 ["The effect of all wines and spirits upon me is strange. It *settles*, but it makes me gloomy—gloomy at the very moment of their effect, and not gay hardly ever. But it composes for a time, though sullenly. Swimming raises my spirits,—but in general they are low, and get daily lower. That is hopeless; for I do not think I am so much *ennuyé* as I was at nineteen."—*B. Diary*, 1824.]

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When two pure hearts are pour'd in one another,
And love too much, and yet can not love less;
But almost sanctify the sweet excess
By the immortal wish and power to bless.[1]

XXVII.

Mix'd in each other's arms, and heart in heart, [long,
Why did they not then die?—they had lived too
Should an hour come to bid them breathe apart;
Years could but bring them cruel things or wrong.
The world was not for them, nor the world's art
For beings passionate as Sappho's song:
Love was born *with* them, in them, so intense,
It was their very spirit—not a sense.

XXVIII.

They should have lived together deep in woods,
Unseen as sings the nightingale;[2] they were
Unfit to mix in these thick solitudes
Call'd social, haunts of Hate, and Vice, and Care.[3]
How lonely every freeborn creature broods!
The sweetest song-birds nestle in a pair;
The eagle soars alone; the gull and crow
Flock o'er their carrion, just like men below.

XXIX.

Now pillow'd cheek to cheek, in loving sleep,
Haidée and Juan their siesta took,
A gentle slumber, but it was not deep,
For ever and anon a something shook
Juan, and shuddering o'er his frame would creep;
And Haidée's sweet lips murmur'd like a brook,
A wordless music, and her face so fair
Stirr'd with her dream, as rose-leaves with the air;[4]

XXX.

Or as the stirring of a deep clear stream
Within an Alpine hollow, when the wind
Walks o'er it, was she shaken by the dream,
The mystical usurper of the mind—[5]
O'erpowering as to be whate'er may seem
Good to the soul which we no more can bind:
Strange state of being! (for 't is still to be)
Senseless to feel, and with seal'd eyes to see.[6]

XXXI.

She dream'd of being alone on the sea-shore,[7]
Chain'd to a rock; she knew not how, but stir
She could not from the spot, and the loud roar
Grew, and each wave rose roughly, threatening her;
And o'er her upper lip they seem'd to pour,
Until she sobb'd for breath, and soon they were
Foaming o'er her lone head, so fierce and high—
Each broke to drown her, yet she could not die.

XXXII.

Anon—she was released, and then she stray'd[8]
O'er the sharp shingles with her bleeding feet,
And stumbled almost every step she made;
And something roll'd before her in a sheet,
Which she must still pursue howe'er afraid:
'T was white and indistinct, nor stopp'd to meet

---

[1] ["Learn by a mortal yearning to ascend
Towards a higher object. Love was given,
Encouraged, sanction'd, chiefly for that end;
For this the passion to excess was driven—
That self might be annull'd—her bondage prove
The fetters of a dream, opposed to love."—
WORDSWORTH's *Laodamia*.]

[2] ["The shadowy desert, unfrequented woods,
I better brook than flourishing peopled towns:
There can I sit alone, unseen of any,
And to the nightingale's complaining notes
Tune my distresses, and record my woes."—SHAKSPEARE.]

[3] [MS.—"Call'd social, where all vice and hatred are."]

[4] [In one of Wilson's minor poems, "On the Death of a Child" (1842), occurs this beautiful image—
. . . "All her innocent thoughts,
Like rose-leaves scatter'd."—E.]

[5] ["We are somewhat more than ourselves in our sleeps, and the slumber of the body seems to be but the waking of the soul. It is the ligation of sense, but the liberty of reason; and our waking conceptions do not match the fancies of our sleeps. At my nativity my ascendant was the watery sign of Scorpius; I was born in the planetary hour of Saturn, and I think I have a piece of that leaden planet in me. I am no way facetious, nor disposed for the mirth and gallantise of company; yet in one dream I can compose a whole comedy, behold the action, apprehend the jests, and laugh myself awake at the conceits thereof. Were my memory as faithful as my reason is then fruitful, I would never study but in my dreams; and this time also would I choose for my devotions; but our grosser memories have then so little hold of our abstracted understandings, that they forget the story, and can only relate to our awakened souls a confused and broken tale of that that has passed."—SIR THOMAS BROWNE.]

[6] [MS.—"Strange state of being!—for 't is still to be—
And who can know all false what then we see?"]

[7] ["One of the finest moral tales I ever read, is an account of a dream in the Tattler, which, though it has every appearance of a real dream, comprehends a moral so sublime and so interesting, that I question whether any man who attends to it can ever forget it; and, if he remembers, whether he can ever cease to be the better for it. Addison is the author of the paper; and I shall give the story in his own elegant words:—'I was once in agonies of grief that are unutterable, and in so great a distraction of mind, that I thought myself even out of the possibility of receiving comfort. The occasion was as follows:—When I was a youth, in a part of the army which was then quartered at Dover, I fell in love with an agreeable young woman of a good family in those parts, and had the satisfaction of seeing my addresses kindly received, which occasioned the perplexity I am going to relate. We were, in a calm evening, diverting ourselves, on the top of a cliff, with the prospect of the sea; and trifling away the time in such little fondnesses, as are most ridiculous to people in business, and most agreeable to those in love. In the midst of these our innocent endearments, she snatched a paper of verses out of my hand, and ran away with them. I was following her; when on a sudden the ground, though at a considerable distance from the verge of the precipice, sunk under her, and threw her down from so prodigious a height, upon such a range of rocks, as would have dashed her into ten thousand pieces, had her body been made of adamant. It is much easier for my reader to imagine my state of mind upon such an occasion, than for me to express it. I said to myself, it is not in the power of Heaven to relieve me—when I awaked, equally transported and astonished, to see myself drawn out of an affliction, which, the very moment before, appeared to be altogether inextricable.'—What fable of Æsop, nay of Homer, or of Virgil, conveys so fine a moral? Yet most people have, if I mistake not, met with such deliverances by means of a dream. Let us not despise instruction, how mean soever the vehicle may be that brings it. Even if it be a dream, let us learn to profit by it. For, whether asleep or awake, we are equally the care of Providence; and neither a dream, nor a waking thought, can occur to us without the permission of Him in whom we live, and move, and have our being."—DR. BEATTIE.]

[8] [MS.—"Anon—there were no waters—but she stray'd
O'er the sharp shingles," etc.]

Her glance nor grasp, for still she gazed and grasp'd,
And ran, but it escaped her as she clasp'd.

XXXIII.

The dream changed :—in a cave she stood, its walls
Were hung with marble icicles; the work
Of ages on its water-fretted halls,
Where waves might wash, and seals might breed and lurk;
Her hair was dripping, and the very balls
Of her black eyes seem'd turn'd to tears, and mirk
The sharp rocks look'd below each drop they caught,
Which froze to marble as it fell,—she thought.

XXXIV.

And wet, and cold, and lifeless at her feet,
Pale as the foam that froth'd on his dead brow,
Which she essay'd in vain to clear, (how sweet
Were once her cares, how idle seem'd they now!)
Lay Juan, nor could aught renew the beat
Of his quench'd heart; and the sea dirges low
Rang in her sad ears like a mermaid's song,
And that brief dream[8] appear'd a life too long.[9]

XXXV.

And gazing on the dead, she thought his face
Faded, or alter'd into something new—
Like to her father's features, till each trace
More like and like to Lambro's aspect grew—
With all his keen worn look and Grecian grace;
And starting, she awoke, and what to view?
Oh! Powers of Heaven! what dark eye meets she there?
'T is—'t is her father's—fix'd upon the pair!

XXXVI.

Then shrieking, she arose, and shrieking fell,
With joy and sorrow, hope and fear, to see
Him whom she deem'd a habitant where dwell
The ocean-buried, risen from death, to be
Perchance the death of one she loved too well:
Dear as her father had been to Haidée,
It was a moment of that awful kind——
I have seen such—but must not call to mind.[3]

XXXVII.

Up Juan sprung to Haidée's bitter shriek,
And caught her falling, and from off the wall
Snatch'd down his sabre, in hot haste to wreak
Vengeance on him who was the cause of all:
Then Lambro, who till now forbore to speak,
Smiled scornfully, and said, "Within my call,
A thousand scimitars await the word;[4]
Put up, young man, put up your silly sword."

XXXVIII.

And Haidée clung around him; "Juan, 't is—
'T is Lambro—'t is my father! Kneel with me—
He will forgive us—yes—it must be—yes.
Oh! dearest father, in this agony
Of pleasure and of pain—even while I kiss
Thy garment's hem with transport, can it be
That doubt should mingle with my filial joy?
Deal with me as thou wilt, but spare this boy."

XXXIX.

High and inscrutable the old man stood,
Calm in his voice, and calm within his eye—
Not always signs with him of calmest mood:
He look'd upon her, but gave no reply;
Then turn'd to Juan, in whose cheek the blood
Oft came and went, as there resolved to die;
In arms, at least, he stood, in act to spring
On the first foe whom Lambro's call might bring.

XL.

"Young man, your sword;" so Lambro once more
Juan replied, "Not while this arm is free." [said:
The old man's cheek grew pale, but not with dread,
And drawing from his belt a pistol, he
Replied, "Your blood be then on your own head."
Then look'd close at the flint, as if to see
'T was fresh—for he had lately used the lock—
And next proceeded quietly to cock.

XLI.

It has a strange quick jar upon the ear,
That cocking of a pistol, when you know
A moment more will bring the sight to bear
Upon your person, twelve yards off, or so:
A gentlemanly distance, not too near,
If you have got a former friend for foe;
But after being fired at once or twice,
The ear becomes more Irish, and less nice.

XLII.

Lambro presented, and one instant more
Had stopp'd this Canto, and Don Juan's breath,
When Haidée threw herself her boy before;
Stern as her sire: "On me," she cried, "let death
Descend—the fault is mine; this fatal shore
He found—but sought not. I have pledged my faith;
I love him—I will die with him: I know
Your nature's firmness—know your daughter's too."

XLIII.

A minute past, and she had been all tears,[5]
And tenderness, and infancy; but now

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[8] [MS.—"And that short dream contain'd a life too long."]

[9] ["I awoke from a dream—well! and have not others dreamed?—Such a dream!—but she did not overtake me. I wish the dead would rest, however. Ugh! how my blood chilled—and I could not wake—and—and—heigho!

'Shadows to-night
Have struck more terror in the soul of Richard,
Than could the substance of ten thousand,
Arm'd all in proof,' etc. etc.

I do not like this dream,—I hate its 'foregone conclusion.' And am I to be shaken by shadows? Ay, when they remind me of—no matter—but, if I dream thus again, I will try whether *all* sleep has the like visions. Since I rose, I 've been in considerable bodily pain also; but it is gone and over, and now, like Lord Ogleby, I am wound up for the day."—*B. Journal*, 1813.]

[3] [MS.—"I have seen such—but they o'erthrew my mind."]

[4] [MS.—"A thousand sharper sabres wait the word."]

[5] [MS.—"But a few moments—she had been all tears."]

She stood as one who champion'd human fears—
Pale, statue-like, and stern, she woo'd the blow;
And tall beyond her sex, and their compeers,
She drew up to her height, as if to show
A fairer mark; and with a fix'd eye scann'd
Her father's face—but never stopp'd his hand.

XLIV.

He gazed on her, and she on him; 't was strange
How like they look'd! the expression was the same;
Serenely savage, with a little change
In the large dark eye's mutual-darted flame;
For she, too, was as one who could avenge,
If cause should be—a lioness, though tame:
Her father's blood before her father's face
Boil'd up, and proved her truly of his race.

XLV.

I said they were alike, their features and
Their stature, differing but in sex and years;
Even to the delicacy of their hand[1]
There was resemblance, such as true blood wears;
And now to see them, thus divided, stand
In fix'd ferocity, when joyous tears,
And sweet sensations, should have welcomed both,
Show what the passions are in their full growth.

XLVI.

The father paused a moment, then withdrew
His weapon, and replaced it; but stood still,
And looking on her, as to look her through,
"Not *I*," he said, "have sought this stranger's ill;
Not *I* have made this desolation: few
Would bear such outrage, and forbear to kill;
But I must do my duty—how thou hast
Done thine, the present vouches for the past.[2]

XLVII.

"Let him disarm; or, by my father's head,
His own shall roll before you like a ball!"
He raised his whistle, as the word he said,
And blew, another answer'd to the call,
And rushing in disorderly, though led,
And arm'd from boot to turban, one and all,
Some twenty of his train came, rank on rank;
He gave the word,—"Arrest or slay the Frank."

XLVIII.

Then, with a sudden movement, he withdrew
His daughter; while compress'd within his clasp,
'Twixt her and Juan interposed the crew;
In vain she struggled in her father's grasp—
His arms were like a serpent's coil: then flew[3]
Upon their prey, as darts an angry asp,
The file of pirates; save the foremost, who
Had fallen, with his right shoulder half cut through.[4]

XLIX.

The second had his cheek laid open; but
The third, a wary, cool old sworder, took
The blows upon his cutlass, and then put
His own well in; so well, ere you could look,
His man was floor'd, and helpless at his foot,[5]
With the blood running like a little brook
From two smart sabre gashes, deep and red—
One on the arm, the other on the head.

L.

And then they bound him where he fell, and bore
Juan from the apartment: with a sign
Old Lambro bade them take him to the shore,
Where lay some ships which were to sail at nine.[6]
They laid him in a boat, and plied the oar
Until they reach'd some galliots, placed in line;
On board of one of these, and under hatches,
They stow'd him, with strict orders to the watches.

LI.

The world is full of strange vicissitudes,
And here was one exceedingly unpleasant:
A gentleman so rich in the world's goods,
Handsome and young, enjoying all the present,
Just at the very time when he least broods
On such a thing, is suddenly to sea sent,
Wounded and chain'd, so that he cannot move,
And all because a lady fell in love.

LII.

Here I must leave him, for I grow pathetic,
Moved by the Chinese nymph of tears, green tea!
Than whom Cassandra was not more prophetic;
For if my pure libations exceed three,
I feel my heart become so sympathetic,
That I must have recourse to black Bohea:
'T is pity wine should be so deleterious,
For tea and coffee leave us much more serious.

LIII.

Unless when qualified with thee, Cognac!
Sweet Naïad of the Phlegethontic rill!
Ah! why the liver wilt thou thus attack,[7]
And make, like other nymphs, thy lovers ill?[8]

---

[1] [The reader will observe a curious mark of propinquity which the poet notices, with respect to the hands of the father and daughter. Lord Byron, we suspect, is indebted for the first hint of this to Ali Pacha, who, by the bye, is the original of Lambro; for, when his lordship was introduced, with his friend Hobhouse, to that agreeable-mannered tyrant, the vizier said that he knew he was the Megalos Anthropos (*i. e.* the Great Man), by the smallness of his ears and hands.—GALT.]

[2] [MS.—"And if I did my duty as thou hast,
This hour were blind and thy young minion's last."]

[3] [MS.—"He held her like a serpent's folds: then flew
Upon her prey," etc.]

[4] [MS.—"Received a sabre cut, his turban through."]

[5] [MS.—"His man was prostrate, bleeding at his foot
With blood running," etc.]

[6] [MS.—"Till further orders should his doom assign."]

[7] [MS.—"But thou, sweet fury of the fiery rill!
Makest on the liver a still worse attack
Besides, thy price is something dearer still."]

[8] "I have been considering what can be the reason why I always wake at a certain hour in the morning, and always in very bad spirits—I may say, in actual despair and despondency, in all respects, even of that which pleased me over night. In about an hour or two this goes off, and I compose either to sleep again, or,

I would take refuge in weak punch, but *rack*
(In each sense of the word), whene'er I fill
My mild and midnight beakers to the brim,
Wakes me next morning with its synonym.

LIV.

I leave Don Juan for the present, safe—
Not sound, poor fellow, but severely wounded;
Yet could his corporal pangs amount to half
Of those with which his Haidée's bosom bounded!
She was not one to weep, and rave, and chafe,
And then give way, subdued because surrounded;
Her mother was a Moorish maid, from Fez,
Where all is Eden, or a wilderness.

LV.

There the large olive rains its amber store
In marble fonts; there grain, and flower, and fruit,
Gush from the earth until the land runs o'er;[1]
But there, too, many a poison-tree has root,
And midnight listens to the lion's roar,
And long, long deserts scorch the camel's foot,
Or heaving whelm the helpless caravan;
And as the soil is, so the heart of man.

LVI.

Afric is all the sun's, and as her earth
Her human clay is kindled; full of power
For good or evil, burning from its birth,
The Moorish blood partakes the planet's hour:
And like the soil beneath it will bring forth;
Beauty and love were Haidée's mother's dower;
But her large dark eye show'd deep Passion's force,
Though sleeping like a lion near a source.[2]

LVII.

Her daughter, temper'd with a milder ray,
Like summer clouds all silvery, smooth, and fair,
Till slowly charged with thunder they display
Terror to earth, and tempest to the air,
Had held till now her soft and milky way;
But overwrought with passion and despair,
The fire burst forth from her Numidian veins,
Even as the Simoom[3] sweeps the blasted plains.

LVIII.

The last sight which she saw was Juan's gore,
And he himself o'ermaster'd and cut down;
His blood was running on the very floor
Where late he trod, her beautiful, her own;
Thus much she view'd an instant and no more,—
Her struggles ceased with one convulsive groan;
On her sire's arm, which until now scarce held
Her writhing, fell she like a cedar fell'd.

LIX.

A vein had burst, and her sweet lips' pure dyes[4]
Were dabbled with the deep blood which ran o'er;[5]
And her head droop'd as when the lily lies
O'ercharged with rain: her summon'd handmaids bore
Their lady to her couch with gushing eyes;
Of herbs and cordials they produced their store,
But she defied all means they could employ,
Like one life could not hold, nor death destroy.

LX.

Days lay she in that state unchanged, though chill—
With nothing livid, still her lips were red;
She had no pulse, but death seem'd absent still;
No hideous sign proclaim'd her surely dead;
Corruption came not, in each mind to kill
All hope; to look upon her sweet face bred
New thoughts of life, for it seem'd full of soul—
She had so much, earth could not claim the whole.

LXI.

The ruling passion, such as marble shows
When exquisitely chisell'd, still lay there,
But fix'd as marble's unchanged aspect throws
O'er the fair Venus, but for ever fair;[6]
O'er the Laocoon's all eternal throes,[7]

---

at least, to quiet. In England, five years ago, I had the same kind of hypochondria, but accompanied with so violent a thirst, that I have drunk as many as thirteen bottles of soda-water in one night, after going to bed, and been still thirsty. At present I have not the thirst but the depression of spirits is no less violent. What is it?—*liver?* I suppose that it is all hypochondria."—*B. Diary*, 1821.]

[1] ["At Fez, the houses of the great and wealthy have, within-side, spacious courts, adorned with sumptuous galleries, fonts of the finest marble, and fish-ponds, shaded with orange, lemon, pomegranate, and fig trees, abounding with fruit, and ornamented with roses, hyacinths, jasmine, violets, and other odoriferous flowers, emitting a delectable fragrance; so that it is justly called a paradise."—*Jackson's Morocco.*]

[2] [Vs.—"Beauty and passion were the natural dower
Of Haidée's mother, but her female's force
Lay at her heart, though sleeping as the source."

Or,

"But in her large eye lay deep passion's force,
Like to a lion sleeping by a source."

Or,

"But in her large eye lay deep passion's force,
As sleeps a lion by a river's source."]

[3] [The suffocating blast of the Desert. See *ante*, p. 218.]

[4] [Vs.—"The blood gush'd from her lips, and ears, and eyes
Those eyes, so lately lost—behold no more."

[5] This is no very uncommon effect of the violence of conflicting and different passions. The Doge Francis Foscari, on his deposition in 1457, hearing the bells of St. Mark announce the election of his successor, "mourut subitement d'une hémorragie causée par une veine qui s'éclata dans sa poitrine," (see Sismondi and Daru, vols. i. and ii.: see also *ante*, p. 464.) at the age of eighty years, when "*Who would have thought the old man had so much blood in him?*" Before I was sixteen years of age, I was witness to a melancholy instance of the same effect of mixed passions upon a young person, who, however, did not die in consequence, at that time, but fell a victim some years afterwards to a seizure of the same kind, arising from causes intimately connected with agitation of mind.

[6] [See *ante*, pp. 158. 160. The view of the Venus of Medicis instantly suggests the lines in the "Seasons,"—

—"With wild surprise,
As if to marble struck, devoid of sense,
A stupid moment motionless she stood:
So stands the statue that enchants the world."—Hoxnoear.]

[7] [—"fili agnine certo
Laocoonte petunt: et primum parva duorum
Corpora natorum serpens amplexus, utrique
Implicat," etc.—Virg. *Æn.* l. ii.

—"their destined way they take,
And to Laocoon and his children make:
And first around the tender boys they wind,

And ever-dying Gladiator's air:[1]
Their energy like life forms all their fame,
Yet looks not life, for they are still the same.[2]

LXII.

She woke at length, but not as sleepers wake,
Rather the dead, for life seem'd something new,
A strange sensation which she must partake
Perforce, since whatsoever met her view
Struck not on memory, though a heavy ache
Lay at her heart, whose earliest beat still true
Brought back the sense of pain without the cause,
For, for a while, the furies made a pause.

LXIII.

She look'd on many a face with vacant eye,
On many a token without knowing what;
She saw them watch her without asking why,[3]
And reck'd not who around her pillow sat;
Not speechless, though she spoke not; not a sigh
Relieved her thoughts; dull silence and quick chat
Were tried in vain by those who served; she gave
No sign, save breath, of having left the grave.

LXIV.

Her handmaids tended, but she heeded not;
Her father watch'd, she turn'd her eyes away;
She recognised no being, and no spot,
However dear or cherish'd in their day;
They changed from room to room, but all forgot,
Gentle, but without memory she lay;
At length those eyes, which they would fain be wean-[ing
Back to old thoughts, wax'd full of fearful meaning.

LXV.

And then a slave bethought her of a harp;[4]
The harper came, and tuned his instrument;
At the first notes, irregular and sharp,
On him her flashing eyes a moment bent,
Then to the wall she turn'd as if to warp
Her thoughts from sorrow through her heart re-
sent;
And he begun a long low island song
Of ancient days, ere tyranny grew strong.

LXVI.

Anon her thin wan fingers beat the wall
In time to his old tune; he changed the theme,
And sung of love; the fierce name struck through all
Her recollection; on her flash'd the dream
Of what she was, and is, if ye could call
To be so being; in a gushing stream
The tears rush'd forth from her o'erclouded brain,
Like mountain mists at length dissolved in rain.

LXVII.

Short solace, vain relief!—thought came too quick,
And whirl'd her brain to madness; she arose
As one who ne'er had dwelt among the sick,
And flew at all she met, as on her foes;
But no one ever heard her speak or shriek,
Although her paroxysm drew towards its close;—
Hers was a phrensy which disdain'd to rave,
Even when they smote her, in the hope to save.

LXVIII.

Yet she betray'd at times a gleam of sense;
Nothing could make her meet her father's face,
Though on all other things with looks intense
She gazed, but none she ever could retrace;
Food she refused, and raiment; no pretence
Avail'd for either; neither change of place,
Nor time, nor skill, nor remedy, could give her
Senses to sleep—the power seem'd gone for ever.

LXIX.

Twelve days and nights she wither'd thus; at last,
Without a groan, or sigh, or glance, to show
A parting pang, the spirit from her past:
And they who watch'd her nearest could not know
The very instant, till the change that cast
Her sweet face into shadow, dull and slow,
Glazed o'er her eyes—the beautiful, the black—
Oh! to possess such lustre—and then lack![5]

LXX.

She died, but not alone; she held within
A second principle of life, which might
Have dawn'd a fair and sinless child of sin;[6]

Then with their sharpen'd fangs their limbs and bodies grind.
The wretched father, running to their aid
With pious haste, but vain, they next invade:
Twice round his waist their winding volumes roll'd,
And twice about his gasping throat they fold,
With both his hands he labours at the knots,
His holy fillets the blue venom blots," etc.—DRYDEN.]*

* ["The sublime mark of a great soul shines forth, in all its beauty, through those affecting expressions of pain and anguish that appear in the countenance of the famous Laocoon, and diffuse their horrors through his convulsed members. The bitterness of his torment seems to be imprinted on each muscle, and to swell every nerve; and it is expressed with peculiar energy, by the contraction of the abdomen and all the lower parts of his body: this expression is so lively, that the attentive spectator partakes, in some measure, at the anguish it represents. The sufferings of the body and the elevation of the soul are expressed in every member with equal energy, and form the most sublime contrast imaginable. Laocoon suffers it, but he suffers like the Philoctetes of Sophocles, his lamentable situation pierces the heart, but fills us, at the same time, with an ambitious desire of being able to imitate his constancy and magnanimity in the pains and sufferings that may fall to our lot."—WINKELMANN.

"In the group of the Laocoon, the frigid ecstasies of German criticism have discovered pity like a vapour swimming on the father's eyes; he is seen to suppress in the groan for his children the shriek for himself—his nostrils are drawn upward, to express indignation at unworthy sufferings, whilst he is said at the same time to implore celestial help. To these are added the winged effects of the serpent-poison, the writhings of the body, the spasms of the extremities: to the miraculous organisation of such expression, Agesander, the sculptor of the Laocoon, was too wise to lay claim. His figure is a class. If characterises every beauty of virility verging on age: the prince, the priest, the father are visible; but, absorbed in the man, serve only to dignify the victim of one great expression; though poised by the artist for us, to apply the compass to the face of the Laocoon is to measure the wave fluctuating in the storm: this tempestuous front, this contracted nose, the immersion of these eyes, and, above all, that long-drawn mouth, are, separate and united, seats of convulsion, features of nature, struggling within the jaws of death."—FUSELI.]

[1] [See *ante*, p. 148.]

[2] [MS.—"Distinct from life, as being still the same."]

[3] [MS.—"She took their medicines without asking why."]

[4] [MS.—"At last some one bethought them of a harp."]

[5] ["And then he drew a dial from his poke,
And looking on it with lack-lustre eye."—*As you Like It.*]

[6] [MS.—"Have dawn'd a child of beauty, though of sin."]

But closed its little being without light,
And went down to the grave unborn, wherein
Blossom and bough lie wither'd with one blight;
In vain the dews of Heaven descend above
The bleeding flower and blasted fruit of love.

LXXI.

Thus lived—thus died she; never more on her
Shall sorrow light, or shame. She was not made
Through years or moons the inner weight to bear,
Which colder hearts endure till they are laid
By age in earth! her days and pleasures were
Brief, but delightful—such as had not staid
Long with her destiny; but she sleeps well [1]
By the sea-shore, whereon she loved to dwell. [2]

LXXII.

That isle is now all desolate and bare,
Its dwellings down, its tenants pass'd away;
None but her own and father's grave is there,
And nothing outward tells of human clay;
Ye could not know where lies a thing so fair,
No stone is there to show, no tongue to say
What was; no dirge, except the hollow sea's, [3]
Mourns o'er the beauty of the Cyclades.

LXXIII.

But many a Greek maid in a loving song
Sighs o'er her name; and many an islander
With her sire's story makes the night less long;
Valour was his, and beauty dwelt with her;
If she loved rashly, her life paid for wrong [4]—
A heavy price must all pay who thus err,
In some shape; let none think to fly the danger, [5]
For soon or late Love is his own avenger.

LXXIV.

But let me change this theme, which grows too sad,
And lay this sheet of sorrows on the shelf;
I don't much like describing people mad,
For fear of seeming rather touch'd myself—
Besides, I 've no more on this head to add;
And as my Muse is a capricious elf,
We 'll put about, and try another tack
With Juan, left half-kill'd some stanzas back.

LXXV.

Wounded and fetter'd, "cabin'd, cribb'd, confined," [6]
Some days and nights elapsed before that he
Could altogether call the past to mind;
And when he did, he found himself at sea,
Sailing six knots an hour before the wind;
The shores of Ilion lay beneath their lee—
Another time he might have liked to see 'em,
But now was not much pleased with Cape Sigæum. [7]

LXXVI.

There, on the green and village-cotted hill, is
(Flank'd by the Hellespont, and by the sea)
Entomb'd the bravest of the brave, Achilles;
They say so—(Bryant says the contrary):
And further downward, tall and towering still, is [8]
The tumulus—of whom? Heaven knows; 't may be
Patroclus, Ajax, or Protesilaus; [9]
All heroes, who if living still would slay us.

[—"Duncan is in his grave:
After life's fitful fever he sleeps well."—*Macbeth.*]

[1] [We think that few will withhold their sympathy from this affecting catastrophe, or refuse to drop a tear over the fate of the lovely and unfortunate Haidée, and to bid her

"sleep well
By the sea-shore, whereon she loved to dwell."

Over this charming creature the poet has thrown a beauty and a fascination, which were never, we think, surpassed. In this, as in the former cantos, he pours out a singular mixture of pathos, doggrel, wit, and satire; taking a strange and almost malignant delight in dashing the laughter he has raised with tears, and crossing his finest and most affecting passages with burlesque ideas, against which no gravity is proof.—CAMPBELL.]

[2] [MS.— "No stone is there to read, nor tongue to say,
No dirge save when arise the stormy seas."]

[3] [It will be advanced that her amours are objectionable, by some fastidious critic,

"Who minces virtue, and doth shake the head
To hear of pleasure's name."—

If the loves of Juan and Haidée are not pure and innocent, and dictated with sufficient delicacy and propriety, the tender passion may as well be struck at once out of the list of the poet's themes. We must shut our eyes and harden our hearts against the master-passion of our existence; and, becoming mere creatures of hypocrisy and form, charge even Milton himself with folly.—CAMPBELL.]

[MS.—"They must, and will, and none can fly the danger,
For soon or late Love," etc.]

["But now I 'm cabin'd, cribb'd, confined, bound in
To sauty doubts and fears."—[illegible]]

[4] [We had a full view of Mount Ida,

"Where Juno once carried her amorous love
And the world's master lay subdued by love."

We anchored at Cape Janissary, the famous promontory of Sigæum. My curiosity supplied me with strength to climb to the top of it, to see the place where Achilles was buried, and where Alexander ran naked round his tomb, in honour of him—which no doubt was a great comfort to his ghost. Farther downward we saw the promontory famed for the sepulchre of Ajax. While I reviewed these celebrated fields and rivers, I admired the exact geography of Homer, whom I had in my hand. Almost every epithet he gives to a mountain or plain is still just for it; and I spent several hours here in as agreeable cogitations as ever Don Quixote had on Mount Montesinos.—LADY M. W. MONTAGU.]

[8] [Proceeding towards the east, and round the bay distinctly pointed out by Strabo, as the harbour in which the Grecian fleet was stationed, we arrived at the sepulchre of Ajax, upon the ancient Rhætian promontory. It is one of the most interesting objects to which the attention of the literary traveller can possibly be directed. In all that remains of former ages, I know of nothing likely to affect the mind by emotions of local enthusiasm more powerfully than this most interesting tomb. It is impossible to view its sublime and simple form without calling to mind the veneration so long paid to it; without picturing to the imagination a successive series of mariners, of kings and heroes, who, from the Hellespont, or by the shores of Troas and Chersonesus, or on the sepulchre itself, poured forth the tribute of their homage; and, finally, without representing to the mind the feelings of a native, or of a traveller, in those times, who, after viewing the existing monument, and witnessing the instances of public and of private regard so constantly bestowed upon it, should have been told the age was to arrive when the existence of Troy, and of the mighty dead entombed upon its plain, would be considered as having no foundation in truth.—DR. E. D. CLARKE.]

[9] [The Troad is a fine field for conjecture and snipe-shooting, and a good sportsman and an ingenious scholar may exercise their feet and faculties to great advantage upon the spot;—or, if they

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LXXVII.

High barrows, without marble, or a name,
A vast, untill'd, and mountain-skirted plain,
And Ida in the distance, still the same,
And old Scamander (if 't is he), remain;
The situation seems still form'd for fame—
A hundred thousand men might fight again
With ease; but where I sought for Ilion's walls,
The quiet sheep feeds, and the tortoise crawls;

LXXVIII.

Troops of untended horses; here and there
Some little hamlets, with new names uncouth;
Some shepherds (unlike Paris), led to stare
A moment at the European youth
Whom to the spot their school-boy feelings bear;[1]
A Turk, with beads in hand, and pipe in mouth,
Extremely taken with his own religion,
Are what I found there—but the devil a Phrygian.

LXXIX.

Don Juan, here permitted to emerge
From his dull cabin, found himself a slave;
Forlorn, and gazing on the deep blue surge,
O'ershadow'd there by many a hero's grave;
Weak still with loss of blood, he scarce could urge
A few brief questions; and the answers gave
No very satisfactory information
About his past or present situation.

LXXX.

He saw some fellow captives, who appear'd
To be Italians, as they were in fact;
From them, at least, *their* destiny he heard,
Which was an odd one; a troop going to act
In Sicily—all singers, duly rear'd
In their vocation—had not been attack'd
In sailing from Livorno by the pirate,
But sold by the impresario at no high rate.[2]

LXXXI.

By one of these, the buffo[3] of the party,
Juan was told about their curious case;
For although destined to the Turkish mart, he
Still kept his spirits up—at least his face;
The little fellow really look'd quite hearty,
And bore him with some gaiety and grace,
Showing a much more reconciled demeanour
Than did the prima donna[4] and the tenor.[5]

LXXXII.

In a few words he told their hapless story,
Saying, "Our Machiavelian impresario,
Making a signal off some promontory,
Hail'd a strange brig: Corpo di Caio Mario!
We were transferr'd on board her in a hurry,
Without a single scudo of salario;
But if the Sultan has a taste for song,
We will revive our fortunes before long.

LXXXIII.

"The prima donna, though a little old,
And haggard with a dissipated life,
And subject, when the house is thin, to cold,
Has some good notes; and then the tenor's wife,
With no great voice, is pleasing to behold;
Last carnival she made a deal of strife
By carrying off Count Cesare Cicogna
From an old Roman princess at Bologna.

LXXXIV.

"And then there are the dancers; there 's the Nini,
With more than one profession gains by all;
Then there 's that laughing slut the Pellegrini,
She, too, was fortunate last carnival,
And made at least five hundred good zecchini,
But spends so fast, she has not now a paul;
And then there 's the Grotesca—such a dancer!
Where men have souls or bodies she must answer.[6]

LXXXV.

"As for the figuranti,[7] they are like
The rest of all that tribe; with here and there
A pretty person, which perhaps may strike,
The rest are hardly fitted for a fair;
There 's one, though tall and stiffer than a pike,

---

prefer riding, lose their way, as I did, in a cursed quagmire of the Scamander, who wriggles about as if the Dardan virgins still offered their wonted tribute. The only vestige of Troy, or her destroyers, are the barrows supposed to contain the carcasses of Achilles, Antilochus, Ajax, etc.; but Mount Ida is still in high feather, though the shepherds are now-a-days not much like Ganymede.—*B. Letters*, 1810.]

[1] [Nothing could be more agreeable than our frequent rambles. The peasants of the numerous villages, whom we frequently encountered ploughing with their buffaloes, or driving their creaking wicker cars, laden with faggots from the mountains, whether Greeks or Turks, showed no inclination to interrupt our pursuits. Parties of our crew might be seen scattered over the plain, collecting the tortoises which swarm on the sides of the rivulets, and are found under every furze-bush.—HOBHOUSE.]

[2] This is a fact. A few years ago a man engaged a company for some foreign theatre, embarked them at an Italian port, and carrying them to Algiers, sold them all. One of the women, returned from her captivity, I heard sing, by a strange coincidence, in Rossini's opera of "L'Italiana in Algeri," at Venice, in the beginning of 1817.—[We have reason to believe that the following, which we take from the MS. journal of a highly respectable traveller, is a more correct account: "In 1812, a Signor Guarniglia induced several young persons of both sexes—none of them exceeding fifteen years of age—to accompany him on an operatic excursion; part to form the opera, and part the ballet. He contrived to get them on board a vessel, which took them to Janina, where he sold them for the basest purposes. Some died from the effect of the climate, and some from suffering. Among the few who returned were a Signor Mutinari, and a female dancer, named Bomfiglia, who afterwards became the wife of Crespi, the tenor singer. The wretch who so basely sold them was, when Lord Byron resided at Venice, employed as capo de' vestarj, or head tailor, at the Fenice."—GRAHAM.]

[3] [A comic singer in the opera buffa. The Italians, however, distinguish the buffo cantante, which requires good singing, from the buffo comico, in which there is more acting.—G.]

[4] [First female singer.—G.]

[5] [The mean between bass and treble.—G.]

[6] [MS.—"If the Turks have a soul, she 's sure to answer."]

[7] [The figuranti are those dancers of a ballet who do not dance singly, but many together, and serve to fill up the background during the exhibition of individual performers. They correspond to the chorus in the opera.—GRAHAM.]

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Yet has a sentimental kind of air
Which might go far, but she don't dance with vigour;
The more 's the pity, with her face and figure.

LXXXVI.

"As for the men, they are a middling set;
The musico[1] is but a crack'd old basin,
But being qualified in one way yet,
May the seraglio do to set his face in,[2]
And as a servant some preferment get;
His singing I no further trust can place in:
From all the Pope[3] makes yearly 't would perplex
To find three perfect pipes of the *third* sex.[4]

LXXXVII.

"The tenor's voice is spoilt by affectation,
And for the bass,[5] the beast can only bellow;
In fact, he had no singing education,
An ignorant, noteless, timeless, tuneless fellow,
But being the prima donna's near relation,
Who swore his voice was very rich and mellow,
They hired him, though to hear him you 'd believe
An ass was practising recitative.

LXXXVIII.

"'T would not become myself to dwell upon
My own merits, and though young—I see, Sir—you
Have got a travell'd air, which speaks you one
To whom the opera is by no means new:
You 've heard of Raucocanti?[6]—I 'm the man;
The time may come when you may hear me too;
You was not last year at the fair of Lugo,
But next, when I 'm engaged to sing there—do go.

LXXXIX.

"Our baritone[7] I almost had forgot,
A pretty lad, but bursting with conceit;
With graceful action, science not a jot,
A voice of no great compass, and not sweet,
He always is complaining of his lot,
Forsooth, scarce fit for ballads in the street;
In lovers' parts his passion more to breathe,
Having no heart to show, he shows his teeth."

XC.

Here Raucocanti's eloquent recital
Was interrupted by the pirate crew,
Who came at stated moments to invite all
The captives back to their sad berths; each threw
A rueful glance upon the waves, (which bright all
From the blue skies derived a double hue,
Dancing all free and happy in the sun,)
And then went down the hatchway one by one.

XCI.

They heard next day, that in the Dardanelles,
Waiting for his Sublimity's firman—
The most imperative of sovereign spells,
Which every body does without who can—
More to secure them in their naval cells,
Lady to lady, well as man to man,
Were to be chain'd and lotted out per couple,
For the slave market of Constantinople.

XCII.

It seems when this allotment was made out,
There chanced to be an odd male, and odd female,
Who (after some discussion and some doubt,
If the soprano might be deem'd to be male,
They placed him o'er the women as a scout)
Were link'd together, and it happen'd the male
Was Juan, who,—an awkward thing at his age,—
Pair'd off with a Bacchante blooming visage.[8]

XCIII.

With Raucocanti luckilessly was chain'd
The tenor; these two hated with a hate
Found only on the stage, and each more pain'd
With this his tuneful neighbour than his fate;
Sad strife arose, for they were so cross-grain'd,

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[1] [The castrato.—GRAHAM.]

[2] MS.—"To help the ladies in their dress and lacing."

[3] It is strange that it should be the Pope and the Sultan, who are the chief encouragers of this branch of trade—women being prohibited as singers at St. Peter's, and not deemed trust-worthy as guardians of the harem.

[4] ["Ces hommes," says Rousseau, "qui chantent si bien, mais sans chaleur et sans passion, font, sur le théâtre, les plus mauvaises acteurs du monde; ils perdent leur voix de très-bonne heure, et prennent un embonpoint dégoûtant. Ils parlent et prononcent plus mal que les vrais hommes, et il y a même des lettres, telles que l'r, qu'ils ne peuvent point prononcer du tout." . . . . . Of Velluti, the last of the race that appeared in this country, we transcribe Lord Aylesbury's account:—"I have now to record an event which excited great curiosity in the musical world. This was the arrival of a male soprano singer, the only one left on the Italian stage. He had been here some time before the manager dared to produce so novel and extraordinary a performer. No singer of this description had appeared here for a quarter of a century, so that the greater part of those who formerly were delighted with Pacchierotti, Marchesi, etc., were now no more, and a generation had sprung up who had never heard a voice of the sort, and were strongly prejudiced against it. His first reception at concerts was far from favourable, the courtlous abuse lavished upon him before he was heard cruel and illiberal; and it was not till after long deliberation, much persuasion, and assurances of support, that the manager ventured to engage him. Even then, such was the popular prejudice and general cry raised against him, that unusual precautions were deemed necessary to secure a somewhat partial audience, and prevent his being driven from the stage on his very first entry upon it, which seemed to be a predetermined measure. At length the first appearance of Signor Velluti was announced to take place, on an unusual night, *for his own benefit*, granted him, it was said, on account of the great trouble he had taken in getting up the new opera; which, indeed, was true, for, as he had a perfect knowledge of the stage, he entirely directed all the performances in which he took a part. At the moment when he was expected to appear, the most profound silence reigned in one of the most crowded audiences I ever saw, broken on his advancing by loud applauses of encouragement. The first note he uttered gave a shock of surprise, almost of disgust, to inexperienced ears, but his performance was listened to with attention and great applause throughout, with but few *audible* expressions of disapprobation speedily suppressed. At the end of the following season he left England, never to be engaged again at the opera."—*Musical Reminiscences*, 1827.—L. E.]

[5] [The gravest and deepest of the male voices.—GRAHAM.]

[6] [Rauco-canti—may be rendered by Hoarse-song.]

[7] [A male voice, the compass of which partakes of those of the common bass and the tenor, but does not extend so far downwards as the one, nor to an equal height with the other.—G.]

[8] [MS.—"Was fetter'd to a most enchanting visage."]

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Instead of bearing up without debate,
They each pull'd different ways with many an oath.
"Arcades ambo," *id est*—blackguards both.[1]

XCIV.

Juan's companion was a Romagnole,
But bred within the March of old Ancona,
With eyes that look'd into the very soul[2]
(And other chief points of a "bella donna"),
Bright—and as black and burning as a coal;
And through her clear brunette complexion shone a
Great wish to please—a most attractive dower,
Especially when added to the power.

XCV.

But all that power was wasted upon him,
For sorrow o'er each sense held stern command;
Her eye might flash on his, but found it dim;
And though thus chain'd, as natural her hand
Touch'd his, nor that—nor any handsome limb
(And she had some not easy to withstand)
Could stir his pulse, or make his faith feel brittle;
Perhaps his recent wounds might help a little.

XCVI.

No matter; we should ne'er too much enquire,
But facts are facts; no knight could be more true,
And firmer faith no lady-love desire;
We will omit the proofs, save one or two:
'T is said no one in hand "can hold a fire
By thought of frosty Caucasus;"[3] but few,
I really think; yet Juan's then ordeal
Was more triumphant, and not much less real.

XCVII.

Here I might enter on a chaste description,
Having withstood temptation in my youth,[4]
But hear that several people take exception
At the first two books having too much truth;
Therefore I 'll make Don Juan leave the ship soon,
Because the publisher declares, in sooth,
Through needles' eyes it easier for the camel is
To pass, than those two cantos into families.

XCVIII.

'T is all the same to me; I 'm fond of yielding,
And therefore leave them to the purer page
Of Smollett, Prior, Ariosto, Fielding,
Who say strange things for so correct an age;
I once had great alacrity in wielding
My pen, and liked poetic war to wage,
And recollect the time when all this cant
Would have provoked remarks which now it shan't."[5]

XCIX.

As boys love rows, my boyhood liked a squabble;
But at this hour I wish to part in peace,
Leaving such to the literary rabble,
Whether my verse's fame be doom'd to cease,
While the right hand which wrote it still is able,
Or of some centuries to take a lease;
The grass upon my grave will grow as long,
And sigh to midnight winds, but not to song.

C.

Of poets who come down to us through distance
Of time and tongues, the foster-babes of Fame,
Life seems the smallest portion of existence;
Where twenty ages gather o'er a name,
'T is as a snowball which derives assistance
From every flake, and yet rolls on the same,
Even till an iceberg it may chance to grow;
But, after all, 't is nothing but cold snow.

CI.

And so great names are nothing more than nominal,
And love of glory 's but an airy lust,
Too often in its fury overcoming all
Who would as 't were identify their dust
From out the wide destruction, which, entombing all,
Leaves nothing till "the coming of the just"—
Save change: I 've stood upon Achilles' tomb,[6]
And heard Troy doubted;[7] time will doubt of Rome.

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[1] [MS.—"That each pull'd different ways—and waxing rough,
Had cuff'd each other, only for the cuff."]

[2] [MS.—"With eyes that seem'd to look you through the soul."]

[3] ["Oh, who can hold a fire in his hand,
By thinking on the frosty Caucasus?"—
SHAKSPEARE'S *Richard II.*]

[4] [MS.—"Having had some experience in my youth."]

[5] ["Don Juan will be known, *by and by*, for what it is intended—a satire on *abuses* in the present states of society, and not an eulogy of vice. It may be now and then voluptuous:—I can't help that. Ariosto is worse. Smollett (see Lord Strutwell in *Roderick Random*) ten times worse; and Fielding no better. No girl will ever be seduced by reading Don Juan:—No, no; she will go to *Little*'s Poems, and *Rousseau*'s *Romans* for that, or even to the immaculate De Staël. They will encourage her, and not the Don, who laughs at that, and—and—most other things. But never mind—*Ça ira!*"—*Lord B. to Mr. Murray*, 1822.]

[6] ["I have stood upon the plain of Troy daily, for more than a month, in 1810; and if any thing diminished my pleasure, it was that the blackguard Bryant had impugned its veracity."—*B. Diary*, 1821.]

[7] [It seems hardly to admit of doubt, that the plain of Anatolia, watered by the Mender, and backed by a mountainous ridge, of which Kazdaghy is the summit, offers the precise territory alluded to by Homer. The long controversy, excited by Mr. Bryant's publication, and since so vehemently agitated, would probably never have existed, had it not been for the erroneous maps of the country which, even to this hour, disgrace our geographical knowledge of that part of Asia.—DR. E. D. CLARKE.]

"Although a real poet is naturally anxious to avail himself of interesting and well-known scenery, and a story hallowed by tradition, yet it is only so far as they suit his purpose, that either tradition or topography will be adhered to: and it is surely preposterous to expect that in a poem, so long, so varied, and so busy as that of Homer, he should exactly conform to the sober rules of the annalist, or the land-surveyor. It was the general opinion of antiquity, that Homer had in many respects departed from the truth of history in the action of his poem. Nor can any reason be assigned why he should not, by an equal privilege, have omitted, or softened, or altered, such features of the scenery as interfered, in his opinion, with the effect or coherence of his narration. But, while a poet himself is seldom thus particular, it is the privilege of poetry to bestow even on imaginary scenery the minuteness and liveliness which convey the idea of accuracy,—and if only the general features of his picture are correct, the zeal of his admirers in after-ages will not fail to assign a local habitation to even the wild-

CII.

The very generations of the dead
  Are swept away, and tomb inherits tomb,
Until the memory of an age is fled,
  And, buried, sinks beneath its offspring's doom;
Where are the epitaphs our fathers read?
  Save a few glean'd from the sepulchral gloom
Which once-named myriads nameless lie beneath,
And lose their own in universal death. [1]

CIII.

I canter by the spot each afternoon
  Where perish'd in his fame the hero-boy,
Who lived too long for men, but died too soon
  For human vanity—the young De Foix!
A broken pillar, not uncouthly hewn,
  But which neglect is hastening to destroy,
Records Ravenna's carnage on its face,
While weeds and ordure rankle round the base. [2]

CIV.

I pass each day where Dante's bones are laid:
  A little cupola, more neat than solemn,
Protects his dust, but reverence here is paid [3]
  To the bard's tomb, [4] and not the warrior's column:
The time must come, when both alike decay'd,
  The chieftain's trophy, and the poet's volume,
Will sink where lie the songs and wars of earth,
Before Pelides' death, or Homer's birth.

CV.

With human blood that column was cemented,
  With human filth that column is defiled,
As if the peasant's coarse contempt were vented
  To show his loathing of the spot he soil'd: [5]
Thus is the trophy used, and thus lamented
  Should ever be those blood-hounds, from whose wild
Instinct of gore and glory earth has known
Those sufferings Dante saw in hell alone. [6]

CVI.

Yet there will still be bards: though fame is smoke,
  Its fumes are frankincense to human thought; [7]
And the unquiet feelings, which first woke
  Song in the world, will seek what then they sought;
As on the beach the waves at last are broke,
  Thus to their extreme verge the passions brought
Dash into poetry, [8] which is but passion,
Or at least was so ere it grew a fashion.

CVII.

If in the course of such a life as was
  At once adventurous and contemplative,
Men who partake all passions as they pass,
  Acquire the deep and bitter power to give [9]
Their images again as in a glass,
  And in such colours that they seem to live;
You may do right forbidding them to show 'em,
But spoil (I think) a very pretty poem.

CVIII.

Oh! ye, who make the fortunes of all books!
  Benign Cerulleans of the second sex!
Who advertise new poems by your looks,
  Your "imprimatur" will ye not annex?
What! must I go to the oblivious cooks? [10]
  Those Cornish plunderers of Parnassian wrecks?
Ah! must I then the only minstrel be
Proscribed from tasting your Castalian tea! [11]

CIX.

What! can I prove "a lion" then no more?
  A ball-room bard, a foolscap, hot-press darling?
To bear the compliments of many a bore,
  And sigh, "I can't get out," like Yorick's starling;

---

est of his features. The sexton of Melrose has already begun to point out the tomb of Michael Scott, as described in the Lay of the Last Minstrel; and though the main outlines of Homer's picture are probably copied from nature, yet we doubt not that many of those objects to which Strabo refers, instead of affording subjects for the bard to describe, derived, in after-days, their name and designation from his description."—Bishop Heber.]

4 [" Look back who list unto the former ages
  And call to count what is of them become,
  Where be those learned wits and antique sages
  Which of all wisdom knew the perfect sum?
  Where those great warriors which did overcome
  The world with conquest of their might and main,
  And made one mear of the earth and of their reign?—
  Spenser.]

5 The pillar which records the battle of Ravenna is about two miles from the city, on the opposite side of the river to the road towards Forli. Gaston de Foix, who gained the battle, was killed in it; there fell on both sides twenty thousand men. The present state of the Pillar and its site is described in the text.—[De Foix was Duke of Nemours, and nephew to Louis XII., who gave him the government of Milan, and made him general of his army in Italy. The young hero signalised his valour and abilities in various actions, which terminated in the battle of Ravenna, fought on Easter-day, 1512. After he had obtained the victory, he could not be dissuaded from pursuing a body of Spanish infantry, which retreated in good order. Making a furious charge on this brave troop, he was thrown from his horse, and despatched by a thrust of a pike. He perished in his twenty-fourth year, and the king's affliction for his death embittered all the joy arising from his success.—Moreri.]

3 [MS.—" Protects his tomb, but greater care is paid."]

4 [Dante was buried ("in sacra minorum æde"), at Ravenna, in a handsome tomb, which was erected by his protector, Guido da Polenta, restored by Bernardo Bembo in 1483, again restored by Cardinal Corsi in 1692, and replaced by a more magnificent sepulchre in 1780, at the expense of the Cardinal Luigi Valenti Gonzaga. The Florentines having in vain and frequently attempted to recover his body, crowned his image in a church, and his picture is still one of the idols of their cathedral.—Hobhouse.]

5 [MS.—" With human ordure is it now defiled,
  As if the peasant's scorn this mode invented
  To show his loathing of the thing he soil'd."]

6 [MS.—" Those sufferings once reserved for hell alone."]

7 [MS.—" Its fumes are frankincense; and were there nought
  Even of this vapour, still the chilling yoke
  Of silence would not long be borne by Thought."]

8 ["The Bride of Abydos" was written in four nights, to distract my dreams from..... Were it not thus, it had never been composed; and had I not done something at that time, I must have gone mad, by eating my own heart—bitter diet!"—*B. Diary*, 1813.]

9 [MS.—" I have drunk deep of passions as they pass,
  And dearly bought the bitter power to give."]

10 ["To pastry-cooks and moths,' and there an end."—Gifford.]

11 [MS.—" What! must I go with Wordy to the cooks?
  Read—were it but your Grandmother's in verse—
  And let me not the only minstrel be
  Cut off from tasting your Castalian tea."]

Why then I 'll swear, as poet Wordy swore,[1]
(Because the world won't read him, always snarling)
That taste is gone, that fame is but a lottery,
Drawn by the blue-coat misses of a coterie.[2]

CX.

Oh! "darkly, deeply, beautifully blue,"
As some one somewhere sings about the sky,
And I, ye learned ladies, say of you; [why,
They say your stockings are so—(Heaven knows
I have examined few pair of that hue);
Blue as the garters which serenely lie
Round the Patrician left-legs, which adorn
The festal midnight, and the levee morn.[3]

CXI.

Yet some of you are most seraphic creatures—
But times are alter'd since, a rhyming lover,
You read my stanzas, and I read your features:
And—but no matter, all those things are over;
Still I have no dislike to learned natures,
For sometimes such a world of virtues cover;
I knew one woman of that purple school,
The loveliest, chastest, best, but—quite a fool.

CXII.

Humboldt, "the first of travellers," but not
The last, if late accounts be accurate,
Invented, by some name I have forgot,
As well as the sublime discovery's date,
An airy instrument, with which he sought
To ascertain the atmospheric state,
By measuring "the *intensity of blue*:[4]
Oh, Lady Daphne! let me measure you![5]

CXIII.

But to the narrative.—The vessel bound
With slaves to sell off in the capital,
After the usual process, might be found
At anchor under the seraglio wall;
Her cargo, from the plague being safe and sound,
Were landed in the market,[6] one and all,
And there with Georgians, Russians, and Circassians,
Bought up for different purposes and passions.

CXIV.

Some went off dearly; fifteen hundred dollars
For one Circassian, a sweet girl, were given,
Warranted virgin; beauty's brightest colours
Had deck'd her out in all the hues of heaven:
Her sale sent home some disappointed bawlers;
Who bade on till the hundreds reach'd eleven;[7]
But when the offer went beyond, they knew
'T was for the Sultan, and at once withdrew.

CXV.

Twelve negresses from Nubia brought a price
Which the West Indian market scarce would bring;
Though Wilberforce, at last, has made it twice
What 't was ere Abolition; and the thing
Need not seem very wonderful, for vice
Is always much more splendid than a king:
The virtues, even the most exalted, Charity,
Are saving—vice spares nothing for a rarity.

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[1] [MS.—"Why then I 'll swear, as mother Wordsworth swore,
Because the world won't read her, etc."]

[2] ["Away, then, with the senseless iteration of the word *popularity!* In every thing which is to send the soul into herself, to be admonished of her weakness, or to be made conscious of her strength; wherever life and nature are described as operated upon by the creative or abstracting virtue of the imagination; wherever the instinctive wisdom of antiquity, and her heroic passions, uniting, in the heart of the Poet, with the meditative wisdom of later ages, have produced that accord of sublimated humanity, which is at once a history of the remote past, and a prophetic announcement of the remotest future—*there*, the Poet must reconcile himself for a season to few and scattered hearers."—WORDSWORTH'S *Second Preface*.]

[3] [MS.—"Not having look'd at many of that hue,
Nor garters—save those of the '*bonne soft*'—which lie
Round the Patrician legs which walk about,
The ornaments of levee and of rout."]

[4] [The cyanometer—an instrument invented for ascertaining the intensity of the blue colour of the sky. On the summit of high mountains, elevated above the grosser portions of the atmosphere, it might be curious to compare experiments with those made with the same kind of instrument by M. Saussure on the Alps; but it is mere ostentation to talk, as M. de Humboldt does, of such experiments made at sea with a view of being useful to navigation. We prefer, as more simple and more correct, that natural diaphanometer, which for ages has regulated the prognostics of mariners—"a great paleness of the setting sun, a wan colour, an extraordinary disfiguration of its disc;" though we should be cautious in admitting that these meteorological phenomena are the unequivocal signs of a tempest. The marine barometer is far more important to the mariner than hygrometers or cyanometers. By this instrument a change of weather never fails to be indicated by the least rising or falling of the mercury in the tube; the descent, in tropical latitudes, of an eighth of an inch, when at a distance from the land, is the unequivocal indication of an approaching storm. Many a ship has been saved from destruction by the timely notice given by this instrument to prepare for a storm; and no ship should be permitted to go to sea without one.—BARROW.]

[5] [MS.—"I 'll back a London '*Bas*' against Peru."
Or,
"I 'll bet some pair of stockings beat Peru."
Or,
"And so, old Sotheby, we 'll measure you."]

[6] ["The slave-market is a quadrangle, surrounded by a covered gallery, and ranges of small and separate apartments. Here the poor wretches sit in a melancholy posture. Before they cheapen them, they turn them about from this side to that, survey them from top to bottom, put them to exercise whatever they have learned, and this several times a day, without coming to any agreement. Such of them, both men and women, to whom dame Nature has been niggard of her charms, are set apart for the vilest purposes; but such girls as have youth and beauty pass their time well enough. The retailers of this human ware are the Jews, who take good care of their slaves' education, that they may sell the better; their choicest they keep at home, and there you must go, if you would have better than ordinary; for it is here as in markets for horses, the handsomest do not always appear, but are kept within doors."—THEVENOT.]

[7] [The manner of purchasing slaves is thus described in the plain and unaffected narrative of a German merchant, "which," says Mr. Thornton, "as I have been able to ascertain its general authenticity, may be relied upon as correct." "The girls were introduced to me one after another. A Circassian maiden, eighteen years old, was the first who presented herself; she was well-dressed, and her face was covered with a veil. She advanced towards me, bowed down and kissed my hand; by order of her master she walked backwards and forwards, to show her shape and the easiness of her gait and carriage. When she took off her veil, she displayed a bust of the most attractive beauty: she rubbed her cheeks with a

CXVI.

But for the destiny of this young troop,
How some were bought by pachas, some by Jews,
How some to burdens were obliged to stoop,
And others rose to the command of crews
As renegadoes; while in hapless group,
Hoping no very old vizier might choose,
The females stood, as one by one they pick'd 'em,
To make a mistress, or fourth wife, or victim: [1]

CXVII.

All this must be reserved for further song;
Also our hero's lot, howe'er unpleasant
(Because this Canto has become too long),
Must be postponed discreetly for the present;
I 'm sensible redundancy is wrong,
But could not for the muse of me put less in 't:
And now delay the progress of Don Juan,
Till what is call'd in Ossian the fifth Duan.

DON JUAN.[a]

CANTO THE FIFTH.

I.

When amatory poets sing their loves
In liquid lines mellifluously bland,
And pair their rhymes as Venus yokes her doves,
They little think what mischief is in hand;
The greater their success the worse it proves,
As Ovid's verse may give to understand;
Even Petrarch's self, if judged with due severity,
Is the Platonic pimp of all posterity.[2]

II.

I therefore do denounce all amorous writing,
Except in such a way as not to attract;
Plain—simple—short, and by no means inviting,
But with a moral to each error tack'd,
Form'd rather for instructing than delighting,
And with all passions in their turn attack'd.
Now, if my Pegasus should not be shod ill,
This poem will become a moral model.

III.

The European with the Asian shore
Sprinkled with palaces; the ocean stream[4]
Here and there studded with a seventy-four;
Sophia's cupola with golden gleam;[5]
The cypress groves; Olympus high and hoar;
The twelve isles, and the more than I could dream,
Far less describe, present the very view
Which charm'd the charming Mary Montagu.[6]

IV.

I have a passion for the name of "Mary,"[7]
For once it was a magic sound to me;

---

wet napkin, to prove that she had not used art to heighten her complexion; and she opened her inviting lips, to show a regular set of teeth of pearly whiteness. I was permitted to feel her pulse, that I might be convinced of the good state of her health and constitution. She was then ordered to retire while we deliberated upon the bargain. The price of this beautiful girl was four thousand piastres."—See Voyage de N. E. Kleeman, and also Thornton's Turkey, vol. ii. p. 269.]

[1] [MS.—"The females stood, till chosen each as victim
To the son oath of 'Ana seing Sa' lum!'"

[a] [Canto V. was begun at Ravenna, October the 16th, and finished November the 20th, 1820. It was published, as has been already mentioned, late in 1821, along with Cantos III. and IV.; and here the Poet meant to stop—for what reason, the subjoined extracts from his letters will show:

February 16, 1821. "The fifth is so far from being the last of Don Juan, that it is hardly the beginning. I meant to take him the tour of Europe, with a proper mixture of siege, battle, and adventure, and to make him finish as Anacharsis Cloots, in the French Revolution. To how many cantos this may extend, I know not, nor whether even if I live) I shall complete it; but this was my notion. I meant to have made him a Cavalier Servante in Italy, and a cause for a divorce in England, and a sentimental 'Werther-faced man' in Germany, so as to show the different ridicules of the society in each of those countries, and to have displayed him gradually *gâté* and *blasé* as he grew older, as is natural. But I had not quite fixed whether to make him end in hell, or in an unhappy marriage, not knowing which would be the severest; the Spanish tradition says hell; but it is probably only an allegory of the other state. You are now in possession of my notions on the subject."

July 6, 1821. "As the particular request of the Countess Guiccioli, I have promised not to continue Don Juan. You will therefore look upon those three Cantos as the last of the poem. She had read the two first in the French translation, and never ceased beseeching me to write no more of it. The reason of this is not at first obvious to a superficial observer of women's manners; but it arises from the wish of all women to exalt the sentiment of the passions, and to keep up the illusion, which is their empire. Now, Don Juan strips off this illusion, and laughs at that and most other things. I never knew a woman who did not protect Rousseau, nor one who did not dislike Da Grammont, Gil Blas, and all the comedy of the passions, when brought out naturally. But 'King's blood must keep word,' as Serjeant Bothwell says."

September 4, 1821. "I read over the Juans, which are excellent. Your squad are quite wrong; and as you will find, by and by. I regret that I do not go on with it, for I had all the plan for several cantos, and different countries and climes. You say nothing of the note I enclosed to you, which will explain why I agreed to discontinue it."

In Madame Guiccioli's note, here referred to, she had said, "Remember, my Byron, the promise you have made me. Never shall I be able to tell you the satisfaction I feel from it; so great are the sentiments of pleasure and confidence with which the sacrifice you have made has inspired me."—E.]

[3] [See "Hobhouse's Historical Notes to the Fourth Canto of Childe Harold," *ante*, p. 157.]

[4] Ἠπειρόθεν ἄκροι. This expression of Homer has been much criticised. It hardly answers to our Atlantic ideas of the ocean, but is sufficiently applicable to the Hellespont, and the Bosphorus, with the Ægean intersected with islands.

[5] ["Lady Mary Wortley errs strangely when she says, 'St. Paul's would cut a strange figure by St. Sophia.' I have been in both, surveyed them inside and out attentively. St. Sophia's is undoubtedly the most interesting, from its immense antiquity, and the circumstance of all the Greek emperors, from Justinian, having been crowned there, and several murdered at the altar, besides the Turkish sultans who attended it regularly. But it is not to be mentioned in the same page with St. Paul's (I speak like a Cockney)." *B. Letters*, 1810.]

[6] ["The pleasure of going in a barge to Chelsea is not comparable to that of rowing upon the canal of the sea here, where, for twenty miles together, down the Bosphorus, the most beautiful variety of prospects present themselves. The Asian side is covered with fruit trees, villages, and the most delightful landscapes in nature; on the European stands Constantinople, situated on seven hills, showing an agreeable mixture of gardens, pine and cypress trees, palaces, mosques, and public buildings, raised one above another, with as much beauty and appearance of symmetry as you ever saw in a cabinet adorned by the most skilful hands, where jars show themselves above jars, mixed with canisters, babies, and candlesticks. This is a very odd comparison; but it gives me an exact idea of the thing."—LADY M. W. MONTAGU.]

[7] [See *ante*, pp. 14, 74.]

And still it half calls up the realms of fairy,
Where I beheld what never was to be;
All feelings changed, but this was last to vary,
A spell from which even yet I am not quite free:
But I grow sad—and let a tale grow cold,
Which must not be pathetically told.

V.

The wind swept down the Euxine, and the wave
Broke foaming o'er the blue Symplegades;
'T is a grand sight from off "the Giant's Grave"[1]
To watch the progress of those rolling seas
Between the Bosphorus, as they lash and lave[2]
Europe and Asia, you being quite at ease;
There 's not a sea the passenger e'er pukes in,
Turns up more dangerous breakers than the Euxine.

VI.

'T was a raw day of Autumn's bleak beginning,
When nights are equal, but not so the days;
The Parcæ then cut short the further spinning
Of seamen's fates, and the loud tempests raise[3]
The waters, and repentance for past sinning
In all who o'er the great deep take their ways;
They vow to amend their lives, and yet they don't;
Because if drown'd, they can't—if spared, they won't.

VII.

A crowd of shivering slaves of every nation,
And age, and sex, were in the market ranged;
Each levy with the merchant in his station:
Poor creatures! their good looks were sadly changed!
All save the blacks seem'd jaded with vexation,
From friends, and home, and freedom far estranged;
The negroes more philosophy display'd,—
Used to it, no doubt, as eels are to be flay'd.[4]

VIII.

Juan was juvenile, and thus was full,
As most at his age are, of hope, and health;
Yet I must own he look'd a little dull,
And now and then a tear stole down by stealth;
Perhaps his recent loss of blood might pull
His spirit down; and then the loss of wealth,
A mistress, and such comfortable quarters,
To be put up for auction amongst Tartars,

IX.

Were things to shake a stoic; ne'ertheless,
Upon the whole his carriage was serene:
His figure, and the splendour of his dress,
Of which some gilded remnants still were seen,
Drew all eyes on him, giving them to guess
He was above the vulgar by his mien;
And then, though pale, he was so very handsome;
And then—they calculated on his ransom.[5]

X.

Like a backgammon board the place was dotted
With whites and blacks, in groups on show for sale,
Though rather more irregularly spotted:
Some bought the jet, while others chose the pale.
It chanced amongst the other people lotted,
A man of thirty, rather stout and hale,[6]
With resolution in his dark gray eye,
Next Juan stood, till some might choose to buy.

XI.

He had an English look: that is, was square
In make, of a complexion white and ruddy,
Good teeth, with curling rather dark brown hair,
And, it might be from thought, or toil, or study,
An open brow a little mark'd with care:
One arm had on a bandage rather bloody;
And there he stood with such *sang-froid*, that greater
Could scarce be shown even by a mere spectator.

XII.

But seeing at his elbow a mere lad,
Of a high spirit evidently, though
At present weigh'd down by a doom which had
O'erthrown even men, he soon began to show
A kind of blunt compassion for the sad
Lot of so young a partner in the woe,
Which for himself he seem'd to deem no worse
Than any other scrape, a thing of course.

XIII.

"My boy!"—said he, "amidst this motley crew
Of Georgians, Russians, Nubians, and what not,
All ragamuffins differing but in hue,
With whom it is our luck to cast our lot,
The only gentlemen seem I and you;
So let us be acquainted, as we ought:
If I could yield you any consolation,
'T would give me pleasure.—Pray, what is your nation?"

XIV.

When Juan answer'd—"Spanish!" he replied,
"I thought, in fact, you could not be a Greek;
Those servile dogs are not so proudly eyed;
Fortune has play'd you here a pretty freak,
But that 's her way with all men, till they 're tried;
But never mind,—she 'll turn, perhaps, next week;
She has served me also much the same as you,
Except that I have found it nothing new."

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[1] The "Giant's Grave" is a height on the Asiatic shore of the Bosphorus, much frequented by holiday parties; like Harrow and Highgate. In less than an hour, we were on the top of the mountain, and repaired to the Tekeh, or Dervishes' chapel, where we were shown, in the adjoining garden, a flower-bed more than fifty feet long, rimmed round with stone, and having a sepulchral turban at each end, which preserves a superstition attached to the spot long before the time of the Turks, or of the Byzantine Christians; and which, after having been called the tomb of Amycus, and the bed of Hercules, is now known as the Giant's Grave.—Hobhouse.]

[2] [MS.—"Which lash the Bosphorus, and lashing lave."]

[3] [MS.—"For then the Parcæ are most busy spinning
The fates of seamen, and the loud winds raise."]

[4] [MS.—"From use—no doubt—as eels are to be flay'd."]

[5] [MS.—"Thei he a man of rank and birth had been,
And then they calculated on his ransom,
And last, not least—he was so very handsome."]

[6] [MS.—"It chanced, that near him, separately lotted,
From out the groups of slaves put up for sale,
A man of middle age, and," etc.]

XV.

"Pray, sir," said Juan, "if I may presume, [rare—
What brought you here?"—"Oh! nothing very
Six Tartars and a drag-chain——"—"To this doom
But what conducted, if the question 's fair,
Is that which I would learn."—"I served for some
Months with the Russian army here and there,
And taking lately, by Suwarrow's bidding,
A town, was ta'en myself instead of Widdin."[1]

XVI.

"Have you no friends?"—"I had—but, by God's blessing,
Have not been troubled with them lately. Now
I have answer'd all your questions without pressing,
And you an equal courtesy should show."
"Alas!" said Juan, "'t were a tale distressing,
And long besides."—"Oh! if 't is really so,
You 're right on both accounts to hold your tongue;
A sad tale saddens doubly, when 't is long.

XVII.

"But droop not: Fortune at your time of life,
Although a female moderately fickle,
Will hardly leave you (as she 's not your wife)
For any length of days in such a pickle.
To strive, too, with our fate were such a strife
As if the corn-sheaf should oppose the sickle:
Men are the sport of circumstances, when
The circumstances seem the sport of men."

XVIII.

"'T is not," said Juan, "for my present doom
I mourn, but for the past; I loved a maid:"—
He paused, and his dark eye grew full of gloom;
A single tear upon his eyelash staid
A moment, and then dropp'd; "but to resume,
'T is not my present lot, as I have said,
Which I deplore so much; for I have borne
Hardships which have the hardiest overworn,"[2]

XIX.

"On the rough deep. But this last blow—" and here
He stopp'd again, and turn'd away his face.
"Ay," quoth his friend, "I thought it would appear
That there had been a lady in the case;
And these are things which ask a tender tear,[3]
Such as I, too, would shed if in your place:
I cried upon my first wife's dying day,
And also when my second ran away:

XX.

"My third——"—"Your third!" quoth Juan, turning round;
"You scarcely can be thirty: have you three?"
"No—only two at present above ground:
Surely 't is nothing wonderful to see
One person thrice in holy wedlock bound!"
"Well then, your third," said Juan; "what did she?
She did not run away, too,—did she, sir?" [her."
"No, faith."—"What then?"—"I ran away from

XXI.

"You take things coolly, sir," said Juan. "Why,"
Replied the other, "what can a man do?
There still are many rainbows in your sky,
But mine have vanish'd: All, when life is new,
Commence with feelings warm, and prospects high;
But time strips our illusions of their hue,
And one by one in turn, some grand mistake
Casts off its bright skin yearly like the snake.

XXII.

"'T is true, it gets another bright and fresh,
Or fresher, brighter; but, the year gone through,
This skin must go the way, too, of all flesh,
Or sometimes only wear a week or two;—
Love 's the first net which spreads its deadly mesh;
Ambition, Avarice, Vengeance, Glory, glue
The glittering lime-twigs of our latter days,
Where still we flutter on for pence or praise."

XXIII.

"All this is very fine, and may be true,"
Said Juan; "but I really don't see how
It betters present times with me or you."
"No?" quoth the other; "yet you will allow,
By setting things in their right point of view,
Knowledge, at least, is gain'd; for instance, now,
We know what slavery is, and our disasters
May teach us better to behave when masters."

XXIV.

"Would we were masters now, if but to try
Their present lessons on our Pagan friends here,"
Said Juan—swallowing a heart-burning sigh:[4]
"Heaven help the scholar whom his fortune sends
"Perhaps we shall be one day, by and by," [here!"
Rejoin'd the other, "when our bad luck mends here;
Meantime (yon old black eunuch seems to eye us)
I wish to G—d that somebody would buy us![5]

XXV.

"But after all, what is our present state?
'T is bad, and may be better—all men's lot:
Most men are slaves, none more so than the great,
To their own whims and passions, and what not;
Society itself, which should create
Kindness, destroys what little we had got:
To feel for none is the true social art
Of the world's stoics—men without a heart."

XXVI.

Just now a black old neutral personage
Of the third sex stept up, and, peering over
The captives, seem'd to mark their looks, and age,

[1] [Widdin is a considerable town in Bulgaria, situated on the right bank of the Danube.]

[2] [MS.— ——"for I have known
Hardships which hardy men have overthrown."]

[3] [MS.—"And these are things that oft demand a tear.]

[4] [MS.—"Said Juan, swallowing down a rising sigh."

[5] [MS.—"'T would be {as well / no worse} if somebody would buy us.']

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And capabilities, as to discover
If they were fitted for the purposed cage:
No lady e'er is ogled by a lover,
Horse by a blackleg, broadcloth by a tailor,
Fee by a counsel, felon by a jailor,[1]

XXVII.

As is a slave by his intended bidder.[2]
'T is pleasant purchasing our fellow-creatures;
And all are to be sold, if you consider
Their passions, and are dext'rous; some by features
Are bought up, others by a warlike leader,
Some by a place—as tend their years or natures;
The most by ready cash—but all have prices,[3]
From crowns to kicks, according to their vices.

XXVIII.

The eunoch having eyed them o'er with care,
Turn'd to the merchant, and begun to bid
First but for one, and after for the pair;
They haggled, wrangled, swore, too—so they did!
As though they were in a mere Christian fair
Cheapening an ox, an ass, a lamb, or kid;
So that their bargain sounded like a battle
For this superior yoke of human cattle.

XXIX.

At last they settled into simple grumbling,
And pulling out reluctant purses, and
Turning each piece of silver o'er, and tumbling
Some down, and weighing others in their hand,
And by mistake sequins[4] with paras jumbling,
Until the sum was accurately scann'd,
And then the merchant giving change, and signing
Receipts in full, began to think of dining.

XXX.

I wonder if his appetite was good?
Or, if it were, if also his digestion?
Methinks at meals some odd thoughts might intrude,
And conscience ask a curious sort of question,
About the right divine how far we should
Sell flesh and blood. When dinner has oppress one,
I think it is perhaps the gloomiest hour
Which turns up out of the sad twenty-four.

XXXI.

Voltaire says "No:" he tells you that Candide
Found life most tolerable after meals;
He 's wrong—unless man were a pig, indeed,
Repletion rather adds to what he feels,
Unless he 's drunk, and then no doubt he 's freed
From his own brain's oppression while it reels.
Of food I think with Philip's son,[5] or rather
Ammon's (ill pleased with one world and one father)[6];

XXXII.

I think with Alexander, that the act
Of eating, with another act or two,
Makes us feel our mortality in fact
Redoubled; when a roast and a ragout,
And fish, and soup, by some side-dishes back'd,
Can give us either pain or pleasure, who
Would pique himself on intellects, whose use
Depends so much upon the gastric juice?[7]

XXXIII.

The other evening ('t was on Friday last)—
This is a fact, and no poetic fable—
Just as my great coat was about me cast,
My hat and gloves still lying on the table,
I heard a shot—'t was eight o'clock scarce past—
And, running out as fast as I was able,[8]
I found the military commandant
Stretch'd in the street, and able scarce to pant.[9]

XXXIV.

Poor fellow! for some reason, surely bad,
They had slain him with five slugs; and left him there

---

[1] [MS.— —"broadcloth by a tailor,
Fee by physician, felon by a jailor."]

[2] ["The intended bidders minutely examine the poor creatures merely to ascertain their qualities as animals, select the sleekest and best-conditioned from the different groups; and, besides handling and examining their make and size, subject their mouths, their teeth, and whatever chiefly engages attention, to a scrutiny of the most critical description."—De Pouqueville.]

[3] ["Sir Robert Walpole is justly blamed for a want of political decorum, and for deriding public spirit, to which Pope alludes:—

'Seen him, I have, but in his happier hour
Of social pleasure, ill exchanged for power;
Seen him, uncumber'd with the vassal tribe,
Smile without art, and win without a bribe.
Would he oblige me! let me only find
He does not think me, what he thinks mankind.'

Although it is not possible to justify him, yet this part of his conduct has been greatly exaggerated. The political axiom generally attributed to him, that *all men have their price*, was perverted by leaving out the word *those*. Flowery oratory he despised; he ascribed it to the interested views of themselves or their relatives, the declarations of pretended patriots, of whom he said, 'All those men have their price,' and in the event many of them justified his observation."—Coxe.]

[4] [The Turkish zecchino is a gold coin, worth about seven shillings and sixpence. The para is not quite equal to an English halfpenny.]

[5] See Plutarch in Alex., Q. Curt. Hist. Alexand., and Sir Richard Clayton's "Critical Inquiry into the Life of Alexander the Great."

[6] [MS.—"But for mere food, I think with Philip's son,
Or Ammon's—for two fathers claim'd this one."]

[7] ["Last night, suffered horribly from an indigestion. I remarked in my illness the complete inertion, inaction, and destruction of my chief mental faculties. I tried to rouse them, and yet could not. I should believe that the soul was married to the body, if they did not sympathise so much with each other. If the one rose when the other fell, it would be a sign that they longed for the natural state of divorce. But, as it is, they seem to draw together like post-horses."—B. *Diary*, 1821.]

[8] The assassination alluded to took place on the 8th of December, 1820, in the streets of Ravenna, not a hundred paces from the residence of the writer. The circumstances were as described.—["December 8, 1820. I open my letter to tell you a fact, which will show the state of this country better than I can. The commandant of the troops is *now* lying *dead* in my house. He was shot at a little past eight o'clock, about two hundred paces from my door. I was putting on my great coat when I heard the shot. On coming into the hall, I found all my servants on the balcony, exclaiming that a man was murdered. I immediately ran down, calling on Tita (the bravest of them) to follow me. The rest wanted to hinder us from going, as it is the custom for every body here, it seems, to run away from the stricken deer."—B. *Letters*.]

[9] [MS.—"Just kill'd, and scarcely competent to pant."]

To perish on the pavement: so I had
Him borne into the house and up the stair,
And stripp'd; and look'd to[3]——But why should I add
More circumstances? vain was every care;
The man was gone: in some Italian quarrel
Kill'd by five bullets from an old gun-barrel.[2]

XXXV.

I gazed upon him, for I knew him well;
And though I have seen many corpses, never
Saw one, whom such an accident befell, [liver,
So calm; though pierced through stomach, heart, and
He seem'd to sleep,—for you could scarcely tell
(As he bled inwardly, no hideous river
Of gore divulged the cause) that he was dead:
So as I gazed on him, I thought or said—

XXXVI.

"Can this be death? then what is life or death?
Speak!" but he spoke not: "wake!" but still he slept:—
"But yesterday and who had mightier breath?
A thousand warriors by his word were kept
In awe: he said, as the centurion saith,
'Go,' and he goeth; 'come,' and forth he stepp'd.
The trump and bugle till he spake were dumb—
And now nought left him but the muffled drum."[3]

XXXVII.

And they who waited once and worshipp'd—they
With their rough faces throng'd about the bed
To gaze once more on the commanding clay
Which for the last, though not the first, time bled:
And such an end! that he who many a day
Had faced Napoleon's foes until they fled,—
The foremost in the charge or in the sally,
Should now be butcher'd in a civic alley!

XXXVIII.

The scars of his old wounds were near his new,
Those honourable scars which brought him fame;
And horrid was the contrast to the view——[4]
But let me quit the theme: as such things claim
Perhaps even more attention than is due
From me: I gazed (as oft I have gazed the same),
To try if I could wrench aught out of death
Which should confirm, or shake, or make a faith;

XXXIX.

But it was all a mystery. Here we are,
And there we go:—but *where?* five bits of lead,
Or three, or two, or one, send very far!
And is this blood, then, form'd but to be shed?
Can every element our elements mar?
And air—earth—water—fire, live—and we dead?
We, whose minds comprehend all things? No more;
But let us to the story as before.

XL.

The purchaser of Juan and acquaintance
Bore off his bargains to a gilded boat,
Embark'd himself and them, and off they went thence
As fast as oars could pull and water float;
They look'd like persons being led to sentence,
Wondering what next, till the caïque[5] was brought
Up in a little creek below a wall
O'ertopp'd with cypresses, dark-green and tall.

XLI.

Here their conductor tapping at the wicket
Of a small iron door, 't was open'd, and
He led them onward, first through a low thicket
Flank'd by large groves, which tower'd on either hand:
They almost lost their way, and had to pick it—
For night was closing ere they came to land.
The eunuch made a sign to those on board,
Who row'd off, leaving them without a word.

XLII.

As they were plodding on their winding way
Through orange bowers, and jasmine, and so forth:
(Of which I might have a good deal to say,
There being no such profusion in the North
Of oriental plants, "et ceteras,"
But that of late your scribblers think it worth
Their while to rear whole hotbeds in *their* works,
Because one poet travell'd 'mongst the Turks):[6]

---

[2] [MS.— ——"so I had
Him borne as soon 's I could, up several pair
Of stairs—and look'd to——but why should I add
More circumstances," etc.]

[3] ["We found him lying on his back, almost, if not quite, dead, with five wounds, one in the heart, two in the stomach, one in the finger, and the other in the arm. Some soldiers cocked their guns, and wanted to hinder me from passing. However, we passed, and I found Diego, the adjutant, crying over him like a child—a surgeon, who said nothing of his profession—a priest, sobbing a frightened prayer—and the commandant, all this time, on his back, on the hard, cold pavement, without light or assistance, or anything around him but confusion and dismay. As nobody could, or would, do any thing but howl and pray, and as no one would stir a finger to move him, for fear of consequences, I lost my patience—made my servant and a couple of the mob take up the body—sent off two soldiers to the guard—despatched Diego to the Cardinal with the news, and had him carried up stairs into my own quarters. But it was too late—he was gone. There was found close by him an old gun-barrel, sawn half off; it had just been discharged, and was quite warm."—*B. Letters.*]

[3] [MS.—"And now as silent as an unstrung drum."]

[4] ["I had him partly stripped—made the surgeon examine him, and examined him myself. He had been shot by cut balls or slugs. I felt one of the slugs, which had gone through him, all but the skin. He only said, 'O Dio!' and 'Gesu!' two or three times, and appeared to have suffered little. Poor fellow! he was a brave officer; but had made himself disliked by the people. I knew him personally, and had met him often at conversazioni and elsewhere. My house is full of soldiers, dragoons, doctors, priests, and all kinds of persons,—though I have now cleared it and clapped sentinels at the door. To-morrow the body is to be moved. You are to know, that if I had not had the body moved, they would have left him there till morning in the street, for fear of consequences. I would not choose to let even a dog die in such a manner, without succour;—and, as for consequences, I care for none in a duty."—*B. Letters.*]

[5] The light and elegant wherries plying about the quays of Constantinople are so called.

[6] ["Eastern Sketches," "Parga," Phrosyne," "Iderim," etc.]

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XLIII.

As they were threading on their way, there came
Into Don Juan's head a thought, which he
Whisper'd to his companion :—'t was the same
Which might have then occurr'd to you or me.
"Methinks,"—said he,—"it would be no great shame
If we should strike a stroke to set us free;
Let 's knock that old black fellow on the head,
And march away—'t were easier done than said."

XLIV.

"Yes," said the other, "and when done, what then?
How get out? how the devil got we in?
And when we once were fairly out, and when
From Saint Bartholomew we have saved our skin,[1]
To-morrow 'd see us in some other den,
And worse off than we hitherto have been;
Besides, I 'm hungry, and just now would take,
Like Esau, for my birthright a beef-steak.

XLV.

"We must be near some place of man's abode;—
For the old negro's confidence in creeping,
With his two captives, by so queer a road,
Shows that he thinks his friends have not been sleeping;
A single cry would bring them all abroad:
'T is therefore better looking before leaping—[2]
And there, you see, this turn has brought us through,
By Jove, a noble palace l—lighted too."

XLVI.

It was indeed a wide extensive building
Which open'd on their view, and o'er the front
There seem'd to be besprent a deal of gilding
And various hues, as is the Turkish wont,—
A gaudy taste; for they are little skill'd in
The arts of which these lands were once the font:
Each villa on the Bosphorus looks a screen
New painted, or a pretty opera-scene.

XLVII.

And nearer as they came, a genial savour
Of certain stews, and roast-meats, and pilaus,
Things which in hungry mortals' eyes find favour,
Made Juan in his harsh intentions pause,
And put himself upon his good behaviour:
His friend, too, adding a new saving clause,
Said, "In Heaven's name let 's get some supper now,
And then I 'm with you, if you 're for a row."

XLVIII.

Some talk of an appeal unto some passion,
Some to men's feelings, others to their reason;
The last of these was never much the fashion,
For reason thinks all reasoning out of season.
Some speakers whine, and others lay the lash on,
But more or less continue still to tease on,
With arguments according to their "forte;"
But no one ever dreams of being short.—

XLIX.

But I digress: of all appeals,—although
I grant the power of pathos, and of gold,
Of beauty, flattery, threats, a shilling,—no
Method 's more sure at moments to take hold[3]
Of the best feelings of mankind, which grow
More tender, as we every day behold,
Than that all-softening, overpowering knell,
The tocsin of the soul—the dinner-bell.

L.

Turkey contains no bells, and yet men dine;
And Juan and his friend, albeit they heard
No Christian knoll to table, saw no line
Of lackeys usher to the feast prepared,
Yet smelt roast-meat, beheld a huge fire shine,
And cooks in motion with their clean arms bared,
And gazed around them to the left and right
With the prophetic eye of appetite.

LI.

And giving up all notions of resistance,
They follow'd close behind their sable guide,
Who little thought that his own crack'd existence
Was on the point of being set aside:
He motion'd them to stop at some small distance,
And knocking at the gate, 't was open'd wide,
And a magnificent large hall display'd
The Asian pomp of Ottoman parade.

LII.

I won't describe; description is my forte,
But every fool describes in these bright days
His wondrous journey to some foreign court,
And spawns his quarto, and demands your praise—
Death to his publisher, to him 't is sport;
While Nature, tortured twenty thousand ways,
Resigns herself with exemplary patience [tions.[5]
To guide-books,[4] rhymes,[5] tours,[6] sketches,[7] illustra-

LIII.

Along this hall, and up and down, some, squatted
Upon their hams, were occupied at chess;
Others in monosyllable talk chatted, [dress.
And some seem'd much in love with their own
And divers smoked superb pipes decorated
With amber mouths of greater price or less;
And several strutted, others slept, and some
Prepared for supper with a glass of rum.[8]

---

[1] St. Bartholomew is said to have been flayed alive.

[2] [MS.—"I am for rather looking now than leaping."]

[3] [MS.—"Of speeches, beauty, flattery—there is no Method more sure," etc.]

[4] ["Guide des Voyageurs," "Directions for Travellers," etc.

[5] ["Rhymes, Incidental and Humorous," "Rhyming Reminiscences," "Effusions in Rhyme," etc.

[6] ["Lady Morgan's Tour in Italy," "Tour through Istria, etc.]

[7] ["Sketches of Italy," "Sketches of Modern Greece," etc.]

[8] [A playful allusion to Mr. Hobhouse's "Illustrations of Childe Harold."]

[9] In Turkey nothing is more common than for the Mussulmans to take several glasses of strong spirits by way of appetizer. I have seen them take as many as six of raki before dinner, and

LIV.

As the black eunuch enter'd with his brace
  Of purchased Infidels, some raised their eyes
A moment without slackening from their pace;
  But those who sate, ne'er stirr'd in any wise:[1]
One or two stared the captives in the face,
  Just as one views a horse to guess his price;
Some nodded to the negro from their station,
But no one troubled him with conversation.[2]

LV.

He leads them through the hall, and, without stopping,
  On through a farther range of goodly rooms,
Splendid but silent, save in *one*, where, dropping,[3]
  A marble fountain echoes through the glooms
Of night, which robe the chamber, or where popping
  Some female head most curiously presumes
To thrust its black eyes through the door or lattice,
As wondering what the devil noise that is.

LVI.

Some faint lamps gleaming from the lofty walls
  Gave light enough to hint their farther way,
But not enough to show the imperial halls
  In all the flashing of their full array;
Perhaps there 's nothing—I 'll not say appals,
  But saddens more, by night as well as day,
Than an enormous room without a soul
To break the lifeless splendour of the whole.

LVII.

Two or three seem so little, *one* seems nothing:
  In deserts, forests, crowds, or by the shore,
There solitude, we know, has her full growth in
  The spots which were her realms for evermore;
But in a mighty hall or gallery, both in
  More modern buildings and those built of yore,
A kind of death comes o'er us all alone,
Seeing what 's meant for many with but one.

LVIII.

A neat, snug study on a winter's night,[4]
  A book, friend, single lady, or a glass
Of claret, sandwich, and an appetite,
  Are things which make an English evening pass;
Though *certes* by no means so grand a sight
  As is a theatre lit up by gas.
I pass my evenings in long galleries solely,
And that 's the reason I 'm so melancholy.

LIX.

Alas! man makes that great which makes him little:
  I grant you in a church 't is very well:
What speaks of Heaven should by no means be brittle,
  But strong and lasting, till no tongue can tell
Their names who rear'd it; but huge houses fit ill—
  And huge tombs worse—mankind, since Adam fell:
Methinks the story of the tower of Babel
Might teach them this much better than I 'm able.

LX.

Babel was Nimrod's hunting-box, and then
  A town of gardens, walls, and wealth amazing,
Where Nabuchadonosor, king of men,
  Reign'd, till one summer's day he took to grazing,
And Daniel tamed the lions in their den,
  The people's awe and admiration raising;
'T was famous, too, for Thisbe and for Pyramus,[5]
And the calumniated queen Semiramis.—[6]

LXI.

That injured Queen, by Chroniclers so coarse
  Has been accused (I doubt not by conspiracy)
Of an improper friendship for her horse
  (Love, like religion, sometimes runs to heresy):
This monstrous tale had probably its source
  (For such exaggerations here and there I see)
In writing "Courser" by mistake for "Courier:"
I wish the case could come before a jury here.[7]

LXII.

But to resume,—should there be (what may not
  Be in these days?) some infidels, who don't,
Because they can't find out the very spot[8]
  Of that same Babel, or because they won't,
(Though Claudius Rich, Esquire, some bricks has got,

---

swear that they dined the better for it. I tried the experiment, but fared like the Scotchman, who having heard that the birds called kittiwakes were admirable whets, ate six of them, and complained that "he was no hungrier than when he began."]

[1] [MS.—"The sitters never stirr'd in any wise."]

[2] ["Every thing is so still in the court of the seraglio, that the motion of a fly might, in a manner, be heard; and if any one should presume to raise his voice ever so little, or show the least want of respect to the mansion-place of their emperor, he would instantly have the bastinado by the officers that go the rounds."—TOURNEFORT.]

[3] [A common furniture. I recollect being received by Ali Pacha, in a large room paved with marble, containing a marble basin, and fountain playing in the centre, etc. etc. [See *ante*, p. 404.—

"In marble-paved pavilion, where a spring
Of living water from the centre rose,
Whose bubbling did a genial freshness fling,
And soft voluptuous couches breathed repose,
Ali reclined, a man of war and woes," etc.]

[4] [MS.—"A small, snug chamber on a winter's night,
Well furnish'd with a book, friend, girl, or glass," etc.]

[5] [See Ovid's Metamorphoses, lib. iv.

"In Babylon, where first her queen, for state,
Raised walls of brick magnificently great,
Lived Pyramus and Thisbe, lovely pair!
He found no Eastern youth his equal there,
And she beyond the fairest nymph was fair." GARTH.]

[6] Babylon was enlarged by Nimrod, strengthened and beautified by Nabuchadonosor, and rebuilt by Semiramis.

[7] [At the time when Lord Byron was writing this Canto, the unfortunate affair of Queen Caroline, charged, among other offences, with admitting her chamberlain, Bergami, originally a *courier*, to her bed, was occupying much attention in Italy, as in England. The allusions to the domestic troubles of George IV. in the text are frequent.—E.]

[8] [Excepting the ruins of some large and lofty turrets, like that of Babel or Belus, the cities of Babylon and Nineveh are so completely crumbled into dust, as to be wholly undistinguishable but by a few inequalities of the surface on which they once stood. The humble tent of the Arab now occupies the spot formerly adorned with the palaces of kings, and his flocks procure but a scanty pittance of food, amidst the fallen fragments of ancient magnificence.

And written lately two memoirs upon 't,
Believe the Jews, those unbelievers, who
Must be believed, though they believe not you:

LXIII.

Yet let them think that Horace has exprest
Shortly and sweetly the masonic folly
Of those, forgetting the great place of rest,
Who give themselves to architecture wholly;
We know where things and men must end at best:
A moral (like all morals) melancholy,
And "Et sepulchri immemor struis domos"
Shows that we build when we should but entomb us.

LXIV.

At last they reach'd a quarter most retired,
Where echo woke as if from a long slumber;
Though full of all things which could be desired,
One wonder'd what to do with such a number
Of articles which nobody required;
Here wealth had done its utmost to encumber
With furniture an exquisite apartment,
Which puzzled Nature much to know what Art meant.

LXV.

It seem'd, however, but to open on
A range or suite of further chambers, which
Might lead to heaven knows where; but in this one
The moveables were prodigally rich:
Sofas 't was half a sin to sit upon,
So costly were they; carpets every stitch
Of workmanship so rare, they made you wish
You could glide o'er them like a golden fish.[3]

LXVI.

The black, however, without hardly deigning
A glance at that which wrapt the slaves in wonder,
Trampled what they scarce trod for fear of staining,
As if the milky way their feet was under
With all its stars; and with a stretch attaining
A certain press or cupboard niched in yonder—
In that remote recess which you may see—
Or if you don't the fault is not in me,—

LXVII.

I wish to be perspicuous; and the black,
I say, unlocking the recess, pull'd forth
A quantity of clothes fit for the back
Of any Mussulman, whate'er his worth;
And of variety there was no lack—
And yet, though I have said there was no dearth,—
He chose himself to point out what he thought
Most proper for the Christians he had bought.

LXVIII.

The suit he thought most suitable to each
Was, for the elder and the stouter, first
A Candiote cloak, which to the knee might reach,
And trousers not so tight that they would burst,
But such as fit an Asiatic breech;
A shawl, whose folds in Cashmire had been nurst,
Slippers of saffron, dagger rich and handy;
In short, all things which form a Turkish Dandy.

LXIX.

While he was dressing, Baba, their black friend,
Hinted the vast advantages which they
Might probably obtain both in the end,
If they would but pursue the proper way
Which Fortune plainly seem'd to recommend;
And then he added, that he needs must say,
"'T would greatly tend to better their condition,
If they would condescend to circumcision.

LXX.

"For his own part, he really should rejoice
To see them true believers, but no less
Would leave his proposition to their choice.
The other, thanking him for this excess
Of goodness, in thus leaving them a voice
In such a trifle, scarcely could express
"Sufficiently" (he said) "his approbation
Of all the customs of this polish'd nation.

LXXI.

"For his own share—he saw but small objection
To so respectable an ancient rite;
And, after swallowing down a slight refection,
For which he own'd a present appetite,
He doubted not a few hours of reflection
Would reconcile him to the business quite."
"Will it?" said Juan, sharply: "Strike me dead,
But they as soon shall circumcise my head![4]

LXXII.

"Cut off a thousand heads, before——"—"Now,
Replied the other, "do not interrupt: [pray,"
You put me out in what I had to say.
Sir!—as I said, as soon as I have supt,
I shall perpend if your proposal may
Be such as I can properly accept;
Provided always your great goodness still
Remits the matter to our own free-will."

LXXIII.

Baba eyed Juan, and said, "Be so good
As dress yourself—" and pointed out a suit

The banks of the Euphrates and Tigris, once so prolific, are now, for the most part, covered with impenetrable brushwood; and the interior of the province, which was traversed and fertilised with innumerable canals, is destitute of either inhabitants or vegetation. —MORIER.]

[3] [Two Memoirs on the Ruins of Babylon, by Claudius James Rich, Esq., Resident for the East India Company at the Court of the Pasha of Bagdat."]

[2] ["Tu secanda marmora
Locas sub ipsum funus, et sepulchri
Immemor, struis domos."—HOR.
"Day presses on the heels of day,
And moons increase to their decay;
But you, with thoughtless pride elate,
Unconscious of impending fate,
Command the pillar'd dome to rise,
When, lo! the tomb forgotten lies."—FRANCIS.]

[3] [MS.—"That you could but glide o'er them like a fish."]

[4] [MS.—"If they shall not as soon cut off my head."]

In which a Princess with great pleasure would
Array her limbs; but Juan standing mute,
As not being in a masquerading mood,
Gave it a slight kick with his Christian foot;
And when the old negro told him to "Get ready,"
Replied, "Old gentleman, I 'm not a lady."

LXXIV.

"What you may be, I neither know nor care,"
Said Baba; "but pray do as I desire:
I have no more time nor many words to spare."
"At least," said Juan, "sure I may enquire
The cause of this odd travesty?"—"Forbear,"
Said Baba, "to be curious; 't will transpire,
No doubt, in proper place, and time, and season:
I have no authority to tell the reason."

LXXV.

"Then if I do," said Juan, "I 'll be——"—"Hold!"
Rejoin'd the negro, "pray be not provoking;
This spirit 's well, but it may wax too bold,
And you will find us not too fond of joking."
"What, sir!" said Juan, "shall it e'er be told
That I unsex'd my dress?" But Baba, stroking
The things down, said, "Incense me, and I call
Those who will leave you of no sex at all.

LXXVI.

"I offer you a handsome suit of clothes:
A woman's, true; but then there is a cause
Why you should wear them."—"What, though my soul loathes
The effeminate garb?"—thus, after a short pause,
Sigh'd Juan, muttering also some slight oaths,
"What the devil shall I do with all this gauze?"
Thus he profanely term'd the finest lace
Which e'er set off a marriage-morning face.

LXXVII.

And then he swore; and, sighing, on he slipp'd
A pair of trousers of flesh-colour'd silk;
Next with a virgin zone he was equipp'd,
Which girt a slight chemise as white as milk;[1]
But tugging on his petticoat, he tripp'd,
Which—as we say—or, as the Scotch say, *whilk*,
(The rhyme obliges me to this; sometimes
Monarchs are less imperative than rhymes)—[2]

LXXVIII.

Whilk, which (or what you please), was owing to
His garment's novelty, and his being awkward:
And yet at last he managed to get through
His toilet, though no doubt a little backward:
The negro Baba help'd a little too,
When some untoward part of raiment stuck hard;
And, wrestling both his arms into a gown,
He paused, and took a survey up and down.

LXXIX.

One difficulty still remain'd—his hair
Was hardly long enough; but Baba found
So many false long tresses all to spare,
That soon his head was most completely crown'd,
After the manner then in fashion there;
And this addition with such gems was bound
As suited the *ensemble* of his toilet,
While Baba made him comb his head and oil it.

LXXX.

And now being femininely all array'd,
With some small aid from scissors, paint, and tweezers,
He look'd in almost all respects a maid,
And Baba smilingly exclaim'd, "You see, sirs,
A perfect transformation here display'd;
And now, then, you must come along with me, sirs,
That is—the Lady:" clapping his hands twice,
Four blacks were at his elbow in a trice.

LXXXI.

"You, sir," said Baba, nodding to the one,
"Will please to accompany these gentlemen
To supper; but you, worthy Christian nun,
Will follow me: no trifling, sir; for when
I say a thing, it must at once be done.
What fear you? think you this a lion's den?
Why, 't is a palace, where the truly wise
Anticipate the Prophet's paradise.

LXXXII.

"You fool! I tell you no one means you harm."
"So much the better," Juan said, "for them;
Else they shall feel the weight of this my arm,
Which is not quite so light as you may deem.
I yield thus far; but soon will break the charm
If any take me for that which I seem:
So that I trust, for every body's sake,
That this disguise may lead to no mistake."

LXXXIII.

"Blockhead! come on, and see," quoth Baba; while
Don Juan, turning to his comrade, who,
Though somewhat grieved, could scarce forbear a smile
Upon the metamorphosis in view,—
"Farewell!" they mutually exclaim'd: "this soil
Seems fertile in adventures strange and new;
One 's turn'd half Mussulman, and one a maid,
By this old black enchanter's unsought aid."

LXXXIV.

"Farewell!" said Juan: "should we meet no more,
I wish you a good appetite."—"Farewell!"
Replied the other; "though it grieves me sore;
When we next meet, we 'll have a tale to tell;
We needs must follow when Fate puts from shore.

---

[1] ["The first part of my dress is a pair of drawers, very full, that reach to my shoes, and conceal the legs more modestly than your English petticoats. They are of a thin rose-coloured damask, brocaded with silver-flowers. Over this hangs my smock, of a fine white silk gauze, embroidered with gold. This smock has wide sleeves, hanging half-way down the arm, and is closed at the neck with a diamond button."—LADY M. W. MONTAGU.]

[2] [MS.—"Kings are not more imperative than rhymes."]

[3] [MS.—"He look'd in all, save modesty, a maid."]

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LORD BYRON

A. Colin inv. Reveil sc.

The lady, rising up with such an air
As Venus rose with from the wave, on them
Bent like an antelope a Paphian pair
Of eyes, which put out each surrounding gem.

Don Juan. Canto 5 — Stanzas 317-321-327

BIBLIOTECA NAZIONALE VITTORIO EMANUELE III NAPOLI

Keep your good name; though Eve herself once fell."
"Nay," quoth the maid, "the Sultan's self shan't carry
Unless his highness promises to marry me." [me,

LXXXV.

And thus they parted, each by separate doors;
Baba led Juan onward room by room
Through glittering galleries, and o'er marble floors,
Till a gigantic portal through the gloom,
Haughty and huge, along the distance lowers;
And wafted far arose a rich perfume;
It seem'd as though they came upon a shrine,
For all was vast, still, fragrant, and divine.

LXXXVI.

The giant door was broad, and bright, and high,
Of gilded bronze, and carved in curious guise;
Warriors thereon were battling furiously;
Here stalks the victor, there the vanquish'd lies;
There captives led in triumph droop the eye,
And in perspective many a squadron flies:
It seems the work of times before the line
Of Rome transplanted fell with Constantine.

LXXXVII.

This massy portal stood at the wide close
Of a huge hall, and on its either side
Two little dwarfs, the least you could suppose,
Were sate, like ugly imps, as if allied
In mockery to the enormous gate which rose
O'er them in almost pyramidic pride;
The gate so splendid was in all its *features*.[1]
You never thought about those little creatures,

LXXXVIII.

Until you nearly trod on them, and then
You started back in horror to survey
The wondrous hideousness of those small men,
Whose colour was not black, nor white, nor gray,
But an extraneous mixture, which no pen
Can trace, although perhaps the pencil may;
They were mis-shapen pigmies, deaf and dumb—
Monsters, who cost a no less monstrous sum.

LXXXIX.

Their duty was—for they were strong, and though
They look'd so little, did strong things at times—
To ope this door, which they could really do,
The hinges being as smooth as Rogers' rhymes;
And now and then, with tough strings of the bow,
As is the custom of those Eastern climes,
To give some rebel Pacha a cravat;
For mutes are generally used for that.

XC.

They spoke by signs—that is, not spoke at all;
And looking like two incubi, they glared
As Baba with his fingers made them fall
To heaving back the portal folds: it scared
Juan a moment, as this pair so small
With shrinking serpent optics on him stared;
It was as if their little looks could poison
Or fascinate whome'er they fix'd their eyes on.

XCI.

Before they enter'd, Baba paused to hint
To Juan some slight lessons as his guide:
"If you could just contrive," he said, "to stint
That somewhat manly majesty of stride, [in 't)
'T would be as well, and,—(though there 's not much
To swing a little less from side to side,
Which has at times an aspect of the oddest;—
And also could you look a little modest,

XCII.

"'T would be convenient; for these mute have eyes
Like needles, which may pierce those petticoats;
And if they should discover your disguise,
You know how near us the deep Bosphorus floats;
And you and I may chance, ere morning rise,
To find our way to Marmora without boats,
Stitch'd up in sacks—a mode of navigation
A good deal practised here upon occasion."[2]

XCIII.

With this encouragement, he led the way
Into a room still nobler than the last;
A rich confusion form'd a disarray
In such sort, that the eye along it cast
Could hardly carry any thing away,
Object on object flash'd so bright and fast;
A dazzling mass of gems, and gold, and glitter,
Magnificently mingled in a litter.

XCIV.

Wealth had done wonders—taste not much; such things
Occur in Orient palaces, and even
In the more chasten'd domes of Western kings
(Of which I have also seen some six or seven),
Where I can't say or gold or diamond flings
Great lustre, there is much to be forgiven;
Groups of bad statues, tables, chairs, and pictures,
On which I cannot pause to make my strictures.

XCV.

In this imperial hall, at distance lay
Under a canopy, and there reclined

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[1] *Features* of a gate—a ministerial metaphor: "the *feature* upon which this question *hinges*." See the "Fudge Family," or hear Castlereagh.—[Phil. Fudge, in his letter to Lord Castlereagh, says:

"As thou wouldst say, my guide and teacher
In these gay metaphoric fringes,
I now embark into the feature
On which this letter chiefly hinges."

The note adds, "verbatim from one of the noble Viscount's speeches: *And now, sir, I must embark into the feature on which this question chiefly hinges.*"—*Fudge Family*, p. 44.]

[2] A few years ago, the wife of Muchtar Pacha complained to his father of his son's supposed infidelity: he asked with whom, and she had the barbarity to give in a list of the twelve handsomest women in Yanina. They were seized, fastened up in sacks, and drowned in the lake the same night. One of the guards who was present informed me, that not one of the victims uttered a cry, or showed a symptom of terror at so sudden a "wrench from all we know, from all we love." [See *ante*, pp. 214. 229.]

Quite in a confidential queenly way,[1]
A lady. Baba stopp'd, and kneeling sign'd
To Juan, who, though not much used to pray,
Knelt down by instinct, wondering in his mind
What all this meant: while Baba bow'd and bended
His head, until the ceremony ended.

XCVI.

The lady, rising up with such an air
As Venus rose with from the wave, on them
Bent like an antelope a Paphian pair[2]
Of eyes, which put out each surrounding gem;
And raising up an arm as moonlight fair,
She sign'd to Baba, who first kiss'd the hem
Of her deep purple robe, and speaking low,
Pointed to Juan, who remain'd below.

XCVII.

Her presence was as lofty as her state;
Her beauty of that overpowering kind,
Whose force description only would abate:
I 'd rather leave it much to your own mind,
Than lessen it by what I could relate
Of forms and features: it would strike you blind
Could I do justice to the full detail;
So, luckily for both, my phrases fail.

XCVIII.

Thus much however I may add,—her years
Were ripe, they might make six-and-twenty springs,
But there are forms which Time to touch forbears,
And turns aside his scythe to vulgar things,[3]
Such as was Mary's Queen of Scots;[4] true—tears
And love destroy; and sapping sorrow wrings
Charms from the charmer, yet some never grow
Ugly; for instance—Ninon de Lenclos.[5]

XCIX.

She spake some words to her attendants, who
Composed a choir of girls, ten or a dozen,
And were all clad alike;[6] like Juan, too,
Who wore their uniform, by Baba chosen:
They form'd a very nymph-like looking crew,
Which might have call'd Diana's chorus "cousin,"
As far as outward show may correspond;
I won't be bail for any thing beyond.

C.

They bow'd obeisance and withdrew, retiring,
But not by the same door through which came in
Baba and Juan, which last stood admiring,
At some small distance, all he saw within
This strange saloon, much fitted for inspiring
Marvel and praise; for both or none things win;
And I must say, I ne'er could see the very
Great happiness of the "Nil Admirari."[7]

CI.

"Not to admire is all the art I know [speech)
(Plain truth, dear Murray,[8] needs few flowers of
To make men happy, or to keep them so;"[9]
(So take it in the very words of Creech.)
Thus Horace wrote we all know long ago;
And thus Pope[10] quotes the precept to re-teach
From his translation; but had *none admired*,
Would Pope have sung, or Horace been inspired?[10]

CII.

Baba, when all the damsels were withdrawn,
Motion'd to Juan to approach, and then
A second time desired him to kneel down;
And kiss the lady's foot; which maxim when

---

[1] ["On a sofa, raised three steps, and covered with fine Persian carpets, sat the kiyàya's lady, leaning on cushions of white satin, embroidered," etc.—LADY M. W. MONTAGU.]

[2] [MS.— "As Venus rose from ocean—beat on them,
With a far-reaching glance, a Paphian pair."]

[3] [MS.—"But there are forms which Time adorns, not wears,
And to which beauty absolutely clings."]

[4] [With regard to the queen's person, all contemporary authors agree in ascribing to Mary the utmost beauty of countenance, and elegance of shape, of which the human form is capable. Her hair was black, though according to the fashion of that age, she frequently wore borrowed locks, and of different colours. Her eyes were a dark gray; her complexion was exquisitely fine; and her hands and arms remarkably delicate, both as to shape and colour. Her stature was of a height that rose to the majestic. She danced, walked, and rode with equal grace. Her taste for music was just, and she both sang and played upon the lute with uncommon skill. No man, says Brantome, ever beheld her person without admiration and love, or will read her history without sorrow.—ROBERTSON.]

[5] [Mademoiselle de Lenclos, celebrated for her beauty, her wit, her gallantry, and, above all, for the extraordinary length of time during which she preserved her attractions. She intrigued with the young gentlemen of three generations, and is said to have had a grandson of her own among her lovers. See the works of Madame de Sévigné, Voltaire, etc. etc. for copious particulars of her life. The *Biographie Universelle* says—"In her old age, her house was the rendezvous of the most distinguished persons. Scarron consulted her on his romances, St. Evremond on his poems, Molière on his comedies, Fontenelle on his dialogues, and La Rochefoucault on his maxims. Coligny, Sévigné, etc. were her lovers and friends. At her death, in 1705, and in her ninetieth year, she bequeathed to Voltaire a considerable sum, to expend in books."—E.]

[6] ["Her fair maids were ranged below the sofa, and, to the number of twenty, were all dressed in fine light damasks, brocaded with silver. They put me in mind of the pictures of the ancient nymphs. 'I did not think all nature could have furnished such a scene of beauty,' etc.—LADY M. W. MONTAGU.]

[7] ["Nil admirari, prope res est una, Numici,
Solaque quæ possit facere et servare beatum."—
HOR. lib. I. epist. vi.]

[8] [The "Murray" of Pope was the great Earl Mansfield.]

[9] ["Not to admire, is all the art I know
To make men happy, and to keep them so,
(Plain truth, dear Murray, needs no flowers of speech,
So take it in the very words of Creech.")]

[10] ["I maintained that Horace was wrong in placing happiness in *nil admirari*, for that I thought admiration one of the most agreeable of all our feelings; and I regretted that I had lost much of my disposition to admire, which people generally do as they advance in life. "Sir," said Johnson, "as a man advances in life, he gets what is better than admiration—*judgment*, to estimate things at their true value." I still insisted that admiration was more pleasing than judgment, as love is more pleasing than friendship. The feeling of friendship is like that of being comfortably filled with roast beef; love, like being enlivened with champagne. Johnson, "No, Sir; admiration and love are like being intoxicated with champagne; judgment and friendship like being enlivened. Waller has hit upon the same thought with you; but I don't believe you have borrowed from Waller."—CROCKER'S *Boswell*, vol. iii. p. 230.]

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He heard repeated, Juan with a frown
Drew himself up to his full height again,
And said, "It grieved him, but he could not stoop
To any shoe, unless it shod the Pope."

CIII.

Baba, indignant at this ill-timed pride,
Made fierce remonstrances, and then a threat
He mutter'd (but the last was given aside)
About a bow-string—quite in vain; not yet
Would Juan bend, though 't were to Mahomet's bride:
There 's nothing in the world like *etiquette*
In kingly chambers or imperial halls,
As also at the race and county balls.[1]

CIV.

He stood like Atlas, with a world of words
About his ears, and nathless would not bend;
The blood of all his line's Castilian lords
Boil'd in his veins, and rather than descend
To stain his pedigree, a thousand swords
A thousand times of him had made an end;
At length, perceiving the "*foot*" could not stand,
Baba proposed that he should kiss the hand.

CV.

Here was an honourable compromise,
A half-way house of diplomatic rest,
Where they might meet in much more peaceful guise;
And Juan now his willingness exprest,
To use all fit and proper courtesies,
Adding, that this was commonest and best,
For through the South the custom still commands
The gentleman to kiss the lady's hands.

CVI.

And he advanced, though with but a bad grace,
Though on more *thorough-bred*[2] or fairer fingers
No lips e'er left their transitory trace:
On such as these the lip too fondly lingers,
And for one kiss would fain imprint a brace,
As you will see, if she you love shall bring hers
In contact; and sometimes even a fair stranger's
An almost twelvemonth's constancy endangers.

CVII.

The lady eyed him o'er and o'er, and bade
Baba retire, which he obey'd in style,
As if well-used to the retreating trade;
And taking hints in good part all the while,
He whisper'd Juan not to be afraid,
And looking on him with a sort of smile,
Took leave, with such a face of satisfaction
As good men wear who have done a virtuous action.

CVIII.

When he was gone, there was a sudden change:
I know not what might be the lady's thought,
But o'er her bright brow flash'd a tumult strange,
And into her clear cheek the blood was brought,
Blood-red as sunset summer clouds which range
The verge of Heaven; and in her large eyes wrought
A mixture of sensations, might be scann'd,
Of half voluptuousness and half command.

CIX.

Her form had all the softness of her sex,
Her features all the sweetness of the devil,
When he put on the cherub to perplex
Eve, and paved (God knows how) the road to evil;
The sun himself was scarce more free from specks
Than she from aught at which the eye could cavil;
Yet, somehow, there was something somewhere want-
As if she rather *order'd* than was *granting*.— [ing,

CX.

Something imperial, or imperious, threw
A chain o'er all she did; that is, a chain
Was thrown as 't were about the neck of you,—
And rapture's self will seem almost a pain
With aught which looks like despotism in view:
Our souls at least are free, and 't is in vain
We would against them make the flesh obey—
The spirit in the end will have its way.

CXI.

Her very smile was haughty, though so sweet;
Her very nod was not an inclination;
There was a self-will even in her small feet,
As though they were quite conscious of her station—
They trod as upon necks; and to complete
Her state (it is the custom of her nation),
A poniard deck'd her girdle, as the sign
She was a sultan's bride, (thank Heaven, not mine!)

CXII.

"To hear and to obey" had been from birth
The law of all around her; to fulfil
All phantasies which yielded joy or mirth
Had been her slaves' chief pleasure, as her will;
Her blood was high, her beauty scarce of earth:
Judge, then, if her caprices e'er stood still;
Had she but been a Christian, I 've a notion
We should have found out the "perpetual motion."

CXIII.

Whate'er she saw and coveted was brought;
Whate'er she did *not* see, if she supposed
It might be seen, with diligence was sought,
And when 't was found straightway the bargain closed:
There was no end unto the things she bought,
Nor to the trouble which her fancies caused;
Yet even her tyranny had such a grace,
The women pardon'd all, except her face.

CXIV.

Juan, the latest of her whims, had caught
Her eye in passing on his way to sale;

---

[1] [MS.—"I 've also seen it at provincial balls."]

[2] There is nothing, perhaps, more distinctive of birth than the hand. It is almost the only sign of blood which aristocracy can generate. [See *ante*, p. 743.]

She order'd him directly to be bought,
And Baba, who had ne'er been known to fail
In any kind of mischief to be wrought,
At all such auctions knew how to prevail:
She had no prudence, but he had; and this
Explains the garb which Juan took amiss.

CXV.

His youth and features favour'd the disguise,
And, should you ask how she, a sultan's bride,
Could risk or compass such strange phantasies,
This I must leave sultanas to decide:
Emperors are only husbands in wives' eyes,
And kings and consorts oft are mystified,[1]
As we may ascertain with due precision,
Some by experience, others by tradition.

CXVI.

But to the main point, where we have been tending:—
She now conceived all difficulties past,
And deem'd herself extremely condescending
When, being made her property at last,
Without more preface, in her blue eyes blending
Passion and power, a glance on him she cast,
And merely saying, "Christian, canst thou love?"
Conceived that phrase was quite enough to move.

CXVII.

And so it was, in proper time and place;
But Juan, who had still his mind o'erflowing
With Haidée's isle and soft Ionian face,
Felt the warm blood, which in his face was glowing,
Rush back upon his heart, which fill'd apace,
And left his cheeks as pale as snowdrops blowing:
These words went through his soul like Arab-spears,
So that he spoke not, but burst into tears.

CXVIII.

She was a good deal shock'd; not shock'd at tears,
For women shed and use them at their liking;
But there is something when man's eye appears
Wet, still more disagreeable and striking:
A woman's tear-drop melts, a man's half sears,
Like molten lead, as if you thrust a pike in
His heart to force it out, for (to be shorter)
To them 't is a relief, to us a torture.

CXIX.

And she would have consoled, but knew not how:
Having no equals, nothing which had e'er
Infected her with sympathy till now,[2]
And never having dreamt what 't was to bear
Aught of a serious, sorrowing kind, although
There might arise some pouting petty care
To cross her brow, she wonder'd how so near
Her eyes another's eye could shed a tear.

CXX.

But nature teaches more than power can spoil,[3]
And, when a *strong* although a strange sensation
Moves—female hearts are such a genial soil
For kinder feelings, whatsoe'er their station,
They naturally pour the "wine and oil,"
Samaritans in every situation;
And thus Gulbeyaz, though she knew not why,
Felt an odd glistening moisture in her eye.

CXXI.

But tears must stop like all things else; and soon
Juan, who for an instant had been moved
To such a sorrow by the intrusive tone
Of one who dared to ask if "he *had* loved,"
Call'd back the smile to his eyes, which shone
Bright with the very weakness he reproved;
And although sensitive to beauty, he
Felt most indignant still at not being free.

CXXII.

Gulbeyaz, for the first time in her days,
Was much embarrass'd, never having met
In all her life with aught save prayers and praise;
And as she also risk'd her life to get
Him whom she meant to tutor in love's ways
Into a comfortable tête-à-tête,
To lose the hour would make her quite a martyr,
And they had wasted now almost a quarter.

CXXIII.

I also would suggest the fitting time,
To gentlemen in any such like case,
That is to say—in a meridian clime,
With us there is more law given to the chase,
But here a small delay forms a great crime:
So recollect that the extremest grace
Is just two minutes for your declaration—
A moment more would hurt your reputation.

CXXIV.

Juan's was good; and might have been still better,
But he had got Haidée into his head:
However strange, he could not yet forget her,
Which made him seem exceedingly ill-bred.
Gulbeyaz, who look'd on him as her debtor
For having had him to her palace led,
Began to blush up to the eyes, and then
Grow deadly pale, and then blush back again.

CXXV.

At length, in an imperial way, she laid
Her hand on his, and bending on him eyes,
Which needed not an empire to persuade,
Look'd into his for love, where none replies:
Her brow grew black, but she would not upbraid,
That being the last thing a proud woman tries;
She rose, and pausing one chaste moment, threw
Herself upon his breast, and there she grew.

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[1] [MS.—"And husbands now and then are mystified."]

[2] [MS.— ——"nothing which had e'er
Exacted a true sympathy till now."]

[3] [MS.—"But nature teaches what power cannot spoil,
And, though it was a new and strange sensation,
Young female hearts are such a genial soil
For kinder feelings, she forgot her station."]

CXXVI.

This was an awkward test, as Juan found,
But he was steel'd by sorrow, wrath, and pride:
With gentle force her white arms he unwound,
And seated her all drooping by his side;
Then rising haughtily he glanced around,
And looking coldly in her face, he cried,
"The prison'd eagle will not pair, nor I
Serve a sultana's sensual phantasy.

CXXVII.

"Thou ask'st, if I can love? be this the proof
How much I *have* loved—that I love not *thee!*
In this vile garb, the distaff, web, and woof,
Were fitter for me: Love is for the free!
I am not dazzled by this splendid roof;
Whate'er thy power, and great it seems to be,
Heads bow, knees bend, eyes watch around a throne,
And hands obey—our hearts are still our own."

CXXVIII.

This was a truth to us extremely trite;
Not so to her, who ne'er had heard such things:
She deem'd her least command must yield delight,
Earth being only made for queens and kings.
If hearts lay on the left side or the right
She hardly knew, to such perfection brings
Legitimacy its born votaries, when
Aware of their due royal rights o'er men.

CXXIX.

Besides, as has been said, she was so fair
As even in a much humbler lot had made
A kingdom or confusion any where,
And also, as may be presumed, she laid
Some stress on charms, which seldom are, if e'er,
By their possessors thrown into the shade:
She thought hers gave a double "right divine;"
And half of that opinion 's also mine.

CXXX.

Remember, or (if you can not) imagine,
Ye! who have kept your chastity when young,
While some more desperate dowager has been waging
Love with you, and been in the dog-days stung[1]
By your refusal, recollect her raging!
Or recollect all that was said or sung
On such a subject; then suppose the face
Of a young downright beauty in this case.

CXXXI.

Suppose,—but you already have supposed,
The spouse of Potiphar, the Lady Booby,[2]
Phædra,[3] and all which story has disclosed
Of good examples; pity that so few by
Poets and private tutors are exposed,
To educate—ye youth of Europe—you by!
But when you have supposed the few we know,
You can't suppose Gulbeyaz' angry brow.

CXXXII.

A tigress robb'd of young, a lioness,
Or any interesting beast of prey,
Are similes at hand for the distress
Of ladies who can not have their own way;
But though my turn will not be served with less,
These don't express one half what I should say:
For what is stealing young ones, few or many,
To cutting short their hopes of having any!

CXXXIII.

The love of offspring 's nature's general law,
From tigresses and cubs to ducks and ducklings;
There 's nothing whets the beak, or arms the claw,
Like an invasion of their babes and sucklings;
And all who have seen a human nursery, saw
How mothers love their children's squalls and chucklings;
This strong extreme effect (to tire no longer
Your patience) shows the cause must still be stronger.[4]

CXXXIV.

If I said fire flash'd from Gulbeyaz' eyes,
'T were nothing—for her eyes flash'd always fire;
Or said her cheeks assumed the deepest dyes,
I should but bring disgrace upon the dyer,
So supernatural was her passion's rise;
For ne'er till now she knew a check'd desire:
Even ye who know what a check'd woman is
(Enough, God knows!) would much fall short of this.

CXXXV.

Her rage was but a minute's, and 't was well—
A moment's more had slain her; but the while
It lasted 't was like a short glimpse of hell;
Nought 's more sublime than energetic bile,
Though horrible to see yet grand to tell,
Like ocean warring 'gainst a rocky isle;
And the deep passions flashing through her form
Made her a beautiful embodied storm.

CXXXVI.

A vulgar tempest 't were to a typhoon;
To match a common fury with her rage,
And yet she did not want to reach the moon,[5]

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[1] [MS.—"War with your heart—whom you, ingrates! have stung
By a refusal," etc.]

[2] [In Fielding's novel of Joseph Andrews.]

[3] ["But, if my boy with virtue be endued,
What harm will beauty do him? Nay, what good?
Say, what avail'd, of old, to Theseus' son,
The stern resolve? what to Bellerophon?—
O, then did Phædra redden, then her pride
Took fire, to be so stedfastly denied!
Then, too, did Sthenoboea glow with shame,
And both burst forth with unextinguish'd flame!"—Jev.]

The adventures of Hippolitus, the son of Theseus, and Bellerophon are well known. They were accused of incontinence, by the women whose inordinate passions they had refused to gratify at the expense of their duty; and sacrificed to the fatal credulity of the husbands of the disappointed fair ones. It is very probable that both the stories are founded on the Scripture account of Joseph and Potiphar's wife.—GIFFORD.]

[4] [MS.—"And this strong second cause (to tire no longer
Your patience) shows the *first* must be still stronger."]

[5] ["By heaven! methinks it were an easy leap,
To pluck bright honour from the pale-faced moon."—
Henry IV.]

Like moderate Hotspur on the immortal page;[1]
Her anger pitch'd into a lower tone,
Perhaps the fault of her soft sex and age—
Her wish was but to "kill, kill, kill," like Lear's,[2]
And then her thirst of blood was quench'd in tears.

CXXXVII.

A storm it raged, and like the storm it pass'd,
Pass'd without words—in fact she could not speak;
And then her sex's shame[3] broke in at last,
A sentiment till then in her but weak,
But now it flow'd in natural and fast,
As water through an unexpected leak,
For she felt humbled—and humiliation
Is sometimes good for people in her station.

CXXXVIII.

It teaches them that they are flesh and blood,
It also gently hints to them that others,
Although of clay, are yet not quite of mud;
That urns and pipkins are but fragile brothers,
And works of the same pottery, bad or good,
Though not all born of the same sires and mothers:
It teaches—Heaven knows only what it teaches,
But sometimes it may mend, and often reaches.[4]

CXXXIX.

Her first thought was to cut off Juan's head;
Her second, to cut only his—acquaintance;
Her third, to ask him where he had been bred;
Her fourth, to rally him into repentance;
Her fifth, to call her maids and go to bed;
Her sixth, to stab herself; her seventh, to sentence
The lash to Baba:—but her grand resource
Was to sit down again, and cry of course.

CXL.

She thought to stab herself, but then she had
The dagger close at hand, which made it awkward;
For Eastern stays are little made to pad,
So that a poniard pierces if 't is stuck hard:
She thought of killing Juan—but, poor lad!
Though he deserved it well for being so backward,
The cutting off his head was not the art
Most likely to attain her aim—his heart.

CXLI.

Juan was moved: he had made up his mind
To be impaled, or quarter'd as a dish
For dogs, or to be slain with pangs refined,
Or thrown to lions, or made baits for fish,
And thus heroically stood resign'd,
Rather than sin—except to his own wish:
But all his great preparatives for dying
Dissolved like snow before a woman crying.

CXLII.

As through his palms Boh Acres' valour oozed,[5]
So Juan's virtue ebb'd, I know not how;
And first he wonder'd why he had refused;
And then, if matters could be made up now;
And next his savage virtue he accused,
Just as a friar may accuse his vow,
Or as a dame repents her of her oath,
Which mostly ends in some small breach of both.

CXLIII.

So he began to stammer some excuses;
But words are not enough in such a matter,
Although you borrow'd all that e'er the muses
Have sung, or even a Dandy's dandiest chatter,
Or all the figures Castlereagh abuses.[6]
Just as a languid smile began to flatter
His peace was making, but before he ventured
Further, old Baba rather briskly enter'd.

CXLIV.

"Bride of the Sun! and Sister of the Moon!"
('T was thus he spake,) "and Empress of the Earth!
Whose frown would put the spheres all out of tune,
Whose smile makes all the planets dance with mirth,
Your slave brings tidings—he hopes not too soon—
Which your sublime attention may be worth:[7]
The Sun[8] himself has sent me like a ray
To hint that he is coming up this way."

CXLV.

"Is it," exclaim'd Gulbeyaz, "as you say?
I wish to heaven he would not shine till morning!
But bid my women form the milky way.
Hence, my old comet! give the stars due warning—[9]
And, Christian! mingle with them as you may,
And as you'd have me pardon your past scorning—"
Here they were interrupted by a humming
Sound, and then by a cry, "The Sultan 's coming!"

CXLVI.

First came her damsels, a decorous file,
And then his Highness' eunuchs, black and white;
The train might reach a quarter of a mile:
His majesty was always so polite
As to announce his visits a long while
Before he came, especially at night;
For, being the last wife of the Emperor,
She was of course the favourite of the four.

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1 [MS.—"Like natural Shakspeare on the immortal page."]

2 ["And when I have stolen upon these sons-in-law,
Then kill, kill, kill, kill, kill, kill."—*Lear.*]

3 ["A woman scorn'd is pitiless as fate,
For, there, the dread of shame adds stings to hate."—
Juvenal's *Juvenal.*]

4 [MS.—"The lesson mends more rarely than it reaches."]

5 ["Yes, my valour is certainly going! it is sneaking off!—I feel it oozing, as it were, at the palms of my hands!"—Sheridan's *Rivals.*]

6 [MS.—"Or all the stuff which utter'd by the 'Blues' is."]

7 [MS.— ——"It may be too soon—
But your sublime attention they are worth."]

8 [The public style and title of the Sultan abound in Asiatic hyperbole. He is called "Governor of the Earth, Lord of three Continents and Two Seas," and very frequently "Hunkier, the Slayer of Men."—Dallaway.]

9 [MS.—"But pritbee—get my Women in the way,
That all the stars may gleam with due adorning."]

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CXLVII.

His Highness was a man of solemn port,
Shawl'd to the nose, and hearded to the eyes,
Snatch'd from a prison to preside at court,
His lately bowstrung brother caused his rise:
He was as good a sovereign of the sort
As any mention'd in the histories
Of Cantemir, or Knolles, where few shine
Save Solyman, the glory of their line.[1]

CXLVIII.

He went to mosque in state, and said his prayers
With more than "Oriental scrupulosity;"[2]
He left to his vizier all state affairs,
And show'd but little royal curiosity:
I know not if he had domestic cares—
No process proved connubial animosity;
Four wives and twice five hundred maids, unseen,
Were ruled as calmly as a Christian queen.[3]

CXLIX.

If now and then there happen'd a slight slip,
Little was heard of criminal or crime;
The story scarcely pass'd a single lip—
The sack and sea had settled all in time,
From which the secret nobody could rip:
The Public knew no more than does this rhyme:
No scandals made the daily press a curse—
Morals were better, and the fish no worse.[4]

CL.

He saw with his own eyes the moon was round,
Was also certain that the earth was square,
Because he had journey'd fifty miles, and found
No sign that it was circular any where;
His empire also was without a bound:
'T is true, a little troubled here and there,
By rebel pachas, and encroaching giaours,
But then they never came to "the Seven Towers;"[5]

CLI.

Except in shape of envoys, who were sent
To lodge there when a war broke out, according
To the true law of nations, which ne'er meant
Those scoundrels, who have never had a sword in
Their dirty diplomatic hands, to vent
Their spleen in making strife, and safely wording
Their lies, yelep'd despatches, without risk or
The singeing of a single inky whisker.

CLII.

He had fifty daughters and four dozen sons,
Of whom all such as came of age were stow'd,
The former in a palace, where like nuns
They lived till some Bashaw was sent abroad,
When she, whose turn it was, was wed at once,
Sometimes at six years old[6]—though this seems odd,
'T is true; the reason is, that the Bashaw
Must make a present to his sire in law.

CLIII.

His sons were kept in prison, till they grew
Of years to fill a bowstring or the throne,
One or the other, but which of the two
Could yet be known unto the fates alone;
Meantime the education they went through
Was princely, as the proofs have always shown:
So that the heir-apparent still was found
No less deserving to be hang'd than crown'd.

CLIV.

His Majesty saluted his fourth spouse
With all the ceremonies of his rank,
Who clear'd her sparkling eyes and smooth'd her brows,
As suits a matron who has play'd a prank;
These must seem doubly mindful of their vows,
To save the credit of their breaking bank:
To no men are such cordial greetings given
As those whose wives have made them fit for heaven.

CLV.

His Highness cast around his great black eyes,
And looking, as he always look'd, perceived
Juan amongst the damsels in disguise,
At which he seem'd no whit surprised nor grieved,
But just remark'd with air sedate and wise,
While still a fluttering sigh Gulbeyaz heaved,
"I see you 've bought another girl; 't is pity
That a mere Christian should be half so pretty."

CLVI.

This compliment, which drew all eyes upon

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[1] It may not be unworthy of remark, that Bacon, in his essay on "Empire," hints that Solyman was the last of his line; on what authority, I know not. These are his words:—"The destruction of Mustapha was so fatal to Solyman's line, as the succession of the Turks from Solyman, until this day, is suspected to be untrue, and of strange blood; for that Selymus the second was thought to be supposititious." But Bacon, in his historical authorities, is often inaccurate. I could give half a dozen instances from his Apophthegms only. [See APPENDIX to this Canto, p. 770, post.]

[2] [Gibbon.]

[3] [MS.—"Because he kept them wrapt up in his closet, he ruled four wives and twelve hundred whores, unseen, More easily than Christian kings one queen."]

[4] [MS.—"There ended many a fair Sultana's trip:
The Public knew no more than does this rhyme;
No printed scandals flew—the fish, of course,
Were better—while the morals were no worse."]

[5] [The state prison of Constantinople, in which the Porte shuts up the ministers of hostile powers who are dilatory in taking their departure, under pretence of protecting them from the insults of the mob.—HOPE.

We attempted to visit the Seven Towers, but were stopped at the entrance, and informed that without a firman it was inaccessible to strangers. It was supposed that Count Bulukoff, the Russian minister, would be the last of the *Mousafirs*, or imperial hostages, confined in this fortress; but since the year 1784, M. Rufin and many of the French have been imprisoned in the same place; and the dungeons were gaping, it seems, for the sacred persons of the gentlemen composing his Britannic Majesty's mission, previous to the rupture between Great Britain and the Porte in 1809.—HOBHOUSE.]

[6] ["The princess" (Sultana Asma, daughter of Achmet III.) "exclaimed against the barbarity of the institution which, at six years old, had put her in the power of a decrepit old man, who, by treating her like a child, had only inspired disgust."—DE TOTT.]

The new-bought virgin, made her blush and shake.
Her comrades, also, thought themselves undone:
Oh, Mahomet! that his Majesty should take
Such notice of a giaour, while scarce to one
Of them his lips imperial ever spake!
There was a general whisper, toss, and wriggle,
But etiquette forbade them all to giggle.

CLVII.

The Turks do well to shut—at least, sometimes—
The women up—because, in sad reality,
Their chastity in these unhappy climes
Is not a thing of that astringent quality
Which in the North prevents precocious crimes,
And makes our sonw less pure than our morality;
The sun, which yearly melts the polar ice,
Has quite the contrary effect on vice.

CLVIII.

Thus in the East they are extremely strict,
And *Wedlock* and a *Padlock* mean the same;
Excepting only when the former 's pick'd
It ne'er can be replaced in proper frame;
Spoilt, as a pipe of claret is when prick'd:
But then their own Polygamy 's to blame;
Why don't they knead two virtuous souls for life
Into that moral centaur, man and wife?[1]

CLIX.

Thus far our chronicle; and now we pause,
Though not for want of matter; but 't is time,
According to the ancient epic laws,
To slacken sail, and anchor with our rhyme.
Let this fifth canto meet with due applause,
The sixth shall have a touch of the sublime;
Meanwhile, as Homer sometimes sleeps, perhaps
You 'll pardon to my muse a few short naps.[2]

APPENDIX.

LORD BACON'S APOPHTHEGMS.[3]

(See *ante*, p. 703, *note* 1.)

BACON'S APOPHTHEGMS.	OBSERVATIONS.
81.	
Michael Angelo, the famous painter, painting in the pope's chapel the portraiture of hell and damned souls, made one of the damned souls so like a cardinal that was his enemy, as every body at first sight knew it; whereupon the cardinal complained to Pope Clement, humbly praying it might be defaced. The pope said to him. Why, you know very well I have power to deliver a soul out of purgatory, but not out of hell.	This was *not* the portrait of a cardinal, but of the pope's master of the ceremonies.
135.	
Alexander, after the battle of Granicum, had very great offers made him by Darius. Consulting with his captains concerning them, Parmenio said, Sure, I would accept of these offers, if I were as Alexander. Alexander answered, So would I, if I were as Parmenio.	It was after the battle of Issus and during the siege of Tyre, and *not* immediately after the passage of the Granicus, that this is said to have occurred.
158.	
Antigonus, when it was told him that the enemy had such volleys of arrows, that they did hide the sun, said, That falls out well, for it is hot weather, and so we shall fight in the shade.	This was not said by Antigonus, but by a Spartan, previously to the battle of Thermopylæ.
462.	
There was a philosopher that disputed with Adrian the Emperor, and did it but weakly. One of his friends that stood by, afterwards said unto him, Methinks you were not like yourself last day, in argu-	This happened under Augustus Cæsar, and *not* during the reign of Adrian.

[1] [This stanza—which Lord Byron *composed in bed*, Feb. 27, 1821, is not in the first edition. On discovering the omission, he thus remonstrated with Mr. Murray:—"Upon what principle have you omitted one of the concluding stanzas sent as an addition?—because it ended, I suppose, with—

'And do not link two virtuous souls for life
Into that *moral centaur*, man and wife?'

"Now, I must say, once for all, that I will not permit any human being to take such liberties with my writings because I am absent. I desire the omission to be replaced. I have read over the poem carefully, and I tell you, *it is poetry*. The little curious knot of parson poets may say what they please; *time will show that I am not, in this instance, mistaken*."]

[2] [Blackwood says, in No. LXV., for June, 1822, "These three Cantos (III. IV. V.) are, like all Byron's poems, and, by the way, like every thing in this world, partly good and partly bad. In the particular descriptions they are not so naughty as their predecessors: indeed, his lordship has been so pretty and well-behaved on the present occasion, that we should not be surprised to hear of the work being detected among the thread-cases, flower-pots, and cheap tracts that litter the drawing-room tables of some of the best regulated families. By those, however, who suspect him of "a strange design

"Against the creed and morals of the land,
And trace it in this poem every line,"

it will be found as bad as ever. He shows his knowledge of the world too openly; and it is an extenuation of this freedom that he does it playfully. Only infants can be shown naked in company; but his lordship pulls the very robe-de-chambre from both men and women, and goes on with his exposure as smirkingly as a barrister cross-questioning a chamber maid in a case of *crim. con.* This, as nobody can approve, we must confess is very bad. Still, it is harsh to ascribe to wicked motives what may be owing to the temptations of circumstances, or the headlong impulse of passion. Even the worst habits should be charitably considered, for they are often the result of the slow but irresistible force of nature, over the artificial manners and discipline of society—the flowing stream that wastes away its embankments. Man towards his fellow man should be at least compassionate; for he can be no judge of the instincts and the impulses of action, he can only see effects.

——"Tremble, thou wretch,—
That hast within thee undivulged crimes,
Unwhipp'd of justice. Hide thee, thou bloody hand;—
Thou perjured, and thou simular man of virtue,
Thou art incestuous: Caitiff, to pieces shake,
That under covert and convenient seeming
Hast practised on man's life!—Close pent-up guilts,
Rive your concealing continents, and cry
These dreadful summoners grace."—*Lear.*]

[3] Ordered Fletcher (at four o'clock this afternoon) to copy out seven or eight apophthegms of Bacon, in which I have detected such blunders as a schoolboy might detect, rather than commit. Such are the sages! What must they be, when such as I can stumble on their mistakes or mis-statements? I will go to bed, for I find that I grow cynical."—*B. Diary*, Jan. 5, 1821.

ment with the Emperor: I could have answered better myself. Why, said the philosopher, would you have me contend with him that commands thirty legions?

164.

There was one that found a great mass of money digged underground in his grandfather's house, and being somewhat doubtful of the case, signified it to the emperor that he had found such treasure. The emperor made a rescript thus: Use it. He writ back again, that the sum was greater than his state or condition could use. The emperor writ a new rescript, thus: Abuse it.

This happened to the father of Herodes Atticus, and the answer was made by the emperor *Nerva*, who deserved that his name should have been stated by the "greatest—wisest—meanest of mankind."[1]

178.

One of the seven was wont to say, that laws were like cobwebs; where the small flies were caught and the great brake through.

This was said by Anacharsis the Scythian, and not by a Greek.

209.

An orator of Athens said to Demosthenes, The Athenians will kill you if they wax mad. Demosthenes replied, And they will kill you, if they be in good sense.

This was *not* said *by* Demosthenes, but to Demosthenes by *Phocion*.

221.

There was a philosopher about Tiberius that, looking into the nature of Caius, said of him, That he was mire mingled with blood.

This was not said of Caius (Caligula, I presume, is intended by Caius), but of *Tiberius* himself.

97.

There was a king of Hungary took a bishop in battle, and kept him prisoner; whereupon the pope writ a monitory to him, for that he had broken the privilege of holy church and taken his son: the king sent an embassage to him, and sent withal the armour wherein the bishop was taken, and this only in writing,—*Vide num hæc sit vestis filii tui?* Know now whether this be thy son's coat?

This reply was not made by a King of *Hungary*, but sent by Richard the first, Cœur de Lion, of England, to the Pope, with the breastplate of the bishop of Beauvais.

267.

Demetrius, king of Macedon, had a petition offered him divers times by an old woman, and answered he had no leisure; whereupon the woman said aloud, Why then, give over to be king.

This did *not* happen to Demetrius, but to *Philip* King of Macedon.

VOLTAIRE.

Having stated that Bacon was frequently incorrect in his citations from history, I have thought it necessary in what regards so great a name (however trifling), to support the assertion by such facts as more immediately occur to me. They are but trifles, and yet for such trifles a schoolboy would be whipped (if still in the fourth form); and Voltaire for half a dozen similar errors has been treated as a superficial writer, notwithstanding the testimony of the learned Warton:—"Voltaire, a writer of *much deeper research* than is imagined, and the *first* who has displayed the literature and customs of the dark ages with *any degree of penetration* and comprehension."[2] For another distinguished testimony to Voltaire's merits in literary research, see also Lord Holland's excellent Account of the Life and Writings of Lope de Vega, vol. i. p. 215, edition of 1817.[3]

Voltaire has even been termed "a shallow fellow," by some of the same school who called Dryden's Ode "a drunken song;"—a *school* (as it is called, I presume, from their education being still incomplete) the whole of whose filthy trash of Epics, Excursions, etc. etc. etc., is not worth the two words in Zaire, "*Vous pleurez*,"[4] or a single speech of Tancred:—a *school*, the apostate lives of whose renegadoes, with their tea drinking neutrality of morals, and their convenient treachery in politics—in the record of their accumulated pretences to virtue, can produce no *actions* (were all their good deeds drawn up in array) to equal or approach the sole defence of the family of Calas, by that great and unequalled genius—the universal Voltaire.

I have ventured in remark on these little inaccuracies of "the greatest genius that England or perhaps any other country ever produced,"[5] merely to show our national injustice in condemning, *generally*, the greatest genius of France for such inadvertencies as these, of which the highest of England has been no less guilty. Query, was Bacon a greater intellect than Newton?

CAMPBELL.[6]

Being in the humour of criticism, I shall proceed, after having ventured upon the slips of Bacon, to touch upon one or two as trifling in the edition of the British Poets, by the justly celebrated Campbell. But I do this in good will, and trust it will be so taken. If any thing could add to my opinion of the talents and true feeling of that gentleman, it would be his classical, honest, and triumphant defence of Pope, against the vulgar cant of the day, and its existing Grub-street.

The inadvertencies to which I allude are,—

Firstly, in speaking of *Anstey*, whom he accuses of having taken "his leading characters from *Smollett*." Anstey's Bath Guide was published in 1766. Smollett's Humphry Clinker (the only work of Smollett's from which Tabitha, etc. etc. *could* have been taken) was written during *Smollett's last residence* at Leghorn in 1770,—"*Argal*," if there has been any borrowing, Anstey must be the creditor, and not the debtor. I refer Mr. Campbell to his own data in his lives of Smollett and Anstey.

Secondly, Mr. Campbell says in the life of Cowper (note to page 358, vol. vii.) that he knows not to whom Cowper alludes in these lines:—

"Nor he who, for the base of thousands born,
Built God a church, and laugh'd his word to scorn."

The Calvinist meant Voltaire, and the church of Ferney, with its inscription, "Deo erexit Voltaire."

Thirdly, in the life of Burns, Mr. Campbell quotes Shakspeare thus:—

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[1] [" If parts allure thee, think how Bacon shined,
The wisest, brightest, meanest of mankind.—Pope."]

[2] Dissertation I.

[3] [Till Voltaire appeared, there was no nation more ignorant of its neighbours' literature than the French. He first exposed, and then corrected, this neglect in his countrymen. There is no writer to whom the authors of other nations, especially of England, are so indebted for the extension of their fame to France, and, through France, to Europe. There is no critic who has employed more time, wit, ingenuity, and diligence in promoting the literary intercourse between country and country, and in celebrating to one language the triumphs of another. Yet, by a strange fatality, he is constantly represented as the enemy of all literature but his own: and Spaniards, Englishmen, and Italians vie with each other in lowering against his occasional exaggeration of faulty passages; the authors of which, till he pointed out their beauties, were hardly known beyond the country in which their language was spoken. Those who feel such indignation at his misrepresentations and overlights would find it difficult to produce a critic in any modern language, who, in speaking of foreign literature, is better informed or more candid than Voltaire, and they certainly never would be able to discover one, who to these qualities unites so much sagacity and liveliness. His enemies would fain persuade us that such exuberance of wit implies a want of information; but they only succeed in showing that a want of wit by no means implies an exuberance of information.—Lord Holland.]

[4] —"Il est trop vrai que l'honneur me l'ordonne,
Que je vous adore, que je vous abandonne,
Que je renonce à vous, que vous le désirez,
Que nous nous mettons au dessus des lois ... Zaïre, vous pleurez?"—
Zaïre, acte iv. sc. ii.

[5] Pope, in Spence's Anecdotes, p. 138. Malone's edition.

[6] [Read Campbell's Poets. Corrected Tom's slips of the pen. A good work, though—style affected—but his defence of Pope is glorious. To be sure, it is his own cause too,—but no matter, it is very good, and does him great credit.—B. Diary, Jan. 10, 1821.]

"To gild refined gold, to paint the rose,
Or add *fresh* perfume to the violet."

This version by no means improves the original, which is as follows:—

"To gild refined gold, to paint the *lily*,
To *throw a perfume* on the violet," etc.—Eive Joux.

A great poet quoting another should be correct: he should also be accurate, when he accuses a Parnassian brother of that dangerous charge "borrowing:" a poet had better borrow any thing (excepting money) than the thoughts of another—they are always sure to be reclaimed; but it is very hard, having been the *lender*, to be denounced as the debtor, as is the case of Anstey versus Smollett.

As there is "honour amongst thieves," let there be some amongst poets, and give each his due,—none can afford to give it more than Mr. Campbell himself, who, with a high reputation for originality, and a fame which cannot be shaken, is the only poet of the times (except Rogers) who can be reproached (and *in him* it is indeed a reproach) with having written *too little*.

Ravenna, Jan. 2, 1820.

PREFACE

TO CANTOS VI., VII., AND VIII.

The details of the siege of Ismail in two of the following cantos (*i. e.* the seventh and eighth), are taken from a French Work, entitled "Histoire de la Nouvelle Russie."[1] Some of the incidents attributed to Don Juan really occurred, particularly the circumstance of his saving the infant, which was the actual case of the late Duc de Richelieu,[2] then a young volunteer in the Russian service, and afterward the founder and benefactor of Odessa,[3] where his name and memory can never cease to be regarded with reverence.

In the course of these cantos, a stanza or two will be found relative to the late Marquis of Londonderry, but written some time before his decease. Had that person's oligarchy died with him, they would have been suppressed; as it is, I am aware of nothing in the manner of his death[4] or of his life to prevent the free expression of the opinions of all whom his whole existence was consumed in endeavouring to enslave. That he was an amiable man in *private* life, may or may not be true; but with this the public have nothing to do; and as to lamenting his death, it will be time enough when Ireland has ceased to mourn for his birth. As a minister, I, for one of millions, looked upon him as the most despotic in intention, and the weakest in intellect, that ever tyrannised over a country. It is the first time indeed since the Normans that England has been insulted by a *minister* (at least) who could not speak English, and that parliament permitted itself to be dictated to in the language of Mrs. Malaprop.[5]

Of the manner of his death little need be said, except that if a poor radical, such as Waddington or Watson, had cut his throat, he would have been buried in a cross-road, with the usual appurtenances of the stake and mallet. But the minister was an elegant lunatic—a sentimental suicide—he merely cut the "carotid artery," (blessings on their learning!) and lo! the pageant, and the Abbey! and "the syllables of dolour yelled forth" by the newspapers—and the harangue of the Coroner[6] in a eulogy over the bleeding

[1] ["Essai sur l'Histoire ancienne et moderne de la Nouvelle Russie, par le Marquis Gabriel de Castelnau." 3 tom. Paris, 1820.]

[2] ["An commencement de 1803, le Duc de Richelieu fut nommé gouverneur d'Odessa. Quand le Duc vint en prendre l'administration, aucune rue n'y étoit formée, aucun établissement n'y étoit achevé. On y comptoit à peine cinq mille habitans: onze ans plus tard, lorsqu'il s'en éloigna, on y en comptait trente-cinq mille. Les rues étaient tirées au cordeau, plantées d'un double rang d'arbres; et l'on y voyait tous les établissements qu'exigent le culte, l'instruction, la commodité, et même les plaisirs des habitans. Un seul edifice public avoit été négligé: le gouverneur, dans cet oubli de lui-même, et cette simplicité de mœurs qui distinguaient son caractère, n'avoit rien voulu changer à la modeste habitation qu'il avait trouvée en arrivant. Le commerce, débarrassé d'entraves, avait pris l'essor le plus rapide à Odessa, tandis que la sécurité et la liberté de conscience y avaient promptement attiré la population."—*Dieg. Univ.*

[3] [Odessa is a very interesting place; and being the seat of government, and the only quarantine allowed except Caffa and Taganrog, is, though of very recent erection, already wealthy and flourishing. Too much praise cannot be given to the Duke of Richelieu, to whose administration, not to any natural advantages, this town owes its prosperity.—Bishop Heber.]

[4] [Robert, second Marquis of Londonderry, died, by his own hand, at his seat at North Cray, in Kent, in August, 1822. During the session of parliament which had just closed, his lordship appears to have sunk under the weight of his labours, and insanity was the consequence. The following tributes to his eminent qualities we take from the leading Tory and Whig newspapers of the day:—

"Of high honour, fearless, undaunted, and firm in his resolves, he combined, in a remarkable manner, with the *firmer in re* the *smoother in modo*. To his political adversaries (and he had no other) he was at once open, frank, unassuming, and consequently conciliatory. He was happy in his union with a most amiable consort; he was the pride of a venerated father; and towards a beloved brother it might truly be said he was *natus ut amaret fratrem*.

"With regard to his public character, all admit his talents to have been of a high order, and his industry in the discharge of his official duties to have been unremitting. Party animosity may question the wisdom of measures in which he was a principal actor, to save its own consistency, but it does not dare to breathe a doubt of his integrity and honour. His reputation as a minister is, however, above the reach of both friends and enemies. He was one of the leaders of that ministry which preserved the country from being subjugated by a power which subjugated all the rest of Europe—which fought the country against combined Europe, and triumphed—and which wrenched the sceptre of dominion from the desolating principles that the French revolution spread through the world, and restored it to religion and honesty. If to have preserved the faith and liberties of England from destruction—to have raised her to the most magnificent point of greatness—to have liberated a quarter of the globe from a despotism which bowed down both body and soul—and to have placed the world again under the control of national law and just principles, be transcendent fame—such fame belongs to this ministry; and, of all its members, to none more than to the Marquis of Londonderry. During great part of the year, he toiled frequently for twelve or fourteen hours per day at the most exhausting of all kinds of labour, for a salary which, unaided by private fortune, would not have supported him. He laboured for thirty years in the service of the country. In this service he ruined a robust constitution, broke a lofty spirit, destroyed a first-rate understanding, and met an untimely death, without adding a shilling to his patrimonial fortune. What the country gained from him may never be calculated—what he gained from the country was lunacy, and a martyr's grave."—*New Times.*

"Lord Londonderry was a man of unassuming manners, of simple tastes, and (so far as regarded private life) of kind and generous disposition. Towards the poor he was beneficent: in his family mild, considerate, and forbearing. He was firm to the connexions and associates of his earlier days, not only those of choice, but of accident, when not unworthy; and to promote them, and to advance their interests, his efforts were sincere and indefatigable. In power he forgot no service rendered to him while he was in a private station, nor broke any promise, expressed or implied, nor abandoned any friend who claimed and merited his assistance."—*Times.*]

[5] [See Sheridan's comedy of "The Rivals."]

[6] [Lord Byron seems to have taken his notions of the proceedings of this inquest from Cobbett's Register. What the Coroner really did say was as follows:—"As a public man, it is impossible for me to weigh his character in any scales that I can hold. In private life I believe the world will admit that a more amiable man could not be found. Whether the important duties of the great office which he held pressed upon his mind, and conduced to the melancholy event which you are assembled to investigate, is a circumstance which, in all probability, never can be discovered. If it should unfortunately appear that there is not sufficient evidence to prove what is generally considered the indication of

body of the deceased—(an Anthony worthy of such a Cæsar)—and the nauseous and atrocious cant of a degraded crew of conspirators against all that is sincere and honourable. In his death he was necessarily one of two things by the *law*[6]—a felon or a madman—and in either case no great subject for panegyric.[7] In his life he was—what all the world knows, and half of it will feel years to come, unless his death prove a "moral lesson" to the surviving Sejani[8] of Europe. It may at least serve as some consolation to the nations, that their oppressors are not happy, and in some instances judge so justly of their own actions as to anticipate the sentence of mankind.—Let us hear no more of this man; and let Ireland remove the ashes of her Grattan from the sanctuary of Westminster. Shall the patriot of humanity repose by the Werther of politics!!!

With regard to the objections which have been made on another score to the already published cantos of this poem, I shall content myself with two quotations from Voltaire:—"La pudeur s'est enfuie des cœurs, et s'est réfugiée sur les lèvres." ... "Plus les mœurs sont dépravées, plus les expressions deviennent mesurées; on croit regagner en langage ce qu'on a perdu en vertu."

This is the real fact, as applicable to the degraded and hypocritical mass which leavens the present English generation, and is the only answer they deserve. The hackneyed and lavished titled of Blasphemer—which, with Radical, Liberal, Jacobin, Reformer, etc. are the changes which the hirelings are daily ringing in the ears of those who will listen—should be welcome to all who recollect on *whom* it was originally bestowed. Socrates and Jesus Christ were put to death publicly as *blasphemers*, and so have been and may be many who dare to oppose the most notorious abuses of the name of God and the mind of man. But persecution is not refutation, nor even triumph: the "wretched infidel," as he is called, is probably happier in his prison than the proudest of his assailants. With his opinions I have nothing to do—they may be right or wrong—but he has suffered for them, and that very suffering for conscience' sake will make more proselytes to deism than the example of heterodox[9] Prelates to Christianity, suicide statesmen to oppression, or over-pensioned homicides to the impious alliance which insults the world with the name of "Holy!" I have no wish to trample on the dishonoured or the dead; but it would be well if the adherents to the classes from whence those persons sprung, should abate a little of the *cant* which is the crying sin of this double-dealing and false-speaking time of selfish spoilers, and—but enough for the present.

Pisa, July, 1822.

DON JUAN.

CANTO THE SIXTH.[5]

I.

"There is a tide in the affairs of men
Which, taken at the flood,"—you know the rest,
And most of us have found it now and then;
At least we think so, though but few have guess'd
The moment, till too late to come again.
But no doubt every thing is for the best—
Of which the surest sign is in the end:
When things are at the worst they sometimes mend.

II.

There is a tide in the affairs of women
Which, taken at the flood, leads—God knows where:
Those navigators must be able seamen
Whose charts lay down its current to a hair;
Not all the reveries of Jacob Behmen
With its strange whirls and eddies can compare:
Men with their heads reflect on this and that—
But women, with their hearts, on heaven knows what!

III.

And yet a headlong, headstrong, downright she,
Young, beautiful, and daring—who would risk
A throne, the world, the universe, to be
Beloved in her own way, and rather whisk
The stars from out the sky, than not be free
As are the billows when the breeze is brisk—
Though such a she 's a devil (if that there be one),
Yet she would make full many a Manichean.

IV.

Thrones, worlds, et ceters, are so oft upset
By commonest ambition, that when passion
O'erthrows the same, we readily forget,

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a disordered mind, I trust that the jury will pay some attention to my humble opinion, which is, that no man can be in his proper senses at the moment he commits so rash an act as self-murder. My opinion is in consonance with every moral sentiment, and the information which the wisest of men have given to the world. The Bible declares that a man clings to nothing so strongly as his own life. I therefore view it as an axiom, and an abstract principle, that a man must necessarily be out of his mind at the moment of destroying himself."—E.]

[6] I say by the *law* of the *land*—the laws of humanity judge more gently; but as the legitimates have always the *law* in their mouths, let them here make the most of it.

[7] [Upon this passage one of the magazines of the time observes: "Lord Byron does not appear to have remembered that it is quite possible for an English nobleman to be both (in fact) a felon, and (what in common parlance is called) a madman."]

[8] From this number must be excepted Canning. Canning is a genius, almost a universal one, an orator, a wit, a poet, a statesman; and no man of talent can long pursue the path of his late predecessor, Lord C. If ever man saved his country, Canning can, but *will* he? I, for one, hope so.

[9] When Lord Sandwich said "he did not know the difference between orthodoxy and heterodoxy," Warburton, the bishop, replied, "Orthodoxy, my lord, is *my doxy*, and heterodoxy is *another man's* doxy." A prelate of the present day has discovered, it seems, a *third* kind of doxy, which has not greatly exalted in the eyes of the elect that which Bentham calls "Church-of-Englandism."

[5] [Cantos VI., VII., and VIII. were written at Pisa, in 1822, and published by Mr. John Hunt in July, 1823. The poet's resumption of Don Juan is explained in the following extract from his correspondence:—"

Pisa, July 6, 1822.—"It is not impossible that I may have three or four cantos of Don Juan ready by autumn, or a little later; as I obtained a permission from my dictatress to continue it,—*provided always* it was to be more guarded and decorous and sentimental in the continuation than in the commencement. How far these conditions have been fulfilled may be seen, perhaps, by and by; but the embargo was only taken off upon those stipulations."—E.]

[6] See Shakspeare, Julius Cæsar, act iv. sc. iii.

[7] [A noted visionary, born near Goritz, in Upper Lusatia, in 1575, and founder of the sect called Behmenites. He had numerous followers in Germany, and has not been without admirers in England; one of these, the famous William Law, author of the "Serious Call," edited an edition of his works.]

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Or at the least forgive, the loving rash one.
If Anthony be well remember'd yet,
'T is not his conquests keep his name in fashion;
But Actium, lost for Cleopatra's eyes,
Outbalances all Cæsar's victories.

V.

He died at fifty for a queen of forty;
I wish their years had been fifteen and twenty,
For then wealth, kingdoms, worlds are but a sport—I
Remember when, though I had no great plenty
Of worlds to lose, yet still, to pay my court, I
Gave what I had—a heart: as the world went, I
Gave what was worth a world; for worlds could never
Restore me those pure feelings, gone for ever.

VI.

'T was the boy's "mite," and, like the "widow's," may
Perhaps be weigh'd hereafter, if not now;
But whether such things do or do not weigh,
All who have loved, or love, will still allow
Life has nought like it. God is love, they say,
And Love 's a God, or was, before the brow
Of earth was wrinkled by the sins and tears
Of—but Chronology best knows the years.

VII.

We left our hero and third heroine in
A kind of state more awkward than uncommon,
For gentlemen must sometimes risk their skin
For that sad tempter, a forbidden woman:
Sultans too much abhor this sort of sin,
And don't agree at all with the wise Roman,
Heroic, stoic Cato, the sententious,
Who lent his lady to his friend Hortensius.[1]

VIII.

I know Gulbeyaz was extremely wrong;
I own it, I deplore it, I condemn it;
But I detest all fiction, even in song,
And so must tell the truth, howe'er you blame it.
Her reason being weak, her passions strong,
She thought that her lord's heart (even could she claim it)
Was scarce enough; for he had fifty-nine
Years, and a fifteen-hundredth concubine.

IX.

I am not, like Cassio, "an arithmetician,"
But by "the bookish theoric"[2] it appears,
If 't is summ'd up with feminine precision,
That, adding to the account his Highness' years,
The fair Sultana err'd from inanition;
For, were the Sultan just to all his dears,
She could but claim the fifteen-hundredth part
Of what should be monopoly—the heart.

X.

It is observed that ladies are litigious
Upon all legal objects of possession,
And not the least so when they are religious,
Which doubles what they think of the transgression:
With suits and prosecutions they besiege us,
As the tribunals show through many a session,
When they suspect that any one goes shares
In that to which the law makes them sole heirs.

XI.

Now if this holds good in a Christian land,
The heathen also, though with lesser latitude,
Are apt to carry things with a high hand,
And take, what kings call "an imposing attitude;"
And for their rights connubial make a stand,
When their liege husbands treat them with ingratitude:
And as four wives must have quadruple claims,
The Tigris hath its jealousies like Thames.

XII.

Gulbeyaz was the fourth, and (as I said)
The favourite; but what 's favour amongst four?
Polygamy may well be held in dread,
Not only as a sin, but as a *bore*:
Most wise men, with *one* moderate woman wed,
Will scarcely find philosophy for more;
And all (except Mahometans) forbear
To make the nuptial couch a "Bed of Ware."[3]

XIII.

His Highness, the sublimest of mankind,—
So styled according to the usual forms
Of every monarch, till they are consign'd
To those sad hungry jacobins the worms,[4]
Who on the very loftiest kings have dined,—
His Highness gazed upon Gulbeyaz' charms,
Expecting all the welcome of a lover
(A "Highland welcome"[5] all the wide world over).

XIV.

Now here we should distinguish; for howe'er
Kisses, sweet words, embraces, and all that,
May look like what is—neither here nor there,
They are put on as easily as a hat,
Or rather bonnet, which the fair sex wear,
Trimm'd either heads or hearts to decorate,
Which form an ornament, but no more part
Of heads, than their caresses of the heart.

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[1] Cato gave up his wife Marcia to his friend Hortensius; but, on the death of the latter, took her back again. This conduct was ridiculed by the Romans, who observed that Marcia entered the house of Hortensius very poor, but returned to the bed of Cato loaded with treasures.—PLUTARCH.

[2] "Forsooth, a great arithmetician,
One Michael Cassio, a Florentine,
That never set a squadron in the field,
Nor the division of a battle knows
More than a spinster; unless the bookish theoric," etc.
Othello.

[3] "At Ware, the inn known by the sign of the Saracen's Head still contains the famous *bed*, measuring *twelve feet square*, to which an allusion is made by Shakspeare in 'Twelfth Night.'"—CUNNINGHAM'S *Hertford*, vol. iii. p. 285.]

[4] "Your worm is your only emperor for diet: we fat all creatures else, to fat us; and we fat ourselves for maggots. Your fat king, and your lean beggar, is but variable service; two dishes but to one table: that 's the end."—*Hamlet*.

[5] See Waverley.

XV.

A slight blush, a soft tremor, a calm kind
Of gentle feminine delight, and shown
More in the eyelids than the eyes, resign'd
Rather to hide what pleases most unknown,
Are the best tokens (to a modest mind)
Of love, when seated on his loveliest throne,
A sincere woman's breast,—for over-*warm*
Or over-*cold* annihilates the charm.

XVI.

For over-warmth, if false, is worse than truth;
If *true*, 't is no great lease of its own fire;
For no one, save in very early youth,
Would like (I think) to trust all to desire,
Which is but a precarious bond, in sooth,
And apt to be transferr'd to the first buyer
At a sad discount: while your over-chilly
Women, on t' other hand, seem somewhat silly.

XVII.

That is, we cannot pardon their bad taste,
For so it seems to lovers swift or slow,
Who fain would have a mutual flame confess'd,
And see a sentimental passion glow,
Even were St. Francis' paramour their guest,
In his monastic concubine of snow;—[1]
In short, the maxim for the amorous tribe is
Horatian, "Medio tu tutissimus ibis."

XVIII.

The "tu" 's *too* much,—but let it stand,—the verse
Requires it, that 's to say, the English rhyme,
And not the pink of old hexameters;
But, after all, there 's neither tune nor time
In the last line, which cannot well be worse,
And was thrust in to close the octave's chime:
I own no prosody can ever rate it
As a rule, but *truth* may, if you translate it.

XIX.

If fair Gulbeyaz overdid her part,
I know not—it succeeded, and success
Is much in most things, not less in the heart
Than other articles of female dress.
Self-love in man, too, beats all female art;
They lie, we lie, all lie, but love no less:
And no one virtue yet, except starvation,
Could stop that worst of vices—propagation.

XX.

We leave this royal couple to repose:
A bed is not a throne, and they may sleep,
Whate'er their dreams be, of of joys of woes:
Yet disappointed joys are woes as deep
As any man's clay mixture undergoes.
Our least of sorrows are such as we weep;
'T is the vile daily drop on drop which wears
The soul out (like the stone) with petty cares.

XXI.

A scolding wife, a sullen son, a bill
To pay, unpaid, protested, or discounted
At a per-centage; a child cross, dog ill,
A favourite horse fallen lame just as he 's mounted,
A bad old woman making a worse will,
Which leaves you minus of the cash you counted
As certain;—these are paltry things, and yet
I 've rarely seen the man they did not fret.

XXII.

I 'm a philosopher; confound them all!
Bills, beasts, and men, and—no! *not* womankind!
With one good hearty curse I vent my gall,
And then my stoicism leaves nought behind
Which it can either pain or evil call,
And I can give my whole soul up to mind;
Though what *is* soul or mind, their birth or growth,
Is more than I know—the deuce take them both!

XXIII.

So, now all things are d—n'd, one feels at ease,
As after reading Athanasius' curse,
Which doth your true believer so much please:
I doubt if any now could make it worse
O'er his worst enemy when at his knees,
'T is so sententious, positive, and terse,
And decorates the book of Common Prayer
As doth a rainbow the just clearing air.

XXIV.

Gulbeyaz and her lord were sleeping, or
At least one of them!—Oh, the heavy night,
When wicked wives, who love some bachelor,
Lie down in dudgeon to sigh for the light
Of the gray morning, and look vainly for
Its twinkle through the lattice dusky quite—
To toss, to tumble, doze, revive, and quake
Lest their too lawful bedfellow should wake!

XXV.

These are beneath the canopy of heaven,
Also beneath the canopy of beds
Four-posted and silk-curtain'd, which are given
For rich men and their brides to lay their heads
Upon, in sheets white as what bards call "driven
Snow." Well! 't is all hap-hazard when one weds.
Gulbeyaz was an empress, but had been
Perhaps as wretched if a *peasant's queen*.[2]

XXVI.

Don Juan in his feminine disguise,
With all the damsels in their long array,
Had bow'd themselves before the imperial eyes,

[1] "The blessed Francis, being strongly solicited one day by the emotions of the flesh, pulled off his clothes and scourged himself soundly: being after this inflamed with a wonderful fervour of mind, he plunged his naked body into a great heap of snow. The devil, being overcome, retired immediately, and the holy man returned victorious into his cell."—See BUTLER'S *Lives of the Saints*.

[2] [The *bards* of Queen Caroline, in the Times newspaper, were continually, during the period of her trial, ringing the changes on the "driven snow" of her purity.—E.]

And at the usual signal ta'en their way
Back to their chambers, those long galleries
In the seraglio, where the ladies lay
Their delicate limbs; a thousand bosoms there
Beating for love, as the caged bird's for air.

XXVII.

I love the sex, and sometimes would reverse
The tyrant's[1] wish, "that mankind only had
One neck, which he with one fell stroke might pierce:"
My wish is quite as wide, but not so bad;
And much more tender on the whole than fierce;
It being (not *now*, but only while a lad)
That womankind had but one rosy mouth,
To kiss them all at once from North to South.

XXVIII.

Oh, enviable Briareus! with thy hands
And heads, if thou hadst all things multiplied
In such proportion!—But my Muse withstands
The giant thought of being a Titan's bride,
Or travelling in Patagonian lands;
So let us back to Lilliput, and guide
Our hero through the labyrinth of love
In which we left him several lines above.

XXIX.

He went forth with the lovely Odalisques,[2]
At the given signal join'd to their array;
And though he certainly ran many risks,
Yet he could not at times keep, by the way,
(Although the consequences of such frisks
Are worse than the worst damages men pay
In moral England, where the thing 's a tax,)
From ogling all their charms from breasts to backs.

XXX.

Still he forgot not his disguise:—along
The galleries from room to room they walk'd,
A virgin-like and edifying throng,
By eunuchs flank'd; while at their head there stalk'd
A dame who kept up discipline among
The female ranks, so that none stirr'd or talk'd
Without her sanction on their she-parades:
Her title was "the Mother of the Maids."

XXXI.

Whether she was a "mother," I know not,
Or whether they were "maids" who call'd her [mother;
But this is her seraglio title, got
I know not how, but good as any other;
So Cantemir[3] can tell you, or De Tott:[4]
Her office was, to keep aloof or smother
All bad propensities in fifteen hundred
Young women, and correct them when they blunder'd.

XXXII.

A goodly sinecure, no doubt! but made
More easy by the absence of all men—
Except his majesty,—who, with her aid,
And guards, and bolts, and walls, and now and then
A slight example, just to cast a shade
Along the rest, contrived to keep this den
Of beauties cool as an Italian convent,
Where all the passions have, alas! but one vent.

XXXIII.

And what is that? Devotion, doubtless—how
Could you ask such a question?—but we will
Continue. As I said, this goodly row
Of ladies of all countries at the will
Of one good man, with stately march and slow,
Like water-lilies floating down a rill—
Or rather lake—for *rills* do *not* run *slowly*,—
Paced on most maiden-like and melancholy.

XXXIV.

But when they reach'd their own apartments, there,
Like birds, or boys, or bedlamites broke loose,
Waves at spring-tide, or women any where
When freed from bonds (which are of no great use
After all), or like Irish at a fair,
Their guards being gone, and as it were a truce
Established between them and bondage, they
Began to sing, dance, chatter, smile, and play.

XXXV.

Their talk, of course, ran most on the new comer;
Her shape, her hair, her air, her every thing;
Some thought her dress did not so much become her,
Or wonder'd at her ears without a ring;
Some said her years were getting nigh their summer,
Others contended they were but in spring;
Some thought her rather masculine in height,
While others wish'd that she had been so quite.

XXXVI.

But no one doubted on the whole, that she
Was what her dress bespoke, a damsel fair,
And fresh, and "beautiful exceedingly,"[5]
Who with the brightest Georgians[6] might compare:
They wonder'd how Gulbeyaz, too, could be
So silly as to buy slaves who might share
(If that his Highness wearied of his bride)
Her throne and power, and every thing beside.

XXXVII.

But what was strangest in this virgin crew,
Although her beauty was enough to vex,
After the first investigating view,

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[1] Caligula—see Suetonius. "Being in a rage at the people, for favouring a party in the Circensian games in opposition to him, he cried out, 'I wish the Roman people had but one neck.'"

[2] The ladies of the seraglio.

[3] [Demetrius Cantemir, a prince of Moldavia, whose "History of the Growth and Decay of the Ottoman Empire" was translated into English by Tindal. He died in 1723.]

[4] "Memoirs of the State of the Turkish Empire, 1785."]

[5] ["I guess, 't was frightful there to see
A lady so richly clad as she—
Beautiful exceedingly."—Coleridge's *Christabel*.]

[6] "It is in the adjacent climates of Georgia, Mingrelia, and Circassia, that nature has placed, at least to our eyes, the model of beauty, in the shape of the limbs, the colour of the skin, the symmetry of the features, and the expression of the countenance; the men are formed for action, the women for love."—Guthrie.

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They all found out as few, or fewer, specks
In the fair form of their companion new,
Than is the custom of the gentle sex,
When they survey, with Christian eyes or Heathen,
In a new face "the ugliest creature breathing."

XXXVIII.

And yet they had their little jealousies,
Like all the rest; but upon this occasion,
Whether there are such things as sympathies
Without our knowledge or our approbation,
Although they could not see through his disguise,
All felt a soft kind of consentanation,
Like magnetism, or devilism, or what
You please—we will not quarrel about that:

XXXIX.

But certain 't is they all felt for their new
Companion something newer still, as 't were
A sentimental friendship through and through,
Extremely pure, which made them all concur
In wishing her their sister, save a few,
Who wish'd they had a brother just like her,
Whom, if they were at home in sweet Circassia,
They would prefer to Padisha[1] or Pacha.

XL.

Of those who had most genius for this sort
Of sentimental friendship, there were three,
Lolah, Katinka,[2] and Dudù; in short
(To save description), fair as fair can be
Were they, according to the best report,
Though differing in stature and degree,
And clime and time, and country and complexion;
They all alike admired their new connexion.

XLI.

Lolah was dusk as India and as warm;
Katinka was a Georgian,[3] white and red,
With great blue eyes, a lovely hand and arm,
And feet so small they scarce seem'd made to tread,
But rather skim the earth; while Dudù's form
Look'd more adapted to be put to bed,
Being somewhat large, and languishing, and lazy,
Yet of a beauty that would drive you crazy.

XLII.

A kind of sleepy Venus seem'd Dudù,
Yet very fit to "murder sleep" in those
Who gazed upon her cheek's transcendent hue,
Her Attic forehead, and her Phidian nose:
Few angles were there in her form, 't is true,
Thinner she might have been, and yet scarce lose;
Yet, after all, 't would puzzle to say where
It would not spoil some separate charm to *pare*.

XLIII.

She was not violently lively, but
Stole on your spirit like a May-day breaking;
Her eyes were not too sparkling, yet, half-shut,
They put beholders in a tender taking;
She look'd (this simile's quite new) just cut
From marble, like Pygmalion's statue waking,
The mortal and the marble still at strife,
And timidly expanding into life.

XLIV.

Lolah demanded the new damsel's name—
"Juanna."—Well, a pretty name enough.
Katinka ask'd her also whence she came—
"From Spain."—"But where is Spain?"—"Don't ask such stuff,
Nor show your Georgian ignorance—for shame!"
Said Lolah, with an accent rather rough,
To poor Katinka: "Spain 's an island near
Morocco, betwixt Egypt and Tangier."

XLV.

Dudù said nothing, but sat down beside
Juanna, playing with her veil or hair;
And looking at her steadfastly, she sigh'd,
As if she pitied her for being there,
A pretty stranger without friend or guide,
And all abash'd, too, at the general stare
Which welcomes hapless strangers in all places,
With kind remarks upon their mien and faces.

XLVI.

But here the Mother of the Maids drew near,
With, "Ladies, it is time to go to rest.
I 'm puzzled what to do with you, my dear,"
She added to Juanna, their new guest:
"Your coming has been unexpected here,
And every couch is occupied; you had best
Partake of mine; but by to-morrow early
We will have all things settled for you fairly."

XLVII.

Here Lolah interposed—"Mamma, you know
You don't sleep soundly, and I cannot hear
That any body should disturb you; so
I 'll take Juanna; we 're a slenderer pair
Than you would make the half of;—don't say no;
And I of your young charge will take due care."
But here Katinka interfered, and said,
"She also had compassion and a bed."

XLVIII.

"Besides, I hate to sleep alone," quoth she.
The matron frown'd: "Why so?"—"For fear of ghosts;"
Replied Katinka; "I am sure I see
A phantom upon each of the four posts;
And then I have the worst dreams that can be,
Of Guebres, Giaours, and Ginns, and Goulas in hosts."

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[1] Padisha is the Turkish title of the Grand Signior.

[2] [Katinka was the name of the youngest of the three girls, at whose house Lord Byron resided while at Athens, in 1810. See *Moore's Notices*.

[3] [The "good points" of a Georgian girl are a rosy or carnation tint on her cheek, which they call *mamack*, "the salt of beauty;" dark hair, large black antelope eyes and arched eye-brows, a small nose and mouth, white teeth, long neck, delicate limbs and small joints. They are extremely beautiful, full of animation, grace, and elegance.—MOORE.]

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The dame replied, "Between your dreams and you,
I fear Juanna's dreams would be but few.

XLIX.

"You, Lolah, must continue still to lie
Alone, for reasons which don't matter; you
The same, Katinka, until by and by;
And I shall place Juanna with Dudù,
Who 'a quiet, inoffensive, silent, shy,
And will not toss and chatter the night through.
What say you, child?"—Dudù said nothing, as
Her talents were of the more silent class;

L.

But she rose up, and kiss'd the matron's brow
Between the eyes, and Lolah on both cheeks,
Katinka too; and with a gentle bow
(Curt'sies are neither used by Turks nor Greeks)
She took Juanna by the hand to show
Their place of rest, and left to both their piques,
The others pouting at the matron's preference
Of Dudù, though they held their tongues from deference.

LI.

It was a spacious chamber (Oda is
The Turkish title), and ranged round the wall
Were couches, toilets—and much more than this
I might describe, as I have seen it all,
But it suffices—little was amiss;
'T was on the whole a nobly furnish'd hall,
With all things ladies want, save one or two,
And even those were nearer than they knew.

LII.

Dudù, as has been said, was a sweet creature,
Not very dashing, but extremely winning,
With the most regulated charms of feature,
Which painters cannot catch like faces sinning
Against proportion—the wild strokes of nature
Which they hit off at once in the beginning,
Full of expression, right or wrong, that strike,
And pleasing, or unpleasing, still are like.

LIII.

But she was a soft landscape of mild earth,
Where all was harmony, and calm, and quiet,
Luxuriant, budding; cheerful without mirth,
Which, if not happiness, is much more nigh it
Than are your mighty passions and so forth,
Which some call "the sublime:" I wish they 'd try it;
I 've seen your stormy seas and stormy women,
And pity lovers rather more than seamen.

LIV.

But she was pensive more than melancholy,
And serious more than pensive, and serene,
It may be, more than either—not unholy
Her thoughts, at least till now, appear to have been.
The strangest thing was, beauteous, she was wholly
Unconscious, albeit turn'd of quick seventeen,
That she was fair, or dark, or short, or tall,
She never thought about herself at all.

LV.

And therefore was she kind and gentle as
The Age of Gold (when gold was yet unknown,
By which its nomenclature came to pass;
Thus most appropriately has been shown
"Lucus à *non* lucendo," *not* what *was*.
But what *was not*; a sort of style that 's grown
Extremely common in this age, whose metal
The devil may decompose, but never settle:

LVI.

I think it may be of "Corinthian Brass,"*
Which was a mixture of all metals, but
The brazen uppermost). Kind reader! pass
This long parenthesis: I could not shut
It sooner for the soul of me, and class
My faults even with your own! which meaneth, Put
A kind construction upon them and me:
But *that* you won't—then don't—I am not less free.

LVII.

'T is time we should return to plain narration,
And thus my narrative proceeds;—Dudù,
With every kindness short of ostentation,
Show'd Juan, or Juanna, through and through
This labyrinth of females, and each station
Described—what 's strange—in words extremely few:
I have but one simile, and that 's a blunder,
For wordless woman, which is *silent* thunder.

LVIII.

And next she gave her (I say *her*, because
The gender still was epicene, at least
In outward show, which is a saving clause,)
An outline of the customs of the East,
With all their chaste integrity of laws,
By which the more a harem is increased,
The stricter doubtless grow the vestal duties
Of any supernumerary beauties.

LIX.

And then she gave Juanna a chaste kiss:
Dudù was fond of kissing—which I 'm sure
That nobody can ever take amiss,
Because 't is pleasant, so that it be pure,
And between females means no more than this—
That they have nothing better near, or newer.
"Kiss" rhymes to "bliss" in fact as well as verse—
I wish it never led to something worse.

LX.

In perfect innocence she then unmade
Her toilet, which cost little, for she was
A child of Nature, carelessly array'd:
If fond of a chance ogle at her glass,

* [This brass, so famous in antiquity, is a mixture of gold, silver, and copper, and is supposed to have been produced by the fusion of these metals, in which Corinth abounded, when it was sacked.—Sir D. Barwayn.]

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'T was like the fawn, which, in the lake display'd,
Beholds her own shy, shadowy image pass,
When first she starts, and then returns to peep,
Admiring this new native of the deep.

LXI.

And one by one her articles of dress
Were laid aside; but not before she offer'd
Her aid to fair Juanna, whose excess
Of modesty declined the assistance proffer'd:
Which pass'd well off—as she could do no less;
Though by this politesse she rather suffer'd,
Pricking her fingers with those cursed pins,
Which surely were invented for our sins,—

LXII.

Making a woman like a porcupine,
Not to be rashly touch'd. But still more dread,
Oh ye! whose fate it is, as once 't was mine,
In early youth, to turn a lady's maid;—
I did my very boyish best to shine
In tricking her out for a masquerade:
The pins were placed sufficiently, but not
Stuck all exactly in the proper spot.

LXIII.

But these are foolish things to all the wise,
And I love wisdom more than she loves me;
My tendency is to philosophise
On most things, from a tyrant to a tree;
But still the spouseless virgin *Knowledge* flies.
What are we? and whence came we? what shall be
Our *ultimate* existence? what 's our present?
Are questions answerless, and yet incessant.

LXIV.

There was deep silence in the chamber: dim
And distant from each other burn'd the lights,
And slumber hover'd o'er each lovely limb
Of the fair occupants: if there be sprites,
They should have walk'd there in their sprightliest
By way of change from their sepulchral sites,
And shown themselves as ghosts of better taste
Than haunting some old ruin or wild waste.

LXV.

Many and beautiful lay those around,
Like flowers of different hue, and clime, and root,
In some exotic garden sometimes found,
With cost, and care, and warmth induced to shoot.
One with her auburn tresses lightly bound,
And fair brows gently drooping, as the fruit
Nods from the tree, was slumbering with soft breath,
And lips apart, which show'd the pearls beneath.

LXVI.

One with her flush'd cheek laid on her white arm,
And raven ringlets gather'd in dark crowd
Above her brow, lay dreaming soft and warm;
And smiling through her dream, as through a cloud
The moon breaks, half unveil'd each further charm,
As, slightly stirring in her snowy shroud,
Her beauties seized the unconscious hour of night
All bashfully to struggle into light.

LXVII.

This is no hull, although it sounds so; for
'T was night, but there were lamps, as hath been said.
A third's all pallid aspect offer'd more
The traits of sleeping sorrow, and betray'd
Through the heaved breast the dream of some far shore
Beloved and deplored; while slowly stray'd
(As night-dew, on a cypress glittering, tinges
The black bough) tear-drops through her eyes' dark fringes.

LXVIII.

A fourth as marble, statue-like and still,
Lay in a breathless, hush'd, and stony sleep;
White, cold, and pure, as looks a frozen rill,
Or the snow minaret on an Alpine steep,
Or Lot's wife done in salt,—or what you will;—
My similes are gather'd in a heap,
So pick and choose—perhaps you 'll be content
With a carved lady on a monument.

LXIX.

And lo! a fifth appears;—and what is she?
A lady of "a certain age," which means
Certainly aged—what her years might be
I know not, never counting past their teens;
But there she slept, not quite so fair to see,
As ere that awful period intervenes
Which lays both men and women on the shelf,
To meditate upon their sins and self.

LXX.

But all this time how slept, or dream'd, Dudù?
With strict enquiry I could ne'er discover,
And scorn to add a syllable untrue;
But ere the middle watch was hardly over,
Just when the fading lamps waned dim and blue,
And phantoms hover'd, or might seem to hover,
To those who like their company, about
The apartment, on a sudden she scream'd out:

LXXI.

And that so loudly, that upstarted all
The Oda, in a general commotion:
Matron and maids, and those whom you may call
Neither, came crowding like the waves of ocean,
One on the other, throughout the whole hall,
All trembling, wondering, without the least notion
More than I have myself of what could make
The calm Dudù so turbulently wake.

LXXII.

But wide awake she was, and round her bed,
With floating draperies and with flying hair,
With eager eyes, and light but hurried tread,
And bosoms, arms, and ankles glancing bare,
And bright as any meteor ever bred
By the North Pole,—they sought her cause of care,
For she seem'd agitated, flush'd, and frighten'd,
Her eye dilated and her colour heighten'd.

LXXIII.

But what is strange—and a strong proof how great
A blessing is sound sleep—Juanna lay
As fast as ever husband by his mate
In holy matrimony snores away.
Not all the clamour broke her happy state
Of slumber, ere they shook her,—so they say
At least,—and then she, too, unclosed her eyes,
And yawn'd a good deal with discreet surprise.

LXXIV.

And now commenced a strict investigation,
Which, as all spoke at once, and more than once,
Conjecturing, wondering, asking a narration,
Alike might puzzle either wit or dunce
To answer in a very clear oration.
Dudù had never pass'd for wanting sense,
But, being "no orator as Brutus is,"
Could not at first expound what was amiss.

LXXV.

At length she said, that in a slumber sound
She dream'd a dream, of walking in a wood—
A "wood obscure," like that where Dante found
Himself in at the age when all grow good;—
Life's half-way house, where dames with virtue crown'd
Run much less risk of lovers turning rude;—
And that this wood was full of pleasant fruits,
And trees of goodly growth and spreading roots;

LXXVI.

And in the midst a golden apple grew,—
A most prodigious pippin—but it hung
Rather too high and distant; that she threw
Her glances on it, and then, longing, flung
Stones and whatever she could pick up, to
Bring down the fruit, which still perversely clung
To its own bough, and dangled yet in sight,
But always at a most provoking height;—

LXXVII.

That on a sudden, when she least had hope,
It fell down of its own accord before
Her feet; that her first movement was to stoop
And pick it up, and bite it to the core;
That just as her young lip began to ope
Upon the golden fruit the vision bore,
A bee flew out and stung her to the heart,
And so—she awoke with a great scream and start.

LXXVIII.

All this she told with some confusion and
Dismay, the usual consequence of dreams
Of the unpleasant kind, with none at hand
To expound their vain and visionary gleams.
I've known some odd ones which seem'd really plann'd
Prophetically, or that which one deems
A "strange coincidence," to use a phrase
By which such things are settled now-a-days.*

LXXIX.

The damsels, who had thoughts of some great harm,
Began, as is the consequence of fear,
To scold a little at the false alarm
That broke for nothing on their sleeping ear.
The matron, too, was wroth to leave her warm
Bed for the dream she had been obliged to hear,
And chafed at poor Dudù, who only sigh'd,
And said, that she was sorry she had cried.

LXXX.

"I've heard of stories of a cock and bull;
But visions of an apple and a bee,
To take us from our natural rest, and pull
The whole Oda from their beds at half-past three,
Would make us think the moon is at its full.
You surely are unwell, child! we must see
To-morrow, what his Highness's physician
Will say to this hysteric of a vision.

LXXXI.

"And poor Juanna, too, the child's first night
Within these walls, to be broke in upon
With such a clamour—I had thought it right
That the young stranger should not lie alone,
And, as the quietest of all, she might
With you, Dudù, a good night's rest have known;
But now I must transfer her to the charge
Of Lolah—though her couch is not so large."

LXXXII.

Lolah's eyes sparkled at the proposition;
But poor Dudù, with large drops in her own,
Resulting from the scolding or the vision,
Implored that present pardon might be shown
For this first fault, and that on no condition
(She added in a soft and piteous tone)
Juanna should be taken from her, and
Her future dreams should all be kept in hand.

LXXXIII.

She promised never more to have a dream,
At least to dream so loudly as just now;
She wonder'd at herself how she could scream—
'T was foolish, nervous, as she must allow,
A fond hallucination, and a theme
For laughter—but she felt her spirits low,
And begg'd they would excuse her; she 'd get over
This weakness in a few hours, and recover.

LXXXIV.

And here Juanna kindly interposed,
And said she felt herself extremely well
Where she then was, as her sound sleep disclosed
When all around rang like a tocsin bell:
She did not find herself the least disposed
To quit her gentle partner, and to dwell
Apart from one who had no sin to show,
Save that of dreaming once "mal-à-propos."

---

* "Nel mezzo del cammin' di nostra vita
Mi ritrovai per una selva oscura," etc.—*Inferno.*

[One of the advocates employed for Queen Caroline in the House of Lords spoke of some of the most puzzling passages in the history of her intercourse with Bergami, as amounting to "odd instances of strange coincidence."]

LXXXV.

As thus Juanna spoke, Dudù turn'd round
And hid her face within Juanna's breast:
Her neck alone was seen, but that was found
The colour of a budding rose's crest.
I can't tell why she blush'd, nor can expound
The mystery of this rupture of their rest;
All that I know is, that the facts I state
Are true as truth has ever been of late.

LXXXVI.

And so good night to them,—or, if you will,
Good morrow—for the cock had crown, and light
Began to clothe each Asiatic hill,
And the mosque crescent struggled into sight
Of the long caravan, which in the chill
Of dewy dawn wound slowly round each height
That stretches to the stony belt, which girds
Asia, where Kaff looks down upon the Kurds.

LXXXVII.

With the first ray, or rather gray of morn,
Gulbeyaz rose from restlessness; and pale
As Passion rises, with its bosom worn,
Array'd herself with mantle, gem, and veil.
The nightingale that sings with the deep thorn,
Which fable places in her breast of wail,
Is lighter far of heart and voice than those
Whose headlong passions form their proper woes.

LXXXVIII.

And that 'a the moral of this composition,
If people would but see its real drift;—
But *that* they will not do without suspicion,
Because all gentle readers have the gift
Of closing 'gainst the light their orbs of vision;
While gentle writers also love to lift
Their voices 'gainst each other, which is natural,
The numbers are too great for them to flatter all.

LXXXIX.

Rose the sultane from a bed of splendour,
Softer than the soft Syharite's, who cried
Aloud because his feelings were too tender
To brook a ruffled rose-leaf by his side,—
So beautiful that art could little mend her,
Though pale with conflicts between love and pride;—
So agitated was she with her error,
She did not even look into the mirror.

XC.

Also arose about the self-same time,
Perhaps a little later, her great lord,
Master of thirty kingdoms so sublime,
And of a wife by whom he was abhorr'd;
A thing of much less import in that clime—
At least to those of incomes which afford
The filling up their whole connubial cargo—
Than where two wives are under an embargo.

XCI.

He did not think much on the matter, nor
Indeed on any other: as a man
He liked to have a handsome paramour
At hand, as one may like to have a fan,
And therefore of Circassians had good store,
As an amusement after the Diven;
Though an unusual fit of love, or duty,
Had made him lately bask in his bride's beauty.

XCII.

And now he rose; and after due ablutions
Exacted by the customs of the East,
And prayers and other pious evolutions,
He drank six cups of coffee at the least,
And then withdrew to hear about the Russians,
Whose victories had recently increased
In Catherine's reign, whom glory still adores
As greatest of all sovereigns and w——s.

XCIII.

But oh, thou grand legitimate Alexander!
Her son's son, let not this last phrase offend
Thine ear, if it should reach—and now rhymes wander
Almost as far as Petersburgh, and lend
A dreadful impulse to each loud meander
Of murmuring Liberty's wide waves, which blend
Their roar even with the Baltic's—so you be
Your father's son, 't is quite enough for me.

XCIV.

To call men love-begotten, or proclaim
Their mothers as the antipodes of Timon,
That hater of mankind, would be a shame,
A libel, or whate'er you please to rhyme on:
But people's ancestors are history's game;
And if one lady's slip could leave a crime on
All generations, I should like to know
What pedigree the best would have to show?

XCV.

Had Catherine and the sultan understood
Their own true interests, which kings rarely know,
Until 't is taught by lessons rather rude,
There was a way to end their strife, altho'
Perhaps precarious, had they but thought good,
Without the aid of prince or plenipo:
She to dismiss her guards and he his haram,
And for their other matters, meet and share 'em.

XCVI.

But as it was, his Highness had to hold
His daily council upon ways and means
How to encounter with this martial scold,
This modern Amazon and queen of queans;
And the perplexity could not be told
Of all the pillars of the state, which leans
Sometimes a little heavy on the backs
Of those who cannot lay on a new tax.

XCVII.

Meantime Gulbeyaz, when her king was gone,
Retired into her boudoir, a sweet place
For love or breakfast; private, pleasing, lone,
And rich with all contrivances which grace
Those gay recesses:—many a precious stone

Sparkled along its roof, and many a vase
Of porcelain held in the fetter'd flowers,
Those captive soothers of a captive's hours.

XCVIII.

Mother of pearl, and porphyry, and marble,
Vied with each other on this costly spot;
And singing birds without were heard to warble;
And the stain'd glass which lighted this fair grot
Varied each ray;—but all descriptions garble
The true effect, and so we had better not
Be too minute; an outline is the best,—
A lively reader's fancy does the rest.

XCIX.

And here she summon'd Baba, and required
Don Juan at his hands, and information
Of what had pass'd since all the slaves retired,
And whether he had occupied their station;
If matters had been managed as desired,
And his disguise with due consideration
Kept up; and above all, the where and how
He had pass'd the night, was what she wish'd to know.

C.

Baba, with some embarrassment, replied
To this long catechism of questions, ask'd
More easily than answer'd,—that he had tried
His best to obey in what he had been task'd;
But there seem'd something that he wish'd to hide,
Which hesitation more betray'd than mask'd;
He scratch'd his ear, the infallible resource
To which embarrass'd people have recourse.

CI.

Gulbeyaz was no model of true patience,
Nor much disposed to wait in word or deed;
She liked quick answers in all conversations;
And when she saw him stumbling like a steed
In his replies, she puzzled him for fresh ones;
And as his speech grew still more broken-kneed,
Her cheek began to flush, her eyes to sparkle,
And her proud brow's blue veins to swell and darkle.

CII.

When Baba saw these symptoms, which he knew
To bode him no great good, he deprecated
Her anger, and beseech'd she 'd hear him through—
He could not help the thing which he related:
Then out it came at length, that to Dudù
Juan was given in charge, as hath been stated;
But not by Baba's fault, he said, and swore on
The holy camel's hump, besides the Koran.

CIII.

The chief dame of the Oda, upon whom
The discipline of the whole haram bore,
As soon as they re-enter'd their own room,
For Baba's function stopt short at the door,
Had settled all; nor could he then presume
(The aforesaid Baba) just then to do more,
Without exciting such suspicion as
Might make the matter still worse than it was.

CIV.

He hoped, indeed he thought, he could be sure
Juan had not betray'd himself; in fact
'T was certain that his conduct had been pure,
Because a foolish or imprudent act
Would not alone have made him insecure,
But ended in his being found out and *sack'd*,
And thrown into the sea.[2]—Thus Baba spoke
Of all save Dudù's dream, which was no joke.

CV.

This he discreetly kept in the back ground,
And talk'd away—and might have talk'd till now,
For any further answer that he found,
So deep an anguish wrung Gulbeyaz' brow;
Her cheek turn'd ashes, ears rung, brain whirl'd
As if she had received a sudden blow, [round,
And the heart's dew of pain sprang fast and chilly
O'er her fair front, like Morning's on a lily.

CVI.

Although she was not of the fainting sort,
Baba thought she would faint, but there he err'd—
It was but a convulsion, which though short
Can never be described; we all have heard,
And some of us have felt thus "*all amort*,"[3]
When things beyond the common have occurr'd;—
Gulbeyaz proved in that brief agony
What she could ne'er express—then how should I?

CVII.

She stood a moment as a Pythoness
Stands on her tripod, agonised, and full
Of inspiration gather'd from distress,
When all the heart-strings like wild horses pull
The heart asunder;—then, as more or less
Their speed abated or their strength grew dull,
She sunk down on her seat by slow degrees,
And bow'd her throbbing head o'er trembling knees.

CVIII.

Her face declined and was unseen; her hair
Fell in long tresses like the weeping willow,

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[1] [Motraye, in describing the interior of the Grand Signior's palace, into which he gained admission as the assistant of a watch-maker, who was employed to regulate the clocks, says that the eunuch who received them at the entrance of the haram, conducted them into a hall, which appeared to be the most agreeable apartment in the edifice:—"Cette salle est incrustée de porcelaine fine; et le lambris doré et azuré qui orne le fond d'une coupole qui règne au-dessus, est des plus riches. Une fontaine artificielle et jaillissante, dont le bassin est d'un précieux marbre vert qui m'a paru serpentin ou jaspe, s'élevait directement au milieu, sous le dôme. Je me trouvai la tête si pleine de sophas, de précieux plafonds, de meubles superbes, en un mot, d'une si grande confusion de matériaux magnifiques, qu'il serait difficile d'en donner une idée claire."—*Voyages*, tom. i. p. 230.]

[2] [See *antè*, p. 229.]

[3] ["How fares my Kate? What! swooning, all amort?"
Taming of the Shrew.]

Sweeping the marble underneath her chair,
Or rather sofa, (for it was all pillow,
A low, soft ottoman,) and black despair
Stirr'd up and down her bosom like a billow,
Which rushes to some shore whose shingles check
Its farther course, but must receive its wreck.

CIX.

Her head hung down, and her long hair in stooping
Conceal'd her features better than a veil;
And one hand o'er the ottoman lay drooping,
White, waxen, and as alabaster pale:
Would that I were a painter! to be grouping
All that a poet drags into detail!
Oh that my words were colours! but their tints
May serve perhaps as outlines or slight hints.

CX.

Baba, who knew by experience when to talk
And when to hold his tongue, now held it till
This passion might blow o'er, nor dared to balk
Gulbeyaz' taciturn or speaking will.
At length she rose up, and began to walk
Slowly along the room, but silent still,
And her brow clear'd, but not her troubled eye:
The wind was down, but still the sea ran high.

CXI.

She stopp'd, and raised her head to speak—but paused,
And then moved on again with rapid pace;
Then slacken'd it, which is the march most caused
By deep emotion:—you may sometimes trace
A feeling in each footstep, as disclosed
By Sallust in his Catiline, who, chased
By all the demons of all passions, show'd
Their work even by the way in which he trode.*

CXII.

Gulbeyaz stopp'd and beckon'd Baba:—"Slave!
Bring the two slaves!" she said in a low tone,
But one which Baba did not like to brave,
And yet he shudder'd, and seem'd rather prone
To prove reluctant, and begg'd leave to crave
(Though he well knew the meaning) to be shown
What slaves her highness wish'd to indicate,
For fear of any error, like the late.

CXIII.

"The Georgian and her paramour," replied
The imperial bride—and added, "Let the boat
Be ready by the secret portal's side:
You know the rest." The words stuck in her throat,
Despite her injured love and fiery pride;
And of this Baba willingly took note,
And begg'd by every hair of Mahomet's beard,
She would revoke the order he had heard.

CXIV.

"To hear is to obey," he said; "but still,
Sultana, think upon the consequence:
It is not that I shall not all fulfil
Your orders, even in their severest sense;
But such precipitation may end ill,
Even at your own imperative expense:
I do not mean destruction and exposure,
In case of any premature disclosure;

CXV.

"But your own feelings. Even should all the rest
Be hidden by the rolling waves, which hide
Already many a once love-beaten breast
Deep in the caverns of the deadly tide—
You love this boyish, new, seraglio guest,
And if this violent remedy be tried—
Excuse my freedom, when I here assure you,
That killing him is not the way to cure you."

CXVI.

"What dost thou know of love or feeling?—Wretch!
Begone!" she cried, with kindling eyes—"and do
My bidding!" Baba vanish'd, for to stretch
His own remonstrance further he well knew
Might end in acting as his own "Jack Ketch;"
And though he wish'd extremely to get through
This awkward business without harm to others,
He still preferr'd his own neck to another's.

CXVII.

Away he went then upon his commission,
Growling and grumbling in good Turkish phrase
Against all women of whate'er condition,
Especially sultanas, and their ways;
Their obstinacy, pride, and indecision,
Their never knowing their own mind two days,
The trouble that they gave, their immorality,
Which made him daily bless his own neutrality.

CXVIII.

And then he call'd his brethren to his aid,
And sent one on a summons to the pair,
That they must instantly be well array'd,
And above all be comb'd even to a hair,
And brought before the empress, who had made
Enquiries after them with kindest care:
At which Dudu look'd strange, and Juan silly;
But go they must at once, and will I—nill I.

CXIX.

And here I leave them at their preparation
For the imperial presence, wherein whether
Gulbeyaz show'd them both commiseration,
Or got rid of the parties altogether,
Like other angry ladies of her nation,—
Are things the turning of a hair or feather
May settle; but far be 't from me to anticipate
In what way feminine caprice may dissipate.

CXX.

I leave them for the present with good wishes,

* ["His guilty soul, at enmity with gods and men, could find no rest; so violently was his mind torn and distracted by a consciousness of guilt. Accordingly his countenance was pale, his eyes ghastly, his pace one while quick, another slow; indeed, in all his looks there was an air of distraction."—SALLUST.]

Though doubts of their well doing, to arrange
Another part of history; for the dishes
Of this our banquet we must sometimes change;
And, trusting Juan may escape the fishes,
Although his situation now seems strange,
And scarce secure, as such digressions are fair,
The Muse will take a little touch at warfare.

DON JUAN.

CANTO THE SEVENTH.[1]

I.

O Love! O Glory! what are ye who fly
Around us ever, rarely to alight?
There 's not a meteor in the polar sky
Of such transcendent and more fleeting flight.
Chill, and chain'd to cold earth, we lift on high
Our eyes in search of either lovely light;
A thousand and a thousand colours they
Assume, then leave us on our freezing way.

II.

And such as they are, such my present tale is,
A non-descript and ever-varying rhyme,
A versified Aurora borealis,
Which flashes o'er a waste and icy clime.
When we know what all are, we must bewail us,
But ne'ertheless I hope it is no crime
To laugh at *all* things—for I wish to know
What, after *all*, are *all* things—but a *show*?

III.

They accuse me—*Me*—the present writer of
The present poem—of—I know not what—
A tendency to under-rate and scoff
At human power and virtue, and all that;
And this they say in language rather rough.
Good God! I wonder what they would be at!
I say no more than hath been said in Dante's
Verse, and by Solomon and by Cervantes;

IV.

By Swift, by Machiavel, by Rochefoucault,
By Fénélon, by Luther, and by Plato;
By Tillotson, and Wesley, and Rousseau,
Who knew this life was not worth a potato.
'T is not their fault, nor mine, if this be so—
For my part, I pretend not to be Cato,
Nor even Diogenes.—We live and die,
But which is best, you know no more than I.

V.

Socrates said, our only knowledge was[2]
"To know that nothing could be known;" a pleasant
Science enough, which levels to an ass
Each man of wisdom, future, past, or present.
Newton (that proverb of the mind), alas!
Declared, with all his grand discoveries recent,
That he himself felt only "like a youth
Picking up shells by the great ocean—Truth."[3]

VI.

Ecclesiastes said, "that all is vanity"—
Most modern preachers say the same, or show it
By their examples of true Christianity:
In short, all know, or very soon may know it;
And in this scene of all-confess'd inanity,
By saint, by sage, by preacher, and by poet,
Must I restrain me, through the fear of strife,
From holding up the nothingness of life?

VII.

Dogs, or men!—for I flatter you[4] in saying
That ye are dogs—your betters far—ye may
Read, or read not, what I am now essaying
To show ye what ye are in every way.
As little as the moon stops for the baying
Of wolves, will the bright muse withdraw one ray
From out her skies—then howl your idle wrath!
While she still silvers o'er your gloomy path.

VIII.

"Fierce loves and faithless wars"—I am not sure
If this be the right reading—'t is no matter;
The fact 's about the same, I am secure;
I sing them both, and am about to batter
A town which did a famous siege endure,
And was beleaguer'd both by land and water[5]
By Souvaroff, or Anglicè Suwarrow,
Who loved blood as an alderman loves marrow.

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[1] [" The seventh and eighth Cantos contain a full detail (like the storm in Canto second) of the siege and assault of Ismail, with much of sarcasm on those butchers in large business, your mercenary soldiers. With these things and these fellows it is necessary, in the present clash of philosophy and tyranny, to throw away the scabbard. I know it is against fearful odds; but the battle must be fought; and it will be eventually for the good of mankind, whatever it may be for the individual who risks himself."—*B. Letters*, Aug. 8, 1822.]

[2] ["Scrawled this additional page of life's log-book. One day more is over of it, and of me;—but, 'which is best, life or death, the gods only know,' as Socrates said to his judges, on the breaking up of the tribunal. Two thousand years since that sage's declaration of ignorance have not enlightened us more upon this important point."—*B. Diary*, 1821.]

[3] ["A short time before his death, he uttered this memorable sentiment:—'I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.'—What a lesson to the vanity and presumption of philosophers; to those, especially, who have never even found the smoother pebble or the prettier shell! What a preparation for the latest enquiries, and the last views, of the decaying spirit,—for those inspired doctrines which alone can throw a light over the dark ocean of undiscovered truth!—Sir David Brewster.]

[4] [See, "Inscription on the monument of a Newfoundland Dog," *ante*, p. 74.

[5] ["An 1790. Le 30 de novembre on s'approcha de la place; les troupes de terre formaient un total de vingt mille hommes, indépendamment de sept à huit mille Kozaks."—*Hist. de la Nouvelle Russie*, tom. ii. p. 201.]

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IX.

The fortress is call'd Ismail, and is placed
Upon the Danube's left branch and left bank,[1]
With buildings in the Oriental taste,
But still a fortress of the foremost rank,
Or was at least, unless 't is since defaced,
Which with your conquerors is a common prank:
It stands some eighty versts from the high sea,
And measures round of toises thousands three.[2]

X.

Within the extent of this fortification
A borough is comprised along the height
Upon the left, which from its loftier station
Commands the city, and upon its site
A Greek had raised around this elevation
A quantity of palisades *upright*,
So placed as to *impede* the fire of those
Who held the place, and to *assist* the foe's.[3]

XI.

This circumstance may serve to give a notion
Of the high talents of this new Vauban:
But the town ditch below was deep as ocean,
The rampart higher than you 'd wish to hang:
Bot then there was a great want of precaution
(Prithee, excuse this engineering slang),
Nor work advanced, nor cover'd way was there,[4]
To hint at least "Here is no thoroughfare."

XII.

But a stone bastion, with a narrow gorge,
And walls as thick as most skulls born as yet;
Two batteries, cap-à-pie, as our St. George,
Case-mated[5] one, and t' other "à barbette,"[6]
Of Danube's bank took formidable charge;
While two and twenty cannon duly set
Rose over the town's right side, in bristling tier,
Forty feet high, upon a cavalier.[7]

XIII.

But from the river the town 's open quite,[8]
Because the Turks could never be persuaded
A Russian vessel e'er would heave in sight;[9]
And such their creed was, till they were invaded,
When it grew rather late to set things right.
But as the Danube could not well be waded,
They look'd upon the Muscovite flotilla,
And only shouted, "Allah!" and "Bis Millah!"

XIV.

The Russians now were ready to attack;
But oh, ye goddesses of war and glory!
How shall I spell the name of each Cossacque
Who were immortal, could one tell their story?
Alas! what to their memory can lack?
Achilles' self was not more grim and gory
Than thousands of this new and polish'd nation,
Whose names want nothing but—pronunciation.

XV.

Still I 'll record a few, if but to increase
Our euphony: there was Strongenoff, and Strokonoff,
Meknop, Serge Lwow, Arsniew of modern Greece,
And Tschitsshskoff, and Roguenoff, and Chokenoff,
And others of twelve consonants apiece;
And more might be found out, if I could poke enough
Into gazettes; but Fame (capricious strumpet),
It seems, has got an ear as well as trumpet,

XVI.

And cannot tune those discords of narration,
Which may be names at Moscow, into rhyme;
Yet there were several worth commemoration,
As e'er was virgin of a nuptial chime;
Soft words, too, fitted for the peroration
Of Londonderry drawling against time,
Ending in "ischskin," "ouskin," "iffskchy," "souski,"
Of whom we can insert but Roussmouski,[10]

XVII.

Scherematoff and Chrematoff, Koklophtl,
Koclobski, Kourakin, and Mouskin Pouskin,
All proper men of weapons, as e'er scoff'd high
Against a foe, or ran a sabre through skin:
Little cared they for Mahomet or Mufti,
Unless to make their kettle-drums a new skin
Out of their hides, if parchment had grown dear,
And no more handy substitute been near.

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[1] ["Ismaël est situé sur la rive gauche du bras gauche du Danube."—*Hist. de la N. R.* tom. ii. p. 201.]

[2] [—"à peu près à quatre-vingts verstes de la mer: elle a près de trois mille toises de tour."—*Ibid.*]

[3] ["On a compris dans ces fortifications un faubourg moldave, situé à la gauche de la ville, sur une hauteur qui la domine: l'ouvrage a été terminé par un Grec. Pour donner une idée des talens de cet ingénieur, il suffira de dire qu'il fit placer les palissades perpendiculairement sur le parapet, de manière qu'elles favorisaient les assiégeans, et arrêtaient le feu des assiégés."—*Ibid.* p. 202.]

[4] [Le rempart en terre est prodigieusement élevé, à cause de l'immense profondeur du fossé: il est cependant absolument rasant; il n'y a ni ouvrage avancé, ni chemin couvert."—*Ibid.* p. 202.]

[5] [Casemate is a work made under the rampart, like a cellar or cave, with loopholes to place guns in it, and is bomb proof.—*Milit. Dict.*]

[6] [When the breastwork of a battery is only of such height that the guns may fire over it without being obliged to make embrasures, the guns are said to fire in barbet.—*Milit. Dict.*]

[7] ["Un bastion de pierres, ouvert par une gorge très-étroite, et dont les murailles sont fort épaisses, a une batterie casematée et une à barbette; il défend la rive du Danube. Du côté droit de la ville est un cavalier de quarante pieds d'élévation à pic, garni de vingt-deux pièces de canon, et qui défend la partie gauche."—*Hist. de la N. R.* p. 202.]

[8] ["Du côté du fleuve, la ville est absolument ouverte; les Turcs ne croyaient pas que les Russes pussent jamais avoir une flottille dans le Danube."—*Ibid.* p. 203.]

[9] ["La première attaque était composée de trois colonnes, commandées par les lieutenans-généraux Paul Potiemkin, Serge Lwow, les généraux-majors Lascy, Théodore Meknop. Trois autres colonnes avaient pour chefs le comte Samoffow, les généraux Elie de Bezborodko, Michel Koutousow; les brigadiers Orlow, Platow, Ribaupierre. La troisième attaque par eau n'avait que deux colonnes, sous les ordres des généraux-majors Ribas et Arseniew, des brigadiers Markoff et Tchégréga," etc.—*Ibid.* p. 207.]

XVIII.

Then there were foreigners of much renown,
Of various nations, and all volunteers;
Not fighting for their country or its crown,
But wishing to be one day brigadiers:
Also to have the sacking of a town;
A pleasant thing to young men at their years.
'Mongst them were several Englishmen of pith,
Sixteen call'd Thomson, and nineteen named Smith.

XIX.

Jack Thomson and Bill Thomson;—all the rest
Had been call'd "*Jemmy*," after the great bard;
I don't know whether they had arms or crest,
But such a godfather 's as good a card.
Three of the Smiths were Peters; but the best
Amongst them all, hard blows to inflict or ward,
Was *he*, since so renown'd "in country quarters
At Halifax;"[1] but now he served the Tartars.

XX.

The rest were Jacks and Gills and Wills and Bills;
But when I 've added that the elder Jack Smith
Was born in Cumberland among the hills,
And that his father was an honest blacksmith,
I 've said all *I* know of a name that fills [smith,"
Three lines of the despatch in taking "Schmack-
A village of Moldavia's waste, wherein
He fell, immortal in a bulletin.

XXI.

I wonder (although Mars no doubt 's a god I
Praise) if a man's name in a *bulletin*
May make up for a *bullet* in his body?
I hope this little question is no sin,
Because, though I am but a simple noddy,
I think one Shakspeare puts the same thought in
The mouth of some one in his plays so doting,
Which many people pass for wits by quoting.

XXII.

Then there were Frenchmen, gallant, young, and gay:
But I 'm too great a patriot to record
Their Gallic names upon a glorious day;
I 'd rather tell ten lies than say a word
Of truth;—such truths are treason; they betray
Their country; and as traitors are abhorr'd
Who name the French in English, save to show [foe.
How Peace should make John Bull the Frenchman's

XXIII.

The Russians, having built two batteries on
An isle near Ismail, had two ends in view;
The first was to bombard it, and knock down
The public buildings and the private too,
No matter what poor souls might be undone.
The city's shape suggested this, 't is true;
Form'd like an amphitheatre, each dwelling
Presented a fine mark to throw a shell in.[2]

XXIV.

The second object was to profit by
The moment of the general consternation,
To attack the Turk's flotilla, which lay nigh
Extremely tranquil, anchor'd at its station:
But a third motive was as probably
To frighten them into capitulation;[3]
A phantasy which sometimes seizes warriors,
Unless they are game as bull-dogs and fox-terriers.

XXV.

A habit rather blamable, which is
That of despising those we combat with,
Common in many cases, was in this
The cause[4] of killing Tchitchitzkoff and Smith;
One of the valorous "Smiths" whom we shall miss
Out of those nineteen who late rhymed to "pith;"
But 't is a name so spread o'er "Sir" and "Madam,"
That one would think the first who bore it "Adam."

XXVI.

The Russian batteries were incomplete,
Because they were constructed in a hurry;[5]
Thus the same cause which makes a verse want feet,
And throws a cloud o'er Longman and John Murray,
When the sale of new books is not so fleet
As they who print them think is necessary,
May likewise put off for a time what story
Sometimes calls "murder," and at others "glory."

XXVII.

Whether it was their engineer's stupidity,
Their haste, or waste, I neither know nor care,
Or some contractor's personal cupidity,
Saving his soul by cheating in the ware
Of homicide, but there was no solidity
In the new batteries erected there;
They either miss'd, or they were never miss'd,
And added greatly to the missing list.

XXVIII.

A sad miscalculation about distance
Made all their naval matters incorrect;
Three fireships lost their amiable existence
Before they reach'd a spot to take effect:
The match was lit too soon, and no assistance

---

[1] [See the farce of "Love Laughs at Locksmiths."]

[2] ["On s'était proposé deux buts également avantageux, par la construction de deux batteries sur l'île qui avoisine Ismaël: le premier, de bombarder la place; d'en abattre les principaux édifices avec du canon de quarante-huit, effet d'autant plus probable, que la ville étant bâtie en amphithéâtre, presque aucun coup ne serait perdu."—*Hist. de la N. R.* p. 203.

[3] ["Le second objet était de profiter de ce moment d'alarme pour que la flottille, agissant en même temps, pût détruire celle des Turcs. Un troisième motif, et vraisemblablement le plus plausible, était de jeter la consternation parmi les Turcs, et de les engager à capituler."—*Hist. de la N. R.* p. 203.]

[4] ["Une habitude blâmable, celle de mépriser son ennemi, fut la cause."—*Ibid.* p. 203.]

[5] ["... du défaut de perfection dans la construction des batteries; on voulait agir promptement, et on négligea de donner aux ouvrages la solidité qu'ils exigeaient."—*Ibid.* p. 203.]

Could remedy this lubberly defect;
They blew up in the middle of the river, [ever.[1]
While, though 't was dawn, the Turks slept fast as

XXIX.

At seven they rose, however, and survey'd
The Russ flotilla getting under way;
'T was nine, when still advancing undismay'd,
Within a cable's length their vessels lay
Off Ismail, and commenced a cannonade,
Which was return'd with interest, I may say,
And by a fire of musketry and grape,
And shells and shot of every size and shape.[2]

XXX.

For six hours bore they without intermission
The Turkish fire, and, aided by their own
Land batteries, work'd their guns with great precision:
At length they found mere cannonade alone
By no means would produce the town's submission,
And made a signal to retreat at one.
One bark blew up, a second near the works
Running aground, was taken by the Turks.[3]

XXXI.

The Moslem, too, had lost both ships and men;
But when they saw the enemy retire,
Their Delhis[4] mann'd some boats, and sail'd again,
And gall'd the Russians with a heavy fire,
And tried to make a landing on the main;
But here the effect fell short of their desire:
Count Damas drove them back into the water
Pell-mell, and with a whole gazette of slaughter.[5]

XXXII.

"If" (says the historian here) "I could report
All that the Russians did upon this day,
I think that several volumes would fall short,
And I should still have many things to say;"[6]
And so he says no more—but pays his court
To some distinguish'd strangers in that fray;
The Prince de Ligne, and Langeron, and Damas,
Names great as any that the roll of Fame has.[7]

XXXIII.

This being the case, may show us what Fame is:
For out of these three "*preux chevaliers*," how
Many of common readers give a guess
That such existed? (and they may live now
For aught we know.) Renown 's all hit or miss;
There 's fortune even in fame, we must allow.
'T is true, the Memoirs[8] of the Prince de Ligne
Have half withdrawn from *him* oblivion's screen.

XXXIV.

But here are men who fought in gallant actions
As gallantly as ever heroes fought,
But, buried in the heap of such transactions,
Their names are rarely found, nor often sought.
Thus even good fame may suffer sad contractions,
And is extinguish'd sooner than she ought:
Of all our modern battles, I will bet
You can't repeat nine names from each Gazette.

XXXV.

In short, this last attack, though rich in glory,
Show'd that *somewhere, somehow*, there was a fault,
And Admiral Ribas (known in Russian story)
Most strongly recommended an assault;
In which he was opposed by young and hoary,
Which made a long debate; but I must halt,
For if I wrote down every warrior's speech,
I doubt few readers e'er would mount the breach.

XXXVI.

There was a man, if that he was a man,
Not that his manhood could be call'd in question,
For had he not been Hercules, his span
Had been as short in youth as indigestion
Made his last illness, when, all worn and wan,
He died beneath a tree, as much unblest on
The soil of the green province he had wasted,
As e'er was locust on the land it blasted.

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[1] ["On calculait mal la distance; le même esprit fit manquer l'effet de trois brûlots; on se pressa d'allumer la mèche, ils brûlèrent au milieu du fleuve, et, quoiqu'il fût six heures du matin, les Turcs, encore couchés, n'en prirent aucun ombrage."—*Hist. de la N. R.* p. 203.]

[2] ["1er Déc. 1790. La flotille russe s'avança vers sept heures; il en était neuf lorsqu'elle se trouva à cinquante toises de la ville d'Ismaël: elle souffrit, avec une constance calme, un feu de mitraille et de mousqueterie..."—*Ibid.* p. 204.]

[3] [..."Près de six heures: les batteries de terre secondaient la flottille; mais on reconnut alors que les canonnades ne suffisaient pas pour réduire la place; on fit la retraite à une heures. Un lançon sauta pendant l'action, un autre dériva par la force du courant, et fut pris par les Turcs."—*Ibid.* p. 204.]

[4] ["Properly madmen: a species of troops who, in the Turkish army, act as the forlorn hope."—D'Herbelot.]

[5] ["Les Turcs perdirent beaucoup de monde et plusieurs vaisseaux; à peine la retraite des Russes fut-elle remarquée, que les plus braves d'entre les ennemis se jetèrent dans de petites barques et essayèrent une descente; le comte de Damas les fait en lutte, et leur tua plusieurs officiers et grand nombre de soldats."—*Hist. de la N. R.* p. 204.]

[6] ["On ne tarirait pas si on voulait rapporter tout ce que les Russes firent de mémorable dans cette journée; pour compter les hauts faits d'armes, pour particulariser toutes les actions d'éclat, il faudrait composer des volumes."—*Hist. de la N. R.* p. 204.]

[7] ["Parmi les étrangers, le prince de Ligne se distingua de manière à mériter l'estime générale; de vrais chevaliers français, tirés par l'amour de la gloire, se montrèrent dignes d'elle; les plus marquans étaient le jeune duc de Richelieu, les comtes de Langeron et de Damas."—*Ibid.* p. 204.]

[8] ["Letters and Reflections of the Austrian Field-Marshal, Charles Joseph, Prince de Ligne, edited by the Baroness de Staël-Holstein," 2 vols. 1806.]

[9] [Charles Joseph, Comte de Ligne, was born at Brussels, 1735, in 1782, sent by the Emperor Joseph II. on a mission to Catherine, he became a great favourite with her. She appointed him field-marshal, and gave him an estate in the Crimea. In 1788, he was sent to assist Potemkin at the siege of Oczakoff. He died in 1814.]

[10] ["L'amiral Ribas déclara, en plein conseil, que ce n'était qu'en donnant l'assaut qu'on obtiendrait la place; cet avis parut hardi; on lui opposa mille raisons, auxquelles il répondit par de meilleures."—*Hist. de la N. R.* p. 205.]

XXXVII.

This was Potemkin[1]—a great thing in days
When homicide and harlotry made great;
If stars and titles could entail long praise,
His glory might half equal his estate.
This fellow, being six foot high, could raise
A kind of phantasy proportionate
In the then sovereign of the Russian people,
Who measured men as you would do a steeple.

XXXVIII.

While things were in abeyance, Ribas sent
A courier to the prince, and he succeeded
In ordering matters after his own bent;
I cannot tell the way in which he pleaded,
But shortly he had cause to be content.
In the mean time, the batteries proceeded,
And fourscore cannon on the Danube's border
Were briskly fired, and answer'd in due order.[2]

XXXIX.

But on the thirteenth, when already part
Of the troops were embark'd the siege to raise,
A courier on the spur inspired new heart
Into all painters for newspaper praise,
As well as dilettanti in war's art,
By his despatches couch'd in pithy phrase;
Announcing the appointment of that lover of
Battles to the command, Field-Marshal Souvaroff.[3]

XL.

The letter of the prince to the same marshal
Was worthy of a Spartan, had the cause
Been one to which a good heart could be partial—
Defence of freedom, country, or of laws;
But as it was mere lust of power to o'er-arch all
With its proud brow, it merits slight applause,
Save for its style, which said, all in a trice,
"You will take Ismail at whatever price."[4]

XLI.

"Let there be light! said God, and there was light!"
"Let there be blood!" says man, and there 's a sea!
The fist of this spoil'd child of the Night
(For Day ne'er saw his merits) could decree
More evil in an hour, than thirty bright
Summers could renovate, though they should be
Lovely as those which ripen'd Eden's fruit;
For war cuts up not only branch, but root.

XLII.

Our friends the Turks, who with loud "Allahs" now
Began to signalise the Russ retreat,[5]
Were damnably mistaken; few are slow
In thinking that their enemy is beat,
(Or *beaten*, if *you* insist on grammar, though
I never think about it in a heat;)
But here I say the Turks were much mistaken,
Who, hating hogs, yet wish'd to save their bacon.

XLIII.

For, on the sixteenth, at full gallop, drew [sacques
In sight two horsemen, who were deem'd Cos-
For some time, till they came in nearer view.
They had but little baggage at their backs,
For there were but *three* shirts between the two;
But on they rode upon two Ukraine hacks,
Till, in approaching, were at length descried
In this plain pair, Suwarrow and his guide.[6]

XLIV.

"Great joy to London now!" says some great fool,
When London had a grand illumination,
Which to that bottle-conjuror, John Bull,
Is of all dreams the first hallucination;
So that the streets of colour'd lamps are full,
That Sage (*said* John) surrenders at discretion
His purse, his soul, his sense, and even his nonsense,
To gratify, like a huge moth, this one sense.

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1 [The following character of Prince Potemkin is from the pen of Count Segur, who lived in habits of intimacy with him:—"In his person were collected the most opposite defects and advantages of every kind. He was avaricious and ostentatious, despotic and obliging, politic and confiding, licentious and superstitious, bold and timid, ambitious and indiscreet; lavish of his bounties to his relations, his mistresses, and his favourites, yet frequently paying neither his household nor his creditors. His consequence always depended on a woman, and he was always unfaithful to her. Nothing could equal the activity of his mind, nor the indolence of his body. No dangers could appall his courage, no difficulties force him to abandon his projects. But the success of an enterprise always brought on disgust. Every thing with him was desultory; business, pleasure, temper, courage. His presence was a restraint on every company. He was morose to all that stood in awe of him, and caressed all such as accosted him with familiarity. None had read less than he; few people were better informed. One while he formed the project of becoming Duke of Courland at another he thought of bestowing on himself the crown of Poland. He frequently gave intimation of an intention to make himself a bishop, or even a simple monk. He built a superb palace, and wanted to sell it before it was finished. In his youth he had pleased Catherine by the ardour of his passion, by his valour, and by his masculine beauty. Become the rival of Orloff, he performed for his sovereign whatever the most romantic passion could inspire. He put out an eye, to free it from a blemish which diminished his beauty. Banished by his rival, he ran to meet death in battle, and returned with glory." He died in 1791, at the age of fifty-two."]

2 ["Ce projet, remis à un autre jour, éprouva encore les plus grandes difficultés; le courage de Ribas les surmonta: il ne s'agissait que de déterminer le prince Potemkin; il y réussit. Tandis qu'il se démenait pour l'exécution du projet agréé, on construisait de nouvelles batteries; on comptait, le 18 décembre, quatre-vingts pièces de canon sur le bord du Danube, et cette journée se passa en vives canonnades."—*Histoire de la Nouvelle Russie*, tom. ii. p. 203.]

3 ["Mais le 16, une partie des troupes était embarquée: on allait lever le siége: un courrier arrive; ce courrier annonce, de la part du prince, que le maréchal Souwarow va prendre le commandement des forces réunies sous Ismaël."—*Ibid.* p. 203.]

4 ["La lettre du prince Potemkin à Souwarow est très-courte; elle peint le caractère de ces deux personnages. La voici dans toute sa teneur: '*Vous prendrez Ismaël à quelque prix que ce soit.*'"—*Ibid.* p. 203.]

5 ["Le courrier est témoin des cris de joie (Allahs) du Turc, qui se croyait à la fin de ses maux."—*Ibid.* p. 203.]

6 ["Le 16, on voit venir de loin deux hommes courant à toute bride: on les prit pour des Kosaks: l'un était Souwarow, et l'autre son guide, portant un paquet gros comme le poing, et renfermant le bagage du général."—*Ibid.* p. 203.]

XLV.

'T is strange that he should farther "damn his eyes,"
For they are damn'd; that once all-famous oath
Is to the devil now no farther prize,
Since John has lately lost the use of both.
Debt he calls wealth, and taxes Paradise;
And Famine, with her gaunt and bony growth,
Which stare him in the face, he won't examine,
Or swears that Ceres hath begotten Famine.

XLVI.

But to the tale. Great joy unto the camp!
To Russian, Tartar, English, French, Cossacque,
O'er whom Suwarrow shone like a gas lamp,
Presaging a most luminous attack;
Or like a wisp along the marsh so damp,
Which leads beholders on a boggy walk,
He flitted to and fro, a dancing light,
Which all who saw it follow'd, wrong or right.

XLVII.

But certes matters took a different face;
There was enthusiasm and much applause,
The fleet and camp saluted with great grace,
And all presaged good fortune to their cause.
Within a cannon-shot length of the place
They drew, constructed ladders, repair'd flaws
In former works, made new, prepared fascines,[4]
And all kinds of benevolent machines.

XLVIII.

'T is thus the spirit of a single mind
Makes that of multitudes take one direction,
As roll the waters to the breathing wind,
Or roams the herd beneath the bull's protection;
Or as a little dog will lead the blind,
Or a bell-wether form the flock's connection
By tinkling sounds, when they go forth to victual:
Such is the sway of your great men o'er little.

XLIX.

The whole camp rung with joy; you would have thought
That they were going to a marriage feast
(This metaphor, I think, holds good as aught,
Since there is discord after both at least):
There was not now a luggage-boy but sought
Danger and spoil with ardour much increased;[5]
And why? because a little—odd—old man,
Stript to his shirt, was come to lead the van.

L.

But so it was; and every preparation
Was made with all alacrity: the first
Detachment of three columns took its station,
And waited but the signal's voice to burst
Upon the foe: the second's ordination
Was also in three columns, with a thirst
For glory gaping o'er a sea of slaughter:
The third, in columns two, attack'd by water.[3]

LI.

New batteries were erected, and was held
A general council, in which unanimity,
That stranger to most councils, here prevail'd,[7]
As sometimes happens in a great extremity;
And every difficulty being dispell'd,
Glory began to dawn with due sublimity,
While Souvaroff, determined to obtain it,
Was teaching his recruits to use the bayonet.[8]

LII.

It is an actual fact, that he, commander
In chief, in proper person deign'd to drill
The awkward squad, and could afford to squander
His time, a corporal's duty to fulfil;
Just as you 'd break a sucking salamander
To swallow flame, and never take it ill:
He show'd them how to mount a ladder (which
Was not like Jacob's), or to cross a ditch.[6]

LIII.

Also he dress'd up, for the nonce, fascines
Like men with turbans, scimitars, and dirks,
And made them charge with bayonet these machines,
By way of lesson against actual Turks;[7]
And when well practised in these mimic scenes,
He judged them proper to assail the works;
At which your wise men sneer'd in phrases witty:
He made no answer; but he took the city.

LIV.

Most things were in this posture on the eve
Of the assault, and all the camp was in
A stern repose; which you would scarce conceive;
Yet men resolved to dash through thick and thin
Are very silent when they once believe
That all is settled:—there was little din,
For some were thinking of their home and friends,
And others of themselves and latter ends.

---

[4] ["Les succès multipliés de Souwarow, sa bravoure à toute épreuve, la confiance que le soldat avait en lui, produisirent un enthousiasme général; une salve des batteries du camp et de la flotte célébrèrent son arrivée, et l'espoir du succès ranima les esprits. Les choses prennent le même jour une autre tournure; le camp se rapproche et s'établit à la portée du canon de la place; on prépare des fascines, on construit des échelles, on établit des batteries nouvelles."—*Hist. de la N. R.* p. 206.]

[5] ["L'ardeur de Souwarow, son incroyable activité, son mépris des dangers, sa presque certitude de réussir, son âme enfin s'est communiquée à l'armée; il n'est pas jusqu'au dernier goujat qui ne désire obtenir l'honneur de monter à l'assaut."—*Ibid.* p. 206.]

[3] ["La première attaque était composée de trois colonnes—trois autres colonnes, destinées à la seconde attaque, avaient pour chefs, etc.—la troisième attaque par eau n'avait que deux colonnes."—*Hist. de la N. R.* p. 207.]

[6] ["On construisit de nouvelles batteries le 18; on tint un conseil de guerre, on y examina les plans pour l'assaut; ils réunirent tous les suffrages."—*Ibid.* p. 208.]

[8] Fact: Suwarroff did this in person.

[6] ["Le 19 et le 20, Souwarow exerça les soldats; il leur montra comment il fallait s'y prendre pour escalader; il enseigna aux recrues la manière de donner le coup de baïonnette."—*Hist. de la N. R.* p. 208.]

[7] ["Pour ces exercices d'un nouveau genre, il se servit de fascines disposées de manière à représenter un Turc."—*Ibid.* p. 208.]

LV.

Suwarrow chiefly was on the alert,
Surveying, drilling, ordering, jesting, pondering;
For the man was, we safely may assert,
A thing to wonder at beyond most wondering;
Hero, buffoon, half-demon, and half-dirt,
Praying, instructing, desolating, plundering;
Now Mars, now Momus; and when bent to storm
A fortress, Harlequin in uniform.

LVI.

The day before the assault, while upon drill—
For this great conqueror play'd the corporal—
Some Cossacques, hovering like hawks round a hill,
Had met a party towards the twilight's fall,
One of whom spoke their tongue—or well or ill,
'T was much that he was understood at all;
But whether from his voice, or speech, or manner,
They found that he had fought beneath their banner.

LVII.

Whereon immediately at his request [ters;
They brought him and his comrades to head-quar-
Their dress was Moslem, but you might have guess'd
That these were merely masquerading Tartars,
And that beneath each Turkish-fashion'd vest
Lurk'd Christianity; which sometimes barters
Her inward grace for outward show, and makes
It difficult to shun some strange mistakes.

LVIII.

Suwarrow, who was standing in his shirt
Before a company of Calmucks, drilling,
Exclaiming, fooling, swearing at the inert,
And lecturing on the noble art of killing,—
For, deeming human clay but common dirt,
This great philosopher was thus instilling
His maxims, which to martial comprehension
Proved death in battle equal to a pension;—

LIX.

Suwarrow, when he saw this company
Of Cossacques and their prey, turn'd round and cast
Upon them his slow brow and piercing eye:—
"Whence come ye?"—"From Constantinople last,
Captives just now escaped," was the reply.
"What are ye?"—"What you see us." Briefly
This dialogue; for he who answer'd knew [pass'd
To whom he spoke, and made his words but few.

LX.

"Your names?"—"Mine 's Johnson, and my comrade's Juan;
The other two are women, and the third
Is neither man nor woman." The chief threw on
The party a slight glance, then said, "I have heard
Your name before, the second is a new one:
To bring the other three here was absurd:
But let that pass—I think I have heard your name
In the Nikolaiew regiment?"—"Do some."

LXI.

"You served at Widdin?"—"Yes."—"You led the attack?"
"I did."—"What next?"—"I really hardly know."
"You were the first i' the breach?"—"I was not slack
At least to follow those who might be so."
"What follow'd?"—"A shot laid me on my back,
And I became a prisoner to the foe."
"You shall have vengeance, for the town surrounded
Is twice as strong as that where you were wounded.

LXII.

"Where will you serve?"—"Where'er you please."
—"I know
You like to be the hope of the forlorn,
And doubtless would be foremost on the foe
After the hardships you 've already borne,
And this young fellow—say what can he do?
He with the beardless chin and garments torn."
"Why, general, if he hath no greater fault
In war than love, he had better lead the assault."

LXIII.

"He shall if that he dare." Here Juan bow'd
Low as the compliment deserved. Suwarrow
Continued: "Your old regiment 's allow'd,
By special providence, to lead to-morrow,
Or it may be to-night, the assault. I have vow'd
To several saints, that shortly plough or harrow
Shall pass o'er what was Ismail, and its tusk
Be unimpeded by the proudest mosque.

LXIV.

"So now, my lads, for glory!"—Here he turn'd
And drill'd away in the most classic Russian,
Until each high, heroic bosom burn'd
For cash and conquest, as if from a cushion
A preacher had held forth (who nobly spurn'd
All earthly goods save tithes), and bade them push on
To slay the Pagans who resisted, battering
The armies of the Christian Empress Catherine.

LXV.

Johnson, who knew by this long colloquy
Himself a favourite, ventured to address
Suwarrow, though engaged with accents high
In his resumed amusement. "I confess
My debt in being thus allow'd to die
Among the foremost; but if you 'd express
Explicitly our several posts, my friend
And self would know what duty to attend."

LXVI.

"Right! I was busy, and forgot. Why, you
Will join your former regiment, which should be
Now under arms. Hot Katskoff, take him to—
(Here he call'd up a Polish orderly)—
His post, I mean the regiment Nikolajew:
The stranger stripling may remain with me;
He 's a fine boy. The women may be sent
To the other baggage, or to the sick tent."

LXVII.

But here a sort of scene began to ensue:
The ladies,—who by no means had been bred
To be disposed of in a way so new,
Although their harem education led

Doubtless to that of doctrines the most true,
Passive obedience,—now raised up the head,
With flashing eyes and starting tears, and flung
Their arms, as hens their wings about their young,

LXVIII.

O'er the promoted couple of brave men
Who were thus honour'd by the greatest chief
That ever peopled hell with heroes slain,
Or plunged a province or a realm in grief.
Oh, foolish mortals! always taught in vain!
Oh, glorious laurel! since for one sole leaf
Of thine imaginary deathless tree,
Of blood and tears must flow the unebbing sea!

LXIX.

Suwarrow, who had small regard for tears,
And not much sympathy for blood, survey'd
The women with their hair about their ears,
And natural agonies, with a slight shade
Of feeling: for however habit sears
Men's hearts against whole millions, when their trade
Is butchery, sometimes a single sorrow
Will touch even heroes—and such was Suwarrow.

LXX.

He said,—and in the kindest Calmuck tone,—
"Why, Johnson, what the devil do you mean
By bringing women here? They shall be shown
All the attention possible, and seen
In safety to the waggons, where alone
In fact they can be safe. You should have been
Aware this kind of baggage never thrives:
Save wed a year, I hate recruits with wives."

LXXI.

"May it please your excellency," thus replied
Our British friend, "these are the wives of others,
And not our own. I am too qualified
By service with my military brothers
To break the rules by bringing one's own bride
Into the camp: I know that nought so bothers
The hearts of the heroic on a charge,
As leaving a small family at large.

LXXII.

"But these are but two Turkish ladies, who
With their attendant aided our escape,
And afterwards accompanied us through
A thousand perils in this dubious shape.
To me this kind of life is not so new;
To them, poor things, it is an awkward scrape:
I therefore, if you wish me to fight freely,
Request that they may both be used genteelly."

LXXIII.

Meantime these two poor girls, with swimming eyes,
Look'd on as if in doubt if they could trust
Their own protectors; nor was their surprise
Less than their grief (and truly not less just),
To see an old man, rather wild than wise,
In aspect plainly clad, besmear'd with dust,
Stripped to his waistcoat, and that not too clean,
More fear'd than all the sultans ever seen.

LXXIV.

For every thing seem'd resting on his nod,
As they could read in all eyes. Now to them,
Who were accustom'd, as a sort of god,
To see the sultan, rich in many a gem,
Like an imperial peacock stalk abroad
(That royal bird, whose tail 's a diadem,)
With all the pomp of power, it was a doubt
How power could condescend to do without.

LXXV.

John Johnson, seeing their extreme dismay,
Though little versed in feelings oriental,
Suggested some slight comfort in his way;
Don Juan, who was much more sentimental,
Swore they should see him by the dawn of day,
Or that the Russian army should repent all:
And, strange to say, they found some consolation
In this—for females like exaggeration.

LXXVI.

And then with tears, and sighs, and some slight kisses,
They parted for the present—these to await,
According to the artillery's hits or misses,
What sages call Chance, Providence, or Fate—
(Uncertainty is one of many blisses,
A mortgage on Humanity's estate)—
While their beloved friends began to arm,
To burn a town which never did them harm.

LXXVII.

Suwarrow,—who but saw things in the gross,
Being much too gross to see them in detail,
Who calculated life as so much dross,
And as the wind a widow'd nation's wail,
And cared as little for his army's loss
(So that their efforts should at length prevail)
As wife and friends did for the boils of Job,—
What was 't to him to hear two women sob?

LXXVIII.

Nothing.—The work of glory still went on
In preparations for a cannonade
As terrible as that of Ilion,
If Homer had found mortars ready made;
But now, instead of slaying Priam's son,
We only can but talk of escalade,
Bombs, drums, guns, bastions, batteries, bayonets, bullets;
Hard words, which stick in the soft Muses' gullets.

LXXIX.

Oh, thou eternal Homer! who couldst charm
All ears, though long, all ages, though so short,
By merely wielding with poetic arm
Arms to which men will never more resort,
Unless gunpowder should be found to harm
Much less than is the hope of every court,
Which now is leagued young Freedom to annoy;
But they will not find Liberty a Troy:—

LXXX.

Oh, thou eternal Homer! I have now
To paint a siege, wherein more men were slain,

With deadlier engines and a speedier blow,
Than in thy Greek gazette of that campaign;
And yet, like all men else, I must allow,
To vie with thee would be about as vain
As for a brook to cope with ocean's flood;
But still we moderns equal you in blood;

LXXXI.

If not in poetry, at least in fact;
And fact is truth, the grand desideratum!
Of which, howe'er the Muse describes each act,
There should be ne'ertheless a slight substratum.
But now the town is going to be attack'd;
Great deeds are doing—how shall I relate 'em?
Souls of immortal generals! Phœbus watches
To colour up his rays from your despatches.

LXXXII.

Oh, ye great bulletins of Bonaparte!
Oh, ye less grand long lists of kill'd and wounded!
Shade of Leonidas, who fought so hearty,
When my poor Greece was once, as now, surrounded!
Oh, Cæsar's Commentaries! now impart, ye
Shadows of glory! (lest I be confounded)
A portion of your fading twilight hues,
So beautiful, so fleeting, to the Muse.

LXXXIII.

When I call "fading" martial immortality,
I mean, that every age and every year,
And almost every day, in sad reality,
Some sucking hero is compell'd to rear,
Who, when we come to sum up the totality
Of deeds to human happiness most dear,
Turns out to be a butcher in great business,
Afflicting young folks with a sort of dizziness.*

LXXXIV.

Medals, rank, ribands, lace, embroidery, scarlet,
Are things immortal to immortal man,
As purple to the Babylonian harlot:
An uniform to boys is like a fan
To women; there is scarce a crimson varlet
But deems himself the first in Glory's van.
But Glory 's glory; and if you would find
What that is—ask the pig who sees the wind!

LXXXV.

At least *he feels it*, and some say he *sees*,
Because he runs before it like a pig;
Or, if that simple sentence should displease,
Say that he scuds before it like a brig,
A schooner, or—but it is time to cease
This Canto, ere my Muse perceives fatigue.
The next shall ring a peal to shake all people,
Like a bob-major from a village steeple.

LXXXVI.

Hark! through the silence of the cold, dull night,
The hum of armies gathering rank on rank!
Lo! dusky masses steal in dubious sight
Along the leaguer'd wall and bristling bank
Of the arm'd river, while with straggling light
The stars peep through the vapours dim and dank,
Which curl in curious wreaths:—how soon the smoke
Of Hell shall pall them in a deeper cloak!

LXXXVII.

Here pause we for the present—as even then
That awful pause, dividing life from death,
Struck for an instant on the hearts of men,
Thousands of whom were drawing their last breath!
A moment—and all will be life again!
The march! the charge! the shouts of either faith!
Hurra! and Allah! and—one moment more—
The death-cry drowning in the battle's roar.

DON JUAN.

CANTO THE EIGHTH.*

I.

Oh blood and thunder! and oh blood and wounds!
These are but vulgar oaths, as you may deem,
Too gentle reader! and most shocking sounds:
And so they are; yet thus is Glory's dream
Unriddled, and as my true Muse expounds
At present such things, since they are her theme,
So be they her inspirers! Call them Mars,
Bellona, what you will—they mean but wars.

II.

All was prepared—the fire, the sword, the men
To wield them in their terrible array.
The army, like a lion from his den,
March'd forth with nerve and sinews bent to slay,—
A human Hydra, issuing from its fen
To breathe destruction on its winding way,
Whose heads were heroes, which, cut off in vain,
Immediately in others grew again.

III.

History can only take things in the gross;
But could we know them in detail, perchance
In balancing the profit and the loss,
War's merit it by no means might enhance,
To waste so much gold for a little dross,
As hath been done, mere conquest to advance.
The drying up a single tear has more
Of honest fame, than shedding seas of gore.

---

* [This Canto is almost entirely filled with the taking of Ismail by storm. It would be absurd to attempt, in prose, even a feeble outline of the varied horrors which marked that celebrated scene of ruthless and indiscriminate carnage: the noble writer has depicted them with all that vivid and appalling fidelity, which, on such a theme, might be expected from his powerful image; and, if anything can add to the shuddering sensation of experience in reading those terrific details, it is the consideration that poetry, in this instance, instead of dealing in fiction, might necessarily relate a tale that falls short of the truth.—Campbell.]

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IV.

And why?—because it brings self-approbation;
Whereas the other, after all its glare,
Shouts, bridges, arches, pensions from a nation,
Which (it may be) has not much left to spare,
A higher title, or a loftier station,
Though they may make Corruption gape or stare,
Yet, in the end, except in Freedom's battles,
Are nothing but a child of Murder's rattles.

V.

And such they are—and such they will be found:
Not so Leonidas and Washington,
Whose every battle-field is holy ground,
Which breathes of nations saved, not worlds undone.
How sweetly on the ear such echoes sound!
While the mere victor's may appal or stun
The servile and the vain, such names will be
A watchword till the future shall be free.

VI.

The night was dark, and the thick mist allow'd
Nought to be seen save the artillery's flame,
Which arch'd the horizon like a fiery cloud,
And in the Danube's waters shone the same—[1]
A mirror'd hell! the volleying roar, and loud
Long booming of each peal on peal, o'ercame
The ear far more than thunder; for Heaven's flashes
Spare, or smite rarely—man's make millions ashes!

VII.

The column order'd on the assault scarce pass'd
Beyond the Russian batteries a few toises,
When up the bristling Moslem rose at last,
Answering the Christian thunders with like voices:
Then one vast fire, air, earth, and stream embraced,
Which rock'd as 't were beneath the mighty noises;
While the whole rampart blazed like Etna, when
The restless Titan hiccups in his den.[2]

VIII.

And one enormous shout of "Allah!"[3] rose
In the same moment, loud as even the roar
Of war's most mortal engines, to their foes
Hurling defiance: city, stream, and shore
Resounded "Allah!" and the clouds which close
With thick'ning canopy the conflict o'er,
Vibrate to the Eternal name. Hark! through
All sounds it pierceth, "Allah! Allah! Hu!"[4]

IX.

The columns were in movement one and all,
But of the portion which attack'd by water,
Thicker than leaves the lives began to fall,[5]
Though led by Arseniew, that great son of slaughter,
As brave as ever faced both bomb and ball.
"Carnage" (so Wordsworth tells you) "is God's daughter:"[a]
If *he* speak truth, she is Christ's sister, and
Just now behaved as in the Holy Land.

X.

The Prince de Ligne was wounded in the knee;
Count Chapeau-Bras, too, had a ball between
His cap and head,[7] which proves the head to be
Aristocratic as was ever seen,
Because it then received no injury
More than the cap; in fact, the ball could mean
No harm unto a right legitimate head:
"Ashes to ashes"—why not lead to lead?

XI.

Also the General Markow, Brigadier,
Insisting on removal of *the prince*
Amidst some groaning thousands dying near,—
All common fellows, who might writhe and wince,
And shriek for water into a deaf ear,—
The General Markow, who could thus evince
His sympathy for rank, by the same token,
To teach him greater, had his own leg broken.[8]

XII.

Three hundred cannon threw up their emetic,
And thirty thousand muskets flung their pills
Like hail, to make a bloody diuretic.[9]
Mortality! thou hast thy monthly bills;
Thy plagues, thy famines, thy physicians, yet tick,
Like the death-watch, within our ears the ills
Past, present, and to come;—but all may yield
To the true portrait of one battle-field.

---

[1] ["La nuit était obscure; un brouillard épais ne nous permettait de distinguer autre chose que le feu de notre artillerie, dont l'horizon était embrasé de tous côtés: ce feu, partant du milieu du Danube, se réfléchissait sur les eaux, et offrait un coup d'œil très-singulier."—*Hist. de la Nouvelle Russie*, tom. iii. p. 209.]

[2] ["A peine eut-on parcouru l'espace de quelques toises au-delà des batteries, que les Turcs, qui n'avaient point tiré pendant toute la nuit, s'apercevant de nos mouvemens, commencèrent de leur côté un feu très-vif, qui embrasa le reste de l'horizon: mais ce fut bien autre chose lorsque, avancés davantage, le feu de la mousqueterie commença dans toute l'étendue du rempart que nous apercevions. Ce fut alors que la place parut à nos yeux comme un volcan dont le feu sortait de toutes parts."—*Ibid.* p. 209.]

[3] ["Un cri universel d'*Allah!* qui se répétait tout autour de la ville, vint encore rendre plus extraordinaire cet instant, dont il est impossible de se faire une idée."—*Ibid.* p. 209.]

[4] Allah Hu! is properly the war cry of the Mussulmans, and they dwell on the last syllable, which gives it a wild and peculiar effect.

[5] ["Toutes les colonnes étaient en mouvement; celles qui attaquaient par eau, commandées par le général Arseniew, essuyèrent un feu épouvantable, et perdirent avant le jour un tiers de leurs officiers."—*Hist. de la N. R.* tom. iii. p. 209.]

[a] "But *Thy* * most dreaded instrument
In working out a pure intent,
Is man array'd for mutual slaughter;
Yea, *Carnage is thy daughter!*"
WORDSWORTH'S *Thanksgiving Ode.*

[7] ["Le prince de Ligne fut blessé au genou; le duc de Richelieu eut une balle entre le fond de son bonnet et sa tête."—*Hist. de la Nouvelle Russie*, tom. iii. p. 210.]

[8] ["Le brigadier Markow, insistant pour qu'on emportât le prince blessé, reçut un coup de fusil qui lui fracassa le pied."—*Ibid.* p. 210.]

[9] ["Trois cents bouches à feu vomissaient sans interruption, et trente mille fusils alimentaient sans relâche une grêle de balles."—*Ibid.* p. 210.]

* To wit, the Deity's: this is perhaps as pretty a pedigree for murder as ever was found out by Garter King at Arms.—What would have been said, had any free-spoken people discovered such a lineage?

XIII.

There the still varying pangs, which multiply
Until their very number makes men hard
By the infinities of agony,
Which meet the gaze, whate'er it may regard—
The groan, the roll in dust, the all-white eye
Turn'd back within its socket,—these reward
Your rank and file by thousands, while the rest
May win perhaps a riband at the breast!

XIV.

Yet I love glory;—glory 's a great thing:—
Think what it is to be in your old age
Maintain'd at the expense of your good king:
A moderate pension shakes full many a sage,
And heroes are but made for bards to sing,
Which is still better; thus in verse to wage
Your wars eternally, besides enjoying
Half-pay for life, make mankind worth destroying.

XV.

The troops, already disembark'd, push'd on
To take a battery on the right; the others,
Who landed lower down, their landing done,
Had set to work as briskly as their brothers:
Being grenadiers, they mounted one by one,
Cheerful as children climb the breasts of mothers,
O'er the entrenchment and the palisade,[1]
Quite orderly, as if upon parade.

XVI.

And this was admirable; for so hot
The fire was, that were red Vesuvius loaded,
Besides its lava, with all sorts of shot
And shells or bells, it could not more have goaded.
Of officers a third fell on the spot,
A thing which victory by no means boded
To gentlemen engaged in the assault:
Hounds, when the huntsman tumbles, are at fault.

XVII.

But here I leave the general concern,
To track our hero on his path of fame:
He must his laurels separately earn;
For fifty thousand heroes, name by name,
Though all deserving equally to turn
A couplet, or an elegy to claim,
Would form a lengthy lexicon of glory,
And what is worse still, a much longer story:

XVIII.

And therefore we must give the greater number
To the Gazette—which doubtless fairly dealt
By the deceased, who lie in famous slumber
In ditches, fields, or wheresoe'er they felt
Their clay for the last time their souls encumber;—
Thrice happy he whose name has been well spelt
In the despatch: I knew a man whose loss
Was printed *Grove*, although his name was Grose.[2]

XIX.

Juan and Johnson join'd a certain corps,
And fought away with might and main, not knowing
The way which they had never trod before,
And still less guessing where they might be going;
But on they march'd, dead bodies trampling o'er,
Firing, and thrusting, slashing, sweating, glowing,
But fighting thoughtlessly enough to win,
To their *two* selves, one whole bright bulletin.

XX.

Thus on they wallow'd in the bloody mire
Of dead and dying thousands,—sometimes gaining
A yard or two of ground, which brought them nigher
To some odd angle for which all were straining;
At other times, repulsed by the close fire,
Which really pour'd as if all hell were raining,
Instead of heaven, they stumbled backwards o'er
A wounded comrade, sprawling in his gore.

XXI.

Though 't was Don Juan's first of fields, and though
The nightly muster and the silent march
In the chill dark, when courage does not glow
So much as under a triumphal arch,
Perhaps might make him shiver, yawn, or throw
A glance on the dull clouds (as thick as starch,
Which stiffen'd heaven) as if he wish'd for day;—
Yet for all this he did not run away.

XXII.

Indeed he could not. But what if he had?
There *have been* and *are* heroes who begun
With something not much better, or as bad:
Frederic the Great from Molwitz deign'd to run,
For the first and last time; for, like a pad,
Or hawk, or bride, most mortals after one
Warm bout are broken into their new tricks,
And fight like fiends for pay or politics.

XXIII.

He was what Erin calls, in her sublime
Old Erse or Irish, or it may be *Punic*;—
(The antiquarians,[3] who can settle time,
Which settles all things, Roman, Greek, or Runic,
Swear that Pat's language sprung from the same clime
With Hannibal, and wears the Tyrian tunic
Of Dido's alphabet; and this is rational
As any other notion, and not national);—

XXIV.

But Juan was quite "a broth of a boy,"
A thing of impulse and a child of song;

---

[1] ["Les troupes déjà débarquées se portèrent à droite pour s'emparer d'une batterie, et celles débarquées plus bas, principalement composées des grenadiers de Fanagorie, escaladaient le retranchement et la palissade."—*Hist. de la Nouvelle Russie*, tom. iii. p. 210.]

[2] A fact: see the Waterloo Gazettes. I recollect remarking at the time to a friend:—"*There* is *fame*! a man is killed, his name is Grose, and they print it Grove." I was at college with the deceased, who was a very amiable and clever man, and his society in great request for his wit, gaiety, and "Chansons à boire."

[3] See General Valancey and Sir Lawrence Parsons.

Now swimming in the sentiment of joy,
Or the *sensation* (if that phrase seem wrong),
And afterward, if he must needs destroy,
In such good company as always throng
To battles, sieges, and that kind of pleasure,
No less delighted to employ his leisure;

XXV.

But always without malice: if he warr'd
Or loved, it was with what we call "the best
Intentions," which form all mankind's *trump card*,
To be produced when brought up to the test.
The statesman, hero, harlot, lawyer—ward
Off each attack, when people are in quest
Of their designs, by saying they *meant well*:
'T is pity "that such meanings should pave hell."[1]

XXVI.

I almost lately have begun to doubt
Whether hell's pavement—if it be so *paved*—
Must not have latterly been quite worn out,
Not by the numbers good intent hath saved,
But by the mass who go below without
Those ancient good intentions, which once shaved
And smooth'd the brimstone of that street of hell
Which bears the greatest likeness to Pall Mall.

XXVII.

Juan, by some strange chance, which oft divides
Warrior from warrior in their grim career,
Like chastest wives from constant husbands' sides
Just at the close of the first bridal year,
By one of those odd turns of Fortune's tides,
Was on a sudden rather puzzled here,
When, after a good deal of heavy firing,
He found himself alone, and friends retiring.

XXVIII.

I don't know how the thing occurr'd—it might
Be that the greater part were kill'd or wounded,
And that the rest had faced unto the right
About; a circumstance which has confounded
Cæsar himself, who in the very sight
Of his whole army, which so much abounded
In courage, was obliged to snatch a shield,
And rally back his Romans to the field.[2]

XXIX.

Juan, who had no shield to snatch, and was
No Cæsar, but a fine young lad, who fought
He knew not why, arriving at this pass,
Stopp'd for a minute, as perhaps he ought
For a much longer time; then, like an ass—
(Start not, kind reader, since great Homer thought
This simile enough for Ajax, Juan
Perhaps may find it better than a new one);

XXX.

Then, like an ass, he went upon his way,
And, what was stranger, never look'd behind;
But seeing, flashing forward, like the day
Over the hills, a fire enough to blind
Those who dislike to look upon a fray,
He stumbled on, to try if he could find
A path, to add his own slight arm and forces
To corps, the greater part of which were corses.

XXXI.

Perceiving then no more the commandant
Of his own corps, nor even the corps, which had
Quite disappear'd—the gods know how! (I can't
Account for every thing which may look bad
In history; but we at least may grant
It was not marvellous that a mere lad,
In search of glory, should look on before,
Nor care a pinch of snuff about his corps:)—

XXXII.

Perceiving nor commander nor commanded,
And left at large, like a young heir, to make
His way to—where he knew not—single-handed;
As travellers follow over bog and brake
An "ignis fatuus;" or as sailors stranded
Unto the nearest hut themselves betake;
So Juan, following honour and his nose,
Rush'd where the thickest fire announced most foes.[3]

XXXIII.

He knew not where he was, nor greatly cared,
For he was dizzy, busy, and his veins
Fill'd as with lightning—for his spirit shared
The hour, as is the case with lively brains;
And where the hottest fire was seen and heard,
And the loud cannon peal'd his hoarsest strains,
He rush'd, while earth and air were sadly shaken
By thy humane discovery, Friar Bacon![4]

XXXIV.

And as he rush'd along, it came to pass he
Fell in with what was late the second column,
Under the orders of the General Lascy,
But now reduced, as is a bulky volume
Into an elegant extract (much less massy)
Of heroism, and took his place with solemn
Air 'midst the rest, who kept their valiant faces
And levell'd weapons still against the glacis.

---

[1] The Portuguese proverb says that "hell is paved with good intentions."

[2] ["The Nervii marched to the number of sixty thousand, and fell upon Cæsar, as he was fortifying his camp, and had not the least notion of so sudden an attack. They first routed his cavalry, and then surrounded the twelfth and the seventh legions, and killed all the officers. Had not Cæsar snatched a buckler from one of his own men, forced his way through the combatants before him, and rushed upon the barbarians; or had not the tenth legion, seeing his danger, ran from the heights where they were posted, and mowed down the enemy's ranks, not one Roman would have survived the battle."—PLUTARCH.

[3] ["N'apercevant plus le commandant du corps dont je faisais partie, et ignorant où je devais porter mes pas, je crus reconnaître le lieu où le rempart était attaqué; on y faisait un feu assez vif, que je jugeai être celui du général-major de Lascy."—*Hist. de la N. R.* p. 210.]

[4] Gunpowder is said to have been discovered by this friar. [N. B. Though Friar Bacon seems to have discovered gunpowder, he had the *humanity* not to record his discovery in intelligible language.—E.]

XXXV.

Just at this crisis up came Johnson too,
Who had "retreated," as the phrase is when
Men run away much rather than go through
Destruction's jaws into the devil's den;
But Johnson was a clever fellow, who
Knew when and how "to cut and come again,"
And never ran away, except when running
Was nothing but a valorous kind of cunning.

XXXVI.

And so, when all his corps were dead or dying,
Except Don Juan, a mere novice, whose
More virgin valour never dreamt of flying.
From ignorance of danger, which indues
Its votaries, like innocence relying [thews,—
On its own strength, with careless nerves and
Johnson retired a little, just to rally
Those who catch cold in "shadows of Death's valley."

XXXVII.

And there, a little shelter'd from the shot,
Which rain'd from bastion, battery, parapet,
Rampart, wall, casement, house—for there was not
In this extensive city, sore beset
By Christian soldiery, a single spot
Which did not combat like the devil, as yet,—
He found a number of Chasseurs, all scatter'd
By the resistance of the chase they batter'd.

XXXVIII.

And these he call'd on; and, what 's strange, they came
Unto his call, unlike "the spirits from
The vasty deep," to whom you may exclaim,
Says Hotspur, long ere they will leave their home.[1]
Their reasons were uncertainty, or shame
At shrinking from a bullet or a bomb,
And that odd impulse, which in wars or creeds
Makes men, like cattle, follow him who leads.

XXXIX.

By Jove! he was a noble fellow, Johnson,
And though his name, than Ajax or Achilles,
Sounds less harmonious, underneath the sun soon
We shall not see his likeness: he could kill his
Man quite as quietly as blows the monsoon
Her steady breath (which some months the same
Seldom he varied feature, hue, or muscle, [*still* is):
And could be very busy without hustle.

XL.

And therefore, when he ran away, he did so
Upon reflection, knowing that behind
He would find others who would fain be rid so
Of idle apprehensions, which like wind
Trouble heroic stomachs. Though their lids so
Oft are soon closed, all heroes are not blind,
But when they light upon immediate death,
Retire a little, merely to take breath.

XLI.

But Johnson only ran off, to return
With many other warriors, as we said,
Unto that rather somewhat misty bourn,
Which Hamlet tells us is a pass of dread.[2]
To Jack howe'er this gave but slight concern:
His soul (like galvanism upon the dead)
Acted upon the living as on wire,
And led them back into the heaviest fire.

XLII.

Egad! they found the second time what they
The first time thought quite terrible enough
To fly from, malgré all which people say
Of glory, and all that immortal stuff
Which fills a regiment (besides their pay,
That daily shilling which makes warriors tough)—
They found on their return the self-same welcome,
Which made some *think*, and others *know*, a *hell* come.

XLIII.

They fell as thick as harvests beneath hail,
Grass before scythes, or corn below the sickle,
Proving that trite old truth, that life 's as frail
As any other boon for which men stickle.
The Turkish batteries thrash'd them like a flail,
Or a good boxer, into a sad pickle
Putting the very bravest, who were knock'd
Upon the head, before their guns were cock'd.

XLIV.

The Turks behind the traverses and flanks
Of the next bastion, fired away like devils,
And swept, as gales sweep foam away, whole ranks:
However, Heaven knows how, the Fate who levels
Towns, nations, worlds, in her revolving pranks,
So order'd it, amidst these sulphury revels,
That Johnson and some few who had not scamper'd,
Reach'd the interior talus[3] of the rampart.[4]

XLV.

First one or two, then five, six, and a dozen
Came mounting quickly up, for it was now
All neck or nothing, as, like pitch or rosin,
Flame was shower'd forth above, as well 's below,
So that you scarce could say who best had chosen,
The gentlemen that were the first to show
Their martial faces on the parapet,
Or those who thought it brave to wait as yet.

---

1 [*Glendower.* "I can call spirits from the vasty deep.
Hotspur. Why so can I, or so can any man:
But will they come when you do call for them?"—*Henry IV.*]

2 [—"the dread of something after death,—
The undiscover'd country, from whose bourn
No traveller returns."—*Hamlet.*]

3 ["*Talus*,—the slope or inclination of a wall, whereby, reclining at the top so as to fall within its base, the thickness is gradually lessened according to the height."—*Milit. Dict.*]

4 ["Appelant ceux des chasseurs qui étaient autour de moi en assez grand nombre, je m'avançai et reconnus ne m'être point trompé dans mon calcul; c'était en effet cette colonne qui à l'instant parvenait au sommet du rempart. Les Turcs de derrière les travers et les flancs des bastions voisins faisaient sur elle un feu très-vif de canon et de mousqueterie. Je gravis, avec les gens qui m'avaient suivi, le talus intérieur du rempart."—*Hist. de la N. R.* p. 311.]

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XLVI.

But those who scaled found out that their advance
Was favour'd by an accident or blunder:
The Greek or Turkish Cohorn's ignorance
Had pallisado'd in a way you 'd wonder
To see in forts of Netherlands or France—
(Though these to our Gibraltar must knock under)—
Right in the middle of the parapet
Just named, these palisades were primly set: [1]

XLVII.

So that on either side some nine or ten
Paces were left, whereon you could contrive
To march; a great convenience to our men,
At least to all those who were left alive,
Who thus could form a line and fight again;
And that which farther aided them to strive
Was, that they could kick down the palisades,
Which scarcely rose much higher than grass blades.[2]

XLVIII.

Among the first,—I will not say the *first*,
For such precedence upon such occasions
Will oftentimes make deadly quarrels burst
Out between friends as well as allied nations:
The Briton must be bold who really durst
Put to such trial John Bull's partial patience,
As say that Wellington at Waterloo
Was beaten,—though the Prussians say so too;—

XLIX.

And that if Blucher, Bulow, Gneisenau,
And God knows who besides in "au" and "ou,"
Had not come up in time to cast an awe[3]
Into the hearts of those who fought till now
As tigers combat with an empty craw,
The Duke of Wellington had ceased to show
His orders, also to receive his pensions,
Which are the heaviest that our history mentions.

L.

But never mind;—"God save the king!" and kings!
For if *he* don't, I doubt if *men* will longer—
I think I hear a little bird, who sings
The people by and by will be the stronger:
The veriest jade will wince whose harness wrings
So much into the raw as quite to wrong her
Beyond the rules of posting,—and the mob
At last fall sick of imitating Job.

LI.

At first it grumbles, then it swears, and then,
Like David, flings smooth pebbles 'gainst a giant;
At last it takes to weapons such as men
Snatch when despair makes human hearts less pliant.
Then comes "the tug of war;"—'t will come again,
I rather doubt: and I would fain say "fie on 't,"
If I had not perceived that revolution
Alone can save the earth from hell's pollution.

LII.

But to continue:—I say not *the* first,
But of the first, our little friend Don Juan
Walk'd o'er the walls of Ismail, as if nursed
Amidst such scenes—though this was quite a new one
To him, and I should hope to *most*. The thirst
Of glory, which so pierces through and through one,
Pervaded him—although a generous creature,
As warm in heart as feminine in feature.

LIII.

And here he was—who upon woman's breast,
Even from a child, felt like a child; howe'er
The man in all the rest might be confest,
To him it was Elysium to be there;
And he could even withstand that awkward test
Which Rousseau points out to the dubious fair,
"Observe your lover when he *leaves* your arms;"
But Juan never left them, while they had charms,

LIV.

Unless compell'd by fate, or wave, or wind,
Or near relations, who are much the same.
But *here* he was!—where each tie that can bind
Humanity must yield to steel and flame:
And *he* whose very body was all mind,
Flung here by fate or circumstance, which tame
The loftiest, hurried by the time and place,
Dash'd on like a spurr'd blood-horse in a race.

LV.

So was his blood stirr'd while he found resistance,
As is the hunter's at the five-bar gate,
Or double post and rail, where the existence
Of Britain's youth depends upon their weight,
The lightest being the safest: at a distance
He hated cruelty, as all men hate
Blood, until heated—and even then his own
At times would curdle o'er some heavy groan.

LVI.

The General Lascy, who had been hard press'd,
Seeing arrive an aid so opportune
As were some hundred youngsters all abreast,
Who came as if just dropp'd down from the moon,
To Juan, who was nearest him, address'd
His thanks, and hopes to take the city soon,

---

[1] ["Ce ne fut que dans cet instant que je reconnus combien l'ignorance du constructeur des palissades était importante pour nous; car, comme elles étaient placées au milieu du parapet," etc. —*Hist. de la N. R.* p. 244.]

[2] ["Il y avait de chaque côté neuf à dix pieds sur lesquels on pouvait marcher; et les soldats, après être montés, avaient pu se ranger commodément sur l'espace extérieur, qui ne s'élevait que d'à peu près deux pieds au-dessus du niveau de la terre."—*Ibid.* p. 244.]

[3] [It has been a favourite assertion with almost all the French, and some English writers, that the English were on the point of being defeated, when the Prussian force came up. The contrary is the truth. Baron Muffling has given the most explicit testimony, "that the battle could have afforded no favourable result to the enemy, even if the Prussians had never come up." The laurels of Waterloo must be divided—the British won the battle, the Prussians achieved and rendered available the victory.—SIR WALTER SCOTT.]

Not reckoning him to be a "base Bezonian"[1]
(As Pistol calls it), but a young Livonian.[2]

LVII.

Juan, to whom he spoke in German, knew
As much of German as of Sanscrit, and
In answer made an inclination to
The general who held him in command;
For seeing one with ribands, black and blue,
Stars, medals, and a bloody sword in hand,
Addressing him in tones which seem'd to thank,
He recognised an officer of rank.

LVIII.

Short speeches pass between two men who speak
No common language; and besides, in time
Of war and taking towns, when many a shriek
Rings o'er the dialogue, and many a crime
Is perpetrated ere a word can break
Upon the ear, and sounds of horror chime
In, like church-bells, with sigh, howl, groan, yell, prayer,
There cannot be much conversation there.

LIX.

And therefore all we have related in
Two long octaves, pass'd in a little minute;
But in the same small minute, every sin
Contrived to get itself comprised within it.
The very cannon, deafened by the din,
Grew dumb, for you might almost hear a linnet,
As soon as thunder 'midst the general noise
Of human nature's agonising voice!

LX.

The town was enter'd. Oh eternity!—
"God made the country, and man made the town,"
So Cowper says—and I begin to be
Of his opinion, when I see cast down
Rome, Babylon, Tyre, Carthage, Nineveh,
All walls men know, and many never known;
And pondering on the present and the past,
To deem the woods shall be our home at last:—

LXI.

Of all men, saving Sylla[3] the man-slayer,
Who passes for in life and death most lucky,
Of the great names which in our faces stare,
The General Boon, back-woodsman of Kentucky,
Was happiest amongst mortals any where:
For killing nothing but a bear or buck, he
Enjoy'd the lonely, vigorous, harmless days
Of his old age in wilds of deepest maze.[4]

LXII.

Crime came not near him—she is not the child
Of solitude; Health shrank not from him—for
Her home is in the rarely trodden wild,
Where if men seek her not, and death be more
Their choice than life, forgive them, as beguiled
By habit to what their own hearts abhor—
In cities caged. The present case in point I
Cite is, that Boon lived hunting up to ninety;

LXIII.

And what 's still stranger, left behind a name
For which men vainly decimate the throng,
Not only famous, but of that *good* fame,
Without which glory 's but a tavern song—
Simple, serene, the antipodes of shame,
Which hate nor envy e'er could tinge with wrong;
An active hermit, even in age the child
Of Nature, or the man of Ross run wild.

LXIV.

'T is true he shrank from men even of his nation,
When they built up unto his darling trees,—
He moved some hundred miles off, for a station
Where there were fewer houses and more ease;[5]
The inconvenience of civilisation
Is, that you neither can be pleased nor please;
But where he met the individual man,
He show'd himself as kind as mortal can.

LXV.

He was not all alone: around him grew
A sylvan tribe of children of the chase,
Whose young, unwaken'd world was ever new,
Nor sword nor sorrow yet had left a trace
On her unwrinkled brow, nor could you view
A frown on Nature's or on human face;—
The free-born forest found and kept them free,
And fresh as is a torrent or a tree.

LXVI.

And tall, and strong, and swift of foot were they,
Beyond the dwarfing city's pale abortions,
Because their thoughts had never been the prey
Of care or gain: the green woods were their portions:
No sinking spirits told them they grew gray,
No fashion made them apes of her distortions;

---

[1] [Pistol's "*Bezonian*" is a corruption of *bisognoso*—a needy man—metaphorically (at least) a scoundrel.]

[2] ["Le général Lascy, voyant arriver un corps si à propos à son secours, s'avança vers l'officier qui l'avait conduit, et, le prenant pour un Livonien, lui fit, en allemand, les complimens les plus flatteurs; le jeune militaire (le duc de Richelieu), qui parlait parfaitement cette langue, y répondit avec sa modestie ordinaire."—*Hist. de la N. R.* p. 211.]

[3] [See *ante*, p. 263.]

[4] ["The wildest solitudes are to the taste of some people. General Boon, who was chiefly instrumental in the first settlement of Kentucky, is of this turn. It is said, that he is now (1818), at the age of seventy, pursuing the daily chase two hundred miles to the westward of the last abode of civilised man. He had retired to a chosen spot, beyond the Missouri, which, after him, is named Boon's Lick, out of the reach, as he flattered himself, of intrusion; but white men, even there, encroached upon him, and, two years ago, he went back two hundred miles farther."—*Birkbeck's Notes on America.*]

[5] ["Such is the restless disposition of these back-woodsmen, and so averse are their habits from those of a civilised neighbourhood, that nothing short of the salt, sandy desert can stop them. The notorious Daniel Boon, who about fifty different times has shifted his abode westward, as civilisation approached his dwelling, when asked the cause of his frequent change, replied, 'I think it time to remove, when I can no longer fell a tree for fuel, so that its top will lie within a few yards of my cabin.'"—*Quart. Rev.* vol. xxix. p. 14.]

Simple they were, not savage; and their rifles,
Though very true, were not yet used for trifles.

LXVII.

Motion was in their days, rest in their slumbers,
And cheerfulness the handmaid of their toil;
Nor yet too many nor too few their numbers;
Corruption could not make their hearts her soil;
The lust which stings, the splendour which encumbers,
With the free foresters divide no spoil:
Serene, not sullen, were the solitudes
Of this unsighing people of the woods.

LXVIII.

So much for Nature:—by way of variety,
Now back to thy great joys, Civilisation!
And the sweet consequence of large society,
War, pestilence, the despot's desolation,
The kingly scourge, the lust of notoriety,
The millions slain by soldiers for their ration,
The scenes like Catherine's boudoir at threescore,
With Ismail's storm to soften it the more.

LXIX.

The town was enter'd: first one column made
Its sanguinary way good—then another;
The reeking bayonet and the flashing blade
Clash'd 'gainst the scimitar, and babe and mother
With distant shrieks were heard Heaven to upbraid:—
Still closer sulphury clouds began to smother
The breath of morn and man, where foot by foot
The madden'd Turks their city still dispute.

LXX.

Koutousow, he who afterward beat back
(With some assistance from the frost and snow)
Napoleon on his bold and bloody track,
It happen'd was himself beat back just now:
He was a jolly fellow, and could crack
His jest alike in face of friend or foe,
Though life, and death, and victory were at stake;[1]
But here it seem'd his jokes had ceased to take:

LXXI.

For having thrown himself into a ditch,
Follow'd in haste by various grenadiers,
Whose blood the puddle greatly did enrich,
He climb'd to where the parapet appears;
But there his project reach'd its utmost pitch
('Mongst other deaths the General Ribaupierre's
Was much regretted), for the Moslem men
Threw them all down into the ditch again.[2]

LXXII.

And had it not been for some stray troops landing
They knew not where, being carried by the stream
To some spot, where they lost their understanding,
And wander'd up and down as in a dream,
Until they reach'd, as daybreak was expanding,
That which a portal to their eyes did seem,—
The great and gay Koutousow might have lain
Where three parts of his column yet remain.[3]

LXXIII.

And scrambling round the rampart, these same troops,
After the taking of the Cavalier,"[4]
Just as Koutousow's most "forlorn" of "hopes"
Took, like chameleons, some slight tinge of fear,
Open'd the gate call'd "Kilia," to the groups[5]
Of baffled heroes, who stood shyly near,
Sliding knee-deep in lately frozen mud,
Now thaw'd into a marsh of human blood.

LXXIV.

The Kozacks, or, if so you please, Cossacques—
(I don't much pique myself upon orthography,
So that I do not grossly err in facts,
Statistics, tactics, politics, and geography)—
Having been used to serve on horses' backs,
And no great dilettanti in topography
Of fortresses, but fighting where it pleases
Their chiefs to order,—were all cut to pieces.[6]

LXXV.

Their column, though the Turkish batteries thunder'd
Upon them, nevertheless had reach'd the rampart,[7]
And naturally thought they could have plunder'd
The city, without being farther hamper'd;
But as it happens to brave men, they blunder'd—
The Turks at first pretended to have scamper'd,
Only to draw them 'twixt two bastion corners,[8]
From whence they sallied on those Christian scorners.

LXXVI.

Then being taken by the tail—a taking
Fatal to bishops as to soldiers—these

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[1] ["Parmi les colonnes, une de celles qui souffrirent le plus était commandée par le général Koutouzow (aujourd'hui prince de Smolensko). Ce brave militaire réunit l'intrépidité à un grand nombre de connaissances acquises; il marcha au feu avec la même gaieté qu'il va à une fête; il sait commander avec autant de sang-froid qu'il déploie d'esprit et d'amabilité dans le commerce habituel de la vie."—*Hist. de la N. R.* tom. iii. p. 212.]

[2] ["Ce brave Koutouzow se jeta dans le fossé, fut suivi des siens, et ne pénétra jusqu'au haut du parapet qu'après avoir éprouvé des difficultés incroyables. (Le brigadier Ribaupierre perdit la vie dans cette occasion: il avait fixé l'estime générale, et sa mort occasiona beaucoup de regrets.) Les Turcs accoururent en grand nombre; cette multitude repoussa deux fois le général jusqu'au fossé."—*Ibid.* p. 212.]

[3] ["Quelques troupes russes, emportées par le courant, n'ayant pu débarquer sur le terrain qu'on leur avait prescrit, etc."—*Ibid.* p. 213.]

[4] [A "Cavalier" is an elevation of earth, situated ordinarily in the gorge of a bastion, bordered with a parapet, and cut into more or fewer embrasures, according to its capacity.—*Milit. Dict.*]

[5] [. . . "longèrent le rempart, après la prise du cavalier, et ouvrirent la porte dite *de Kilia* aux soldats du général Koutouzow."—*Hist de la N. R.* t. iii. p. 213.]

[6] ["Il était réservé aux Kozaks de combler de leurs corps la partie du fossé où ils combattaient; leur colonne avait été divisée entre MM. Platow et d'Orlow. . ."—*Ibid.* p. 213.]

[7] [. . . "La première partie, devant se joindre à la gauche du général Arsénieu, fut foudroyée par le feu des batteries, et parvint néanmoins au haut du rempart."—*Ibid.* p. 213.]

[8] ["Les Turcs la laissèrent un peu s'avancer dans la ville, et firent deux sorties par les angles saillans des bastions."—*Ibid.* p. 213.]

Cossacques were all cut off as day was breaking,
And found their lives were let at a short lease—
But perish'd without shivering or shaking,
Leaving as ladders their heap'd carcasses,
O'er which Lieutenant-Colonel Yesouskoi
March'd with the brave battalion of Polouzki :—[1]

LXXVII.

This valiant man kill'd all the Turks he met,
But could not eat them, being in his turn
Slain by some Mussulmans[2] who would not yet,
Without resistance, see their city burn.
The walls were won, but 't was an even bet
Which of the armies would have cause to mourn :
'T was blow for blow, disputing inch by inch,
For one would not retreat, nor t' other flinch.

LXXVIII.

Another column also suffer'd much :—
And here we may remark with the historian,
You should but give few cartridges to such
Troops as are meant to march with greatest glory on :
When matters must be carried by the touch
Of the bright bayonet, and they all should hurry on,
They sometimes, with a hankering for existence,
Keep merely firing at a foolish distance.[3]

LXXIX.

A junction of the General Meknop's men
(Without the General, who had fallen some time
Before, being badly seconded just then)
Was made at length with those who dared to climb
The death-disgorging rampart once again ;
And though the Turk's resistance was sublime,
They took the bastion, which the Seraskier
Defended at a price extremely dear.[4]

LXXX.

Juan and Johnson, and some volunteers,
Among the foremost, offer'd him good quarter,
A word which little suits with Seraskiers,
Or at least suited not this valiant Tartar.
He died, deserving well his country's tears,
A savage sort of military martyr.
An English naval officer, who wish'd
To make him prisoner, was also dish'd :

LXXXI.

For all the answer to his proposition
Was from a pistol-shot that laid him dead ;[5]
On which the rest, without more intermission,
Began to lay about with steel and lead—
The pious metals most in requisition
On such occasions : not a single head
Was spared ;—three thousand Moslems perish'd here,
And sixteen bayonets pierced the Seraskier.[6]

LXXXII.

The city 's taken—only part by part—
And Death is drunk with gore : there 's not a street
Where fights not to the last some desperate heart
For those for whom it soon shall cease to beat.[7]
Here War forgot his own destructive art
In more destroying Nature ; and the heat
Of carnage, like the Nile's sun-sodden slime,
Engender'd monstrous shapes of every crime.

LXXXIII.

A Russian officer, in martial tread
Over a heap of bodies, felt his heel
Seized fast, as if 't were by the serpent's head
Whose fangs Eve taught her human seed to feel :
In vain he kick'd, and swore, and writhed, and bled,
And howl'd for help as wolves do for a meal—
The teeth still kept their gratifying hold,
As do the subtle snakes described of old.

LXXXIV.

A dying Moslem, who had felt the foot
Of a foe o'er him, snatch'd at it, and bit
The very tendon which is most acute—
(That which some ancient Muse or modern wit
Named after thee, Achilles) and quite through 't
He made the teeth meet, nor relinquish'd it
Even with his life—for (but they lie) 't is said
To the live leg still clung the sever'd head.

LXXXV.

However this may be, 't is pretty sure
The Russian officer for life was lamed,
For the Turk's teeth struck faster than a skewer,
And left him 'midst the invalid and maim'd :
The regimental surgeon could not cure
His patient, and perhaps was to be blamed

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[1] ["Alors, se trouvant prise en queue, elle fut écrasée ; cependant le lieutenant-colonel Yesouskoi, qui commandait la réserve, composée d'un bataillon du régiment de Polozk, traversa le fossé sur les cadavres des Kozaks. . ."—*Hist. de la N. R.* tom. iii. p. 213.]

[2] [. . . "et extermina tous les Turcs qu'il eut en tête : ce brave homme fut tué pendant l'action."—*Ibid.* p. 213.]

[3] "L'autre partie des Kozaks, qu'Orlow commandait, souffrit de la manière la plus cruelle : elle attaqua à maintes reprises, fut souvent repoussée, et perdit les deux tiers de son monde. Et c'est ici le lieu de placer une observation, que nous prenons dans les mémoires qui nous guident ; elle fait remarquer combien il est mal vu de donner beaucoup de cartouches aux soldats qui doivent emporter un poste de vive force, et par conséquent où la baïonnette doit principalement agir ; ils pensent ne devoir se servir de cette dernière arme que lorsque les cartouches sont épuisées : dans cette persuasion, ils retardent leur marche, et restent plus long-temps exposés au canon et à la mitraille de l'ennemi."—*Hist. de la N. R.* p. 214.]

[4] ["La jonction de la colonne de Meknop—(le général étant mal secondé fut tué)—s'étant effectuée avec celle qui l'avoisinait, ces colonnes attaquèrent un bastion, et éprouvèrent une résistance opiniâtre ; mais bientôt des cris de victoire se font entendre de toutes parts, et le bastion est emporté : le séraskier défendait cette partie."—*Ibid.* p. 214.

[5] [. . . "Un officier de marine anglais veut le faire prisonnier, et reçoit un coup de pistolet qui l'étend raide mort."—*Ibid.* p. 214.]

[6] ["Les Russes passent trois mille Turcs au fil de l'épée ; seize baïonnettes percent à la fois le séraskier."—*Ibid.* p. 214.]

[7] ["La ville est emportée ; l'image de la mort et de la destruction se représente de tous les côtés ; le soldat furieux n'écoute plus la voix de ses officiers, il ne respire que le carnage ; altéré de sang, tout est indifférent pour lui."—*Ibid.* p. 214.]

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More than the head of the inveterate foe,
Which was cut off, and scarce even then let go.

LXXXVI.

But then the fact 's a fact—and 't is the part
Of a true poet to escape from fiction
Whene'er he can; for there is little art
In leaving verse more free from the restriction
Of truth than prose, unless to suit the mart
For what is sometimes call'd poetic diction,
And that outrageous appetite for lies
Which Satan angles with for souls, like flies.

LXXXVII.

The city 's taken, but not render'd!—No!
There 's not a Moslem that hath yielded sword:
The blood may gush out, as the Danube's flow
Rolls by the city wall; but deed nor word
Acknowledge aught of dread of death or foe:
In vain the yell of victory is roar'd
By the advancing Muscovite—the groan
Of the last foe is echoed by his own.

LXXXVIII.

The bayonet pierces and the sabre cleaves,
And human lives are lavish'd every where,
As the year closing whirls the scarlet leaves
When the stripp'd forest bows to the bleak air,
And groans; and thus the peopled city grieves,
Shorn of its best and loveliest, and left bare;
But still it falls with vast and awful splinters,
As oaks blown down with all their thousand winters.

LXXXIX.

It is an awful topic—but 't is not
My cue for any time to be terrific:
For checker'd as is seen our human lot
With good, and bad, and worse, alike prolific
Of melancholy merriment, to quote
Too much of one sort would be soporific;
Without, or with, offence to friends or foes,
I sketch your world exactly as it goes.

XC.

And one good action in the midst of crimes
Is "quite refreshing," in the affected phrase
Of these ambrosial, Pharisaic times,
With all their pretty milk-and-water ways,
And may serve therefore to bedew these rhymes,
A little scorch'd at present with the blaze
Of conquest and its consequences, which
Make epic poesy so rare and rich.

XCI.

Upon a taken bastion, where there lay
Thousands of slaughter'd men, a yet warm group
Of murder'd women, who had found their way
To this vain refuge, made the good heart droop
And shudder;—while, as beautiful as May,
A female child of ten years tried to stoop
And hide her little palpitating breast
Amidst the bodies lull'd in bloody rest.[1]

XCII.

Two villanous Cossacques pursued the child [them,
With flashing eyes and weapons: match'd with
The rudest brute that roams Siberia's wild,
Has feelings pure and polish'd as a gem,—
The bear is civilised, the wolf is mild;
And whom for this at last must we condemn?
Their natures? or their sovereigns, who employ
All arts to teach their subjects to destroy?

XCIII.

Their sabres glitter'd o'er her little head,
Whence her fair hair rose twining with affright,
Her hidden face was plunged amidst the dead:
When Juan caught a glimpse of this sad sight,
I shall not say exactly what he *said*,
Because it might not solace "ears polite;"[2]
But what he *did*, was to lay on their backs,
The readiest way of reasoning with Cossacques.

XCIV.

One's hip he slash'd, and split the other's shoulder,
And drove them with their brutal yells to seek
If there might be chirurgeons who could solder
The wounds they richly merited,[3] and shriek
Their baffled rage and pain; while waxing colder
As he turn'd o'er each pale and gory cheek,
Don Juan raised his little captive from
The heap a moment more had made her tomb.

XCV.

And she was chill as they, and on her face
A slender streak of blood announced how near
Her fate had been to that of all her race;
For the same blow which laid her mother here
Had scarr'd her brow, and left its crimson trace
As the last link with all she had held dear;[4]
But else unhurt, she open'd her large eyes,
And gazed on Juan with a wild surprise.

XCVI.

Just at this instant, while their eyes were fix'd
Upon each other, with dilated glance,

[1] ["Je sauvai la vie à une fille de dix ans, dont l'innocence et la candeur formaient un contraste bien frappant avec la rage de tout ce qui m'environnait. En arrivant sur le bastion où le combat cessa et où commença le carnage, j'aperçus un groupe de quatre femmes égorgées, entre lesquelles cet enfant, d'une figure charmante, cherchait un asile contre la fureur de deux Kozaks qui étaient sur le point de la massacrer."—Duc de Richelieu. See *Hist. de la N. R.* tom. iii. p. 217.]

[2] ["But never mention hell to ears polite."—Pope.]

[3] [Ce spectacle m'attira bientôt, et je n'hésitai pas, comme on peut le croire, à prendre entre mes bras cette infortunée, que les barbares voulaient y poursuivre encore. J'eus bien de la peine à me retenir et à ne pas percer ces misérables du sabre que je tenais suspendu sur leur tête:—je me contentai cependant de les éloigner, non sans leur prodiguer les coups et les injures qu'ils méritaient. . . . ."—Richelieu.]

[4] [". . . . J'eus le plaisir d'apercevoir que ma petite prisonnière n'avait d'autre mal qu'une coupure légère que lui avait faite au visage le même fer qui avait percé sa mère."—*Ibid.*]

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In Juan's look, pain, pleasure, hope, fear, mix'd
With joy to save, and dread of some mischance
Unto his protégée; while hers, transfix'd
With infant terrors, glared as from a trance,
A pure, transparent, pale, yet radiant face,
Like to a lighted alabaster vase;—

XCVII.

Up came John Johnson (I will not say "*Jack*,"
For that were vulgar, cold, and common-place
On great occasions, such as an attack
On cities, as hath been the present case):
Up Johnson came, with hundreds at his back,
Exclaiming:—"Juan! Juan! On, boy! brace
Your arm, and I'll bet Moscow to a dollar
That you and I will win St. George's collar.[1]

XCVIII.

"The Seraskier is knock'd upon the head,
But the stone bastion still remains, wherein
The old Pacha sits among some hundreds dead,
Smoking his pipe quite calmly 'midst the din
Of our artillery and his own: 't is said
Our kill'd, already piled up to the chin,
Lie round the battery; but still it batters,
And grape in volleys, like a vineyard, scatters.

XCIX.

"Then up with me!"—But Juan answer'd, "Look
Upon this child—I saved her—must not leave
Her life to chance; but point me out some nook
Of safety, where she less may shrink and grieve,
And I am with you."—Whereon Johnson took [sleeve
A glance around—and shrugg'd—and twitch'd his
And black silk neckcloth—and replied, "You're right;
Poor thing! what 's to be done? I 'm puzzled quite."

C.

Said Juan—"Whatsoever is to be
Done, I 'll not quit her till she seems secure
Of present life a good deal more than we."—
Quoth Johnson—"*Neither* will I quite ensure;
But at the least you may die gloriously."—
Juan replied—"At least I will endure
Whate'er is to be borne—but not resign
This child, who is parentless, and therefore mine."

CI.

Johnson said—"Juan, we 've no time to lose;
The child 's a pretty child—a very pretty—
I never saw such eyes—but hark! now choose
Between your fame and feelings, pride and pity;—
Hark! how the roar increases!—no excuse
Will serve when there is plunder in a city;—
I should be loath to march without you, but,
By God! we 'll be too late for the first cut."

CII.

But Juan was immoveable; until
Johnson, who really loved him in his way,
Pick'd out amongst his followers with some skill
Such as he thought the least given up to prey;
And swearing if the infant came to ill
That they should all be shot on the next day;
But if she were deliver'd safe and sound,
They should at least have fifty rubles round,

CIII.

And all allowances besides of plunder
In fair proportion with their comrades;—then
Juan consented to march on through thunder,
Which thinn'd at every step their ranks of men:
And yet the rest rush'd eagerly—no wonder,
For they were heated by the hope of gain,
A thing which happens every where each day—
No hero trusteth wholly to half pay.

CIV.

And such is victory, and such is man!
At least nine tenths of what we call so;—God
May have another name for half we scan
As human beings, or his ways are odd.
But to our subject: a brave Tartar khan—
Or "sultan," as the author (to whose nod
In prose I bend my humble verse) doth call
This chieftain—somehow would not yield at all:

CV.

But flank'd by *five* brave sons, (such is polygamy,
That she spawns warriors by the score, where none
Are prosecuted for that false crime bigamy),
He never would believe the city won
While courage clung but to a single twig.—Am I
Describing Priam's, Peleus', or Jove's son?
Neither—but a good, plain, old, temperate man,
Who fought with his five children in the van.[2]

CVI.

To *take* him was the point. The truly brave,
When they behold the brave oppress'd with odds,
Are touch'd with a desire to shield and save;—
A mixture of wild beasts and demi-gods
Are they—now furious as the sweeping wave,
Now moved with pity: even as sometimes nods
The rugged tree unto the summer wind,
Compassion breathes along the savage mind.

CVII.

But he would *not* be *taken*, and replied
To all the propositions of surrender
By mowing Christians down on every side,
As obstinate as Swedish Charles at Bender.[3]

---

[1] A Russian military order.

[2] ["Le sultan périt dans l'action en brave homme, digne d'un meilleur destin; ce fut lui qui rallia les Turcs lorsque l'ennemi pénétra dans la place: ce sultan, d'une valeur éprouvée, surpassait en générosité les plus civilisés de sa nation; cinq de ses fils combattaient à ses côtés; il les encourageait par son exemple."—*Hist. de la N.* 8. tom. iii. p. 213.]

[3] ["At Bender, after the fatal battle of Pultawa, Charles gave a proof of that unreasonable obstinacy, which occasioned all his misfortunes in Turkey. When advised to write to the grand vizir, according to the custom of the Turks, he said it was beneath his dignity. The same obstinacy placed him necessarily at variance with all the ministers of the Porte."—VOLTAIRE.]

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His five brave boys no less the foe defied;
Whereon the Russian pathos grew less tender,
As being a virtue, like terrestrial patience,
Apt to wear out on trifling provocations.

CVIII.

And spite of Johnson and of Juan, who
Expanded all their Eastern phraseology
In begging him, for God's sake, just to show
So much less fight as might form an apology
For *them* in saving such a desperate foe—
He hew'd away, like doctors of theology
When they dispute with sceptics; and with curses
Struck at his friends, as babies beat their nurses.

CIX.

Nay, he had wounded, though but slightly, both
Juan and Johnson; whereupon they fell,
The first with sighs, the second with an oath,
Upon his angry sultanship, pell-mell,
And all around were grown exceeding wroth
At such a pertinacious infidel,
And pour'd upon him and his sons like rain,
Which they resisted like a sandy plain

CX.

That drinks and still is dry. At last they perish'd—
His second son was levell'd by a shot;
His third was sabred; and the fourth, most cherish'd
Of all the five, on bayonets met his lot;
The fifth, who, by a Christian mother nourish'd,
Had been neglected, ill-used, and what not,
Because deform'd, yet died all game and bottom,
To save a sire who blush'd that he begot him.

CXI.

The eldest was a true and tameless Tartar,
As great a scorner of the Nazarene
As ever Mahomet pick'd out for a martyr,
Who only saw the black-eyed girls in green,
Who make the beds of those who won't take quarter
On earth, in Paradise; and when once seen,
Those houris, like all other pretty creatures,
Do just whate'er they please, by dint of features.

CXII.

And what they pleased to do with the young khan
In heaven I know not, nor pretend to guess;
But doubtless they prefer a fine young man
To tough old heroes, and can do no less;
And that 's the cause no doubt why, if we scan
A field of battle's ghastly wilderness,
For one rough, weather-beaten, veteran body,
You 'll find ten thousand handsome coxcombs bloody.

CXIII.

Your houris also have a natural pleasure
In lopping off your lately married men,
Before the bridal hours have danced their measure,
And the sad, second moon grows dim again,
Or dull repentance hath had dreary leisure
To wish him back a bachelor now and then.
And thus your houri (it may be) disputes
Of these brief blossoms the immediate fruits.

CXIV.

Thus the young khan, with houris in his sight,
Thought not upon the charms of four young brides,
But bravely rush'd on his first heavenly night.
In short, howe'er *our* better faith derides,
These black-eyed virgins make the Moslems fight,
As though there were one heaven and none besides;—
Whereas, if all be true we hear of heaven
And hell, there must at least be six or seven.

CXV.

So fully flash'd the phantom on his eyes,
That when the very lance was in his heart,
He shouted "Allah!" and saw Paradise
With all its veil of mystery drawn apart,
And bright eternity without disguise
On his soul, like a ceaseless sunrise, dart:—
With prophets, houris, angels, saints, descried
In one voluptuous blaze,—and then he died:

CXVI.

But with a heavenly rapture on his face,
The good old khan, who long had ceased to see
Houris, or aught except his florid race,
Who grew like cedars round him gloriously—
When he beheld his latest hero grace
The earth, which he became like a fell'd tree,
Paused for a moment from the fight, and cast
A glance on that slain son, his first and last.

CXVII.

The soldiers, who beheld him drop his point,
Stopp'd as if once more willing to concede
Quarter, in case he bade them not "avoynt!"
As he before had done. He did not heed
Their pause nor signs: his heart was out of joint,
And shook (till now unshaken) like a reed,
As he look'd down upon his children gone,
And felt—though done with life—he was alone.[1]

CXVIII.

But 't was a transient tremor:—with a spring
Upon the Russian steel his breast he flung,
As carelessly as hurls the moth her wing
Against the light wherein she dies: he clung
Closer, that all the deadlier they might wring,
Unto the bayonets which had pierced his young;
And throwing back a dim look on his sons,
In one wide wound pour'd forth his soul at once.

CXIX.

'T is strange enough—the rough, tough soldiers, who
Spared neither sex nor age in their career

[1] "Ses cinq fils furent tués sous ses yeux: il ne cessa point de se battre, répondit par des coups de sabre aux propositions de se rendre, et ne fut atteint du coup mortel qu'après avoir abattu de sa main beaucoup de Kozaks des plus acharnés à sa prise; le reste de sa troupe fut massacré."—*Hist. de la N. R.* p. 213.]

Of carnage, when this old man was pierced through,
And lay before them with his children near,
Touch'd by the heroism of him they slew,
Were melted for a moment; though no tear
Flow'd from their bloodshot eyes, all red with strife,
They honour'd such determined scorn of life.

CXX.

But the stone bastion still kept up its fire,
Where the chief pacha calmly held his post:
Some twenty times he made the Russ retire,
And baffled the assaults of all their host;
At length he condescended to enquire
If yet the city's rest were won or lost;
And being told the latter, sent a bey
To answer Ribas' summons to give way.[1]

CXXI.

In the mean time, cross-legg'd, with great sang-froid,
Among the scorching ruins he sat smoking
Tobacco on a little carpet;—Troy
Saw nothing like the scene around;—yet looking
With martial stoicism, nought seem'd to annoy
His stern philosophy; but gently stroking
His beard, he puff'd his pipe's ambrosial gales,
As if he had three lives, as well as tails.[2]

CXXII.

The town was taken—whether he might yield
Himself or bastion, little matter'd now:
His stubborn valour was no future shield.
Ismail 's no more! The crescent's silver bow
Sunk, and the crimson cross glared o'er the field,
But red with no *redeeming* gore: the glow
Of burning streets, like moonlight on the water,
Was imaged back in blood, the sea of slaughter.

CXXIII.

All that the mind would shrink from of excesses;
All that the body perpetrates of bad;
All that we read, hear, dream, of man's distresses;
All that the devil would do if run stark mad;
All that defies the worst which pen expresses;
All by which hell is peopled, or as sad
As hell—mere mortals who their power abuse—
Was here (as heretofore and since) let loose.[3]

CXXIV.

If here and there some transient trait of pity
Was shown, and some more noble heart broke through
Its bloody bond, and saved, perhaps, some pretty
Child, or an aged, helpless man or two—
What 's this in one annihilated city,
Where thousand loves, and ties, and duties grow?
Cockneys of London! Muscadins of Paris!
Just ponder what a pious pastime war is.

CXXV.

Think how the joys of reading a Gazette
Are purchased by all agonies and crimes:
Or if these do not move you, don't forget
Such doom may be your own in after-times.
Meantime the Taxes, Castlereagh, and Debt,
Are hints as good as sermons, or as rhymes.
Read your own hearts and Ireland's present story,
Then feed her famine fat with Wellesley's glory.

CXXVI.

But still there is unto a patriot nation,
Which loves so well its country and its king,
A subject of sublimest exultation—
Bear it, ye Muses, on your brightest wing!
Howe'er the mighty locust, Desolation,
Strip your green fields, and to your harvests cling,
Gaunt famine never shall approach the throne—
Though Ireland starve, great George weighs twenty stone.

CXXVII.

But let me put an end unto my theme:
There was an end of Ismail—hapless town!
Far flash'd her burning towers o'er Danube's stream,
And redly ran his blushing waters down.
The horrid war-whoop and the shriller scream
Rose still; but fainter were the thunders grown:
Of forty thousand who had mann'd the wall,
Some hundreds breathed—the rest were silent all![4]

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[1] ["Quoique les Russes fussent répandus dans la ville, le bastion de pierre résistait encore: il était défendu par un vieillard, pacha à trois queues, et commandant les forces réunies à Ismaël. On lui proposa une capitulation; il demanda si le reste de la ville était conquis; sur cette réponse, il autorisa quelques-uns de ses officiers à capituler avec M. de Ribas."—*Hist. de la N. R.* p. 215.]

[2] ["Pendant ce colloque, il resta étendu sur des tapis placés sur les ruines de la forteresse, fumant sa pipe avec la même tranquillité et la même indifférence que s'il eût été étranger à tout ce qui se passait."—*Ibid.* p. 215.]

[3] [No man could describe, nor, if it were possible, could humanity bear the recital of, the horrors which ensued. The ferocious victors, instead of being struck with admiration or respect by the noble defence of the brave garrison, were so enraged at the great slaughter of their fellows which had taken place, that no bounds could be prescribed to the excess of their fury, nor did it seem that any amount of destruction, or any quantity of human blood, could satiate their revenge. The undistinguished carnage which then took place was rendered more dreadful by the continual heavy firing, the darkness of the night, the groans of the dying, and the lamentable shrieks of the women and children. All order and command seem to have been entirely at an end during the horrors of that terrible night: the officers could neither restrain the slaughter, nor prevent the general plunder, made by the lawless and ferocious soldiers. Thousands of the Turks, incapable of enduring the sight of the horrid scenes of destruction in which all that was dear to them was involved, rushed desperately upon the bayonets of the enemy, in order to shorten their misery; while those who could reach the Danube, threw themselves headlong into it for the same purpose. The streets and passages were so choked by the heaps of dead and dying bodies which lay in them, as considerably to impede the progress of the victors in their eager search for plunder.—Dr. Lavarnce, *in Ann. Reg. for* 1791.]

[4] ["On égorgea indistinctement, on saccagea la place; et la rage du vainqueur se répandit comme un torrent fougueux qui a renversé les digues qui le retenaient: personne n'obtint de grace, et *trente-huit mille huit cent soixante* Turcs périrent dans cette journée de sang."—*Hist. de la N. R.* tom. iii. p. 214.]

"Among those who fell were a number of the bravest, most experienced, and renowned commanders in the Turkish armies. Six or seven Tartar princes, of the illustrious line of Gherai, likewise perished with the rest. A few hundreds of prisoners were pre-

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CXXVIII.

In one thing ne'ertheless 't is fit to praise
The Russian army upon this occasion,
A virtue much in fashion now-a-days,
And therefore worthy of commemoration:
The topic 's tender, so shall be my phrase—
Perhaps the season's chill, and their long station
In winter's depth, or want of rest and victual,
Had made them chaste;—they ravish'd very little.

CXXIX.

Much did they slay, more plunder, and no less
Might here and there occur some violation
In the other line;—but not to such excess
As when the French, that dissipated nation,
Take towns by storm: no causes can I guess,
Except cold weather and commiseration;
But all the ladies, save some twenty score,
Were almost as much virgins as before.

CXXX.

Some odd mistakes, too, happen'd in the dark,
Which show'd a want of lanterns, or of taste—
Indeed the smoke was such they scarce could mark
Their friends from foes,—besides, such things from [haste
Occur, though rarely, when there is a spark
Of light to save the venerably chaste:
But six old damsels, each of seventy years,
Were all deflower'd by different grenadiers.

CXXXI.

But on the whole their continence was great;
So that some disappointment there ensued
To those who had felt the inconvenient state
Of "single blessedness," and thought it good
(Since it was not their fault, but only fate,
To bear these crosses) for each waning prude
To make a Roman sort of Sabine wedding,
Without the expense and the suspense of bedding.

CXXXII.

Some voices of the buxom middle-aged
Were also heard to wonder in the din
(Widows of forty were these birds long caged)
"Wherefore the ravishing did not begin!"
But while the thirst for gore and plunder raged,
There was small leisure for superfluous sin;
But whether they escaped or no, lies hid
In darkness—I can only hope they did.

CXXXIII.

Suwarrow now was conqueror—a match
For Timour or for Zinghis in his trade. [thatch
While mosques and streets, beneath his eyes, like
Blazed, and the cannon's roar was scarce allay'd,
With bloody hands he wrote his first despatch;
And here exactly follows what he said:—
"Glory to *God* and to the Empress!" (*Powers
Eternal! such names mingled!*) "Ismail 's ours."[1]

CXXXIV.

Methinks these are the most tremendous words,
Since "Menè, Menè, Tekel," and "Upharsin,"
Which hands or pens have ever traced of swords.
Heaven help me! I 'm but little of a parson:
What Daniel read was short-hand of the Lord's,
Severe, sublime; the prophet wrote no farce on
The fate of nations;—but this Russ so witty
Could rhyme, like Nero, o'er a burning city.[2]

CXXXV.

He wrote this Polar melody, and set it,
Duly accompanied by shrieks and groans,
Which few will sing, I trust, but none forget it—
For I will teach, if possible, the stones
To rise against earth's tyrants. Never let it
Be said that we still truckle unto thrones;—
But ye—our children's children! think how we
Show'd *what things were* before the world was free!

CXXXVI.

That hour is not for us, but 't is for you:
And as, in the great joy of your millennium,
You hardly will believe such things were true
As now occur, I thought that I would pen you 'em;
But may their very memory perish too!—
Yet if perchance remember'd, still disdain you 'em
More than you scorn the savages of yore,
Who *painted* their *bare* limbs, but *not* with gore.

CXXXVII.

And when you hear historians talk of thrones,
And those that sate upon them, let it be
As we now gaze upon the mammoth's bones,
And wonder what old world such things could see,
Or hieroglyphics on Egyptian stones,
The pleasant riddles of futurity—
Guessing at what shall happily be hid,
As the real purpose of a pyramid.

---

served, to serve as melancholy recorders and witnesses of the destruction which they had beheld. In consequence of an accurate enquiry set on foot by an Ottoman commander of rank, it appears that the whole number of Turks who perished in the slaughter of Ismail, amounted to thirty-eight thousand eight hundred and sixteen."—Dr. Laurence.]

[1] In the original Russian:

"Slava bogu! slava vam!
Kreposi Vzala y la tam;"

a kind of couplet; for he was a poet.

[2] [Mr. Tweddell, who met with Suwarrow in the Ukraine, says—"He is a most extraordinary character. He dines every morning about nine. He sleeps almost naked; he affects a perfect indifference to heat and cold; and quits his chamber, which approaches to suffocation, in order to review his troops, in a thin linen jacket, while the thermometer of Reaumur is at ten degrees below freezing. His manners correspond with his humours. I dined with him this morning. He cried to me across the table,—'Tweddell!' (he generally addressed me by my surname, without addition) 'the French have taken Portsmouth—I have just received a courier from England. The King is in the Tower; and Sheridan, Protector.' A great deal of his whimsical manner is affected: he finds that it suits his troops, and the people he has to deal with. I asked him, if, after the massacre at Ismail, he was perfectly satisfied with the conduct of the day. He said he went home and wept in his tent."—*Remains*, p. 455.]

CXXXVIII.

Reader! I have kept my word,—at least so far
As the first Canto promised. You have now
Had sketches of love, tempest, travel, war—
All very accurate, you must allow,
And *epic*, if plain truth should prove no bar;
For I have drawn much less with a long bow
Than my forerunners. Carelessly I sing,
But Phœbus lends me now and then a string,

CXXXIX.

With which I still can harp, and carp, and fiddle.
What farther hath befallen or may befall
The hero of this grand poetic riddle,
I by and by may tell you, if at all:
But now I choose to break off in the middle,
Worn out with battering Ismail's stubborn wall,
While Juan is sent off with the despatch,
For which all Petersburgh is on the watch.[1]

CXL.

This special honour was conferr'd, because
He had behaved with courage and humanity—
Which *last* men like, when they have time to pause
From their ferocities produced by vanity.
His little captive gain'd him some applause
For saving her amidst the wild insanity
Of carnage,—and I think he was more glad in her
Safety, than his new order of St. Vladimir.

CXLI.

The Moslem orphan went with her protector,
For she was homeless, houseless, helpless; all
Her friends, like the sad family of Hector,[2]
Had perish'd in the field or by the wall:
Her very place of birth was but a spectre
Of what it had been; there the Muezzin's call[3]
To prayer was heard no more!—and Juan wept,
And made a vow to shield her, which he kept.[4]

DON JUAN.

CANTO THE NINTH.[5]

I.

Oh, Wellington! (or "Villainton"[6]—for Fame
Sounds the heroic syllables both ways;
France could not even conquer your great name,
But punn'd it down to this facetious phrase—
Beating or beaten she will laugh the same,)
You have obtain'd great pensions and much praise:
Glory like yours should any dare gainsay,
Humanity would rise, and thunder "Nay!"[7]

II.

I don't think that you used Kinnaird quite well
In Marinèt's affair[8]—in fact, 't was shabby,
And, like some other things, won't do to tell
Upon your tomb in Westminster's old abbey.
Upon the rest 't is not worth while to dwell,
Such tales being for the tea-hours of some tabby;
But though your years as *man* tend fast to zero,
In fact your grace is still but a *young hero*.

III.

Though Britain owes (and pays you too) so much,
Yet Europe doubtless owes you greatly more:

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[1] ["The ostentatious and fantastic display of the bloody trophies taken at Ismail, which were some time after exhibited at Petersburgh, was unworthy the greatness, the magnanimity, and the high character of the Empress Catherine. The tragedy should have closed at the conclusion of the last act on the spot. It was attributed more to a desire of gratifying the excessive vanity of Prince Potemkin, which was not easily satiated, than that of the empress herself."—Dr. Laurence.]

[2] See Iliad, b. xxii.

[3] [See *ante*, p. 404.]

[4] [Cantos VI., VII., and VIII., if we except some parts of the assault of Ismail, contain a considerably less proportion of the higher class of poetry, than was to be found in those which preceded them. But in the keen and pervading satire, the bitter and biting irony, which constitute the peculiar forte of Lord Byron, we perceive no falling off in these present cantos. Nor are they deficient in that vein of playful humour, and that felicitous transition "from grave to gay, from lively to severe," so conspicuous in their predecessors. The execution, on the whole, we think quite equal to that displayed in the earlier parts of the poem.—Campbell.]

[5] [Cantos IX., X., and XI. were written at Pisa, and published in London, by Mr. John Hunt, in August, 1823. We extract the following specimens of contemporary criticism:—

"That there is a great deal of what is objectionable in these three cantos, who can deny? What can be more so than to attack the King, with low, vile, personal buffooneries—bottomed in utter falsehood, and expressed in crawling malice? What can be more exquisitely worthy of contempt than the savage imbecility of these eternal tirades against the Duke of Wellington? What more pitiable than the state of mind that can find any gratification in calling such a man as Southey by nicknames that one would be ashamed of applying to a coal-heaver? What can be so abject as this eternal trampling upon the dust of Castlereagh? Lord Byron ought to know that all men, of all parties, unite in regarding all these things, but especially the first and the last, as insults to themselves, and as most miserable degradations of him.

"But still Don Juan is, without exception, the first of Lord Byron's works. It is by far the most original in point of *conception*. It is decidedly original in point of *tone*. It contains the finest specimens of serious poetry he has ever written; and it contains the finest specimens of ludicrous poetry that our age has witnessed. Frere may have written the stanza earlier; he may have written it more correctly, more musically, if you will: but what is he to Byron? Where is the sweep, the pith, the soaring pinion, the lavish luxury of genius revelling in strength. No: no. Don Juan, say the canting world what it will, is destined to hold a permanent rank in the literature of our country. It will always be referred to as furnishing the most powerful picture of that vein of thought [no matter how false and bad] which distinguishes a great portion of the thinking people of our time."—Blackwood.]

[6] ["Faut qu'lord Villainton ait tout pris,
N'y a plus d'argent dans c'gueux d'Paris," etc.—Béranger.]

[7] Query—*Ney?* Printer's Devil.

[8] [The late Lord Kinnaird was received in Paris, in 1814, with great civility by the Duke of Wellington and the royal family of France, but he had himself presented to Buonaparte during the hundred days, and intrigued on with those of that faction, in spite of the Duke's remonstrances, until the re-restored government ordered him out of the French territory in 1816. In 1817, he became acquainted at Brussels with one *Marinet*, an adventurer mixed up in a conspiracy to assassinate the Duke in the streets of Paris. This fellow at first promised to discover the man who actually shot at his Grace, but, on reaching Paris, shuffled and would say nothing: and Lord Kinnaird's *avowed* cause of complaint against the Duke was, that he did not *protect* this creature from the French police, who, not doubting that he had been one of the conspirators against his Grace's life, arrested him accordingly. He was tried along with the actual assassin, and both were acquitted by the Parisian jury.—E.]

You have repair'd Legitimacy's crutch,
A prop not quite so certain as before:
The Spanish, and the French, as well as Dutch,
Have seen, and felt, how strongly you *restore*;
And Waterloo has made the world your debtor
(I wish your bards would sing it rather better).

IV.

You are "the best of cut-throats:"[1]—do not start;
The phrase is Shakspeare's, and not misapplied:—
War 's a brain-spattering, windpipe-slitting art,
Unless her cause by right be sanctified.
If you have acted *once* a generous part,
The world, not the world's masters, will decide,
And I shall be delighted to learn who,
Save you and yours, have gain'd by Waterloo?

V.

I am no flatterer—you 've supp'd full of flattery:
They say you like it too—'t is no great wonder.
He whose whole life has been assault and battery,
At last may get a little tired of thunder;
And swallowing eulogy much more than satire, he
May like being praised for every lucky blunder,
Call'd "Saviour of the Nations"—not yet saved,
And "Europe's Liberator"—still enslaved.[2]

VI.

I 've done. Now go and dine from off the plate
Presented by the Prince of the Brazils,
And send the sentinel before your gate[3]
A slice or two from your luxurious meals;
He fought, but has not fed so well of late.
Some hunger, too, they say the people feels:—
There is no doubt that you deserve your ration,
But pray give back a little to the nation.

VII.

I don't mean to reflect—a man so great as
You, my lord duke! is far above reflection:
The high Roman fashion, too, of Cincinnatus,
With modern history has but small connection;
Though as an Irishman you love potatoes,
You need not take them under your direction;
And half a million for your Sabine farm
Is rather dear!—I 'm sure I mean no harm.

VIII.

Great men have always scorn'd great recompenses:
Epaminondas saved his Thebes, and died,
Not leaving even his funeral expenses:[4]
George Washington had thanks and nought beside,
Except the all-cloudless glory (which few men's is)
To free his country: Pitt too had his pride,
And, as a high-soul'd minister of state, is
Renown'd for ruining Great Britain gratis.[5]

IX.

Never had mortal man such opportunity,
Except Napoleon, or abused it more:
You might have freed fallen Europe from the unity
Of tyrants, and been blest from shore to shore:
And *now*—what *is* your fame? Shall the Muse tune it ye?
Now—that the rabble's first vain shouts are o'er?
Go! hear it in your famish'd country's cries!
Behold the world! and curse your victories!

X.

As these new cantos touch on warlike feats,
To *you* the unflattering Muse deigns to inscribe
Truths, that you will not read in the Gazettes,
But which 't is time to teach the hireling tribe
Who fatten on their country's gore and debts,
Must be recited, and—without a bribe.
You *did great* things; but not being *great* in mind,
Have left *undone* the *greatest*—and mankind.

XI.

Death laughs—Go ponder o'er the skeleton
With which men image out the unknown thing
That hides the past world, like to a set sun
Which still elsewhere may rouse a brighter spring—
Death laughs at all you weep for:—look upon
This hourly dread of all! whose *threaten'd sting*
Turns life to terror, even though in its sheath:
Mark! how its lipless mouth grins without breath!

XII.

Mark! how it laughs and scorns at all you are!
And yet *was* what you are: from *ear* to *ear*
It *laughs not*—there is now no fleshy bar
So call'd; the Antic long hath ceased to *hear*.
But still he *smiles*; and whether near or far
He strips from man that mantle (far more dear
Than even the tailor's), his incarnate skin,
White, black, or copper—the dead bones will grin.

XIII.

And thus Death laughs;—it is sad merriment,
But still it *is* so; and with such example,

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[1] ["Thou art the best o' the cut-throats."—*Macbeth*, act iii. sc. iii.]

[2] Vide Speeches in Parliament, after the battle of Waterloo.

[3] ["At this time got a post, being for fatigue, with four others. We were sent to break biscuit, and make a mess for Lord Wellington's hounds. I was very hungry, and thought it a good job at the time, as we got our own fill while we broke the biscuit,—a thing I had not got for some days. When thus engaged, the Prodigal Son was never once out of my mind; and I sighed, as I fed the dogs, over my humble situation and my ruined hopes."—*Journal of a Soldier of the 71st Regiment during the War in Spain.*]

[4] ["In other illustrious men you will observe that each possessed some one shining quality, which was the foundation of his fame: in Epaminondas, all the virtues are found united; force of body, eloquence of expression, vigour of mind, contempt of riches."—Diod. Sic. lib. xv.

[5] ["Those persons who represent our statesmen as living and fattening upon the public spoil, must either be grossly ignorant, or wicked enough to employ arguments which they know to be false. The emoluments of office, almost in every department of the state, and especially in all the highest, are notoriously inadequate to the expenditure which the situation requires. Mr. Pitt, who was no gambler, no prodigal, and too much a man of business to have expensive habits of any kind, died in debt; and the nation discharged his debts, not less as a mark of respect, than as an act of justice."—Southey.]

Why should not Life be equally content
With his superior, in a smile to trample
Upon the nothings which are daily spent
Like bubbles on an ocean much less ample
Than the eternal deluge, which devours
Suns as rays—worlds like atoms—years like hours?

XIV.

"To be, or not to be? that is the question,"
Says Shakspeare, who just now is much in fashion.
I am neither Alexander nor Hephæstion,
Nor ever had for *abstract* fame much passion;
But would much rather have a sound digestion
Than Buonaparte's cancer:—could I dash on
Through fifty victories to shame or fame,
Without a stomach—what were a good name?

XV.

"Oh, dura ilia messorum!"[1]—"Oh,
Ye rigid guts of reapers!" I translate
For the great benefit of those who know
What indigestion is—that inward fate
Which makes all Styx through one small liver flow.
A peasant's sweat is worth his lord's estate:
Let *this* one toil for bread—*that* rack for rent,
He who sleeps best may be the most content.

XVI.

"To be, or not to be?"—Ere I decide,
I should be glad to know that which *is being?*
'T is true we speculate both far and wide,
And deem, because we *see*, we are *all-seeing*:
For my part, I 'll enlist on neither side,
Until I see both sides for once agreeing.
For me, I sometimes think that life is death,
Rather than life a mere affair of breath.

XVII.

"Que scais-je?"[2] was the motto of Montaigne,
As also of the first academicians;
That all is dubious which man may attain,
Was one of their most favourite positions.
There 's no such thing as certainty, that 's plain
As any of mortality's conditions;
So little do we know what we 're about in
This world, I doubt if doubt itself be doubting.

XVIII.

It is a pleasant voyage perhaps to float,
Like Pyrrho,[3] on a sea of speculation;
But what if carrying sail capsize the boat?
Your wise men don't know much of navigation;
And swimming long in the abyss of thought
Is apt to tire: a calm and shallow station [gathers
Well nigh the shore, where one stoops down and
Some pretty shell, is best for moderate bathers.

XIX.

"But heaven," as Cassio says, "is above all—[4]
No more of this, then,—let us pray!" We have
Souls to save, since Eve's slip and Adam's fall,
Which tumbled all mankind into the grave,
Besides fish, beasts, and birds. "The sparrow's fall
Is special providence,"[5] though how it gave
Offence, we know not; probably it perch'd
Upon the tree which Eve so fondly search'd.

XX.

Oh! ye immortal Gods! what is theogony?
Oh! thou, too, mortal man! what is philanthropy?
Oh! world, which was and is, what is cosmogony?
Some people have accused me of misanthropy;
And yet I know no more than the mahogany
That forms this desk, of what they mean: *lykan-*
I comprehend; for, without transformation, [*thropy*[6]
Men become wolves on any slight occasion.

XXI.

But I, the mildest, meekest of mankind,
Like Moses, or Melancthon, who have ne'er
Done any thing exceedingly unkind,—
And (though I could not now and then forbear
Following the bent of body or of mind)
Have always had a tendency to spare,—
Why do they call me misanthrope? Because
They hate me, not I them:—and here we 'll pause.

XXII.

'T is time we should proceed with our good poem,—
For I maintain that it is really good,
Not only in the body but the proem,
However little both are understood
Just now,—but by and by the Truth will show 'em
Herself in her sublimest attitude:
And till she doth, I fain must be content
To share her beauty and her banishment.

XXIII.

Our hero (and, I trust, kind reader! yours—)
Was left upon his way to the chief city
Of the immortal Peter's polish'd boors, [witty.
Who still have shown themselves more brave than
I know its mighty empire now allures
Much flattery—even Voltaire's, and that 's a pity.
For me, I deem an absolute autocrat
Not a barbarian, but much worse than that.

XXIV.

And I will war, at least in words (and—should
My chance so happen—deeds) with all who war
With Thought;—and of Thought's foes by far most
Tyrants and sycophants have been and are. [rude,
I know not who may conquer: if I could

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[1] ["O, dura messorum ilia!" etc.—Hor.]

[2] [See Biographie Universelle, tom. xxix. p. 434.]

[3] [Pyrrho, the philosopher of Elis, was in continual suspense of judgment: he doubted of every thing; never made any conclusion; and when he had carefully examined a subject, and investigated all its points, he concluded by still doubting of its evidence.—Aul. Gel.]

[4] [See Othello.]

[5] [—"We defy augury: there is a special Providence in the fall of a sparrow."—*Hamlet.*]

[6] ["A kind of madness, in which men have the qualities of wild beasts."—Todd.]

Have such a prescience, it should be no bar
To this my plain, sworn, downright detestation
Of every despotism in every nation.

XXV.

It is not that I adulate the people:
Without *me*, there are demagogues enough,
And infidels, to pull down every steeple;
And set up in their stead some proper stuff.
Whether they may sow scepticism to reap hell,
As is the Christian dogma rather rough,
I do not know;—I wish men to be free
As much from mobs as kings—from you as me.

XXVI.

The consequence is, being of no party,
I shall offend all parties:—never mind!
My words, at least, are more sincere and hearty
Than if I sought to sail before the wind.
He who has nought to gain can have small art: he
Who neither wishes to be bound or bind,
May still expatiate freely, as will I,
Nor give my voice to slavery's jackall cry.

XXVII.

That's an appropriate simile, *that jackall*;—
I've heard them in the Ephesian ruins howl[1]
By night, as do that mercenary pack all,
Power's base purveyors, who for pickings prowl,
And scent the prey their masters would attack all.
However, the poor jackalls are less foul
(As being the brave lions' keen providers)
Than human insects, catering for spiders.

XXVIII.

Raise but an arm! it will brush their web away,
And without *that*, their poison and their claws
Are useless. Mind, good people! what I say—
(Or rather peoples)—*go* on without pause!
The web of these tarantulas each day
Increases, till you shall make common cause:
None, save the Spanish fly and Attic bee,
As yet are strongly stinging to be free.

XXIX.

Don Juan, who had shone in the late slaughter,
Was left upon his way with the despatch,
Where blood was talk'd of as we would of water;
And carcasses that lay as thick as thatch
O'er silenced cities, merely served to flatter
Fair Catherine's pastime—who look'd on the match
Between these nations as a main of cocks,
Wherein she liked her own to stand like rocks.

XXX.

And there in a *kibitka* he roll'd on,
(A cursed sort of carriage without springs,
Which on rough roads leaves scarcely a whole bone,)
Pondering on glory, chivalry, and kings,
And orders, and on all that he had done—
And wishing that post-horses had the wings
Of Pegasus, or at the least post-chaises
Had feathers, when a traveller on deep ways is.

XXXI.

At every jolt—and they were many—still
He turn'd his eyes upon his little charge,
As if he wish'd that she should fare less ill
Than he, in these sad highways left at large
To ruts, and flints, and lovely Nature's skill,
Who is no paviour, nor admits a barge
On *her* canals, where God takes sea and land,
Fishery and farm, both into his own hand.

XXXII.

At least he pays no rent, and has best right
To be the first of what we used to call
"Gentlemen farmers"—a race worn out quite,
Since lately there have been no rents at all,
And "gentlemen" are in a piteous plight,
And "farmers" can't raise Ceres from her fall:
She fell with Buonaparte—What strange thoughts
Arise, when we see emperors fall with oats!

XXXIII.

But Juan turn'd his eyes on the sweet child
Whom he had saved from slaughter—what a trophy!
Oh! ye who build up monuments, defiled
With gore, like Nadir Shah, that costive sophy,
Who, after leaving Hindostan a wild,
And scarce to the Mogul a cup of coffee
To soothe his woes withal, was slain, the sinner!
Because he could no more digest his dinner;—[2]

XXXIV.

Oh ye! or we! or he! or she! reflect,
That *one* life saved, especially if young
Or pretty, is a thing to recollect
Far sweeter than the greenest laurels sprung
From the manure of human clay, though deck'd
With all the praises ever said or sung:[3]
Though hymn'd by every harp, unless within
Your heart joins chorus, Fame is but a din.

XXXV.

Oh! ye great authors luminous, voluminous!
Ye twice ten hundred thousand daily scribes!
Whose pamphlets, volumes, newspapers, illumine us!
Whether you're paid by government in bribes,
To prove the public debt is not consuming us—
Or, roughly treading on the "courtier's kibes"
With clownish heel,[4] your popular circulation
Feeds you by printing half the realm's starvation;—

---

[1] In Greece I never saw or heard these animals; but among the ruins of Ephesus I have heard them by hundreds. [See *ante*, p. 298.]

[2] He was killed in a conspiracy, after his temper had been exasperated by his extreme costivity to a degree of insanity.

[3] ["One virtuous, or a mere good-natured deed,
Does all desert in sciences exceed."—SHEFFIELD.]

[4] ["The age is grown so picked, that the toe of the peasant comes so near the heel of the courtier, he galls his kibe."—*Hamlet*.]

XXXVI.

Oh, ye great authors!—"A propos de bottes,"—
I have forgotten what I meant to say,
As sometimes have been greater sages' lots;—
'T was something calculated to allay
All wrath in barracks, palaces, or cots:
Certes it would have been but thrown away,
And that 's one comfort for my lost advice,
Although no doubt it was beyond all price.

XXXVII.

But let it go:—it will one day be found
With other relics of "a former world,"
When this world shall be *former*, underground,
Thrown topsy-turvy, twisted, crisp'd, and curl'd,
Baked, fried, or burnt, turn'd inside-out, or drown'd,
Like all the worlds before, which have been hurl'd
First out of, and then back again to chaos,
The superstratum which will overlay us.

XXXVIII.

So Cuvier says;—and then shall come again
Unto the new creation, rising out
From our old crash, some mystic, ancient strain
Of things destroy'd and left in airy doubt:
Like to the notions we now entertain
Of Titans, giants, fellows of about
Some hundred feet in height, not to say *miles*,
And mammoths, and your winged crocodiles.

XXXIX.

Think if then George the Fourth should be dug up!
How the new worldlings of the then new East
Will wonder where such animals could sup!
(For they themselves will be but of the least:
Even worlds miscarry, when too oft they pup,
And every new creation hath decreased
In size, from overworking the material—
Men are but maggots of some huge Earth's burial.)

XL.

How will—to these young people, just thrust out
From some fresh Paradise, and set to plough,
And dig, and sweat, and turn themselves about,
And plant, and reap, and spin, and grind, and sow,
Till all the arts at length are brought about,
Especially of war and taxing,—how,
I say, will these great relics, when they see 'em,
Look like the monsters of a new museum?

XLI.

But I am apt to grow too metaphysical:
"The time is out of joint,"[1]—and so am I;
I quite forget this poem 's merely quizzical,
And deviate into matters rather dry.
I ne'er decide what I shall say, and this I call
Much too poetical: men should know why
They write, and for what end; but, note or text,
I never know the word which will come next.

XLII.

So on I ramble, now and then narrating,
Now pondering:—it is time we should narrate.
I left Don Juan with his horses baiting—
Now we 'll get o'er the ground at a great rate.
I shall not be particular in stating
His journey, we 've so many tours of late;
Suppose him then at Petersburgh; suppose
That pleasant capital of painted snows;

XLIII.

Suppose him in a handsome uniform;
A scarlet coat, black facings, a long plume,
Waving, like sails new shiver'd in a storm,
Over a cock'd hat in a crowded room,
And brilliant breeches, bright as a Cairn Gorme,[2]
Of yellow casimire we may presume,
White stockings drawn uncurdled as new milk
O'er limbs whose symmetry set off the silk;

XLIV.

Suppose him sword by side, and hat in hand,
Made up by youth, fame, and an army tailor—
That great enchanter, at whose rod's command
Beauty springs forth, and Nature's self turns paler,
Seeing how Art can make her work more grand
(When she don't pin men's limbs in like a gaoler),—
Behold him placed as if upon a pillar! He
Seems Love turn'd a lieutenant of artillery!

XLV.

His bandage slipp'd down into a cravat;
His wings subdued to epaulettes; his quiver
Shrunk to a scabbard, with his arrows at
His side as a small sword, but sharp as ever;
His bow converted into a cock'd hat;
But still so like, that Psyche were more clever
Than some wives (who make blunders no less stupid),
If she had not mistaken him for Cupid.

XLVI.

The courtiers stared, the ladies whisper'd, and
The empress smiled: the reigning favourite frown'd—
I quite forget which of them was in hand.
Just then; as they are rather numerous found,
Who took by turns that difficult command
Since first her majesty was singly crown'd:
But they were mostly nervous six-foot fellows,
All fit to make a Patagonian jealous.

XLVII.

Juan was none of these, but slight and slim,
Blushing and beardless; and yet ne'ertheless
There was a something in his turn of limb,
And still more in his eye, which seem'd to express,
That though he look'd one of the seraphim,

[1] ["The time is out of joint:—O cursed spite!
That ever I was born to set it right."—*Hamlet.*]

[2] [A yellow-coloured crystal, denominated from a hill in Inverness-shire, where it is found. This has been generally called the Scottish topaz: but it now gives place to another crystal of a far harder quality, found near Inverauld.—JAMIESON.]

There lurk'd a man beneath the spirit's dress.
Besides, the empress sometimes liked a boy,
And had just buried the fair-faced Lanskoi.[1]

XLVIII.

No wonder then that Yermoloff, or Momonoff,
Or Scherbatoff, or any other *off*
Or *on*, might dread her majesty had not room enough
Within her bosom (which was not too tough)
For a new flame; a thought to cast of gloom enough
Along the aspect, whether smooth or rough,
Of him who, in the language of his station,
Then held that "high official situation."

XLIX.

O, gentle ladies! should you seek to know
The import of this diplomatic phrase,
Bid Ireland's Londonderry's Marquess[2] show
His parts of speech; and in the strange displays
Of that odd string of words, all in a row,
Which none divine, and every one obeys,
Perhaps you may pick out some queer *no* meaning,
Of that weak wordy harvest the sole gleaning.

L.

I think I can explain myself without
That sad inexplicable beast of prey—
That Sphinx, whose words would ever be a doubt,
Did not his deeds unriddle them each day—
That monstrous hieroglyphic—that long spout
Of blood and water, leaden Castlereagh!
And here I must an anecdote relate,
But luckily of no great length or weight.

LI.

An English lady ask'd of an Italian,
What were the actual and official duties
Of the strange thing some women set a value on,
Which hovers oft about some married beauties,
Called "Cavalier servente?"[3] a Pygmalion
Whose statues warm (I fear, alas! too true 't is)
Beneath his art. The dame, press'd to disclose them,
Said—"Lady, I beseech you to *suppose them*."

LII.

And thus I supplicate your supposition,
And mildest, matron-like interpretation,
Of the imperial favourite's condition.
'T was a high place, the highest in the nation
In fact, if not in rank; and the suspicion
Of any one's attaining to his station,
No doubt gave pain, where each new pair of shoulders,
If rather broad, made stocks rise and their holders.

LIII.

Juan, I said, was a most beauteous boy,
And had retain'd his boyish look beyond
The usual hirsute seasons which destroy,
With beards and whiskers, and the like, the fond
Parisian aspect which upset old Troy
And founded Doctors' Commons:—I have conn'd
The history of divorces, which, though chequer'd,
Calls Ilion's the first damages on record.

LIV.

And Catherine, who loved all things (save her lord,
Who was gone to his place), and pass'd for much
Admiring those (by dainty dames abhorr'd)
Gigantic gentlemen, yet had a touch
Of sentiment; and he she most adored
Was the lamented Lanskoi, who was such
A lover as had cost her many a tear,
And yet but made a middling grenadier.

LV.

Oh, thou "teterrima causa" of all "belli"—[4]
Thou gate of life and death—thou nondescript!
Whence is our exit and our entrance,—well I
May pause in pondering how all souls are dipt
In thy perennial fountain:—how man *felt*, I
Know not, since knowledge saw her branches stript
Of her first fruit; but how he falls and rises
Since, thou hast settled beyond all surmises.

LVI.

Some call thee "the worst cause of war," but I
Maintain thou art the *best*: for after all,
From thee we come, to thee we go, and why
To get at thee not batter down a wall,
Or waste a world? since no one can deny
Thou dost replenish worlds both great and small:
With, or without thee, all things at a stand
Are, or would be, thou sea of life's dry land!

LVII.

Catherine, who was the grand epitome
Of that great cause of war, or peace, or what
You please (it causes all the things which be,
So you may take your choice of this or that)—
Catherine, I say, was very glad to see
The handsome herald, on whose plumage sat
Victory; and, pausing as she saw him kneel
With his despatch, forgot to break the seal.[5]

LVIII.

Then recollecting the whole empress, nor
Forgetting quite the woman (which composed

---

[1] He was the *grande passion* of the *grande* Catherine. See her Lives under the head of "Lanskoi."—["Lanskoi was a youth of as fine and interesting a figure as the imagination can paint. Of all Catherine's favourites, he was the man whom she loved the most. His education having been neglected, she took the care of his improvement upon herself. In 1784, he was attacked with a fever, and perished in the flower of his age, in the arms of her majesty. When he was no more, Catherine gave herself up to the most poignant grief, and remained three months without going out of her palace of Tzarsko-selo. She afterwards raised a superb monument to his memory, in the gardens of that imperial seat. Lanskoi's fortune was estimated at three million rubles. He bequeathed it to the empress, who returned it to the sisters of that favourite, reserving only to herself the right of purchasing the pictures, medals, and library."—TOOKE.]

[2] This was written long before the suicide of that person.

[3] [See *ante*, p. 363–364.]

[4] Hor. Sat. lib. i. sat. iii.

[5] [The union of debauchery and ferocity which characterised Catherine, are admirably depicted in her manner of feeding her

At least three parts of this great whole), she tore
The letter open with an air which posed
The court, that watch'd each look her visage wore,
Until a royal smile at length disclosed
Fair weather for the day. Though rather spacious,
Her face was noble, her eyes fine, mouth gracious.[1]

LIX.

Great joy was hers, or rather joys: the first
Was a ta'en city, thirty thousand slain.
Glory and triumph o'er her aspect burst,
As an East Indian sunrise on the main.
These quench'd a moment her ambition's thirst—
So Arab deserts drink in summer's rain:
In vain!—As fall the dews on quenchless sands,
Blood only serves to wash Ambition's hands!

LX.

Her next amusement was more fanciful;
She smiled at mad Suwarrow's rhymes, who threw
Into a Russian couplet rather dull
The whole gazette of thousands whom he slew.[2]
Her third was feminine enough to annul
The shudder which runs naturally through
Our veins, when things call'd sovereigns think it best
To kill, and generals turn it into jest.

LXI.

The two first feelings ran their course complete,
And lighted first her eye, and then her mouth:
The whole court look'd immediately most sweet,
Like flowers well water'd after a long drouth:—
But when on the lieutenant at her feet
Her majesty, who liked to gaze on youth,
Almost as much as on a new despatch,
Glanced mildly, all the world was on the watch.

LXII.

Though somewhat large, exuberant, and truculent,
When *wroth*—while *pleased*, she was as fine a figure
As those who like things rosy, ripe, and succulent,
Would wish to look on, while they are in vigour.
She could repay each amatory look you lent
With interest, and in turn was wont with rigour
To exact of Cupid's bills the full amount
At sight, nor would permit you to discount.

LXIII.

With her the latter, though at times convenient,
Was not so necessary; for they tell
That she was handsome, and, though fierce, *look'd*
And always used her favourites too well. [lenient,
If once beyond her boudoir's precincts in ye went,
Your "fortune" was in a fair way "to swell
A man" (as Giles says);[3] for though she would widow all
Nations, she liked man as an individual.

LXIV.

What a strange thing is man! and what a stranger
Is woman! What a whirlwind is her head,
And what a whirlpool full of depth and danger
Is all the rest about her! Whether wed,
Or widow, maid or mother, she can change her
Mind like the wind: whatever she has said
Or done, is light to what she 'll say or do;—
The oldest thing on record, and yet new!

LXV.

Oh, Catherine! (for of all interjections,
To thee both *oh!* and *ah!* belong of right
In love and war) how odd are the connections
Of human thoughts which jostle in their flight!
Just now *yours* were cut out in different sections:
First Ismail's capture caught your fancy quite;
Next, of new knights the fresh and glorious batch;
And *thirdly*, he who brought you the despatch!

LXVI.

Shakspeare talks of "the herald Mercury
New lighted on a heaven-kissing hill;"[4]
And some such visions cross'd her majesty,
While her young herald knelt before her still.
'T is very true the hill seem'd rather high,
For a lieutenant to climb up: but skill [blessing,
Smooth'd even the Simplon's steep, and, by God's
With youth and health all kisses are "heaven-kissing."

LXVII.

Her majesty look'd down, the youth look'd up—
And so they fell in love;—she with his face,
His grace, his God-knows-what: for Cupid's cup
With the first draught intoxicates apace,
A quintessential laudanum or "black drop,"
Which makes one drunk at once, without the base
Expedient of full bumpers; for the eye
In love drinks all life's fountains (save tears) dry.

LXVIII.

He, on the other hand, if not in love,
Fell into that no less imperious passion,

---

ambition with the perusal of the dispatch, and gratifying her rising passion with the contemplation of Juan; who, in spite of the jealousy and murmurings of rival expectants and candidates, is fairly installed into the "high official situation" of Catherine's favourite.—CAMPBELL.]

[1] ["Catherine had been handsome in her youth, and she preserved a gracefulness and majesty to the last period of her life. She was of a moderate stature, but well proportioned; and as she carried her head very high, she appeared rather tall. She had an open front, an aquiline nose, an agreeable mouth, and her chin, though long, was not misshapen. Her hair was auburn, her eyebrows black and rather thick, and her blue eyes had a gentleness which was often affected, but oftener still a mixture of pride. Her physiognomy was not deficient in expression; but this expression never discovered what was passing in the soul of Catherine, or rather it served her the better to disguise it."—TOOKE.]

[2] ["Suwarrow is as singular for the brevity of his style as for the rapidity of his conquests. On the taking Tourtourkaya, in Bulgaria, he actually wrote no more to the empress than two lines of Russ poetry:—

'Slawo Bogon, slawo bowam,
Tourtourkaya avlala, ia tam.'

'Glory to God, glory to you,
Tourtourkaya is taken, here am I.'"—TOOKE.]

[3] "His fortune swells him, it is rank, he's married."—*Sir Giles Overreach*; MASSINGER'S "*New Way to pay old Debts.*"

[4] [Hamlet, act iii. sc. iv.]

Self-love—which, when some sort of thing above
Ourselves, a singer, dancer, much in fashion,
Or duchess, princess, empress, "deigns to prove"[1]
('T is Pope's phrase) a great longing, though a rash
For one especial person out of many,
Makes us believe ourselves as good as any.

LXIX.

Besides, he was of that delighted age
Which makes all female ages equal—when
We don't much care with whom we may engage,
As bold as Daniel in the lion's den,
So that we can our native sun assuage
In the next ocean, which may flow just then,
To make a twilight in, just as Sol's heat is
Quench'd in the lap of the salt sea, or Thetis.

LXX

And Catherine (we must say thus much for Catherine),
Though bold and bloody, was the kind of thing
Whose temporary passion was quite flattering,
Because each lover look'd a sort of king,
Made up upon an amatory pattern,
A royal husband in all save the *ring*—
Which, being the damn'dest part of matrimony,
Seem'd taking out the sting to leave the honey.

LXXI.

And when you add to this, her womanhood
In its meridian, her blue eyes[2] or gray—
(The last, if they have soul, are quite as good,
Or better, as the best examples say:
Napoleon's, Mary's[3] (queen of Scotland), should
Lend to that colour a transcendent ray;
And Pallas also sanctions the same hue,
Too wise to look through optics black or blue)—

LXXII.

Her sweet smile, and her then majestic figure,
Her plumpness, her imperial condescension,
Her preference of a boy to men much bigger
(Fellows whom Messalina's self would pension),
Her prime of life, just now in juicy vigour,
With other *extras*, which we need not mention,—
All these, or any one of these, explain
Enough to make a stripling very vain.

LXXIII.

And that 's enough, for love is vanity,
Selfish in its beginning as its end,
Except where 't is a mere insanity,
A maddening spirit which would strive to blend
Itself with beauty's frail inanity,
On which the passion's self seems to depend:
And hence some heathenish philosophers
Make love the main spring of the universe.

LXXIV.

Besides Platonic love, besides the love
Of God, the love of sentiment, the loving
Of faithful pairs—(I needs must rhyme with dove,
That good old steam-boat which keeps verses moving
'Gainst reason—Reason ne'er was hand-and-glove
With rhyme, but always leant less to improving
The sound than sense)—besides all these pretences
To love, there are those things which words name senses;

LXXV.

Those movements, those improvements in our bodies
Which make all bodies anxious to get out
Of their own sand-pits, to mix with a goddess,
For such all women are at first no doubt.
How beautiful that moment! and how odd is
That fever which precedes the languid rout
Of our sensations! What a curious way
The whole thing is of clothing souls in clay!

LXXVI.

The noblest kind of love is love Platonical,
To end or to begin with; the next grand
Is that which may be christen'd love canonical,
Because the clergy take the thing in hand;
The third sort to be noted in our chronicle,
As flourishing in every Christian land,
Is, when chaste matrons to their other ties
Add what may be call'd *marriage in disguise*.

LXXVII.

Well, we won't analyse—our story must
Tell for itself: the sovereign was smitten,
Jnan much flatter'd by her love, or lust;—[4]
I cannot stop to alter words once written,
And the two are so mix'd with human dust,
That he who *names one*, both perchance may hit on;
But in such matters Russia's mighty empress
Behaved no better than a common sempstress.

LXXVIII.

The whole court melted into one wide whisper,
And all lips were applied unto all ears!
The elder ladies' wrinkles curl'd much crisper
As they beheld; the younger cast some leers
On one another, and each lovely lisper
Smiled as she talk'd the matter o'er; but tears
Of rivalship rose in each clouded eye
Of all the standing army who stood by.

LXXIX.

All the ambassadors of all the powers
Enquired, Who was this very new young man,
Who promised to be great in some few hours?
Which is full soon (though life is but a span).
Already they beheld the silver showers

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1 ["Not Cæsar's empress would I deign to prove:
No! make me mistress to the man I love."—Pope: *Eloisa*.]

2 ["Several persons who lived at the court affirm that Catherine had very blue eyes, and not gray, as M. Rulhières has stated."—Tooke.]

3 [See *ante*, p. 784.]

4 ["Lust, through certain strainers well refined,
Is gentle love, and charms all womankind."—Pope.]

Of rubles rain, as fast as specie can,
Upon his cabinet, besides the presents
Of several ribands, and some thousand peasants.[1]

LXXX.

Catherine was generous,—all such ladies are:
Love, that great opener of the heart and all
The ways that lead there, be they near or far,
Above, below, by turnpikes great or small,—
Love—(though she had a cursed taste for war,
And was not the best wife,[2] unless we call
Such Clytemnestra, though perhaps 't is better
That one should die, than two drag on the fetter)—

LXXXI.

Love had made Catherine make each lover's fortune,
Unlike our own half-chaste Elizabeth,
Whose avarice all disbursements did importune,
If history, the grand liar, ever saith
The truth; and though grief her old age might shorten,
Because she put a favourite to death,
Her vile, ambiguous method of flirtation,
And stinginess, disgrace her sex and station.

LXXXII.

But when the levee rose, and all was bustle
In the dissolving circle, all the nations'
Ambassadors began as 't were to hustle
Round the young man with their congratulations.
Also the softer silks were heard to rustle
Of gentle dames, among whose recreations
It is to speculate on handsome faces,
Especially when such lead to high places.

LXXXIII.

Juan, who found himself, he knew not how,
A general object of attention, made
His answers with a very graceful bow,
As if born for the ministerial trade.
Though modest, on his unembarrass'd brow
Nature had written "gentleman." He said
Little, but to the purpose; and his manner
Flung hovering graces o'er him like a banner.

LXXXIV.

An order from her majesty consign'd
Our young lieutenant to the genial care
Of those in office: all the world look'd kind,
(As it will look sometimes with the first stare,
Which youth would not act ill to keep in mind,)
As also did Miss Protasoff then there,
Named from her mystic office "l'Éprouveuse,"
A term inexplicable to the Muse.

LXXXV.

With *her* then, as in humble duty bound,
Juan retired,—and so will I, until
My Pegasus shall tire of touching ground.
We have just lit on a "heaven-kissing hill,"
So lofty that I feel my brain turn round,
And all my fancies whirling like a mill;
Which is a signal to my nerves and brain,
To take a quiet ride in some green lane.

DON JUAN.

CANTO THE TENTH.

I.

When Newton saw an apple fall, he found
In that slight startle from his contemplation—
'T is *said* (for I 'll not answer above ground
For any sage's creed or calculation)—
A mode of proving that the earth turn'd round
In a most natural whirl, called "gravitation;"
And this is the sole mortal who could grapple,
Since Adam, with a fall, or with an apple.[3]

II.

Man fell with apples, and with apples rose,
If this be true; for we must deem the mode
In which Sir Isaac Newton could disclose
Through the then unpaved stars the turnpike road,
A thing to counterbalance human woes:
For ever since immortal man hath glow'd
With all kinds of mechanics, and full soon
Steam-engines will conduct him to the moon.

III.

And wherefore this exordium?—Why, just now,
In taking up this paltry sheet of paper,
My bosom underwent a glorious glow,
And my internal spirit cut a caper:
And though so much inferior, as I know,
To those who, by the dint of glass and vapour,
Discover stars, and sail in the wind's eye,
I wish to do as much by poesy.

IV.

In the wind's eye I have sail'd, and sail; but for
The stars, I own my telescope is dim;

---

[1] A Russian estate is always valued by the number of the slaves upon it.

[2] ["Peter the Third died in July, 1762, just one week after his deposition. The real manner in which he came by his death is one of those events over which, it is probable, there will be for ever a veil impenetrable to human eyes, and known only to that Being to whom the heart is open, and from whom no secrets are concealed. The partisans that might have retained their attachment to him after his fall; the murmurs of the populace, who quietly permit revolutions to be effected, and afterwards lament those who have fallen their victims; the difficulties arising from keeping in custody a prisoner of such consequence; all these motives in conjunction tend to give credit to the opinion, that some hand of uncontrollable authority shortened his days. But the conduct of Catherine before that event, and especially for four and thirty years that she afterwards reigned, is of itself alone a sufficient refutation of so atrocious a calumny as would fix the guilt of it on her."—TOOKE.]

[3] ["The celebrated apple tree, the fall of one of the apples of which is said to have turned the attention of Newton to the subject of gravity, was destroyed by wind about four years ago. The anecdote of the falling apple is mentioned neither by Dr. Stukeley nor by Mr. Conduit, and, as I have not been able to find any authority for it whatever, I did not feel myself at liberty to use it."—BREWSTER'S *Life of Newton*, p. 344.]

But at the least I have shunn'd the common shore,
And, leaving land far out of sight, would skim
The ocean of eternity : the roar
Of breakers has not daunted my slight, trim,
But *still* sea-worthy skiff; and she may float
Where ships have founder'd, as doth many a boat.

V.

We left our hero, Juan, in the *bloom*
Of favouritism, but not yet in the *blush*;
And far be it from my *Muses* to presume
(For I have more than one Muse at a push)
To follow him beyond the drawing-room :
It is enough that Fortune found him flush
Of youth, and vigour, beauty, and those things
Which for an instant clip enjoyment's wings.

VI.

But soon they grow again and leave their nest.
"Oh!" saith the Psalmist, "that I had a dove's
Pinions, to flee away and be at rest!"
And who that recollects young years and loves,—
Though hoary now, and with a withering breast,
And palsied fancy, which no longer roves
Beyond its dimm'd eye's sphere,—but would much rather
Sigh like his son, than cough like his grandfather?

VII.

But sighs subside, and tears (even widows') shrink,
Like Arno in the summer, to a shallow,
So narrow as to shame their wintry brink,
Which threatens inundations deep and yellow!
Such difference doth a few months make. You'd think
Grief a rich field which never would lie fallow;
No more it doth, its ploughs but change their boys,
Who furrow some new soil to sow for joys.

VIII.

But coughs will come when sighs depart—and now
And then before sighs cease; for oft the one
Will bring the other, ere the lake-like brow
Is ruffled by a wrinkle, or the sun
Of life reach'd ten o'clock : and while a glow,
Hectic and brief as summer's day nigh done,
O'erspreads the cheek which seems too pure for clay,
Thousands blaze, love, hope, die,—how happy they!—

IX.

But Juan was not meant to die so soon.
We left him in the focus of such glory
As may be won by favour of the moon
Or ladies' fancies—rather transitory
Perhaps; but who would scorn the month of June,
Because December, with his breath so hoary,
Must come? Much rather should he court the ray,
To hoard up warmth against a wintry day.

X.

Besides, he had some qualities which fix
Middle-aged ladies even more than young: [chicks
The former know what 's what; while new-fledged
Know little more of love than what is sung
In rhymes, or dreamt (for fancy will play tricks)
In visions of those skies from whence Love sprung.
Some reckon women by their suns or years,
I rather think the moon should date the dears.

XI.

And why? because she 's changeable and chaste.
I know no other reason, whatsoe'er
Suspicious people, who find fault in haste,
May choose to tax me with; which is not fair,
Nor flattering to "their temper or their taste,"
As my friend Jeffrey writes with such an air:[1]
However, I forgive him, and I trust
He will forgive himself;—if not, I must.

XII.

Old enemies who have become new friends
Should so continue—'t is a point of honour;
And I know nothing which could make amends
For a return to hatred : I would shun her
Like garlic, howsoever she extends
Her hundred arms and legs, and fain outrun her.
Old flames, new wives, become our bitterest foes—
Converted foes should scorn to join with those.

XIII.

This were the worst desertion : renegadoes,
Even shuffling Southey, that incarnate lie,
Would scarcely join again the "reformadoes,"[2]
Whom he forsook to fill the laureate's sty :
And honest men, from Iceland to Barbadoes,
Whether in Caledon or Italy,
Should not veer round with every breath, nor seize,
To pain, the moment when you cease to please.

XIV.

The lawyer and the critic but behold
The baser sides of literature and life,
And nought remains unseen, but much untold,
By those who scour those double vales of strife
While common men grow ignorantly old,
The lawyer's brief is like the surgeon's knife,
Dissecting the whole inside of a question,
And with it all the process of digestion.

XV.

A legal broom 's a moral chimney-sweeper,
And that 's the reason he himself 's so dirty;
The endless soot[3] bestows a tint far deeper
Than can be hid by altering his shirt; he
Retains the sable stains of the dark creeper,
At least some twenty-nine do out of thirty,

[1] [See the Appendix.—"I have read the recent article of Jeffrey. I suppose the long and the short of it is, that he wishes to provoke me to reply. But I won't, for I owe him a good turn still for his kindness by-gone. Indeed, I presume that the present opportunity of attacking me again was irresistible; and I can't blame him, knowing what human nature is."—*B. Letters*, June, 1822.]

[2] "Reformers," or rather "Reformed." The Baron Bradwardine, in Waverley, is authority for the word.

[3] Query, *suit?*—Printer's Devil.

In all their habits;—not so you, I own;
As Cæsar wore his robe you wear your gown.

XVI.

And all our little feuds, at least all *mine*,
Dear Jeffrey, once my most redoubted foe
(As far as rhyme and criticism combine
To make such poppets of us things below),
Are over: Here 's a health to "Auld Lang Syne!"
I do not know you, and may never know
Your face—but you have acted on the whole
Most nobly, and I own it from my soul.[1]

XVII.

And when I use the phrase of "Auld Lang Syne!"
'T is not address'd to you—the more 's the pity
For me, for I would rather take my wine
With you, than aught (save Scott) in your proud city.
But somehow,—it may seem a schoolboy's whine,
And yet I seek not to be grand nor witty,
But I am half a Scot by birth, and bred
A whole one, and my heart flies to my head,—[2]

XVIII.

As "Auld Lang Syne" brings Scotland, one and all,
Scotch plaids, Scotch snoods, the blue hills, and clear streams,
The Dee, the Don, Balgounie's brig's *black wall*,[3]
All my boy feelings, all my gentler dreams
Of what I *then dreamt*, clothed in their own pall,
Like Banquo's offspring;—floating past me seems
My childhood in this childishness of mine:
I care not—'t is a glimpse of "Auld Lang Syne."

XIX.

And though, as you remember, in a fit
Of wrath and rhyme, when juvenile and curly,
I rail'd at Scots to show my wrath and wit,
Which must be own'd was sensitive and surly,
Yet 't is in vain such sallies to permit,
They cannot quench young feelings fresh and early:
I "*scotch'd*, not kill'd," the Scotchman in my blood,
And love the land of "mountain and of flood."[4]

XX.

Don Juan, who was real, or ideal,—
For both are much the same, since what men think
Exists when the once thinkers are less real
Than what they thought, for mind can never sink,
And 'gainst the body makes a strong appeal;
And yet 't is very puzzling on the brink
Of what is call'd eternity, to stare,
And know no more of what is here than there;—

XXI.

Don Juan grew a very polish'd Russian—
How we won't mention, *why* we need not say:
Few youthful minds can stand the strong concussion
Of any slight temptation in their way;
But *his* just now were spread as is a cushion
Smooth'd for a monarch's seat of honour: gay
Damsels, and dances, revels, ready money,
Made ice seem paradise, and winter sunny.

XXII.

The favour of the empress was agreeable;
And though the duty wax'd a little hard,
Young people at his time of life should be able
To come off handsomely in that regard.
He was now growing up like a green tree, able
For love, war, or ambition, which reward
Their luckier votaries, till old age's tedium
Make some prefer the circulating medium.

XXIII.

About this time, as might have been anticipated,
Seduced by youth and dangerous examples,
Don Juan grew, I fear, a little dissipated;
Which is a sad thing, and not only tramples
On our fresh feelings, but—as being participated
With all kinds of incorrigible samples
Of frail humanity—must make us selfish,
And shut our souls up in us like a shell-fish.

XXIV.

This we pass over. We will also pass
The usual progress of intrigues between
Unequal matches, such as are, alas!
A young lieutenant's with a *not old* queen,
But one who is not so youthful as she was
In all the royalty of sweet seventeen.
Sovereigns may sway materials, but not matter,
And wrinkles, the d——d democrats, won't flatter.

XXV.

And Death, the sovereign's sovereign, though the great
Gracchus of all mortality, who levels,
With his *Agrarian* laws,[5] the high estate

---

[1] [This tribute to a former antagonist displays so much frankness, generosity, and manly feeling, that it must eradicate all latent remains of animosity from the bosom of any but the most rancorous and vindictive. In addition to these merits, the felicitous introduction of the poet's recollections of his boyish days renders this passage equal in poetical beauty to any that has proceeded from his pen.—CAMPBELL.]

[2] ["I don't like to bore you about the Scotch novels (as they call them, though two of them are English, and the rest half so); but nothing can or could ever persuade me, since I was the first ten minutes in your company, that you are not the man; to me these novels have so much of '*Auld lang syne*' (I was bred a canny Scot till ten years old), that I never move without them."—*Lord B. to Sir W. Scott, Jan. 12, 1822.*]

[3] The brig of Don, near the "auld toun" of Aberdeen, with its one arch, and its black deep salmon stream below, is in my memory as yesterday. I still remember, though perhaps I may misquote, the awful proverb which made me pause to cross it, and yet lean over it with a childish delight, being an only son, at least by the mother's side. The saying as recollected by me was this, but I have never heard or seen it since I was nine years of age:—

"Brig of Balgounie, *black* 's your *wa'*,
Wi' a wife's *ae son*, and a mear's *ae foal*,
Doun ya shall fa'!"

[4] ["Land of brown heath and shaggy wood,
Land of the mountain and the flood," etc.—*Lay of the Last Minstrel.*]

[5] Tiberius Gracchus, being tribune of the people, demanded in their name the execution of the Agrarian laws; by which all persons possessing above a certain number of acres were to be deprived of the surplus for the benefit of the poor citizens.

Of him who feasts, and fights, and roars, and revels,
To one small grass-grown patch (which must await
Corruption for its crop) with the poor devils
Who never had a foot of land till now,—
Death 's a reformer, all men must allow:

XXVI.

He lived (not Death, but Juan) in a hurry
Of waste, and haste, and glare, and gloss, and glitter,
In this gay clime of bear-skins black and furry—
Which (though I hate to say a thing that 's bitter)
Peep out sometimes, when things are in a flurry,
Through all the "purple and fine linen," fitter
For Babylon's than Russia's royal harlot—
And neutralise her outward show of scarlet.

XXVII.

And this same state we won't describe; we would
Perhaps from hearsay, or from recollection;
But getting nigh grim Dante's "obscure wood;"[1]
That horrid equinox, that hateful section
Of human years, that half-way house, that rude
Hut, whence wise travellers drive with circumspec-
Life's sad post-horses o'er the dreary frontier [tion
Of age, and looking back to youth, give *one* tear;—

XXVIII.

I won't describe,—that is, if I can help
Description; and I won't reflect,—that is,
If I can stave off thought, which—as a whelp
Clings to its teat—sticks to me through the abyss
Of this odd labyrinth; or as the kelp
Holds by the rock; or as a lover's kiss
Drains its first draught of lips;—but, as I said,
I *won't* philosophise, and *will* be read.

XXIX.

Juan, instead of courting courts, was courted,—
A thing which happens rarely: this he owed
Much to his youth, and much to his reported
Valour; much also to the blood he show'd,
Like a race-horse; much to each dress he sported,
Which set the beauty off in which he glow'd,
As purple clouds befringe the sun; but most,
He owed to an old woman and his post.

XXX.

He wrote to Spain:—and all his near relations,
Perceiving he was in a handsome way
Of getting on himself, and finding stations
For cousins also, answer'd the same day.
Several prepared themselves for emigrations;
And eating ices, were o'erheard to say,
That with the addition of a slight pelisse,
Madrid's and Moscow's climes were of a piece.

XXXI.

His mother, Donna Inez, finding, too,
That in the lieu of drawing on his banker,
Where his assets were waxing rather few,
He had brought his spending to a handsome anchor,—
Replied, "that she was glad to see him through
Those pleasures after which wild youth will hanker;
As the sole sign of man's being in his senses
Is, learning to reduce his past expenses.

XXXII.

"She also recommended him to God,
And no less to God's Son, as well as Mother,
Warn'd him against Greek worship, which looks odd
In Catholic eyes; but told him, too, to smother
Outward dislike, which don't look well abroad;
Inform'd him that he had a little brother
Born in a second wedlock; and above
All, praised the empress's *maternal* love.

XXXIII.

"She could not too much give her approbation
Unto an empress, who preferr'd young men
Whose age, and what was better still, whose nation
And climate, stopp'd all scandal (now and then):—
At home it might have given her some vexation;
But where thermometers sunk down to ten,
Or five, or one, or zero, she could never
Believe that virtue thaw'd before the river."

XXXIV.

Oh for a *forty-parson power*[2] to chant
Thy praise, Hypocrisy! Oh for a hymn
Loud as the virtues thou dost loudly vaunt,
Not practise! Oh for trumps of cherubim!
Or the ear-trumpet of my good old aunt,
Who, though her spectacles at last grew dim,
Drew quiet consolation through its hint,
When she no more could read the pious print.

XXXV.

She was no hypocrite at least, poor soul,
But went to heaven in as sincere a way
As any body on the elected roll,
Which portions out upon the judgment day
Heaven's freeholds, in a sort of doomsday scroll,
Such as the conqueror William did repay
His knights with, lotting others' properties
Into some sixty thousand new knights' fees.

XXXVI.

I can't complain, whose ancestors are there,
Erneis, Radulphus—eight-and-forty manors
(If that my memory doth not greatly err)
Were their reward for following Billy's banners;[3]
And though I can't help thinking 't was scarce fair
To strip the Saxons of their *hydes*,[4] like tanners,
Yet, as they founded churches with the produce,
You 'll deem, no doubt, they put it to a good use.

---

[1] "Mi ritrovai per un selva oscura."—*Inferno, canto i.*

[2] A metaphor taken from the "forty-horse power" of a steam engine. That mad wag, the Reverend Sydney Smith, sitting by a brother clergyman at dinner, observed afterwards that his dull neighbour had a "*twelve-parson power*" of conversation.

[3] [See Collin's Peerage, vol. vii. p. 71.]

[4] "Hyde."—I believe a hyde of land to be a legitimate word, and, as such, subject to the tax of a quibble.

XXXVII.

The gentle Juan flourish'd, though at times
He felt like other plants called sensitive,
Which shrink from touch, as monarchs do from rhymes,
Save such as Southey can afford to give.
Perhaps he long'd in bitter frosts for climes
In which the Neva's ice would cease to live
Before May-day: perhaps, despite his duty,
In royalty's vast arms he sigh'd for beauty.

XXXVIII.

Perhaps—but, sans perhaps, we need not seek
For causes young or old: the canker-worm
Will feed upon the fairest, freshest cheek,
As well as further drain the wither'd form:
Care, like a housekeeper, brings every week
His bills in, and however we may storm,
They must be paid: though six days smoothly run,
The seventh will bring blue devils or a dun.

XXXIX.

I don't know how it was, but he grew sick:
The empress was alarm'd, and her physician
(The same who physick'd Peter) found the tick
Of his fierce pulse betoken a condition
Which augur'd of the dead, however quick
Itself, and show'd a feverish disposition;
At which the whole court was extremely troubled,
The sovereign shock'd, and all his medicines doubled.

XL.

Low were the whispers, manifold the rumours—
Some said he had been poison'd by Potemkin;
Others talk'd learnedly of certain tumours,
Exhaustion, or disorders of the same kin;
Some said 't was a concoction of the humours,
Which with the blood too readily will claim kin;
Others again were ready to maintain,
"'T was only the fatigue of last campaign."

XLI.

But here is one prescription out of many:
"Sodæ sulphat. ℥vj. ℥fs. Mannæ optim.
Aq. fervent. f. ℥ifs. ℥ij. tinct. Sennæ [him).
Haustus" (And here the surgeon came and cupp'd
"℞ Pulv. Com. gr. iij. Ipecacuanhæ"
(With more beside if Juan had not stopp'd 'em,)
"Bolus Potassæ Sulphuret. sumendus,
Et haustus ter in die caplendus."

XLII.

This is the way physicians mend or end us,
Secundum artem: but although we sneer
In health—when ill, we call them to attend us,
Without the least propensity to jeer:
While that "hiatus maxime defendus,"
To be fill'd up by spade or mattock, 's near,
Instead of gliding graciously down Lethe,
We tease mild Baillie,* or soft Abernethy.*

XLIII.

Juan demurr'd at this first notice to
Quit; and though death had threaten'd an ejection,
His youth and constitution bore him through,
And sent the doctors in a new direction.
But still his state was delicate: the hue
Of health but flicker'd with a faint reflection
Along his wasted cheek, and seem'd to gravel
The faculty—who said that he must travel.

XLIV.

The climate was too cold, they said, for him,
Meridian-born, to bloom in. This opinion
Made the chaste Catherine look a little grim,
Who did not like at first to lose her minion:
But when she saw his dazzling eye wax dim,
And drooping like an eagle's with clipt pinion,
She then resolved to send him on a mission,
But in a style becoming his condition.

XLV.

There was just then a kind of a discussion,
A sort of treaty or negotiation
Between the British cabinet and Russian,
Maintain'd with all the due prevarication [on;
With which great states such things are apt to push
Something about the Baltic's navigation,
Hides, train-oil, tallow, and the rights of Thetis,
Which Britons deem their "uti possidetis."

XLVI.

So Catherine, who had a handsome way
Of fitting out her favourites, conferr'd
This secret charge on Juan, to display
At once her royal splendour, and reward
His services. He kiss'd hands the next day,
Received instructions how to play his card,
Was laden with all kinds of gifts and honours, [nor's.
Which show'd what great discernment was the do-

XLVII.

But she was lucky, and luck 's all. Your queens
Are generally prosperous in reigning;
Which puzzles us to know what Fortune means.
But to continue: though her years were waning,
Her climacteric teased her like her teens;
And though her dignity brook'd no complaining,
So much did Juan's setting off distress her,
She could not find at first a fit successor.

XLVIII.

But time, the comforter, will come at last;
And four-and-twenty hours, and twice that number
Of candidates requesting to be placed,
Made Catherine taste next night a quiet slumber:—
No that she meant to fix again in haste;
Nor did she find the quantity encumber,
But always choosing with deliberation,
Kept the place open for their emulation.

* [For an account of Dr. Baillie's visit to Lord Byron, see *ante*, p. 693.]

* [Both Dr. Baillie and John Abernethy, the great surgeon, were remarkable for *plainness* of speech.—E.]

XLIX.

While this high post of honour 's in abeyance,
For one or two days, reader, we request
You 'll mount with our young hero the conveyance
Which wafted him from Petersburgh: the best
Baroushe, which had the glory to display once
The fair czarina's autocratic crest,
When, a new Iphigene, she went to Tauris,
Was given to her favourite,[1] and now *bore his*.

L.

A bull-dog, and a bullfinch, and an ermine,
All private favourites of Don Juan;—for
(Let deeper sages the true cause determine)
He had a kind of inclination, or
Weakness, for what most people deem mere vermin,—
Live animals: an old maid of threescore
For cats and birds more penchant ne'er display'd,
Although he was not old, nor even a maid.—

LI.

The animals aforesaid occupied
Their station; there were valets, secretaries,
In other vehicles; but at his side
Set little Leila, who survived the parries
He made 'gainst Cossacque sabres, in the wide
Slaughter of Ismail. Though my wild Muse varies
Her note, she don't forget the infant girl
Whom he preserved, a pure and living pearl.

LII.

Poor little thing! She was as fair as docile,
And with that gentle, serious character,
As rare in living beings as a fossile [vier!"
Man, 'midst thy mouldy mammoths, "grand Cu-
Ill fitted was her ignorance to jostle
With this o'erwhelming world, where all must err:
But she was yet but ten years old, and therefore
Was tranquil, though she knew not why or wherefore.

LIII.

Don Juan loved her, and she loved him, as
Nor brother, father, sister, daughter love.
I cannot tell exactly what it was;
He was not yet quite old enough to prove
Parental feelings; and the other class,
Call'd brotherly affection, could not move
His bosom,—for he never had a sister:
Ah! if he had, how much he would have miss'd her!

LIV.

And still less was it sensual; for besides
That he was not an ancient debauchee,
Who like sour fruit, to stir their veins' salt tides,
As acids rouse a dormant alkali,)
Although ('t *will* happen as our planet guides)
His youth was not the chastest that might be,
There was the purest Platonism at bottom
Of all his feelings—only he forgot 'em.

LV.

Just now there was no peril of temptation;
He loved the infant orphan he had saved,
As patriots (now and then) may love a nation;
His pride, too, felt that she was not enslaved
Owing to him;—as also her salvation,
Through his means and the church's, might be paved.
But one thing 's odd, which here must be inserted,
The little Turk refused to be converted.

LVI.

'T was strange enough she should retain the impression
Through such a scene of change, and dread, and
slaughter;
But though three bishops told her the transgression,
She show'd a great dislike to holy water:
She also had no passion for confession;
Perhaps she had nothing to confess:—no matter;
Whate'er the cause, the church made little of it—
She still held out that Mahomet was a prophet.

LVII.

In fact, the only Christian she could bear
Was Juan; whom she seem'd to have selected
In place of what her home and friends once *were*.
He *naturally* loved what he protected:
And thus they form'd a rather curious pair,
A guardian green in years, a ward connected
In neither clime, time, blood, with her defender;
And yet this want of ties made theirs more tender.

LVIII.

They journey'd on through Poland and through
Warsaw,
Famous for mines of salt and yokes of iron;
Through Courland also, which that famous farce saw
Which gave her dukes the graceless name of "Bi-
ron."[2]
'T is the same landscape which the modern Mars saw,

[1] The empress went to the Crimea, accompanied by the Emperor Joseph, in the year—I forget which—[The Prince de Ligne, who accompanied Catherine in her progress through her southern provinces, in 1787, gives the following particulars:—"We have been traversing, during several days, no immense tract of deserts formerly inhabited by hostile Tartar hordes, but recovered by the arms of her Majesty, and at present ornamented from stage to stage with magnificent tents, where we are supplied with breakfast, collation, dinner, supper, and lodging; and our encampments, decorated with all the pomp of Asiatic splendour, present a noble military spectacle. The empress has left, in each town, presents to the amount of 900,000 roubles. Each day of rest is marked by the gift of some diamonds, by balls, by fireworks, and by illuminations extending for leagues in every direction. During the last two months I have been daily employed in throwing money out of our carriage windows, and have thus distributed the value of some millions of livres."—*Lettres et Pensées.*]

[2] In the Empress Anne's time, Biren, her favourite, assumed the name and arms of the "Birons" of France, which families are yet extant with that of England. There are still the daughters of Courland of that name; one of them I remember seeing in England in the blessed year of the Allies (1814)—the Duchess of S——, to whom the English Duchess of Somerset presented me as a namesake.—["Ernest John Biren, become so famous by his great advancements, and his not less extraordinary reverses of fortune, was born in Courland, of a family of mean extraction. His grandfather had been head-groom to James, the third Duke of Courland, and obtained from his master the present of a small estate in land.

Who march'd to Moscow, led by Fame, the siren!
To lose by one month's frost some twenty years
Of conquest, and his guard of grenadiers.

LIX.

Let this not seem an anti-climax:—"Oh! [clay.
My guard! my old guard!"[1] exclaim'd that god of
Think of the Thunderer's falling down below
Carotid-artery-cutting Castlereagh!
Alas! that glory should be chill'd by snow!
But should we wish to warm us on our way
Through Poland, there is Kosciusko's name
Might scatter fire through ice, like Hecla's flame.[2]

LX.

From Poland they came on through Prussia Proper,
And Königsberg the capital, whose vaunt,
Besides some veins of iron, lead, or copper,
Has lately been the great Professor Kant.[3]
Juan, who cared not a tobacco-stopper
About philosophy, pursued his jaunt
To Germany, whose somewhat tardy millions
Have princes who spur more than their postilions.

LXI.

And thence through Berlin, Dresden, and the like,
Until he reach'd the castellated Rhine:—
Ye glorious Gothic scenes! how much ye strike
All phantasies, not even excepting mine;
A gray wall, a green ruin, rusty pike,
Make my soul pass the equinoctial line
Between the present and past worlds, and hover
Upon their airy confine, half-seas-over.

LXII.

But Juan posted on through Manheim, Bonn,
Which Drachenfels[4] frowns over like a spectre
Of the good feudal times for ever gone,
On which I have not time just now to lecture.
From thence he was drawn onwards to Cologne,
A city which presents to the inspector
Eleven thousand maidenheads of bone,
The greatest number flesh hath ever known.[5]

LXIII.

From thence to Holland's Hague and Helvoetsluys,
That water-land of Dutchmen and of ditches,
Where juniper expresses its best juice,
The poor man's sparkling substitute for riches.
Senates and sages have condemn'd its use—
But to deny the mob a cordial, which is
Too often all the clothing, meat, or fuel,
Good government has left them, seems but cruel.

LXIV.

Here he embark'd, and with a flowing sail
Went bounding for the island of the free,
Towards which the impatient wind blew half a gale;
High dash'd the spray, the bows dipp'd in the sea,
And sea-sick passengers turn'd somewhat pale;
But Juan, season'd, as he well might be,
By former voyages, stood to watch the skiffs
Which pass'd, or catch the first glimpse of the cliffs.

LXV.

At length they rose, like a white wall along
The blue sea's border; and Don Juan felt—
What even young strangers feel a little strong
At the first sight of Albion's chalky belt—
A kind of pride that he should be among
Those haughty shopkeepers, who sternly dealt
Their goods and edicts out from pole to pole,
And made the very billows pay them toll.

LXVI.

I've no great cause to love that spot of earth,
Which holds what *might have been* the noblest nation;
But though I owe it little but my birth,
I feel a mix'd regret and veneration
For its decaying fame and former worth.
Seven years (the usual term of transportation)
Of absence lay one's old resentments level,
When a man's country 's going to the devil.

LXVII.

Alas! could she but fully, truly, know
How her great name is now throughout abhorr'd;
How eager all the earth is for the blow
Which shall lay bare her bosom to the sword;
How all the nations deem her their worst foe,
That worse than *worst of foes*, the once-adored
False friend, who held out freedom to mankind,
And now would chain them, to the very mind;—

LXVIII.

Would she be proud, or boast herself the free,
Who is but first of slaves? The nations are
In prison,—but the gaoler, what is he?
No less a victim to the bolt and bar.
Is the poor privilege to turn the key

In 1714, he made his appearance at St. Petersburgh, and solicited the place of page to the Princess Charlotte, wife of the Tzarovitch Alexey; but, being contemptuously rejected as a person of mean extraction, retired to Mittau, where he chanced to ingratiate himself with Count Bestucheff, master of the household to Anne, widow of Frederic William Duke of Courland, who resided at Mittau. Being of a handsome figure and polite address, he soon gained the good-will of the duchess, and became her secretary and chief favourite. On her being declared sovereign of Russia, Anne called Biren to Petersburgh, and the secretary soon became Duke of Courland, and first minister or rather despot of Russia. On the death of Anne, which happened in 1740, Biren, being declared regent, continued daily increasing his vexations and cruelties, till he was arrested, on the 18th of December, only twenty days after he had been appointed to the regency; and at the revolution that ensued he was exiled to the frozen shores of the Oby."—Tooke.]

[1] [Napoleon's exclamation at the Elysée Bourbon, June the 23rd, 1815.

[2] ["Hope for a moment bade the world farewell,
And freedom shriek'd when Kosciusko fell."—Campbell.]

[3] [Immanuel Kant, the celebrated founder of a new philosophical sect, was born at Königsberg. He died in 1804.]

[4] ["The castled crag of Drachenfels
Frowns o'er the wide and winding Rhine," etc.—
See *ante*, p. 422.]

[5] St. Ursula and her eleven thousand virgins were still extant in 1816, and may be so yet, as much as ever.

Upon the captive, freedom? He 's as far
From the enjoyment of the earth and air
Who watches o'er the chain, as they who wear.

LXIX.

Don Juan now saw Albion's earliest beauties,
Thy cliffs, *dear* Dover! harbour, and hotel;
Thy custom-house, with all its delicate duties;
Thy waiters running mucks at every bell;
Thy packets, all whose passengers are booties
To those who upon land or water dwell;
And last, not least, to strangers uninstructed,
Thy long, long bills, whence nothing is deducted.

LXX.

Juan, though careless, young, and magnifique,
And rich in rubles, diamonds, cash, and credit,
Who did not limit much his bills per week,
Yet stared at this a little, though he paid it,—
(His Maggior Duomo, a smart, subtle Greek,
Before him summ'd the awful scroll and read it:)
But doubtless, as the air, though seldom sunny,
Is free, the respiration 's worth the money.

LXXI.

On with the horses! Off to Canterbury! [puddle;
Tramp, tramp o'er pebble, and splash, splash through
Hurrah! how swiftly speeds the post so merry!
Not like slow Germany, wherein they muddle
Along the road, as if they went to bury
Their fare; and also pause besides, to fuddle
With "Schnapps"—sad dogs! whom "Hundsfot," or "Verflucter,"
Affect no more than lightning a conductor.

LXXII.

Now there is nothing gives a man such spirits,
Leavening his blood as cayenne doth a curry,
As going at full speed—no matter where its
Direction be, so 't is but in a hurry,
And merely for the sake of its own merits;
For the less cause there is for all this flurry,
The greater is the pleasure in arriving
At the great *end* of travel—which is driving.

LXXIII.

They saw at Canterbury the cathedral;
Black Edward's helm,[1] and Becket's bloody stone,[2]
Were pointed out as usual by the bedral,
In the same quaint, uninterested tone!—
There 's glory again for you, gentle reader! All
Ends in a rusty casque and dubious bone,
Half-solved into those sodas or magnesias,
Which form that bitter draught, the human species.

LXXIV.

The effect on Juan was of course sublime:
He breathed a thousand Cressys, as he saw
That casque, which never stoop'd except to Time.
Even the bold Churchman's tomb excited awe,
Who died in the then great attempt to climb
O'er kings, who *now* at least *must talk* of law
Before they butcher. Little Leila gazed,
And asked why such a structure had been raised:

LXXV.

And being told it was "God's house," she said
He was well lodged, but only wonder'd how
He suffer'd Infidels in his homestead,
The cruel Nazarenes, who had laid low
His holy temples in the lands which bred
The True Believers;—and her infant brow
Was bent with grief that Mahomet should resign
A mosque so noble, flung like pearls to swine.

LXXVI.

On! on! through meadows, managed like a garden,
A paradise of hops and high production;
For after years of travel by a bard in
Countries of greater heat, but lesser suction,
A green field is a sight which makes him pardon
The absence of that more sublime construction,
Which mixes up vines, olives, precipices,
Glaciers, volcanos, oranges, and ices.

LXXVII.

And when I think upon a pot of beer——
But I won't weep!—and so drive on, postilions!
As the smart boys spurr'd fast in their career,
Juan admired these highways of free millions;
A country in all senses the most dear
To foreigner or native, save some silly ones,
Who "kick against the pricks" just at this juncture,
And for their pains get only a fresh puncture.

LXXVIII.

What a delightful thing 's a turnpike-road!
So smooth, so level, such a mode of shaving
The earth, as scarce the eagle in the broad
Air can accomplish, with his wide wings waving.
Had such been cut in Phaeton's time, the god
Had told his son to satisfy his craving

---

[1] [On the tomb of the prince lies a whole length brass figure of him, his armour with a hood of mail, and a scull-cap enriched with a coronet, which has been once studded with jewels, but only the collets now remain.]

[2] [Becket was assassinated in the cathedral, in 1171.]

[3] [The French inscription on the Black Prince's monument is thus translated in the History of Kent:—

"Whoso thou be that passest by
Where these corps interred lie,
Understand what I shall say,
As at this time speak I may.
Such as thou art, sometime was I,
Such as I am, such shall thou be
I little thought on the hour of death,
So long as I enjoyed breath;
Great riches here I did possess,
Whereof I made great nobleness;
I had gold, silver, wardrobes, and
Great treasures, horses, houses, land,
But now, a caitiff poor am I,
Deep in the ground, lo here I lie;
My beauty great is all quite gone,
My flesh is wasted to the bone;
And if you should see me this day,
I do not think but you would say,
That I had never been a man,
So much alter'd now I am."]

With the York mail;—but onward as we roll,
"Surgit amari aliquid"—the toll!

LXXIX.

Alas! how deeply painful is all payment! [purses.
Take lives, take wives, take aught except men's
As Machiavel shows those in purple raiment,
Such is the shortest way to general curses.
They hate a murderer much less than a claimant
On that sweet ore which every body nurses.—
Kill a man's family, and he may brook it,
But keep your hands out of his breeches' pocket.

LXXX.

So said the Florentine: ye monarchs, hearken
To your instructor. Juan now was borne,
Just as the day began to wane and darken,
O'er the high hill, which looks with pride or scorn
Toward the great city.—Ye who have a spark in
Your veins of Cockney spirit, smile or mourn,
According as you take things well or ill;—
Bold Britons, we are now on Shooter's Hill![1]

LXXXI.

The sun went down, the smoke rose up, as from
A half-unquench'd volcano, o'er a space
Which well beseem'd the "Devil's drawing-room,"
As some have qualified that wondrous place:
But Juan felt, though not approaching *home*,
As one who, though he were not of the race,
Revered the soil, of those true sons the mother,
Who botcher'd half the earth, and bullied t' other.[2]

LXXXII.

A mighty mass of brick, and smoke, and shipping,
Dirty and dusky, but as wide as eye
Could reach, with here and there a sail just skipping
In sight, then lost amidst the forestry
Of masts; a wilderness of steeples peeping
On tiptoe through their sea-coal canopy;
A huge, dun cupola, like a foolscap crown,
On a fool's head—and there is London Town!

LXXXIII.

But Juan saw not this: each wreath of smoke
Appear'd to him but as the magic vapour
Of some alchymic furnace, from whence broke
The wealth of worlds (a wealth of tax and paper):
The gloomy clouds, which o'er it as a yoke
Are bow'd, and put the sun out like a taper,
Were nothing but the natural atmosphere,
Extremely wholesome, though but rarely clear.

LXXXIV.

He paused—and so will I; as doth a crew
Before they give their broadside. By and by,
My gentle countrymen, we will renew
Our old acquaintance; and at least I'll try
To tell you truths you will not take as true,
Because they are so;—a male Mrs. Fry,[3]
With a soft besom will I sweep your halls,
And brush a web or two from off the walls.

LXXXV.

O Mrs. Fry! Why go to Newgate? Why
Preach to poor rogues? And wherefore not begin
With Carlton, or with other houses? Try
Your hand at harden'd and imperial sin.
To mend the people 's an absurdity,
A jargon, a mere philanthropic din,
Unless you make their betters better:—Fy!
I thought you had more religion, Mrs. Fry.

LXXXVI.

Teach them the decencies of good threescore;
Cure them of tours, hussar and highland dresses;
Tell them that youth once gone returns no more,
That hired huzzas redeem no land's distresses;
Tell them Sir William Curtis[4] is a bore,
Too dull even for the dullest of excesses,
The witless Falstaff of a hoary Hal,
A fool whose bells have ceased to ring at all.

LXXXVII.

Tell them, though it may be perhaps too late
On life's worn confine, jaded, bloated, sated,
To set up vain pretences of being great,
'T is not so to be good; and be it stated,
The worthiest kings have ever loved least state;
And tell them——But you won't, and I have prated
Just now enough; but by and by I'll prattle
Like Roland's horn[5] in Roncesvalles' battle.

DON JUAN.

CANTO THE ELEVENTH.

I.

When Bishop Berkeley said "there was no matter,"
And proved it—'t was no matter what he said:
They say his system 't is in vain to batter,
Too subtle for the airiest human head;
And yet who can believe it? I would shatter
Gladly all matters down to stone or lead,

---

[1] "Under his proud survey the city lies,
And like a mist beneath a hill doth rise,
Whose state and wealth, the business and the crowd,
Seem at this distance but a darker cloud,
And is to him who rightly things esteems,
No other in effect than what it seems:
Where, with like haste, tho' several ways, they run,
Some to undo, and some to be undone;
While luxury and wealth, like war and peace,
Are each the other's ruin and increase."—DENHAM.]

[2] [India; America.]

[3] [The Quaker lady, whose benevolent exertions have effected so great a change in the condition of the female prisoners in Newgate.]

[4] [This worthy alderman died in 1839.]

[5] ["O for a blast of that dread horn,
On Fontarabian echoes borne,
That to King Charles did come,
When Rowland brave, and Olivier,
And every paladin and peer,
On Roncesvalles died."—*Marmion*.]

[6] [The celebrated and ingenious Bishop of Cloyne, in his "Principles of Human Knowledge," denies, without any ceremony, the

Or adamant, to find the world a spirit,
And wean my head, denying that I wear it.

II.

What a sublime discovery 't was to make the
Universe universal egotism,
That all 's ideal—*all ours lives*: I 'll stake the
World (be it what you will) that *that* 's no schism.
Oh Doubt!—if thou be'st Doubt, for which some take thee,
But which I doubt extremely—thou sole prism
Of the Truth's rays, spoil not my draught of spirit!
Heaven's brandy, though our brain can hardly bear it.

III.

For ever and anon comes Indigestion,
(Not the most "dainty Ariel")* and perplexes
Our soarings with another sort of question:
And that which after all my spirit vexes,
Is, that I find no spot where man can rest eye on,
Without confusion of the sorts and sexes,
Of beings, stars, and this unriddled wonder,
The world, which at the worst 's a glorious blunder—

IV.

If it be chance; or if it be according
To the old text, still better:—lest it should
Turn out so, we 'll say nothing 'gainst the wording,
As several people think such hazards rude.
They 're right; our days are too brief for affording
Space to dispute what no *one* ever could
Decide; and *every body one day* will
Know very clearly—or at least lie still.

V.

And therefore will I leave off metaphysical
Discussion, which is neither here nor there:
If I agree that what is, is; then this I call
Being quite perspicuous and extremely fair;
The truth is, I 've grown lately rather phthisical;
I don't know what the reason is—the air
Perhaps; but as I suffer from the shocks
Of illness, I grow much more orthodox.

VI.

The first attack at once proved the Divinity
(But *that* I never doubted, nor the Devil);
The next, the Virgin's mystical virginity;
The third, the usual Origin of Evil;
The fourth at once established the whole Trinity
On so uncontrovertible a level,
That I devoutly wish'd the three were four,
On purpose to believe so much the more.

VII.

To our theme.—The man who has stood on the Acropolis,
And look'd down over Attica; or he
Who has sail'd where picturesque Constantinople is,
Or seen Timbuctoo, or hath taken tea
In small-eyed China's crockery-ware metropolis,
Or sat amidst the bricks of Nineveh,
May not think much of London's first appearance—
But ask him what he thinks of it a year hence.

VIII.

Don Juan had got out on Shooter's Hill;*
Sunset the time, the place the same declivity
Which looks along that vale of good and ill
Where London streets ferment in full activity;
While every thing around was calm and still,
Except the creak of wheels, which on their pivot he
Heard,—and that bee-like, bubbling, busy hum
Of cities, that boil over with their scum:—

IX.

I say, Don Juan, wrapt in contemplation,
Walk'd on behind his carriage, o'er the summit,
And lost in wonder of so great a nation,
Gave way to 't, since he could not overcome it.
"And here," he cried, "is Freedom's chosen station;
Here peals the people's voice, nor can entomb it
Racks, prisons, inquisitions; resurrection
Awaits it, each new meeting or election.

X.

"Here are chaste wives, pure lives; here people pay
But what they please; and if that things be dear,
'T is only that they love to throw away
Their cash, to show how much they have a-year.
Here laws are all inviolate; none lay
Traps for the traveller; every highway 's clear:
Here—" he was interrupted by a knife,
With,—"Damn your eyes! your money or your life!"—

XI.

These freeborn sounds proceeded from four pads
In ambush laid, who had perceived him loiter
Behind his carriage; and, like handy lads,
Had seized the lucky hour to reconnoitre,
In which the heedless gentleman who gads
Upon the road, unless he prove a fighter,
May find himself within that isle of riches
Exposed to lose his life as well as breeches.

---

existence of every kind of matter whatever: nor does he think this conclusion one that need, in any degree, stagger the incredulous. "Some truths there are," says he, "so near and obvious to the mind, that a man need only open his eyes to see them. Such I take this important one to be, that all the choir of heaven, and furniture of earth,—in a word, all those bodies which compose the mighty frame of the world—have not any subsistence without a mind." This deduction, however singular, was readily made from the theory of our perceptions laid down by Descartes and Mr. Locke, and at that time generally received in the world. According to that theory, we perceive nothing but ideas which are present in the mind; and which have no dependence whatever upon external things; so that we have no evidence of the existence of any thing external to our minds. Berkeley appears to have been altogether in earnest, in maintaining his scepticism concerning the existence of matter; and the more so, as he conceived this system to be highly favourable to the doctrines of religion, since it removed matter from the world, which had already been the stronghold of the atheists.—SIR DAVID BREWSTER.]

* [" *Prosp.* Why, that's my dainty Ariel: I shall miss thee;
But yet thou shalt have freedom."—*Tempest.*]

* ["From the summit of Shooter's Hill, which is eight miles from London, on the road to Dover, there is a delightful view of the metropolis, and the shipping on the Thames."—*Kent Tourist.*]

XII.

Juan, who did not understand a word
Of English, save their shibboleth, "God damn!"
And even that he had so rarely heard,
He sometimes thought 't was only their "Salam,"
Or "God be with you!"—and 't is not absurd
To think so; for full English as I am
(To my misfortune) never can I say
I heard them wish "God with you," save that way:—

XIII.

Juan yet quickly understood their gesture,
And, being somewhat choleric and sudden,
Drew forth a pocket-pistol from his vesture,
And fired it into one assailant's pudding—
Who fell, as rolls an ox o'er in his pasture,
And roar'd out, as he writhed his native mud in,
Unto his nearest follower or henchman,
"Oh Jack! I 'm floor'd by that 'ere bloody French-man!"

XIV.

On which Jack and his train set off at speed,
And Juan's suite, late scatter'd at a distance,
Came up, all marvelling at such a deed,
And offering, as usual, late assistance.
Juan, who saw the moon's late minion[1] bleed
As if his veins would pour out his existence,
Stood calling out for bandages and lint,
And wish'd he had been less hasty with his flint.

XV.

"Perhaps," thought he, "it is the country's wont
To welcome foreigners in this way: now
I recollect some innkeepers who don't
Differ, except in robbing with a bow,
In lieu of a bare blade and brazen front.
But what is to be done? I can't allow
The fellow to lie groaning on the road:
So take him up; I 'll help you with the load."

XVI.

But ere they could perform this pious duty,
The dying man cried, "Hold! I 've got my gruel!
Oh! for a glass of *max*![2] We 've miss'd our booty;
Let me die where I am!" And as the fuel
Of life shrunk in his heart, and thick and sooty
The drops fell from his death-wound, and he drew
His breath,—he from his swelling throat untied
A kerchief, crying, "Give Sal that!"—and died.

XVII.

The cravat stain'd with bloody drops fell down
Before Don Juan's feet: he could not tell
Exactly why it was before him thrown,
Nor what the meaning of the man's farewell.
Poor Tom was once a kiddy[3] upon town,
A thorough varmint, and a *real* swell,[4]
Full flash,[5] all fancy, until fairly diddled,
His pockets first and then his body riddled.

XVIII.

Don Juan, having done the best he could
In all the circumstances of the case,
As soon as "Crowner's quest"[6] allow'd, pursued
His travels to the capital apace;—
Esteeming it a little hard he should
In twelve hours' time, and very little space,
Have been obliged to slay a freeborn native
In self-defence: this made him meditative.

XIX.

He from the world had cut off a great man,
Who in his time had made heroic bustle.
Who in a row like Tom could lead the van,
Booze in the ken,[7] or at the spellken[8] hustle?
Who queer a flat?[9] Who (spite of Bow-street's ban)
On the high toby-spice[10] so flash the muzzle
Who on a lark,[11] with black-eyed Sal (his blowing),[12]
So prime, so swell,[13] so nutty,[14] and so knowing?[15]

XX.

But Tom 's no more—and so no more of Tom.
Heroes must die; and by God's blessing 't is
Not long before the most of them go home.

---

[1] ["*Falstaff.* Diana's foresters, gentlemen of the shade, minions of the moon: and let men say, we be men of good government; being governed, as the sea is, by our noble and chaste mistress the moon, under whose countenance we—steal."—*Henry IV.*]

[2] [Gin or Hollands.]

[3] [A thief of the lower order, who, when he is breeched by a course of successful depredation, dresses in the extreme of vulgar gentility, and affects a knowingness in his air and conversation, which renders him in reality an object of ridicule.—VAUX.]

[4] [Any well-dressed person is emphatically called a swell, or a *real* swell.—P. EGAN.]

[5] [A fellow who affects any particular habit, as swearing, dressing in a particular manner, taking snuff, etc., merely to be noticed, is said to do it out of *flash*.—EGAN.]

[6] ["*2d Clown.* But is this law?
1st Clown. Ay, marry is 't; crowner's quest law."—*Hamlet.*]

[7] [A house that harbours thieves is called a *ken*.
[8] [The play-house.
[9] [To puzzle or confound a gull, or silly fellow.
[10] [Robbery on horseback.
[11] [Fun or sport of any kind.
[12] [A pick-pocket's trull.
Slang Dictionary.]

[13] [So gentlemanly.—*Slang Dictionary.*]

[14] [To be *nuts* upon, is, to be very much pleased or gratified with any thing: thus, a person who conceives a strong inclination for another of the opposite sex is said to be quite *nutty* upon him or her.—*Idem.*]

[15] The advance of science and language has rendered it unnecessary to translate the above good and true English, spoken in its original purity by the select nobility and their patrons. The following is a stanza of a song which was very popular, at least in my early days:—

"On the high toby-spice flash the muzzle,
In spite of each gallows old scout;
If you at the spellken can't hustle,
You 'll be hobbled in making a clout.
"Then your Blowing will wax gallows haughty,
When she hears of your ugly mistake,
Also 'll surely turn snitch for the forty—
That her Jack may be regular weight."

If there be any gemman so ignorant as to require a traduction, I refer him to my old friend and corporeal pastor and master, John Jackson, Esq., Professor of Pugilism, who, I trust, still retains the strength and symmetry of his model of a form, together with his good humour, and athletic, as well as mental accomplishments.

Hail! Thamis, hail! Upon thy verge it is
That Juan's chariot, rolling like a drum
In thunder, holds the way it can't well miss,
Through Kennington and all the other "tons,"
Which make us wish ourselves in town at once;—

XXI.

Through groves, so call'd as being void of trees
(Like *lucus* from no light); through prospects named.
Mount Pleasant, as containing nought to please,
Nor much to climb; through little boxes framed
Of bricks, to let the dust in at your ease,
With "To be let," upon their doors proclaim'd;
Through "rows" most modestly call'd "Paradise,"
Which Eve might quit without much sacrifice;—

XXII.

Through coaches, drays, choked turnpikes, and a whirl
Of wheels, and roar of voices, and confusion;
Here taverns wooing to a pint of "purl,"[1]
There mails fast flying off like a delusion;
There barbers' blocks with periwigs in curl
In windows; here the lamplighter's infusion
Slowly distill'd into the glimmering glass
(For in those days we had not got to gas—);[2]

XXIII.

Through this, and much, and more, is the approach
Of travellers to mighty Babylon:
Whether they come by horse, or chaise, or coach,
With slight exceptions, all the ways seem one.
I could say more, but do not choose to encroach
Upon the Guide-book's privilege. The sun
Had set some time, and night was on the ridge
Of twilight, as the party cross'd the bridge.

XXIV.

That 's rather fine, the gentle sound of Thamis—
Who vindicates a moment, too, his stream—
Though hardly heard through multifarious "damme's."
The lamps of Westminster's more regular gleam,
The breadth of pavement, and yon shrine where fame is
A spectral resident—whose pallid beam
In shape of moonshine hovers o'er the pile—
Make this a sacred part of Albion's isle.[3]

XXV.

The Druids' groves are gone—so much the better:
Stone-Henge is not—but what the devil is it?—
But Bedlam still exists with its sage fetter,
That madmen may not bite you on a visit;
The Bench too seats or suits full many a debtor;
The Mansion House too (though some people quiz it)
To me appears a stiff yet grand erection;
But then the Abbey 's worth the whole collection.

XXVI.

The line of lights too up to Charing Cross,
Pall Mall, and so forth, have a coruscation
Like gold as in comparison to dross,
Match'd with the Continent's illumination,
Whose cities Night by no means deigns to gloss.
The French were not yet a lamp-lighting nation,
And when they grew so—on their new-found lantern,
Instead of wicks, they made a wicked man turn.[4]

XXVII.

A row of gentlemen along the streets
Suspended may illuminate mankind,
As also bonfires made of country seats;
But the old way is best for the purblind:
The other looks like phosphorus on sheets,
A sort of ignis fatuus to the mind,
Which, though 't is certain to perplex and frighten,
Must burn more mildly ere it can enlighten.

XXVIII.

But London 's so well lit, that if Diogenes
Could recommence to hunt his *honest man*,
And found him not amidst the various progenies
Of this enormous city's spreading spawn,
'T were not for want of lamps to aid his dodging his
Yet undiscover'd treasure. What *I* can,
I 've done to find the same throughout life's journey,
But see the world is only one attorney.

XXIX.

Over the stones still rattling, up Pall Mall,
Through crowds and carriages, but waxing thinner
As thunder'd knockers broke the long-seal'd spell
Of doors 'gainst duns, and to an early dinner
Admitted a small party as night fell,—
Don Juan, our young diplomatic sinner,
Pursued his path, and drove past some hotels,
St. James's Palace and St. James's "Hells."[5]

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[1] [A kind of medicated malt liquor, in which wormwood and aromatics are infused.—Todd.]

[2] [The streets of London were first regularly lighted with gas in 1810.]

[3] ["I very often," says Addison, "walk by myself in Westminster Abbey. I know that entertainments of this nature are apt to raise dark and dismal thoughts in timorous minds, and gloomy imaginations: but for my own part, though I am always serious, I do not know what it is to be melancholy; and can, therefore, take a view of nature, in her deep and solemn scenes, with the same pleasure as in her most gay and delightful ones. By this means I can improve myself with those objects, which others consider with terror. When I look upon the tombs of the great, every emotion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon a tombstone, my heart melts with compassion; when I see the tomb of the parents themselves, I consider the vanity of grieving for those whom we must quickly follow. When I see kings lying by those who deposed them; when I consider rival wits placed side by side, or the holy men that divided the world with their contests and disputes; I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind. When I read the several dates of the tombs, of some that died yesterday, and some six hundred years ago, I consider that great day, when we shall all of us be contemporaries, and make our appearance together."]

[4] [Camille Desmoulins jocularly styled himself, "Attorney-General to the lanthorn."]

[5] "Hells," gaming-houses. What their number may now be in this life, I know not. Before I was of age I knew them pretty ac-

XXX.

They reach'd the hotel: forth stream'd from the front
A tide of well-clad waiters, and around [door
The mob stood, and as usual several score
Of those pedestrian Paphians who abound
In decent London when the daylight 's o'er;
Commodious but immoral, they are found
Useful, like Malthus, in promoting marriage.—
But Juan now is stepping from his carriage

XXXI.

Into one of the sweetest of hotels,
Especially for foreigners—and mostly
For those whom favour or whom fortune swells,
And cannot find a bill's small items costly.
There many an envoy either dwelt or dwells
(The den of many a diplomatic lost lie),
Until to some conspicuous square they pass,
And blazon o'er the door their names in brass.

XXXII.

Juan, whose was a delicate commission,
Private, though publicly important, bore
No title to point out with due precision
The exact affair on which he was sent o'er.
'T was merely known, that on a secret mission
A foreigner of rank had graced our shore,
Young, handsome, and accomplish'd, who was said
(In whispers) to have turn'd his sovereign's head.

XXXIII.

Some rumour also of some strange adventures
Had gone before him, and his wars and loves;
And as romantic heads are pretty painters,
And, above all, an Englishwoman's roves
Into the excursive, breaking the indentures
Of sober reason, wheresoe'er it moves,
He found himself extremely in the fashion,
Which serves our thinking people for a passion.

XXXIV.

I don't mean that they are passionless, but quite
The contrary; but then 't is in the head;
Yet as the consequences are as bright
As if they acted with the heart instead,
What after all can signify the site
Of ladies' lucubrations? So they lead
In safety to the place for which you start,
What matters if the road be head or heart?

XXXV.

Juan presented in the proper place,
To proper placemen, every Russ credential;
And was received with all the due grimace,
By those who govern in the mood potential,
Who, seeing a handsome stripling with smooth face,
Thought (what in state affairs is most essential)
That they as easily might *do* the youngster,
As hawks may pounce upon a woodland songster.

XXXVI.

They err'd, as aged men will do; but by
And by we 'll talk of that; and if we don't,
'T will be because our notion is not high
Of politicians and their double front,
Who live by lies, yet dare not boldly lie:—
Now what I love in women is, they won't
Or can't do otherwise than lie, but do it
So well, the very truth seems falsehood to it.

XXXVII.

And, after all, what is a lie? 'T is but
The truth in masquerade; and I defy
Historians, heroes, lawyers, priests, to put
A fact without some leaven of a lie.
The very shadow of true Truth would shut
Up annals, revelations, poesy,
And prophecy—except it should be dated
Some years before the incidents related.

XXXVIII.

Praised be all liars and all lies! Who now
Can tax my mild Muse with misanthropy?
She rings the world's "Te Deum," and her brow
Blushes for those who will not:—but to sigh
Is idle; let us like most others bow,
Kiss hands, feet, any part of majesty,
After the good example of "Green Erin,"[1]
Whose shamrock now seems rather worse for wearing.

XXXIX.

Don Juan was presented, and his dress
And mien excited general admiration—
I don't know which was more admired or less:
One monstrous diamond drew much observation,
Which Catherine in a moment of "ivresse"
(In love or brandy's fervent fermentation)
Bestow'd upon him, as the public learn'd;
And, to say truth, it had been fairly earn'd.

XL.

Besides the ministers and underlings,
Who must be courteous to the accredited
Diplomatists of rather wavering kings,
Until their royal riddle 's fully read,
The very clerks,—those somewhat dirty springs
Of office, or the house of office, fed
By foul corruption into streams,—even they
Were hardly rude enough to earn their pay:

XLI.

And insolence no doubt is what they are
Employ'd for, since it is their daily labour,
In the dear offices of peace or war; [bour,
And should you doubt, pray ask of your next neigh-
When for a passport, or some other bar
To freedom, he applied (a grief and a bore),
If he found not this spawn of taxborn riches,
Like lap-dogs, the least civil sons of b——s.

curately, both "gold" and "silver." I was once nearly called out by an acquaintance, because when he asked me where I thought that his soul would be found hereafter, I answered, "In Silver Hell."]

[1] [See the Irish Avatar, *ante*, p. 407.]

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XLII.

But Juan was received with much "empressement:"—
These phrases of refinement I must borrow [man,
From our next neighbours' land, where, like a chess-
There is a move set down for joy or sorrow,
Not only in mere talking, but the press. Man
In islands is, it seems, downright and thorough,
More than on continents—as if the sea
(See Billingsgate) made even the tongue more free.

XLIII.

And yet the British "Damme" 's rather Attic:
Your continental oaths are but incontinent,
And turn on things which no aristocratic [anent
Spirit would name, and therefore even I won't
This subject quote; as it would be schismatic
In politesse, and have a sound affronting in 't:—
But "Damme" 's quite ethereal, though too daring—
Platonic blasphemy, the soul of swearing.

XLIV.

For downright rudeness, ya may stay at home;
For true or false politeness, (and scarce *that*
Now) you may cross the blue deep and white foam—
The first the emblem (rarely though) of what
You leave behind, the next of much you come
To meet. However, 't is no time to chat
On general topics: poems must confine
Themselves to unity, like this of mine.

XLV.

In the great world,—which, being interpreted,
Meaneth the west or worst end of a city,
And about twice two thousand people bred
By no means to be very wise or witty,
But to sit up while others lie in bed,
And look down on the universe with pity,—
Juan, as an inveterate patrician,
Was well received by persons of condition.

XLVI.

He was a bachelor, which is a matter
Of import both to virgin and to bride,
The former's hymeneal hopes to flatter;
And (should she not hold fast by love or pride)
'T is also of some moment to the latter:
A rib 's a thorn in a wed gallant's side,
Requires decorum, and is apt to double
The horrid sin—and what 's still worse, the trouble.

XLVII.

But Juan was a bachelor—of arts,
And parts, and hearts: he danced and sung, and had
An air as sentimental as Mozart's.
Softest of melodies; and could be sad
Or cheerful, without any "flaws or starts,"[4]
Just at the proper time; and, though a lad,
Had seen the world—which is a curious sight,
And very much unlike what people write.

XLVIII.

Fair virgins blush'd upon him; wedded dames
Bloom'd also in less transitory hues;
For both commodities dwell by the Thames,
The painting and the painted; youth, ceruse,
Against his heart preferr'd their usual claims,
Such as no gentleman can quite refuse:
Daughters admired his dress, and pious mothers
Enquired his income, and if he had brothers.

XLIX.

The milliners who furnish "drapery Misses"[5]
Throughout the season, upon speculation
Of payment ere the honey-moon's last kisses
Have waned into a crescent's coruscation,
Thought such an opportunity as this is,
Of a rich foreigner's initiation,
Not to be overlook'd—and gave such credit,
That future bridegrooms swore, and sigh'd, and paid [it.

L.

The Blues, that tender tribe, who sigh o'er sonnets,
And with the pages of the last Review
Line the interior of their heads or bonnets,
Advanced in all their azure's highest hue:
They talk'd bad French or Spanish, and upon its
Late authors ask'd him for a hint or two;
And which was softest, Russian or Castilian?
And whether in his travels he saw Ilion?

LI.

Juan, who was a little superficial,
And not in literature a great Drawcansir,
Examined by this learned and especial
Jury of matrons, scarce knew what to answer:
His duties warlike, loving, or official,
His steady application as a dancer,
Had kept him from the brink of Hippocrene,
Which now he found was blue instead of green.

LII.

However, he replied at hazard, with
A modest confidence and calm assurance,
Which lent his learned lucubrations pith,

---

4 "Anent" was a Scotch phrase, meaning "concerning"—"with regard to:" it has been made English by the Scotch novels; and, as the Frenchman said, "If it *be not, ought to be* English."

[—"Oh, these flaws, and starts,
(Impostors to true fear,) would well become
A woman's story, etc."—*Macbeth.*]

5 "Drapery Misses."—This term is probably any thing now but a *mystery*. It was, however, almost so to me when I first returned from the East in 1811—1812. It means a pretty, a high-born, a fashionable young female, well instructed by her friends, and furnished by her milliner with a wardrobe upon credit, to be repaid, when married, by the *husband*. The riddle was first read to me by a young and pretty heiress, on my praising the "drapery" of the "*untouchered*" but "pretty virginities" (like Mrs. Anne Page) of the *then* day, which has now been some years yesterday: she assured me that the thing was common in London; and as her own thousands, and blooming looks, and rich simplicity of array, put any suspicion in her own case out of the question, I confess I gave some credit to the allegation. If necessary, authorities might be cited; in which case I could quote both "drapery" and the wearers. Let us hope, however, that it is now obsolete.

And pass'd for arguments of good endurance.
That prodigy, Miss Araminta Smith
(Who at sixteen translated "Hercules Furens"
Into as furious English), with her beat look,
Set down his sayings in her common-place book.

LIII.

Juan knew several languages—as well
He might—and brought them up with skill, in time
To save his fame with each accomplish'd belle,
Who still regretted that he did not rhyme.
There wanted but this requisite to swell
His qualities (with them) into sublime:
Lady Fitz-Frisky, and Miss Mævia Mannish,
Both long'd extremely to be sung in Spanish.

LIV.

However, he did pretty well, and was
Admitted as an aspirant to all
The coteries, and, as in Banquo's glass,
At great assemblies or in parties small,
He saw ten thousand living authors pass,
That being about their average numeral;
Also the eighty "greatest living poets,"
As every paltry magazine can show it's.

LV.

In twice five years the "greatest living poet,"
Like to the champion in the fisty ring,
Is call'd on to support his claim, or show it,
Although 't is an imaginary thing.
Even I—albeit I 'm sure I did not know it,
Nor sought of foolscap subjects to be king,—
Was reckon'd, a considerable time,
The grand Napoleon of the realms of rhyme.

LVI.

But Juan was my Moscow, and Faliero
My Leipsic, and my Mont Saint Jean seems Cain:[1]
"La Belle Alliance" of dunces down at zero,
Now that the Lion 's fall'n, may rise again:
But I will fall at least as fell my hero;
Nor reign at all, or as a *monarch* reign;
Or to some lonely isle of gaolers go,
With turncoat Southey for my turnkey Lowe.

LVII.

Sir Walter reign'd before me; Moore and Campbell
Before and after; but now, grown more holy,
The Muses upon Sion's hill must ramble
With poets almost clergymen, or wholly;
And Pegasus hath a psalmodic amble
Beneath the very Reverend Rowley Powley,
Who shoes the glorious animal with stilts,
A modern Ancient Pistol—By the hilts!

LVIII.[2]

Then there 's my gentle Euphues; who, they say,
Sets up for being a sort of *moral me*;[3]
He 'll find it rather difficult some day
To turn out both, or either, it may be.
Some persons think that Coleridge hath the sway;
And Wordsworth has supporters, two or three;
And that deep-mouth'd Bœotian "Savage Landor"[4]
Has taken for a swan rogue Southey's gander.

LIX.

John Keats, who was kill'd off by one critique,
Just as he really promised something great,
If not intelligible, without Greek
Contrived to talk about the gods of late,
Much as they might have been supposed to speak.[5]
Poor fellow! His was an untoward fate;
'T is strange the mind, that very fiery particle,[6]
Should let itself be snuff'd out by an article.

LX.

The list grows long of live and dead pretenders
To that which none will gain—or none will know
The conqueror at least; who, ere Time renders
His last award, will have the long grass grow
Above his burnt-out brain, and sapless cinders.
If I might augur, I should rate but low
Their chances;—they're too numerous, like the thirty
Mock tyrants, when Rome's annals wax'd but dirty.

LXI.

This is the literary *lower* empire,
Where the prætorian bands take up the matter;—
A "dreadful trade," like his who "gathers samphire,"[7]
The insolent soldiery to soothe and flatter,
With the same feelings as you 'd coax a vampire.
Now, were I once at home, and in good satire,
I 'd try conclusions with those Janizaries,
And show them *what* an intellectual war is.

LXII.

I think I know a trick or two would turn
Their flanks;—but it is hardly worth my while
With such small gear to give myself concern:
Indeed I 've not the necessary bile;
My natural temper 's really aught but stern,
And even my Muse's worst reproof 's a smile;
And then she drops a brief and modern curtsy,
And glides away, assured she never hurts ye.

LXIII.

My Juan, whom I left in deadly peril
Amongst live poets and blue ladies, past
With some small profit through that field so sterile,
Being tired in time, and, neither least nor last,

---

[1] [See *ante*, p. 585.]

[2] [A stanza is left blank in this place in the printed copies. Mr. Murray possesses no MS. of this Canto.]

[3] [Some Reviewer has bestowed the title of "a Moral Byron" on Mr. Bryan Procter, author of 'Dramatic Sketches,' etc., etc. all published under the name of 'Barry Cornwall.']

[4] [See *ante*, p. 470.]

[5] [The Biographical Dictionary says,—"Being in delicate health, he was induced to try the climate of Italy, where he arrived in November, 1820, and died in the following December. His death has been attributed to the attacks of critics; but it was, in fact, owing to a consumptive complaint of long standing." See the Appendix.]

[6] "Divinæ particulum auræ."

[7] "—— Half-way down
Hangs one that gathers samphire; dreadful trade!"—*Lear*.]

Left it before he had been treated very ill;
And henceforth found himself more gaily class'd
Amongst the higher spirits of the day,
The sun's true son, no vapour, but a ray.

LXIV.

His morns he pass'd in business—which, dissected,
Was like all business, a laborious nothing,
That leads to lassitude, the most infected
And Centaur Nessus garb of mortal clothing,[1]
And on our sofas makes us lie dejected
And talk in tender horrors of our loathing
All kinds of toil, save for our country's good—
Which grows no better, though 't is time it should.

LXV.

His afternoons he pass'd in visits, luncheons,
Lounging, and boxing; and the twilight hour
In riding round those vegetable puncheons [flower
Call'd "Parks," where there is neither fruit nor
Enough to gratify a bee's slight munchings;
But after all it is the only "bower,"[2]
(In Moore's phrase) where the fashionable fair
Can form a slight acquaintance with fresh air.

LXVI.

Then dress, then dinner, then awakes the world!
Then glare the lamps, then whirl the wheels, then roar
Through street and square fast-flashing chariots, hurl'd
Like harness'd meteors; then along the floor
Chalk mimics painting; then festoons are twirl'd;
Then roll the brazen thunders of the door,
Which opens to the thousand happy few
An earthly Paradise of "Or Molu."

LXVII.

There stands the noble hostess, nor shall sink
With the three-thousandth curtsy; there the waltz,
The only dance which teaches girls to think,[3]
Makes one in love even with its very faults.
Saloon, room, hall, o'erflow beyond their brink,
And long the latest of arrivals halts,
'Midst royal dukes and dames condemn'd to climb,
And gain an inch of staircase at a time.

LXVIII.

Thrice happy he who, after a survey
Of the good company, can win a corner,
A door that 's *in* or boudoir *out* of the way,
Where he may fix himself like small "Jack Horner,"
And let the Babel round run as it may,
And look on as a mourner, or a scorner,
Or an approver, or a mere spectator,
Yawning a little as the night grows later.

LXIX.

But this won't do, save by and by; and he
Who, like Don Juan, takes an active share,
Must steer with care through all that glittering sea
Of gems and plumes and pearls and silks, to where
He deems it is his proper place to be;
Dissolving in the waltz to some soft air,
Or proudlier prancing with mercurial skill
Where Science marshals forth her own quadrille.

LXX.

Or, if he dance not, but hath higher views
Upon an heiress or his neighbour's bride,
Let him take care that that which he pursues
Is not at once too palpably descried.
Full many an eager gentleman oft rues
His haste: impatience is a blundering guide
Amongst a people famous for reflection,
Who like to play the fool with circumspection.

LXXI.

But, if you can contrive, get next at supper;
Or, if forestall'd, get opposite and ogle:—
Oh, ye ambrosial moments! always upper
In mind, a sort of sentimental bogle,[4]
Which sits for ever upon memory's crupper;
The ghost of vanish'd pleasures once in vogue! Ill
Can tender souls relate the rise and fall
Of hopes and fears which shake a single ball.

LXXII.

But these precautionary hints can touch
Only the common run, who must pursue,
And watch, and ward; whose plans a word too much
Or little overturns; and not the few
Or many (for the number 's sometimes such)
Whom a good mien, especially if new,
Or fame, or name, for wit, war, sense, or nonsense,
Permits whate'er they please, or *did* not long since.

LXXIII.

Our hero, as a hero, young and handsome,
Noble, rich, celebrated, and a stranger,
Like other slaves, of course, must pay his ransom
Before he can escape from so much danger
As will environ a conspicuous man. Some
Talk about poetry, and "rack and manger,"
And ugliness, disease, as toil and trouble;—
I wish they knew the life of a young noble.

LXXIV.

They are young, but know not youth—it is anticipated;
Handsome but wasted, rich without a sou;
Their vigour in a thousand arms is dissipated;
Their cash comes *from*, their wealth goes *to*, a Jew;
Both senates see their nightly votes participated
Between the tyrant's and the tribune's crew;
And having voted, dined, drank, gamed, and whored,
The family-vault receives another lord.

---

[1] "Illito Nesseo tibi texta veneno."—Ovid. Epist. ix.

[2] ["Come to me, love, I've wander'd far,
'Tis past the promised hour;
Come to me, love, the twilight star
Shall guide thee to my bower."—Moore.]

[3] [See *ante*, p. 210.]

[4] Scotch for goblin.

LXXV.

"Where is the world?" cries Young, at *eighty*—[a]
"Where,
The world in which a man was born?". Alas!
Where is the world of *eight* years past? 'T was there—
I look for it—'t is gone, a globe of glass!
Crack'd, shiver'd, vanish'd, scarcely gazed on, ere
A silent change dissolves the glittering mass.
Statesmen, chiefs, orators, queens, patriots, kings,
And dandies, all are gone on the wind's wings.

LXXVI.

Where is Napoleon the Grand? God knows:
Where little Castlereagh? The devil can tell:
Where Grattan, Curran, Sheridan, all those
Who hound the bar or senate in their spell?
Where is the unhappy Queen, with all her woes?
And where the Daughter, whom the Isles loved well?
Where are those martyr'd saints the Five per Cents?[b]
And where—oh, where the devil are the rents?

LXXVII.

Where 's Brummel? Dish'd. Where 's Long Pole Wellesley? Diddled.
Where 's Whitbread? Romilly? Where 's George the Third?
Where is his will?[3] (That 's not so soon unriddled.)
And where is "Fum" the Fourth, our "royal bird?"[4]
Gone down, it seems, to Scotland, to be fiddled
Unto by Sawney's violin, we have heard:
"Caw me, caw thee"—for six months hath been hatching
This scene of royal itch and loyal scratching.

LXXVIII.

Where is Lord This? And where my Lady That?
The Honourable Mistresses and Misses?
Some laid aside like an old Opera hat,
Married, unmarried, and remarried: (this is
An evolution oft perform'd of late.)
Where are the Dublin shouts—and London hisses?
Where are the Grenvilles? Turn'd, as usual. Where
My friends the Whigs? Exactly where they were.

LXXIX.

Where are the Lady Carolines and Franceses?
Divorced or doing thereanent. Ye annals
So brilliant, where the list of routs and dances is,—
Thou Morning Post, sole record of the panels
Broken in carriages, and all the phantasies [nels?
Of fashion,—say what streams now fill those chan-

Some die, some fly, some languish on the Continent,
Because the times have hardly left them one tenant.

LXXX.

Some who once set their caps at cautious dukes,
Have taken up at length with younger brothers:
Some heiresses have bit at sharpers' hooks:
Some maids have been made wives, some merely mothers;
Others have lost their fresh and fairy looks:
In short, the list of alterations bothers.
There 's little strange in this, but something strange is
The unusual quickness of these common changes.

LXXXI.

Talk not of seventy years as age; in seven
I have seen more changes, down from monarchs to
The humblest individual under heaven,
Than might suffice a moderate century through.
I knew that nought was lasting, but now even
Change grows too changeable, without being new:
Nought 's permanent among the human race,
Except the Whigs *not* getting into place.

LXXXII.

I have seen Napoleon, who seem'd quite a Jupiter,
Shrink to a Saturn. I have seen a Duke
(No matter which) turn politician stupider,
If that can well be, than his wooden look.
But it is time that I should hoist my "blue Peter,"
And sail for a new theme:—I have seen—and shook
To see it—the king hiss'd, and then caress'd;
But don't pretend to settle which was best.

LXXXIII.

I have seen the landholders without a rap—
I have seen Joanna Southcote—I have seen
The House of Commons turn'd to a tax-trap—
I have seen that sad affair of the late Queen—
I have seen crowns worn instead of a fool's cap—
I have seen a Congress[5] doing all that 's mean—
I have seen some nations, like o'erloaded asses,
Kick off their burthens—meaning the high classes.

LXXXIV.

I have seen small poets, and great prosers, and
Interminable—not *eternal*—speakers—
I have seen the funds at war with house and land—
I have seen the country gentlemen turn squeakers—
I have seen the people ridden o'er like sand
By slaves on horseback—I have seen malt liquors
Exchanged for "thin potations"[6] by John Bull—
I have seen John half detect himself a fool.—

---

[a] [Young was more than eighty years old when he published his poem entitled "Resignation," etc.]

[b] ["I am ready to accept that or almost any mortgage, any thing to get out of the tremulous Funds of these oscillatory times. There will be a war somewhere, no doubt—and wherever it may be, the Funds will be affected more or less; so pray get us out of them with all proper expedition. It has been the burthen of my song to you three years and better, and about as useful as better counsels." *Lord B. to Mr. Kinnaird*, Jan. 18, 1823.]

[3] [The old story of the will of George I., said to have been destroyed by George II. No such calumny was ever heard of as to that of George III.]

[4] [See Moore's "Fum and Hom, the Two Birds of Royalty," appended to his "Fudge Family."]

[5] [The Congress at Verona, in 1822. See *ante*, p. 637.]

[6] ["If I had a thousand sons, the first human principle I would teach them should be to forswear thin potations, and to addict themselves to sack."—Shakesp. *Henry IV.*]

LXXXV.

But "carpe diem," Juan, "carpe, carpe!"[1]
To-morrow sees another race as gay
And transient, and devour'd by the same harpy.
"Life 's a poor player,"—then "play out the play,[2]
Ye villains!" and above all keep a sharp eye
Much less on what you do than what you say:
Be hypocritical, be cautious, be
Not what you *seem*, but always what you *see*.

LXXXVI.

But how shall I relate in other cantos
Of what befell our hero in the land,
Which 't is the common cry and lie to vaunt as
A moral country? But I hold my hand—
For I disdain to write an Atalantis;[3]
But 't is as well at once to understand
You are *not* a moral people, and you know it
Without the aid of too sincere a poet.

LXXXVII.

What Juan saw and underwent shall be
My topic, with of course the due restriction
Which is required by proper courtesy;
And recollect the work is only fiction,
And that I sing of neither mine nor me,
Though every scribe, in some slight turn of diction,
Will hint allusions never *meant*. Ne'er doubt
This—when I speak, I *don't hint*, but *speak out*.

LXXXVIII.

Whether he married with the third or fourth
Offspring of some sage husband-hunting countess,
Or whether with some virgin of more worth
(I mean in fortune's matrimonial bounties)
He took to regularly peopling Earth,
Of which your lawful awful wedlock fount is,—
Or whether he was taken in for damages,
For being too excursive in his homages,—

LXXXIX.

Is yet within the unread events of time.
Thus far, go forth, thou lay, which I will back
Against the same given quantity of rhyme;
For being as much the subject of attack
As ever yet was any work sublime,
By those who love to say that white is black.
So much the better!—I may stand alone,
But would not change my free thoughts for a throne.

DON JUAN.

CANTO THE TWELFTH.[4]

I.

Of all the barbarous middle ages, that
Which is most barbarous is the middle age
Of man; it is—I really scarce know what;
But when we hover between fool and sage,
And don't know justly what we would be at—
A period something like a printed page,
Black letter upon foolscap, while our hair
Grows grizzled, and we are not what we were:—

II.

Too old for youth,—too young, at thirty-five,
To herd with boys, or hoard with good threescore—
I wonder people should be left alive;
But since they are, that epoch is a bore:
Love lingers still, although 't were late to wive;
And as for other love, the illusion 's o'er;
And money, that most pure imagination,
Gleams only through the dawn of its creation.[5]

III.

O Gold! Why call we misers miserable?[6]
Theirs is the pleasure that can never pall;
Theirs is the best bower-anchor, the chain-cable

---

[1] ["Carpe diem, quam minimum credula postero."—Hor.]

[2] ["Out, you rogue! play out the play."—*Henry IV.*]

[3] [See the "New Atalantis, or Memoirs and Manners of several Persons of Quality,"—a work in which the authoress, Mrs. Manley, makes very free with many distinguished characters of her day. Warburton calls it "a famous book, full of court and party scandal, and written in a loose effeminacy of style and sentiment which well suited the debauched taste of the better vulgar." Pope also alludes to it in the "Rape of the Lock,"—

"As long as *Atalantis* shall be read,
Or the small pillow grace a lady's bed,
While nymphs take treats or assignations give,
So long my honour, name, and praise shall live."

And Swift, in his ballad on "Corinna:"—

"Her common-place book all gallant is:
Of scandal now a cornucopia—
She pours it out in *Atalantis*,
Or memoirs of the New Utopia."]

[4] [Cantos XII., XIII., and XIV. appeared in London, in November, 1823.]

[5] [In an unpublished letter to Mr. Kinnaird, dated Genoa, Jan. 18, 1823, we find the following passage:—"I *will* economise and *do*, as I have partly proved to you by my surplus revenue of 1822, which almost equals the ditto of the United States of America (vide President's report to Congress); and do you second my parsimony by judicious disbursements of what is requisite, and a moderate liquidation. Also make an investment of any spare moneys as may render some usance to the owner; because, however little, 'every little makes a mickle'—as we of the north say, with more reason than rhyme. I hope that you have all receipts, etc., etc., etc., and acknowledgments of moneys paid in liquidation of debts, to prevent extortion, and hinder the fellows from coming twice, of which they would be capable, particularly as my absence would lend a pretext to the pretension.—You will perhaps wonder at this recent and furious fit of accumulation and retrenchment; but it is not so unnatural. I am not naturally ostentatious, although once careless, and expensive because careless: and my most extravagant passions have pretty well subsided, as it is time they should on the very verge of thirty-five. I always looked to about thirty as the barrier of any real or fierce delight in the passions, and determined to work them out in the younger ore and better veins of the mine; and I flatter myself (perhaps) that I have pretty well done so, and now the dross is coming, and I *love lucre*: for we must love something. At any rate, then, I have a passion the more, and thus a feeling. However, it is not for myself; but I should like, God willing, to leave something to my relatives more than a mere name; and besides that, to be able to do good to others to a greater extent. If nothing else will do, I must try bread and water; which, by the way, are very nourishing and sufficient, if good of their kind."]

[6] [BOSWELL. "I have heard old Mr. Sheridan maintain, with much ingenuity, that a complete miser is a happy man: a miser

Which holds fast other pleasures great and small.
Ye who but see the saving man at table,
And scorn his temperate board, as none at all,
And wonder how the wealthy can be sparing,
Know not what visions spring from each cheese-paring.

IV.

Love or lust makes man sick, and wine much sicker;
Ambition rends, and gaming gains a loss;
But making money, slowly first, then quicker,
And adding still a little through each cross
(Which *will* come over things), beats love or liquor,
The gamester's counter, or the statesman's *dross*.
O Gold! I still prefer thee unto paper,
Which makes bank credit like a bark of vapour.

V.

Who hold the balance of the world? Who reign
O'er congress, whether royalist or liberal?
Who rouse the shirtless patriots of Spain? [all.)
(That make old Europe's journals squeak and gibber
Who keep the world, both old and new, in pain
Or pleasure? Who make politics run glibber all?
The shade of Bonaparte's noble daring?—
Jew Rothschild, and his fellow-Christian, Baring.

VI.

Those, and the truly liberal Laffitte,
Are the true lords of Europe. Every loan
Is not a merely speculative hit,
But seats a nation or upsets a throne.
Republics also get involved a bit;
Columbia's stock hath holders not unknown
On 'Change; and even thy silver soil, Peru,
Must get itself discounted by a Jew.

VII.

Why call the miser miserable? as
I said before: the frugal life is his,
Which in a saint or cynic ever was
The theme of praise: a hermit would not miss
Canonization for the self-same cause,
And wherefore blame gaunt wealth's austerities?
Because, you 'll say, nought calls for such a trial:—
Then there 's more merit in his self-denial.

VIII.

He is your only poet;—passion, pure
And sparkling on from heap to heap, displays,
Possess'd, the ore, of which *mere hopes* allure
Nations athwart the deep: the golden rays
Flash up in ingots from the mine obscure;
On him the diamond pours its brilliant blaze;
While the mild emerald's beam shades down the dyes
Of other stones, to soothe the miser's eyes.

IX.

The lands on either side are his: the ship
From Ceylon, Inde, or far Cathay,[2] unloads
For him the fragrant produce of each trip;
Beneath his cars of Ceres groan the roads,
And the vine blushes like Aurora's lip;
His very cellars might be kings' abodes;
While he, despising every sensual call,
Commands—the intellectual lord of all.

X.

Perhaps he hath great projects in his mind,
To build a college, or to found a race,[3]
A hospital, a church,—and leave behind
Some dome surmounted by his meagre face:
Perhaps he fain would liberate mankind
Even with the very ore which makes them base;
Perhaps he would be wealthiest of his nation,
Or revel in the joys of calculation.

XI.

But whether all, or each, or none of these
May be the hoarder's principle of action,
The fool will call such mania a disease:
What is his own? Go—look at each transaction,
Wars, revels, loves—do these bring men more ease
Than the mere plodding through each "vulgar frac-
Or do they benefit mankind? Lean miser! [tion?"
Let spendthrifts' heirs enquire of yours—who 's wiser?

XII.

How beauteous are rouleaus! how charming chests
Containing ingots, bags of dollars, coins
(Not of old victors, all whose heads and crests
Weigh not the thin ore where their visage shines,
But) of fine unclipt gold, where dully rests
Some likeness, which the glittering cirque confines,
Of modern, reigning, sterling, stupid stamp:—
Yes! ready money *is* Aladdin's lamp.

XIII.

"Love rules the camp, the court, the grove,"—"for love
Is heaven, and heaven is love;"[4]—so sings the
Which it were rather difficult to prove [bard;
(A thing with poetry in general hard).
Perhaps there may be something in "the grove,"
At least it rhymes to "love:" but I 'm prepared
To doubt (no less than landlords of their rental)
If "courts" and "camps" be quite so sentimental.

XIV.

But if Love don't, *Cash* does, and Cash alone:
Cash rules the grove, and fells it too besides;
Without cash, camps were thin, and courts were none;
Without cash, Malthus tells you—"take no brides."[5]

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who gives himself wholly to the one passion of saving."—JOHNSON. "That is flying in the face of all the world, who have called an avaricious man a *miser*, because he is miserable. No, sir; a man who both spends and saves money is the happiest man, because he has both enjoyments."—CROKER'S *Boswell*, vol. iv. p. 182.]

[2] The Descamisados.

[3] [China.]

[3] ["Die, and endow a college, or a cat."—POPE.]

[4] ["Love rules the court, the camp, the grove,
And man below, and saints above,
And love is heaven, and heaven is love."
Lay of the Last Minstrel.]

[5] [Mr. Malthus tells us, that the way to reduce our poor-rates is to persuade the lower orders to continence; to discourage them, as much as possible, from marrying; to preach wedding-sermons to them, if they will marry, upon the immorality of breeding.—

So Cash rules Love the ruler, on his own
High ground, as virgin Cynthia sways the tides:
And as for "Heaven being Love," why not say honey
Is wax? Heaven is not Love, 't is Matrimony.

XV.

Is not all love prohibited whatever,
Excepting marriage? which is love, no doubt,
After a sort; but somehow people never
With the same thought the two words have help'd out:
Love may exist *with* marriage, and *should* ever,
And marriage also may exist without;
But love *sans* bans is both a sin and shame,
An ought to go by quite another name.

XVI.

Now if the "court," and "camp," and "grove," be
Recruited all with constant married men, [not
Who never coveted their neighbour's lot,
I say *that* line 's a lapsus of the pen;—
Strange too in my "buon camerado" Scott,
So celebrated for his morals, when
My Jeffrey held him up as an example
To me;—of which these morals are a sample.

XVII.

Well, if I don't succeed, I *have* succeeded,
And that 's enough; succeeded in my youth,
The only time when much success is needed:
And my success produced what I, in sooth,
Cared most about; it need not now be pleaded—
Whate'er it was, 't was mine; I've paid, in truth,
Of late, the penalty of such success,
But have not learn'd to wish it any less.

XVIII.

That suit in Chancery,—which some persons plead
In an appeal to the unborn, whom they,
In the faith of their procreative creed,
Baptize posterity, or future clay,—
To me seems but a dubious kind of reed
To lean on for support in any way;
Since odds are that posterity will know
No more of them, than they of her, I trow.

XIX.

Why, I 'm posterity—and so are you;
And whom do we remember? Not a hundred.
Were every memory written down all true,
The tenth or twentieth name would be but blunder'd;
Even Plutarch's Lives have but pick'd out a few,
And 'gainst those few your annalists have thunder'd;
And Mitford [3] in the nineteenth century
Gives, with Greek truth, the good old Greek the lie.[3]

XX.

Good people all, of every degree,
Ye gentle readers and ungentle writers,
In this twelfth Canto 't is my wish to be
As serious as if I had for inditers
Malthus and Wilberforce:—the last set free
The Negroes, and in worth a million fighters;
While Wellington has but enslaved the Whites,
And Malthus does the thing 'gainst which he writes.

XXI.

I 'm serious—so are all men upon paper;
And why should I not form my speculation,
And hold up to the sun my little taper?[4]
Mankind just now seem wrapt in meditation

that being a luxury reserved only for those who can afford it; and if they will persist in so improper and immoral a practice, after so solemn and well-timed a warning, to leave them to the punishment of severe want, and rigidly deny all parish assistance. No public relief is to be given to the starving infant; it is worth nothing to society, for its place will be presently supplied, and society, therefore, has no further business than to hang the mother, if she should shorten the sufferings of her babe rather than see it die of want. The rich are to be called upon for no sacrifices; nothing more is required of them, than that they should harden their hearts. That we may not be suspected of exaggerating the detestable hard-heartedness of his system, we present it in his own language."—SOUTHEY.]

[1] [We have no notion that Lord Byron had any mischievous intention in these publications, and readily acquit him of any wish to corrupt the morals, or impair the happiness of his readers; but it is our duty to say, that much of what he has published appears to us to have this tendency. How opposite to this is the system, or the temper, of the great author of Waverley! With all his unrivalled power of invention and judgment, of pathos and pleasantry, the tenour of his sentiments is uniformly generous, indulgent, and good-humoured; and so remote from the bitterness of misanthropy, that he never indulges in sarcasm, and scarcely, in any case, carries his merriment so far as derision. But the peculiarity by which he stands most broadly and proudly distinguished from Lord Byron is, that beginning, as he frequently does, with some indicrous or satirical theme, he never fails to raise out of it some feelings of a generous or gentle kind, and to end by exciting our tender pity, or deep respect, for those very individuals or classes of persons who seemed at first to be brought on the stage for our mere sport and amusement;—thus making the ludicrous itself subservient to the cause of benevolence—and inculcating, at every turn, and as the true end and result of all his trials and experiments, the love of our kind, and the duty and delight of a cordial and genuine sympathy with the joys and sorrows of every condition of men.—JEFFREY, *in the Edinburgh Review for* 1822.]

[3] See Mitford's Greece. "Græcia *Verax*." His great pleasure consists in praising tyrants, abusing Plutarch, spelling oddly, and writing quaintly; and what is strange, after all, *his* is the best modern history of Greece in any language, and he is perhaps the best of all modern historians whatsoever. Having named his sins, it is but fair to state his virtues—learning, labour, research, wrath, and partiality. I call the latter virtues in a writer, because they make him write in earnest.

[3] [It has been, injuriously for him, too extensively held among modern writers, that Plutarch was to be considered as an historian whose authority might be quoted for matters of fact with the same confidence as that of Thucydides or Xenophon, or Cæsar or Tacitus. Sometimes, indeed, he undertakes historical discussion, or, relating different reports, leaves judgment on them to his reader. When truth thus appears his object, his matter is valuable for the historian. But generally, to do justice to his great work, his Lives, apparently it should be considered that, next at least to panegyric of his nation, example, political and moral, was his purpose, more than historical information. Little scrupulous as he has shown himself about transactions the most public, concerning which he often contradicts, without reserve or apology, not only the highest authorities, but even himself, it can hardly be supposed that he would scrutinise with great solicitude the testimonies to private anecdotes, if even he does not sometimes indulge his invention."—MITFORD.]

[4] ["Thus commentators each dark passage shun,
And hold their farthing candles to the sun."—YOUNG.]

On constitutions and steam-boats of vapour;
While sages write against all procreation,
Unless a man can calculate his means
Of feeding brats the moment his wife weans.

XXII.

That 's noble! That 's romantic! For my part,
I think that "Philo-genitiveness" is—
(Now here 's a word quite after my own heart,*
Though there 's a shorter a good deal than this,
If that politeness set it not apart;
But I 'm resolved to say nought that 's amiss)—
I say, methinks that "Philo-genitiveness"
Might meet from men a little more forgiveness.

XXIII.

And now to business.—O my gentle Juan!
Thou art in London—in that pleasant place
Where every kind of mischief 's daily brewing,
Which can await warm youth in its wild race.
'T is true, that thy career is not a new one;
Thou art no novice in the headlong chase
Of early life; but this is a new land,
Which foreigners can never understand.

XXIV.

What with a small diversity of climate,
Of hot or cold, mercurial or sedate,
I could send forth my mandate like a primate
Upon the rest of Europe's social state;
But thou art the most difficult to rhyme at,
Great Britain, which the Muse may penetrate.
All countries have their "Lions," but in thee
There is but one superb menagerie.

XXV.

But I am sick of politics. Begin
"Paulo majora." Juan, undecided
Amongst the paths of being "taken in,"
Above the ice had like a skater glided:
When tired of play, he flirted without sin
With some of those fair creatures who have prided
Themselves on innocent tantalisation,
And hate all vice except its reputation.

XXVI.

But these are few, and in the end they make
Some devilish escapade or stir, which shows
That even the purest people may mistake
Their way through virtue's primrose paths of snows;
And then men stare, as if a new ass spake
To Balaam, and from tongue to ear o'erflows
Quicksilver small talk, ending (if you note it)
With the kind world's amen—"Who would have thought it?"

XXVII.

The little Leila, with her orient eyes,
And taciturn Asiatic disposition,
(Which saw all western things with small surprise,
To the surprise of people of condition,
Who think that novelties are butterflies
To be pursued as food for inanition,)
Her charming figure and romantic history
Became a kind of fashionable mystery.

XXVIII.

The women much divided—as is usual
Amongst the sex in little things or great:
Think not, fair creatures, that I mean to abuse you all—
I have always liked you better than I state:
Since I 've grown moral, still I must accuse you all
Of being apt to talk at a great rate;
And now there was a general sensation
Amongst you, about Leila's education.

XXIX.

In one point only were you settled—and
You had reason; 't was that a young child of grace,
As beautiful as her own native land,
And far away, the last bud of her race,
Howe'er our friend Don Juan might command
Himself for five, four, three, or two years' space,
Would be much better taught beneath the eye
Of peeresses whose follies had run dry.

XXX.

So first there was a generous emulation,
And then there was a general competition
To undertake the orphan's education.
As Juan was a person of condition,
It had been an affront on this occasion
To talk of a subscription or petition;
But sixteen dowagers, ten unwed she sages,
Whose tale belongs to "Hallam's Middle Ages,"

XXXI.

And one or two sad, separate wives, without
A fruit to bloom upon their withering bough—
Begged to bring *up* the little girl, and "*out*,"—
For that 's the phrase that settles all things now,
Meaning a virgin's first blush at a rout,
And all her points as thorough-bred to show:
And I assure you, that like virgin honey
Tastes their first season (mostly if they have money).

XXXII.

How all the needy honourable misters,
Each out-at-elbow peer, or desperate dandy,
The watchful mothers, and the careful sisters,
(Who, by the by, when clever, are more handy
At making matches, where "'t is gold that glisters,"
Than their *he* relatives,) like flies o'er candy
Buzz round "*the* Fortune" with their busy battery,
To turn her head with waltzing and with flattery!

XXXIII.

Each aunt, each cousin, hath her speculation;
Nay, married dames will now and then discover

* [Philo-progenitiveness. Spurzheim and Gall discover the organ of this name in a bump behind the ears, and say it is remarkably developed in the bull.]

Such pure disinterestedness of passion,
I've known them court an heiress for their lover.
"Tantæne!"[1] Such the virtues of high station,
Even in the hopeful Isle, whose outlet 's "Dover!"
While the poor rich wretch, object of these cares,
Has cause to wish her sire had had male heirs.

XXXIV.

Some are soon bagg'd, and some reject three dozen.
'T is fine to see them scattering refusals
And wild dismay o'er every angry cousin
(Friends of the party), who begin accusals
Such as—"Unless Miss (Blank) meant to have chosen
Poor Frederick, why did she accord perusals
To his billets? *Why* waltz with him? Why, I pray,
Look *yes* last night, and yet say *no* to-day?

XXXV.

"Why?—Why?—Besides, Fred really was *attach'd:*
'T was not her fortune—he has enough without:
The time will come she 'll wish that she had snatch'd
So good an opportunity, no doubt:—
But the old marchioness some plan had hatch'd
As I 'll tell Aurea at to-morrow's rout:
And after all poor Frederick may do better—
Pray did you see her answer to his letter?"

XXXVI.

Smart uniforms and sparkling coronets
Are spurn'd in turn, until her turn arrives,
After male loss of time, and hearts, and bets
Upon the sweepstakes for substantial wives;
And when at last the pretty creature gets
Some gentleman, who fights, or writes, or drives,
It soothes the awkward squad of the rejected
To find how very badly she selected.

XXXVII.

For sometimes they accept some long pursuer,
Worn out with importunity; or fall
(But here perhaps the instances are fewer)
To the lot of him who scarce pursued at all.
A hazy widower turn'd of forty 's sure
(If 't is not vain examples to recall)
To draw a high prize; now, howe'er he got her, I
See nought more strange in this than t'other lottery.

XXXVIII.

I, for my part—(one "modern instance" more,
"True, 't is a pity—pity 't is, 't is true")
Was chosen from out an amatory score,
Albeit my years were less discreet than few;
But though I also had reform'd before
Those became one who soon were to be two,
I 'll not gainsay the generous public's voice,
That the young lady made a monstrous choice.

XXXIX.

Oh, pardon my digression—or at least
Peruse! 'T is always with a moral end
That I dissert, like grace before a feast:
For like an aged aunt, or tiresome friend,
A rigid guardian, or a zealous priest,
My Muse by exhortation means to mend
All people, at all times, and in most places,
Which puts my Pegasus to these grave paces.

XL.

But now I 'm going to be immoral; now
I mean to show things really as they are,
Not as they ought to be: for I avow,
That till we see what 's what in fact, we 're far
From much improvement with that virtuous plough
Which skims the surface, leaving scarce a scar
Upon the black loam long manured by Vice,
Only to keep its corn at the old price.

XLI.

But first of little Leila we 'll dispose;
For like a day-dawn she was young and pure,
Or like the old comparison of snows,
Which are more pure than pleasant, to be sure.
Like many people every body knows,
Don Juan was delighted to secure
A goodly guardian for his infant charge,
Who might not profit much by being at large.

XLII.

Besides, he had found out he was no tutor
(I wish that others would find out the same);
And rather wish'd in such things to stand neuter,
For silly wards will bring their guardians blame:
So when he saw each opulent dame a suitor
To make his little wild Asiatic tame,
Consulting "the Society for Vice
Suppression," Lady Pinchbeck was his choice.

XLIII.

Olden she was—but had been very young;
Virtuous she was—and had been, I believe;
Although the world has such an evil tongue
That——but my chaster ear will not receive
An echo of a syllable that 's wrong:
In fact, there 's nothing makes me so much grieve,
As that abominable tittle-tattle,
Which is the end eschew'd by human cattle.

XLIV.

Moreover I 've remark'd (and I was once
A slight observer in a modest way),
And so may every one except a dunce,
That ladies in their youth a little gay,
Besides their knowledge of the world, and sense
Of the sad consequence of going astray,
Are wiser in their warnings 'gainst the woe
Which the mere passionless can never know.

XLV.

While the harsh prude indemnifies her virtue
By railing at the unknown and envied passion,

[1] ["Tantæne animis cœlestibus iræ?"—Virg.

[2] This line may puzzle the commentators more than the present generation.

Seeking far less to save you than to hurt you,
Or, what 's still worse, to put you out of fashion,—
The kinder veteran with calm words will court you,
Entreating you to pause before you dash on;
Expounding and illustrating the riddle
Of epic Love's beginning, end, and middle.

XLVI.

Now whether it be thus, or that they are stricter,
As better knowing why they should be so,
I think you'll find, from many a family picture,
That daughters of such mothers as may know
The world by experience rather than by lecture,
Turn out much better for the Smithfield show
Of vestals brought into the marriage mart,
Than those bred up by prudes without a heart.

XLVII.

I said that Lady Pinchbeck had been talk'd about—
As who has not, if female, young, and pretty?
But now no more the ghost of Scandal stalk'd about;
She merely was deem'd amiable and witty,
And several of her best bons-mots were hawk'd about:
Then she was given to charity and pity,
And pass'd (at least the latter years of life)
For being a most exemplary wife.

XLVIII.

High in high circles, gentle in her own,
She was the mild reprover of the young
Whenever—which means every day—they 'd shown
An awkward inclination to go wrong.
The quantity of good she did 's unknown,
Or at the least would lengthen out my song:
In brief, the little orphan of the East
Had raised an interest in her, which increased.

XLIX.

Juan, too, was a sort of favourite with her,
Because she thought him a good heart at bottom,
A little spoil'd, but not so altogether;
Which was a wonder, if you think who got him,
And how he had been toss'd, he scarce knew whither.
Though this might ruin others, it did *not* him,
At least entirely—for he had seen too many
Changes in youth, to be surprised at any.

L.

And these vicissitudes tell best in youth;
For when they happen at a riper age,
People are apt to blame the Fates, forsooth,
And wonder Providence is not more sage.
Adversity is the first path to truth:
He who hath proved war, storm, or woman's rage,
Whether his winters be eighteen or eighty,
Hath won the experience which is deem'd so weighty.

LI.

How far it profits is another matter.—
Our hero gladly saw his little charge
Safe with a lady, whose last grown-up daughter
Being long married, and thus set at large,
Had left all the accomplishments she taught her
To be transmitted, like the Lord Mayor's barge,
To the next comer; or—as it will tell
More Muse-like—like to Cytherea's shell.

LII.

I call such things transmission; for there is
A floating balance of accomplishment
Which forms a pedigree from Miss to Miss,
According as their minds or backs are bent.
Some waltz; some draw; some fathom the abyss
Of metaphysics; others are content
With music; the most moderate shine as wits;
While others have a genius turn'd for fits.

LIII.

But whether fits; or wits, or harpsichords,
Theology, fine arts, or finer stays,
May be the baits for gentlemen or lords
With regular descent, in these our days,
The last year to the new transfers its hoards;
New vestals claim men's eyes with the same praise
Of "elegant" *et cætera*, in fresh batches—
All matchless creatures, and yet bent on matches.

LIV.

But now I will begin my poem. 'T is
Perhaps a little strange, if not quite new,
That from the first of Cantos up to this
I've not begun what we have to go through.
These first twelve books are merely flourishes,
Preludios, trying just a string or two
Upon my lyre, or making the pegs sure;
And when so, you shall have the overture.

LV.

My Muses do not care a pinch of rosin
About what 's called success, or not succeeding:
Such thoughts are quite below the strain they have chosen;
'T is a "great moral lesson"* they are reading.
I thought, at setting off, about two dozen
Cantos would do; but at Apollo's pleading,
If that my Pegasus should not be founder'd,
I think to canter gently through a hundred.

LVI.

Don Juan saw that microcosm on stilts,
Yclept the Great World; for it is the least,
Although the highest: but as swords have hilts
By which their power of mischief is increased,

* ["The same feeling that makes the people of France wish to keep the pictures and statues of other nations, must naturally make other nations wish, now that victory is on their side, to return those articles to the lawful owners. According to my feelings, it would not only be unjust in the Allied Sovereigns to gratify the French people, but the sacrifice they would make would be impolitic, as it would deprive them of the opportunity of giving the French nation *a great moral lesson*."—WELLINGTON, *Paris*, 1815.]

When man in battle or in quarrel tilts,
  Thus the low world, north, south, or west, or east,
Must still obey the high[1]—which is their handle,
Their moon, their sun, their gas, their farthing candle.

LVII.

He had many friends who had many wives, and was
  Well look'd upon by both, to that extent
Of friendship which you may accept or pass,
  It does nor good nor harm; being merely meant
To keep the wheels going of the higher class,
  And draw them nightly when a ticket's sent:
And what with masquerades, and fêtes, and balls,
For the first season such a life scarce palls.

LVIII.

A young unmarried man, with a good name
  And fortune, has an awkward part to play;
For good society is but a game,
  "The royal game of Goose"[2], as I may say,
Where every body has some separate aim,
  An end to answer, or a plan to lay—
The single ladies wishing to be double,
The married ones to save the virgins trouble.

LIX.

I don't mean this as general, but particular
  Examples may be found of such pursuits:
Though several also keep their perpendicular
  Like poplars, with good principles for roots;
Yet many have a method more *reticular*—
  "Fishers for men," like sirens with soft lutes:
For talk six times with the same single lady,
And you may get the wedding dresses ready.

LX.

Perhaps you 'll have a letter from the mother,
  To say her daughter's feelings are trepann'd;
Perhaps you 'll have a visit from the brother,
  All strut, and stays, and whiskers, to demand
What "your intentions are?"—One way or other
  It seems the virgin's heart expects your hand:
And between pity for her case and yours,
You 'll add to Matrimony's list of cures.

LXI.

I've known a dozen weddings made even *thus*,
  And some of them high names: I have also known
Young men who—though they hated to discuss
  Pretensions which they never dream'd to have
Yet, neither frighten'd by a female fuss, [shown—
  Nor by mustachios moved, were let alone,
And lived, as did the broken-hearted fair,
In happier plight than if they form'd a pair.

LXII.

There 's also nightly, to the uninitiated,
  A peril—not indeed like love or marriage,
But not the less for this to be depreciated:
  It is—I meant and mean not to disparage
The show of virtue even in the vitiated—
  It adds an outward grace unto their carriage—
But to denounce the amphibious sort of harlot,
"Couleur de rose," who 's neither white nor scarlet.

LXIII.

Such is your cold coquette, who can't say "No,"
  And won't say "Yes," and keeps you on and off-ing
On a lee-shore, till it begins to blow—
  Then sees your heart wreck'd, with an inward scoffing.
This works a world of sentimental woe,
  And sends new Werters yearly to their coffin;
But yet is merely innocent flirtation,
Not quite adultery, but adulteration.

LXIV.

"Ye gods, I grow a talker!" Let us prate.
  The next of perils, though I place it *sternest*,
Is when, without regard to "church or state,"
  A wife makes or takes love in upright earnest.
Abroad, such things decide few women's fate—
  (Such, early traveller! is the truth thou learnest)—
But in old England, when a young bride errs,
Poor thing! Eve's was a trifling case to hers.

LXV.

For 't is a low, newspaper, humdrum, lawsuit
  Country, where a young couple of the same ages
Can't form a friendship, but the world o'erawes it.
  Then there 's the vulgar trick of those d—d damages!
A verdict—grievous foe to those who cause it!—
  Forms a sad climax to romantic homages;
Besides those soothing speeches of the pleaders,
And evidences which regale all readers.

LXVI.

But they who blunder thus are raw beginners;
  A little genial sprinkling of hypocrisy
Has saved the fame of thousand splendid sinners,
  The loveliest oligarchs of our gynocracy;
You may see such at all the balls and dinners,
  Among the proudest of our aristocracy,
So gentle, charming, charitable, chaste—
And all by having *tact* as well as taste.

LXVII.

Juan, who did not stand in the predicament
  Of a mere novice, had one safeguard more;
For he was sick——no, 't was not the word *sick* I meant—
  But he had seen so much good love before,
That he was not in heart so very weak;—I meant
  But thus much, and no sneer against the shore
Of white cliffs, white necks, blue eyes, bluer stockings,
Tithes, taxes, duns, and doors with double knockings.

[1] ["Enfin partout la bonne société règle tout."—VOLTAIRE.]

[2] [This ancient game originated, I believe, in Germany, and is well calculated to make young persons ready at reckoning the produce of two given numbers. It is called the game of the goose, because at every fourth and fifth compartment of the table in succession a goose is depicted; and if the cast thrown by the player falls upon a goose, he moves forward double the number of his throw.—STRUTT.]

LXVIII.

But coming young from lands and scenes romantic,
Where lives, not lawsuits, must be risk'd for Passion,
And Passion's self must have a spice of frantic,
Into a country where 't is half a fashion,
Seem'd to him half commercial, half pedantic,
Howe'er he might esteem this moral nation:
Besides (alas! his taste—forgive and pity!)
At first he did not think the women pretty.

LXIX.

I say at *first*—for he found out at *last*,
But by degrees, that they were fairer far
Than the more glowing dames whose lot is cast
Beneath the influence of the eastern star.
A further proof we should not judge in haste;
Yet inexperience could not be his bar
To taste:—the truth is, if men would confess,
That novelties *please* less than they *impress*.

LXX.

Though travell'd, I have never had the luck to
Trace up those shuffling negroes, Nile or Niger,
To that impracticable place Timbuctoo,
Where Geography finds no one to oblige her
With such a chart as may be safely stuck to—
For Europe ploughs in Afric like "bos piger:"
But if I *had been* at Timbuctoo, there
No doubt I should be told that black is fair.[1]

LXXI.

It is. I will not swear that black is white;
But I suspect in fact that white is black,
And the whole matter rests upon eye-sight.
Ask a blind man, the best judge. You 'll attack
Perhaps this new position—but I 'm right;
Or if I 'm wrong, I 'll not be ta'en aback:—
He hath no morn nor night, but all is dark
Within; and what seest thou? A dubious spark.

LXXII.

But I 'm relapsing into metaphysics,
That labyrinth, whose clue is of the same
Construction as your cures for hectic phthisics,
Those bright moths fluttering round a dying flame;
And this reflection brings me to plain physics,
And to the beauties of a foreign dame,
Compared with those of our pure pearls of price,
Those polar summers, *all* sun, and some ice.

LXXIII.

Or say they are like virtuous mermaids, whose
Beginnings are fair faces, ends mere fishes;—
Not that there 's not a quantity of those
Who have a due respect for their own wishes.
Like Russians rushing from hot baths to snows[2]
Are they, at bottom virtuous even when vicious;
They warm into a scrape, but keep of course,
As a reserve, a plunge into remorse.

LXXIV.

But this has nought to do with their outsides.
I said that Juan did not think them pretty
At the first blush; for a fair Briton hides
Half her attractions—probably from pity—
And rather calmly into the hearts glides,
Than storms it as a foe would take a city;
But once there (if you doubt this, prithee try)
She keeps it for you like a true ally.

LXXV.

She cannot step as does an Arab barb,
Or Andalusian girl from mass returning,
Nor wear as gracefully as Gauls her garb,
Nor in her eye Ausonia's glance is burning;
Her voice, though sweet, is not so fit to warble those bravuras (which I still am learning
To like, though I have been seven years in Italy,
And have, or had, an ear that served me prettily);—

LXXVI.

She cannot do these things, nor one or two
Others, in that off-hand and dashing style
Which takes so much—to give the devil his due:
Nor is she quite so ready with her smile,
Nor settles all things in one interview
(A thing approved as saving time and toil);—
But though the soil may give you time and trouble,
Well cultivated, it will render double.

LXXVII.

And if in fact she takes to a "grande passion,"
It is a very serious thing indeed:
Nine times in ten 't is but caprice or fashion,
Coquetry, or a wish to take the lead,
The pride of a mere child with a new sash on,
Or wish to make a rival's bosom bleed:
But the tenth instance will be a tornado,
For there 's no saying what they will or may do.

LXXVIII.

The reason 's obvious; if there 's an éclat,
They lose their caste at once, as do the Parias:
And when the delicacies of the law
Have fill'd their papers with their comments various,
Society, that china without flaw,
(The hypocrite!) will banish them like Marius,
To sit amidst the ruins of their guilt:[3]
For Fame 's a Carthage not so soon rebuilt.

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[1] [Major Denham says, that when he first saw European women after his travels in Africa, they appeared to him to have unnatural sickly countenances.—E.]

[2] The Russians, as is well known, run out from their hot baths to plunge into the Neva, a pleasant practical antithesis, which it seems does them no harm.

[3] "A Gaulish or German soldier, sent to arrest him, overawed by his aspect, recoiled from the task; and the people of the place, as if moved by the miracle, concurred in aiding his escape. The presence of such an exile on the ground where Carthage had stood was supposed to increase the majesty and the melancholy of the scene: 'Go,' he said to the lictor who brought him the orders of the prætor to depart, 'tell him that you have seen Marius sitting on the ruins of Carthage.'"—FERGUSON.]

LXXIX.

Perhaps this is as it should be;—it is
A comment on the Gospel's "Sin no more,
And be thy sins forgiven:"—but upon this
I leave the saints to settle their own score.
Abroad, though doubtless they do much amiss,
An erring woman finds an open door
For her return to Virtue—as they call
That lady who should be at home to all.

LXXX.

For me, I leave the matter where I find it,
Knowing that such uneasy virtue leads
People some ten times less in fact to mind it,
And care but for discoveries and not deeds.
And as for chastity, you 'll never bind it
By all the laws the strictest lawyer pleads,
But aggravate the crime you have not prevented,
By rendering desperate those who had else repented.

LXXXI.

But Juan was no casuist, nor had ponder'd
Upon the moral lessons of mankind:
Besides, he had not seen of several hundred
A lady altogether to his mind.
A little "blase"—'t is not to be wonder'd
At, that his heart had got a tougher rind:
And though not vainer from his past success,
No doubt his sensibilities were less.

LXXXII.

He also had been busy seeing sights—
The Parliament and all the other houses;
Had sat beneath the gallery at nights,
To hear debates whose thunder *roused* (not *rouses*)
The world to gaze upon those northern lights
Which flash'd as far as where the musk-bull browses;[1]
He had also stood at times behind the throne—
But Grey[2] was not arrived, and Chatham gone.[3]

LXXXIII.

He saw, however, at the closing session,
That noble sight, when *really* free the nation,
A king in constitutional possession
Of such a throne as is the proudest station,
Though despots know it not—till the progression
Of freedom shall complete their education.
'T is not mere splendour makes the show august
To eye or heart—it is the people's trust.

LXXXIV.

There, too, he saw (whate'er he may be now)
A Prince, the prince of princes at the time,[4]
With fascination in his very bow,
And full of promise, as the spring of prime.
Though royalty was written on his brow,
He had *then* the grace, too, rare in every clime,
Of being, without alloy of fop or beau,
A finished gentleman from top to toe.[5]

LXXXV.

And Juan was received, as hath been said,
Into the best society: and there
Occurr'd what often happens, I 'm afraid,
However disciplined and debonnaire:—
The talent and good humour he display'd,
Besides the mark'd distinction of his air,
Exposed him, as was natural, to temptation,
Even though himself avoided the occasion.

LXXXVI.

But what, and where, with whom, and when, and why,
Is not to be put hastily together;
And as my object is morality
(Whatever people say), I don't know whether
I 'll leave a single reader's eyelid dry,
But harrow up his feelings till they wither,
And hew out a huge monument of pathos,
As Philip's son proposed to do with Athos.[6]

LXXXVII.

Here the twelfth Canto of our introduction
Ends. When the body of the book 's begun,
You 'll find it of a different construction
From what some people say 't will be when done:
The plan at present 's simply in concoction.
I can't oblige you, reader, to read on;

[1] For a description and print of this inhabitant of the polar region and native country of the Auroræ Boreales, see Parry's Voyage in search of a North-west Passage. [See *ante*, p. 473.]

[2] [Charles, second Earl Grey, succeeded to the peerage in 1807.

[3] [William Pitt, first Earl of Chatham, died in May, 1778, after having been carried home from the House of Lords, where he had fainted away at the close of a remarkable speech on the American war.]

[4] ["Nature had bestowed uncommon graces on his figure and person. Convivial as well as social in his temper, destitute of all reserve, and affable even to familiarity in his reception of every person who had the honour to approach him; endued with all the aptitudes to profit of instruction, his mind had been cultivated with great care; and he was probably the only prince in Europe, heir to a powerful monarchy, competent to peruse the Greek as well as the Roman poets and historians in their own language. Humane and compassionate, his purse was open to every application of distress; nor was it ever shut against genius or merit."—WRAXALL, 1783.]

[5] ["Waving myself, let me talk to you of the Prince Regent. He ordered me to be presented to him at a ball; and after some sayings peculiarly pleasing from royal lips, as to my own attempts, he talked to me of you and your immortalities: he preferred you to every other bard past and present. He spoke alternately of Homer and yourself, and seemed well acquainted with both. All this was conveyed in language which would only suffer by my attempting to transcribe it, and with a tone and taste which gave me a very high idea of his abilities and accomplishments, which I had hitherto considered as confined to *manners* certainly superior to those of any living *gentleman*."—*Lord B. to Sir Walter Scott*, July, 1812.]

[6] A sculptor projected to hew Mount Athos into a statue of Alexander, with a city in one hand, and, I believe, a river in his pocket, with various other similar devices. But Alexander's gone, and Athos remains, I trust ere long to look over a nation of freemen.—["Strasicrates, an engineer in the service of Alexander, offered to convert the whole mountain into a statue of that prince. The enormous figure was to hold a city in its left hand, containing ten thousand inhabitants, and in the right, an immense basin, whence the collected torrents of the mountain should issue in a mighty river. But the project was thought to be too extravagant, even by Alexander."—DELOR.]

That 's your affair, not mine: a real spirit
Should neither court neglect, nor dread to bear it.

LXXXVIII.

And if my thunderbolt not always rattles,
Remember, reader! you have had before
The worst of tempests and the best of battles
That e'er were brew'd from elements or gore,
Besides the most sublime of—Heaven knows what else:
An usurer could scarce expect much more—
But my best canto, save one on astronomy,
Will turn upon "political economy."

LXXXIX.

That is your present theme for popularity:
Now that the public hedge hath scarce a stake,
It grows an act of patriotic charity,
To show the people the best way to break.
My plan (but I, if but for singularity,
Reserve it) will be very sure to take.
Meantime, read all the national debt-sinkers,
And tell me what you think of your great thinkers.

DON JUAN.

CANTO THE THIRTEENTH.

I.

I now mean to be serious;—it is time,
Since laughter now-a-days is deem'd too serious.
A jest at Vice by Virtue 's call'd a crime,
And critically held as deleterious:
Besides, the sad 's a source of the sublime,
Although when long a little apt to weary us;
And therefore shall my lay soar high and solemn,
As an old temple dwindled to a column.

II.

The Lady Adeline Amundeville
('T is an old Norman name, and to be found
In pedigrees by those who wander still
Along the last fields of that Gothic ground)
Was high-born, wealthy by her father's will,
And beauteous, even where beauties most abound,
In Britain—which of course true patriots find
The goodliest soil of body and of mind.

III.

I 'll not gainsay them; it is not my cue;
I 'll leave them to their taste, no doubt the best:
An eye 's an eye, and whether black or blue,
Is no great matter, so 't is in request;
'T is nonsense to dispute about a hue—
The kindest may be taken as a test:
The fair sex should be always fair; and no man,
Till thirty, should perceive there 's a plain woman.

IV.

And after that serene and somewhat dull
Epoch, that awkward corner turn'd for days
More quiet, when our moon 's no more at full,
We may presume to criticise or praise;
Because indifference begins to lull
Our passions, and we walk in wisdom's ways;
Also because the figure and the face
Hint, that 't is time to give the younger place.

V.

I know that some would fain postpone this era,
Reluctant as all placemen to resign
Their post; but theirs is merely a chimera,
For they have pass'd life's equinoctial line:
But then they have their claret and Madeira
To irrigate the dryness of decline;
And county meetings, and the parliament,
And debt, and what not, for their solace sent.

VI.

And is there not religion, and reform,
Peace, war, the taxes, and what 's call'd the "na-
The struggle to be pilots in a storm? [tion?"
The landed and the monied speculation?
The joys of mutual hate to keep them warm,
Instead of love, that mere hallucination?
Now hatred is by far the longest pleasure;
Men love in haste, but they detest at leisure.

VII.

Rough Johnson, the great moralist, profess'd,
Right honestly, "he liked an honest hater"—[1]
The only truth that yet has been confess'd
Within these latest thousand years or later.
Perhaps the fine old fellow spoke in jest;—
For my part, I am but a mere spectator,
And gaze where'er the palace or the hovel is,
Much in the mode of Goethe's Mephistopheles;[2]

VIII.

But neither love nor hate in much excess;
Though 't was not once so. If I sneer sometimes,
It is because I cannot well do less,
And now and then it also suits my rhymes.
I should be very willing to redress
Men's wrongs, and rather check than punish crimes,
Had not Cervantes, in that too true tale
Of Quixote,[3] shown how all such efforts fail.

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[1] "Sir, I love a good hater."—See BOSWELL's *Johnson*.

[2] [Mephistopheles is the name of the Devil in Goethe's Faust.]

[3] ["Mr. Spence, the author of the late ingenious Tour in Spain, seems to believe, what I should have supposed was entirely exploded, that Cervantes wrote his book for the purpose of ridiculing knight-errantry; and that, unfortunately for his country, his satire put out of fashion, not merely the absurd misdirection of the spirit of heroism, but that sacred spirit itself. But the practice of knight-errantry, if ever there was such a thing, had, it is well known, been out of date long before the age in which Don Quixote appeared; and as for the spirit of heroism, I think few will sympathise with the critic who deems it possible that an individual, to say nothing of a nation, should have imbibed any contempt, either for that or any other elevating principle of our nature, from the manly pages of Cervantes. One of the greatest triumphs of his skill is the success with which he continually prevents us from confounding the absurdities of the knight-errant with the generous aspirations of the cavalier. For the last, even in the midst of madness, we respect Don Quixote himself."—LOCKHART: *Preface to Don Quixote*, 1825.]

IX.

Of all tales 't is the saddest—and more sad,
Because it makes us smile; his hero 's right,
And still pursues the right;—to curb the bad,
His only object, and 'gainst odds to fight,
His guerdon: 't is his virtue makes him mad!
But his adventures form a sorry sight;—
A sorrier still is the great moral taught
By that real epic unto all who have thought.

X.

Redressing injury, revenging wrong,
To aid the damsel and destroy the caitiff;
Opposing singly the united strong,
From foreign yoke to free the helpless native;—
Alas! must noblest views, like an old song,
Be for mere fancy's sport a theme creative?
A jest, a riddle, Fame through thin and thick sought?
And Socrates himself but Wisdom's Quixote?

XI.

Cervantes smiled Spain's chivalry away;
A single laugh demolish'd the right arm
Of his own country;—seldom since that day
Has Spain had heroes. While Romance could charm,
The world gave ground before her bright array;
And therefore have his volumes done such harm,
That all their glory, as a composition,
Was dearly purchased by his land's perdition.

XII.

I 'm "at my old lunes"[1]—digression, and forget
The Lady Adeline Amundeville;
The fair most fatal Juan ever met,
Although she was not evil nor meant ill;
But Destiny and Passion spread the net
(Fate is a good excuse for our own will),
And caught them; what do they not catch, methinks?
But I 'm not Œdipus, and life 's a sphinx.

XIII.

I tell the tale as it is told, nor dare
To venture a solution: "Davus sum!"[2]
And now I will proceed upon the pair.
Sweet Adeline, amidst the gay world's hum,
Was the queen-bee, the glass of all that 's fair;
Whose charms made all men speak, and women dumb.
The last 's a miracle, and such was reckon'd,
And since that time there has not been a second.

XIV.

Chaste was she, to detraction's desperation,
And wedded unto one she had loved well—
A man known in the councils of the nation,
Cool, and quite English, imperturbable,
Though apt to act with fire upon occasion,
Proud of himself and her; the world could tell
Nought against either, and both seem'd secure—
She in her virtue, he in his hauteur.

XV.

It chanced some diplomatical relations,
Arising out of business, often brought
Himself and Juan in their mutual stations
Into close contact. Though reserved, nor caught
By specious seeming, Juan's youth, and patience,
And talent, on his haughty spirit wrought,
And form'd a basis of esteem, which ends
In making men what courtesy calls friends.

XVI.

And thus Lord Henry, who was cautious as
Reserve and pride could make him, and full slow
In judging men—when once his judgment was
Determined, right or wrong, on friend or foe,
Had all the pertinacity pride has,
Which knows no ebb to its imperious flow,
And loves or hates, disdaining to be guided,
Because its own good pleasure hath decided.

XVII.

His friendships, therefore, and no less aversions,
Though oft well founded, which confirm'd but more
His prepossessions, like the laws of Persians
And Medes, would ne'er revoke what went before.
His feelings had not those strange fits, like tertians,
Of common likings, which make some deplore
What they should laugh at—the mere ague still
Of men's regard, the fever or the chill.

XVIII.

"'T is not in mortals to command success;
But *do you more*, Sempronius,—*don't* deserve it,"
And take my word, you won't have any less.
Be wary, watch the time, and always serve it;
Give gently way, when there 's too great a press;
And for your conscience, only learn to nerve it,
For, like a racer or a boxer training,
'T will make, if proved, vast efforts without paining.

XIX.

Lord Henry also liked to be superior,
As most men do, the little or the great;
The very lowest find out an inferior,
At least they think so, to exert their state
Upon: for there are very few things wearier
Than solitary Pride's oppressive weight,
Which mortals generously would divide,
By bidding others carry while they ride.

XX.

In birth, in rank, in fortune likewise equal,
O'er Juan he could no distinction claim;
In years he had the advantage of time's sequel;
And, as he thought, in country much the same—
Because bold Britons have a tongue and free quill,
At which all modern nations vainly aim;
And the Lord Henry was a great debater,
So that few members kept the house up later.

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[1] ["Your husband is in his old lunes again."
Merry Wives of Windsor.]

[2] ["Davus sum, non Œdipus."—Ter.].

[3] ["'T is not in mortals to command success;
But we'll do more, Sempronius—we'll deserve it."
Cato.]

XXI.

These were advantages; and then he thought—
It was his foible, but by no means sinister—
That few or none more than himself had caught
Court mysteries, having been himself a minister:
He liked to teach that which he had been taught,
And greatly shone whenever there had been a stir;
And reconciled all qualities which grace man,
Always a patriot, and sometimes a placeman.

XXII.

He liked the gentle Spaniard for his gravity;
He almost honour'd him for his docility,
Because, though young, he acquiesced with suavity,
Or contradicted but with proud humility.
He knew the world, and would not see depravity
In faults which sometimes show the soil's fertility,
If that the weeds o'erlive not the first crop—
For then they are very difficult to stop.

XXIII.

And then he talk'd with him about Madrid,
Constantinople, and such distant places;
Where people always did as they were bid,
Or did what they should not with foreign graces.
Of coursers also spake they: Henry rid
Well, like most Englishmen, and loved the races;
And Juan, like a true-born Andalusian,
Could back a horse, as despots ride a Russian.

XXIV.

And thus acquaintance grew, at noble routs,
And diplomatic dinners, or at other—
For Juan stood well both with Ins and Outs,
As in freemasonry a higher brother.
Upon his talent Henry had no doubts;
His manner show'd him sprung from a high mother;
And all men like to show their hospitality
To him whose breeding matches with his quality.

XXV.

At Blank-Blank Square;—for we will break no squares
By naming streets: since men are so censorious,
And apt to sow an author's wheat with tares,
Reaping allusions private and laglorious,
Where none were dreamt of unto love's affairs,
Which were, or are, or are to be notorious,
That therefore do I previously declare,
Lord Henry's mansion was in Blank-Blank Square.

XXVI.

Also there bin * another pious reason
For making squares and streets anonymous;
Which is, that there is scarce a single season
Which doth not shake some very splendid house
With some slight heart-quake of domestic treason—
A topic scandal doth delight to rouse:
Such I might stumble over unawares,
Unless I knew the very chastest squares.

XXVII.

'T is true, I might have chosen Piccadilly,
A place where peccadillos are unknown;
But I have motives, whether wise or silly,
For letting that pure sanctuary alone.
Therefore I name not square, street, place, until I
Find one where nothing naughty can be shown,
A vestal shrine of innocence of heart:
Such are——but I have lost the London chart.

XXVIII.

At Henry's mansion then, in Blank-Blank Square,
Was Juan a recherché, welcome guest,
As many other noble scions were;
And some who had but talent for their crest;
Or wealth, which is a passport every where;
Or even mere fashion, which indeed 's the best
Recommendation; and to be well drest
Will very often supersede the rest.

XXIX.

And since "there 's safety in a multitude
Of counsellors," as Solomon has said,
Or some one for him, in some sage, grave mood;—
Indeed we see the daily proof display'd
In senates, at the bar, in wordy feud,
Where'er collective wisdom can parade,
Which is the only cause that we can guess
Of Britain's present wealth and happiness;—

XXX.

But as "there 's safety" grafted in the number
"Of counsellors" for men,—thus for the sex
A large acquaintance lets not Virtue slumber;
Or should it shake, the choice will more perplex—
Variety itself will more encumber.
'Midst many rocks we guard more against wrecks;
And thus with women: howsoe'er it shocks some's
Self-love, there 's safety in a crowd of coxcombs.

XXXI.

But Adeline had not the least occasion
For such a shield, which leaves but little merit
To virtue proper, or good education.
Her chief resource was in her own high spirit,
Which judged mankind at their due estimation;
And for coquetry, she disdain'd to wear it:
Secure of admiration, its impression
Was faint, as of an every-day possession.

XXXII.

To all she was polite without parade;
To some she show'd attention of that kind
Which flatters, but is flattery convey'd
In such a sort as cannot leave behind
A trace unworthy either wife or maid;
A gentle, genial courtesy of mind,
To those who were, or pass'd for meritorious,
Just to console sad glory for being glorious;

* "With every thing that pretty bin,
My lady sweet, arise."—SHAKSPEARE

XXXIII.

Which is in all respects, save now and then,
A dull and desolate appendage. Gaze
Upon the shades of those distinguish'd men,
Who were or are the puppet-shows of praise,
The praise of persecution. Gaze again
On the most favour'd; and amidst the blaze
Of sunset halos o'er the laurel-brow'd,
What can ye recognise?—a gilded cloud.

XXXIV.

There also was of course in Adeline
That calm patrician polish in the address,
Which ne'er can pass the equinoctial line
Of any thing which nature would express;
Just as a mandarin finds nothing fine,—
At least his manner suffers not to guess
That any thing he views can greatly please.
Perhaps we have borrow'd this from the Chinese—

XXXV.

Perhaps from Horace: his "*Nil admirari*"[1]
Was what he call'd the "Art of Happiness;"
An art on which the artists greatly vary,
And have not yet attain'd to much success.
However, 't is expedient to be wary:
Indifference certes don't produce distress;
And rash enthusiasm in good society
Were nothing but a moral inebriety.

XXXVI.

But Adeline was not indifferent: for
(Now for a common-place!) beneath the snow,
As a volcano holds the lava more
Within—*et cætera*. Shall I go on?—No!
I hate to hunt down a tired metaphor,
So let the often-used volcano go.
Poor thing! How frequently, by me and others,
It hath been stirr'd up till its smoke quite smothers!

XXXVII.

I'll have another figure in a trice;—
What say you to a bottle of champagne?
Frozen into a very vinous ice,
Which leaves few drops of that immortal rain,
Yet in the very centre, past all price,
About a liquid glassful will remain;
And this is stronger than the strongest grape
Could e'er express in its expanded shape:

XXXVIII.

'T is the whole spirit brought to a quintessence;
And thus the chilliest aspects may concentre
A hidden nectar under a cold presence.
And such are many—though I only meant her
From whom I now deduce these moral lessons,
On which the Muse has always sought to enter.
And your cold people are beyond all price,
When once you have broken their confounded ice.

XXXIX.

But after all they are a North-West Passage
Unto the glowing India of the soul;
And as the good ships sent upon that message
Have not exactly ascertain'd the Pole
(Though Parry's efforts look a lucky presage),
Thus gentlemen may run upon a shoal;
For if the Pole 's not open, but all frost
(A chance still), 't is a voyage or vessel lost.

XL.

And young beginners may as well commence
With quiet cruising o'er the ocean woman;
While those who are not beginners should have sense
Enough to make for port, ere time shall summon
With his gray signal-flag; and the past tense,
The dreary "*Fuimus*" of all things human,
Must be declined, while life's thin thread 's spun out
Between the gaping heir and gnawing gout.

XLI.

But heaven must be diverted; its diversion
Is sometimes truculent—but never mind:
The world upon the whole is worth the assertion
(If but for comfort) that all things are kind:
And that same devilish doctrine of the Persian,[2]
Of the two principles, but leaves behind
As many doubts as any other doctrine
Has ever puzzled Faith withal, or yoked her in.

XLII.

The English winter—ending in July,
To recommence in August—now was done.
'T is the postilion's paradise: wheels fly;
On roads, east, south, north, west, there is a run.
But for post-horses who finds sympathy?
Man's pity 's for himself, or for his son,
Always premising that said son at college
Has not contracted much more debt than knowledge.

XLIII.

The London winter 's ended in July—
Sometimes a little later. I don't err
In this: whatever other blunders lie
Upon my shoulders, here I must aver
My Muse a glass of weatherology;

[1] [See *ante*, p. 764.]

[2] [The creed of Zoroaster, which naturally occurs to unassisted reason as a mode of accounting for the mingled existence of good and evil in the visible world,—that belief which, in one modification or another, supposes the co-existence of a benevolent and malevolent principle, which contend together without either being able decisively to prevail over his antagonist,—leads the fear and awe deeply impressed on the human mind to the worship as well of the author of evil, so tremendous to all the effects of which credulity accounts him the primary cause, as to that of his great opponent, who is loved and adored as the father of all that is good and bountiful. Nay, such is the timid servility of human nature, that the worshippers will neglect the altar of the Author of good, rather than that of Arimanes: trusting with indifference to the well-known mercy of the one, while they shrink from the idea of irritating the vengeful jealousy of the awful father of evil.—SIR WALTER SCOTT: *Demonology*, p. 88.]

For parliament is our barometer:
Let radicals its other acts attack,
Its sessions form our only almanack.

XLIV.

When its quicksilver 's down at zero,—lo!
Coach, chariot, luggage, baggage, equipage!
Wheels whirl from Carlton Palace to Soho,
And happiest they who horses can engage;
The turnpikes glow with dust; and Rotten Row
Sleeps from the chivalry of this bright age;
And tradesmen, with long bills and longer faces,
Sigh—as the postboys fasten on the traces.

XLV.

They and their bills, "Arcadians both,"[1] are left
To the Greek kalends of another session.
Alas! to them of ready cash bereft,
What hope remains? Of *hope* the full possession,
Or generous draft, conceded as a gift,
At a long date—till they can get a fresh one—
Hawk'd about at a discount, small or large;
Also, the solace of an overcharge.

XLVI.

But these are trifles. Downward flies my lord
Nodding beside my lady in his carriage.
Away! away! "Fresh horses!" are the word,
And changed as quickly as hearts after marriage;
The obsequious landlord hath the change restored;
The postboys have no reason to disparage
Their fee; but ere the water'd wheels may hiss hence,
The ostler pleads too for a reminiscence.

XLVII.

'T is granted; and the valet mounts the dickey—
That gentleman of lords and gentlemen;
Also my lady's gentlewoman, tricky,
Trick'd out, but modest more than poet's pen
Can paint.—"*Così viaggiano i ricchi!*"[2]
(Excuse a foreign slipslop now and then,
If but to show I 've travell'd; and what 's travel,
Unless it teaches one to quote and cavil?)

XLVIII.

The London winter and the country summer
Were well nigh over. 'T is perhaps a pity,
When nature wears the gown that doth become her,
To lose those best months in a sweaty city,
And wait until the nightingale grows dumber,
Listening debates not very wise or witty,
Ere patriots their true *country* can remember;—
But there 's no shooting (save grouse) till September.

XLIX.

I 've done with my tirade. The world was gone;
The twice two thousand, for whom earth was made,
Were vanish'd to be what they call alone—
That is, with thirty servants for parade,
As many guests, or more; before whom groan
As many covers, duly, daily laid.
Let none accuse old England's hospitality—
Its quantity is but condensed to quality.

L.

Lord Henry and the Lady Adeline
Departed like the rest of their compeers,
The peerage, to a mansion very fine;
The Gothic Babel of a thousand years.
None than themselves could boast a longer line,
Where time through heroes and through beauties steers;
And oaks as olden as their pedigree
Told of their sires, a tomb in every tree.

LI.

A paragraph in every paper told
Of their departure; such is modern fame:
'T is pity that it takes no farther hold
Than an advertisement, or much the same;
When, ere the ink be dry, the sound grows cold.
The Morning Post was foremost to proclaim—
"Departure, for his country-seat, to-day,
Lord H. Amundeville and Lady A.

LII.

"We understand the splendid host intends
To entertain, this autumn, a select
And numerous party of his noble friends;
Midst whom we have heard, from sources quite correct,
The Duke of D—— the shooting season spends
With many more by rank and fashion deck'd;
Also a foreigner of high condition,
The envoy of the secret Russian mission."

LIII.

And thus we see—who doubts the Morning Post?
(Whose articles are like the "Thirty-nine,"
Which those most swear to who believe them most)—
Our gay Russ-Spaniard was ordain'd to shine,
Deck'd by the rays reflected from his host,
With those who, Pope says, "greatly daring dine."—
'T is odd, but true,—last war the news abounded
More with these dinners than the kill'd or wounded;—

LIV.

As thus: "On Thursday there was a grand dinner;
Present, Lords A. B. C."—Earls, dukes, by name
Announced with no less pomp than victory's winner:
Then underneath, and in the very same
Column: date, "Falmouth. There has lately been
The Slap-dash regiment, so well known to fame;
Whose loss in the late action we regret:
The vacancies are fill'd up—see Gazette."

LV.

To Norman Abbey whirl'd the noble pair,—
An old, old monastery once, and now
Still older mansion,[3]—of a rich and rare

---

[1] "Arcades ambo."
[2] ["Thus the rich travel."]
[3] ["Byron was too good by nature for what he wished to be—he could not drain the blood of the cavaliers out of his veins—he could not cover the coronet all over with the red night-cap:—hence that self-reproaching melancholy which was eternally crow-

Mix'd Gothic, such as artists all allow
Few specimens yet left us can compare
Withal:[1] it lies perhaps a little low,
Because the monks preferr'd a hill behind,
To shelter their devotion from the wind.[2]

LVI.

It stood embosom'd in a happy valley,
Crown'd by high woodlands, where the Druid oak
Stood like Caractacus in act to rally [stroke;
His host, with broad arms 'gainst the thunder-
And from beneath his boughs were seen to sally
The dappled foresters—as day awoke,
The branching stag swept down with all his herd,
To quaff a brook which murmur'd like a bird.[3]

LVII.

Before the mansion lay a lucid lake,[4]
Broad as transparent, deep, and freshly fed
By a river, which its soften'd way did take
In currents through the calmer water spread
Around: the wildfowl nestled in the brake
And sedges, brooding in their liquid bed:
The woods sloped downwards to its brink, and stood
With their green faces fix'd upon the flood.

LVIII.

Its outlet dash'd into a deep cascade,
Sparkling with foam, until again subsiding,
Its shriller echoes—like an infant made
Quiet—sank into softer ripples, gliding
Into a rivulet, and thus allay'd,
Pursued its course, now gleaming, and now hiding
Its windings through the woods; now clear, now blue,
According as the skies their shadows threw.

LIX.

A glorious remnant of the Gothic pile
(While yet the church was Rome's) stood half apart
In a grand arch, which once screen'd many an aisle.
These last had disappear'd—a loss to art:
The first yet frown'd superbly o'er the soil,
And kindled feelings in the roughest heart,
Which mourn'd the power of time: so tempest's march,
In gazing on that venerable arch,

LX.

Within a niche, nigh to its pinnacle,
Twelve saints had once stood sanctified in stone;
But these had fallen, not when the friars fell,
But in the war which struck Charles from his throne,
When each house was a fortalice—as tell
The annals of full many a fine undone,—
The gallant cavaliers, who fought in vain
For those who knew not to resign or reign.[5]

LXI.

But in a higher niche, alone, but crown'd,
The Virgin Mother of the God-born Child,[6]
With her Son in her blessed arms, look'd round,
Spared by some chance when all beside was spoil'd,
She made the earth below seem holy ground.
This may be superstition, weak or wild,
But even the faintest relics of a shrine
Of any worship wake some thoughts divine.

LXII.

A mighty window, hollow in the centre,
Shorn of its glass of thousand colourings,
Through which the deepen'd glories once could enter,
Streaming from off the sun like seraph's wings,
Now yawns all desolate: now loud, now fainter,
The gale sweeps through its fretwork, and oft sings
The owl his anthem, where the silenced quire
Lie with their hallelujahs quench'd like fire.

LXIII.

But in the noontide of the moon, and when
The wind is winged from one point of heaven,
There moans a strange unearthly sound, which then
Is musical—a dying accent driven
Through the huge arch, which soars and sinks again.
Some deem it but the distant echo given
Back to the night wind by the waterfall,
And harmonised by the old choral wall:

LXIV.

Others, that some original shape, or form
Shaped by decay perchance, hath given the power
(Though less than that of Memnon's statue,[7] warm
In Egypt's rays, to harp at a fix'd hour)

---

ing and unnerving hint,—hence the dark heaving of soul with which he must have written, in his Italian villeggiatura, this glorious description of his own lost ancestral seat."—LOCKHART, 1824.]

[1] ["The front of Newstead Abbey has a most noble and majestic appearance: being built in the form of the west end of a cathedral, adorned with rich carvings and lofty pinnacles."—Art. *Newstead*, in Beauties of England, vol. xii.]

[2] [How sweetly in front looked the transparent water, and the light of religious remains (equalled by no architecture scarcely in the kingdom, except that of York cathedral), backed by the most splendid field beauties, diversified by the swells of the earth on which they were rooted!"—THOROTON'S *Nottinghamshire*.]

[3] ["The beautiful park of Newstede, which once was richly ornamented with two thousand seven hundred head of deer, and numberless fine-spreading oaks, is now divided and subdivided into farms."—THOROTON'S *Nottinghamshire*.]

[4] [See *ante*, p. 310.—

"I did remind thee of our own dear Lake,
By the old Hall, which may be mine no more:
Leman's is fair; but think not I forsake
The sweet remembrance of a dearer shore;
Sad hour! Time must with my memory make,
Ere *that* or *thee* can fade these eyes before."—
Epistle to Augusta.]

[5] [See *ante*, p. 4.]

[6] ["In the bow-window of the Hall there are yet the arms of Newstede Priory, viz. England, with a chief azure, in the middle whereof is the Virgin Mary with Babe on."—THOROTON.]

[7] [The history of this wonderful statue seems to be simply this:—Herodotus, when he went into Egypt, was shown the fragments of a colossus, thrown down some years before by Cambyses. This he calls Memnon; but says not a syllable respecting its emitting a vocal sound, a prodigy which appears to have been an after-thought of the priests of Thebes. The upper part of this statue has been covered by the sand for many ages; it is that which yet remains on its pedestal, which performs the wonders mentioned by so many travellers.—In a word, the whole appears to have been a trick, not ill adapted to such a place as Egypt, where men went, and still go, with a face of foolish wonderment, predisposed to swallow the grossest absurdities. The sound (for some sound there was), I in-

To this gray ruin, with a voice to charm.
Sad, but serene, it sweeps o'er tree or tower;
The cause I know not, nor can solve; but such
The fact:—I 've heard it,—once perhaps too much.

LXV.

Amidst the court a Gothic fountain play'd,[2]
Symmetrical, but deck'd with carvings quaint—
Strange faces, like to men in masquerade,
And here perhaps a monster, there a saint:
The spring gush'd through grim mouths of granite made,
And sparkled into basins, where it spent
Its little torrent in a thousand bubbles,
Like man's vain glory, and his vainer troubles.

LXVI.

The mansion's self was vast and venerable,
With more of the monastic than has been
Elsewhere preserved: the cloisters still were stable,
The cells, too, and refectory, I ween:
An exquisite small chapel had been able,
Still unimpair'd, to decorate the scene;[3]
The rest had been reform'd, replaced, or sunk,
And spoke more of the baron than the monk.

LXVII.

Huge halls, long galleries, spacious chambers, join'd
By no quite lawful marriage of the arts,
Might shock a connoisseur; but when combined,
Form'd a whole which, irregular in parts,
Yet left a grand impression on the mind,
At least of those whose eyes are in their hearts.
We gaze upon a giant for his stature,
Nor judge at first if all be true to nature.

LXVIII.

Steel barons, molten the next generation
To silken rows of gay and garter'd earls,
Glanced from the walls in goodly preservation:
And Lady Marys blooming into girls,
With fair long locks, had also kept their station:
And countesses mature in robes and pearls:
Also some beauties of Sir Peter Lely,
Whose drapery hints we may admire them freely.

LXIX.

Judges in very formidable ermine
Were there, with brows that did not much invite
The accused to think their lordships would determine
His cause by leaning much from right to right:
Bishops, who had not left a single sermon;
Attorneys-general, awful to the sight,
As hinting more (unless our judgments warp us)
Of the "Star chamber" than of "Habeas Corpus."

LXX.

Generals, some all in armour, of the old
And iron time, ere lead had ta'en the lead;
Others in wigs of Marlborough's martial fold,
Huger than twelve of our degenerate breed:
Lordlings, with staves of white or keys of gold:
Nimrods, whose canvass scarce contain'd the steed,
And here and there some stern high patriot stood,
Who could not get the place for which he sued.

LXXI.

But ever and anon, to soothe your vision,
Fatigued with these hereditary glories,
There rose a Carlo Dolce or a Titian,
Or wilder group of savage Salvatore's:[4]
Here danced Albano's boys, and here the sea shone
In Vernet's ocean lights; and there the stories
Of martyrs awed, as Spagnoletto tainted
His brush with all the blood of all the sainted.

LXXII.

Here sweetly spread a landscape of Lorraine;
There Rembrandt made his darkness equal light,
Or gloomy Caravaggio's gloomier stain
Bronzed o'er some lean and stoic anchorite;
But, lo! a Teniers woos, and not in vain,
Your eyes to revel in a livelier sight:
His bell-mouth'd goblet makes me feel quite Danish[5]
Or Dutch with thirst—What, ho! a flask of Rhenish.

LXXIII.

O reader! if that thou canst read,—and know
'T is not enough to spell, or even to read,
To constitute a reader; there must go
Virtues of which both you and I have need.
Firstly, begin with the beginning—(though
That clause is hard); and secondly, proceed;
Thirdly, commence not with the end—or, sinning
In this sort, end at least with the beginning.

LXXIV.

But, reader, thou hast patient been of late,
While I, without remorse of rhyme, or fear,
Have built and laid out ground at such a rate,
Dan Phœbus takes me for an auctioneer.

---

cline to think, with De Pauw, proceeded from an excavation near the plinth. The sides of which might be struck, at a preconcerted moment, with a bar of sonorous metal. Even Savary, who saw nothing but prodigies in Egypt, treats this foolish affair as an artifice of the priests. So much for the harp of Memnon.—GIFFORD. See also Sir David Brewster's *Natural Magic*, p. 254.]

[1] ["Next to the apartment called King Edward the Third's room, on account of that monarch having slept there, is the sounding gallery,—so called from a very remarkable echo which it possesses."—Art. *Newstead*, in Beauties of England, vol. xii.]

[2] ["From the windows of the gallery over the cloisters, we see the cloister court, with a basin in the centre, used as a stew for fish," etc.—*Ibid.*]

[3] ["The cloisters exactly resemble those of Westminster Abbey, only on a smaller scale; but possessing, if possible, a more venerable appearance. These were the cloisters of the ancient abbey, and many of its ancient tenants now lie in silent repose under the flagged pavement. The ancient chapel, too, is still entire; its ceiling is a very handsome specimen of the Gothic style of springing arches."—Art. *Newstead*, in Beauties of England, vol. xii.]

[4] Salvator Rosa—

["Whate'er Lorraine light touch'd with softening hue,
Or *savage* Rosa dash'd, or learned Poussin drew."
THOMSON, *Castle of Indolence*.]

[5] "If I err not," your Dane, is one of Iago's catalogue of nations "exquisite in their drinking."

That poets were so from their earliest date,
By Homer's "Catalogue of ships" is clear;
But a mere modern must be moderate—
I spare you then the furniture and plate.

LXXV.

The mellow autumn came, and with it came
The promised party, to enjoy its sweets.
The corn is cut, the manor full of game;
The pointer ranges, and the sportsman beats
In russet jacket:—lynx-like is his aim;
Full grows his bag, and wonder*ful* his feats.
Ah, nutbrown partridges! Ah, brilliant pheasants!
And ah, ye poachers!—'T is no sport for peasants.

LXXVI.

An English autumn, though it hath no vines,
Blushing with Bacchant coronals along
The paths, o'er which the far festoon entwines
The red grape in the sunny lands of song,
Hath yet a purchased choice of choicest wines;
The claret light, and the Madeira strong.
If Britain mourn her bleakness, we can tell her,
The very best of vineyards is the cellar.

LXXVII.

Then, if she hath not that serene decline
Which makes the southern autumn's day appear
As if 't would to a second spring resign
The season, rather than to winter drear,—
Of in-door comforts still she hath a mine,—
The sea-coal fires, the "earliest of the year;"[1]
Without doors, too, she may compete in mellow,
As what is lost in green is gain'd in yellow.

LXXVIII.

And for the effeminate *villeggiatura*—
Rife with more horns than hounds—she hath the chase,
So animated that it might allure a
Saint from his beads to join the jocund race;
Even Nimrod's self might leave the plains of Dura,
And wear the Melton jacket[2] for a space:
If she hath no wild boars, she hath a tame
Preserve of bores, who ought to be made game.

LXXIX.

The noble guests, assembled at the Abbey,
Consisted of—we give the sex the *pas*—
The Duchess of Fitz-Fulke; the Countess Crabby;
The Ladies Scilly, Busey;—Miss Eclat,
Miss Bombazeen, Miss Mackatay, Miss O'Tabby,
And Mrs. Rabbi, the rich banker's squaw;
Also the honourable Mrs. Sleep,
Who look'd a white lamb, yet was a black sheep:

LXXX.

With other Countesses of Blank—but rank;
At once the "lie" and the "élite" of crowds;
Who pass like water filter'd in a tank,
All purged and pious from their native clouds;
Or paper turn'd to money by the Bank:
No matter how or why, the passport shrouds
The "passée" and the past; for good society
Is no less famed for tolerance than piety,—

LXXXI.

That is, up to a certain point; which point
Forms the most difficult in punctuation.
Appearances appear to form the joint
On which it hinges in a higher station;
And so that no explosion cry "Aroint
Thee, witch!"[4] or each Medea has her Jason;
Or (to the point with Horace and with Pulci)
"*Omne tulit punctum, quæ miscuit utile dulci.*"

LXXXII.

I can't exactly trace their rule of right,
Which hath a little leaning to a lottery.
I've seen a virtuous woman put down quite
By the mere combination of a coterie;
Also a so-so matron boldly fight
Her way back to the world by dint of plottery,
And shine the very *Siria*[5] of the spheres,
Escaping with a few slight, scarless sneers.

LXXXIII.

I have seen more than I'll say:—but we will see
How our *villeggiatura* will get on.
The party might consist of thirty-three
Of highest caste—the Brahmins of the ton.
I have named a few, not foremost in degree,
But ta'en at hazard as the rhyme may run.
By way of sprinkling, scatter'd amongst these
There also were some Irish absentees.

LXXXIV.

There was Parollex, too, the legal bully,
Who limits all his battles to the bar
And senate: when invited elsewhere, truly,
He shows more appetite for words than war.
There was the young bard Rackrhyme, who had newly
Come out and glimmer'd as a six weeks' star.
There was Lord Pyrrho, too, the great freethinker;
And Sir John Pottledeep, the mighty drinker.

LXXXV.

There was the Duke of Dash, who was a—duke,
"Ay, every inch a" duke; there were twelve peers
Like Charlemagne's—and all such peers in look
And intellect, that neither eyes nor ears

---

[1] ["Gray's *omitted* stanza—

'Here scatter'd oft, the earliest of this year,
By hands unseen, are showers of violets found;
The redbreast loves to build and warble here,
And little footsteps lightly print the ground.'

is as fine as any in the Elegy. I wonder that he could have the heart to omit it."—*B. Diary*, Feb. 1821.]

[2] In Assyria.

[3] [For a graphic account of Melton Mowbray, the head-quarters of the English chase, see Quarterly Review, vol. xlviii. p. 218.]

[4] ["*Aroint thee, witch!* the rump-fed ronyon cries."—*Macbeth.*]

[5] Siria, *i. e.* bitch-star.

For commoners had ever them mistook.
These were the six Miss Rawbolds—pretty dears!
All song and sentiment; whose hearts were set
Less on a convent than a coronet.

LXXXVI.

There were four Honourable Misters, whose
Honour was more before their names than after;
There was the preux Chevalier de la Ruse, [here,
Whom France and Fortune lately deign'd to waft
Whose chiefly harmless talent was to amuse;
But the clubs found it rather serious laughter,
Because—such was his magic power to please—
The dice seem'd charm'd, too, with his repartees.

LXXXVII.

There was Dick Dubious, the metaphysician,
Who loved philosophy and a good dinner;
Angle, the soi-disant mathematician;
Sir Henry Silvercup, the great race-winner.
There was the Reverend Rodomont Precisian,
Who did not hate so much the sin as sinner;
And Lord Augustus Fitz-Plantagenet,
Good at all things, but better at a bet.

LXXXVIII.

There was Jack Jargon, the gigantic guardsman;
And General Fireface, famous in the field,
A great tactician, and no less a swordsman,
Who ate, last war, more Yankees than he kill'd.
There was the waggish Welsh Judge, Jefferies Hardsman,[1]
In his grave office so completely skill'd,
That when a culprit came for condemnation,
He had his judge's joke for consolation.

LXXXIX.

Good company 's a chess-board—there are kings,
Queens, bishops, knights, rooks, pawns; the world 's a game;
Save that the puppets pull at their own strings,
Methinks gay Punch hath something of the same.
My Muse, the butterfly hath but her wings,
Not stings, and flits through ether without aim,
Alighting rarely:—were she but a hornet,
Perhaps there might be vices which would mourn it.

XC.

I had forgotten—but must not forget—
An orator, the latest of the session,[2]
Who had deliver'd well a very set
Smooth speech, his first and maiden transgression
Upon debate: the papers echoed yet
With his début, which made a strong impression,
And rank'd with what is every day display'd—
"The best first speech that ever yet was made."

XCI.

Proud of his "Hear him!" proud, too, of his vote
And lost virginity of oratory,
Proud of his learning (just enough to quote),
He revell'd in his Ciceronian glory:
With memory excellent to get by rote,
With wit to hatch a pun or tell a story,
Graced with some merit, and with more effrontery,
"His country's pride," he came down to the country.

XCII.

There also were two wits by acclamation,
Longbow from Ireland, Strongbow from the Tweed,
Both lawyers and both men of education;
But Strongbow's wit was of more polish'd breed:
Longbow was rich in an imagination
As beautiful and bounding as a steed,
But sometimes stumbling over a potato,— [Cato.
While Strongbow's best things might have come from

XCIII.

Strongbow was like a new-tuned harpsichord;
But Longbow wild as an Æolian harp,
With which the winds of heaven can claim accord,
And make a music, whether flat or sharp.
Of Strongbow's talk you would not change a word:
At Longbow's phrases you might sometimes carp:
Both wits—one born so, and the other bred,
This by his heart—his rival by his head.

XCIV.

If all these seem an heterogeneous mass
To be assembled at a country seat,
Yet think, a specimen of every class
Is better than a humdrum tête-à-tête.
The days of Comedy are gone, alas!
When Congreve's fool could vie with Molière's *bête*:
Society is smoothed to that excess,
That manners hardly differ more than dress.

XCV.

Our ridicules are kept in the back-ground—
Ridiculous enough, but also dull;
Professions, too, are no more to be found,
Professional; and there is nought to cull
Of folly's fruit: for though your fools abound,
They're barren, and not worth the pains to pull.
Society is now one polish'd horde,
Form'd of two mighty tribes, the *Bores* and *Bored*.

XCVI.

But from being farmers, we turn gleaners, gleaning
The scanty but right-well thresh'd ears of truth;
And, gentle reader! when you gather meaning,
You may be Boaz, and I—modest Ruth.
Farther I'd quote, but Scripture intervening
Forbids. A great impression in my youth
Was made by Mrs. Adams, where she cries
"That Scriptures out of church are blasphemies."[3]

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[1] [George Hardinge, Esq., M. P., one of the Welsh judges, died in 1816. His works were collected, in 1818, by Mr. Nichols.]

[2] [Curran and Erskine.]

[3] "Mrs. Adams answered Mr. Adams, that it was blasphemous to talk of Scripture out of church." This dogma was broached to her husband—the best Christian in any book.—See *Joseph Andrews*.

XCVII.

But what we can we glean in this vile age
Of chaff, although our gleanings be not grist.
I must not quite omit the talking sage,
Kit-Cat, the famous conversationist,
Who, in his common-place book, had a page
Prepared each morn for evenings. "List, oh list!"—
"Alas, poor ghost!"—What unexpected woes
Await those who have studied their bons-mots!

XCVIII.

Firstly, they must allure the conversation
By many windings to their clever clinch;
And secondly, must let slip no occasion,
Nor *bate* (abate) their hearers of an *inch*,
But take an ell—and make a great sensation,
If possible; and thirdly, never flinch
When some smart talker puts them to the test,
But seize the last word, which no doubt 's the best.

XCIX.

Lord Henry and his lady were the hosts;
The party we have touch'd on were the guests!
Their table was a board to tempt even ghosts
To pass the Styx for more substantial feasts.
I will not dwell upon ragoûts or roasts,
Albeit all human history attests
That happiness for man—the hungry sinner!—
Since Eve ate apples, much depends on dinner.[a]

C.

Witness the lands which "flow'd with milk and honey,"
Held out unto the hungry Israelites:
To this we have added since, the love of money,
The only sort of pleasure which requites.
Youth fades, and leaves our days no longer sunny;
We tire of mistresses and parasites;
But oh, ambrosial cash! Ah! who would lose thee?
When we no more can use, or even abuse thee!

CI.

The gentlemen got up betimes to shoot,
Or hunt: the young, because they liked the sport—
The first thing boys like, after play and fruit;
The middle-aged, to make the day more short;
For *ennui* is a growth of English root,
Though nameless in our language:—we retort
The fact for word, and let the French translate
That awful yawn which sleep can not abate.

CII.

The elderly walk'd through the library,
And tumbled books, or criticised the pictures,
Or saunter'd through the gardens piteously,
And made upon the hot-house several strictures,
Or rode a nag which trotted not too high,
Or on the morning papers read their lectures,
Or on the watch their longing eyes would fix,
Longing at sixty for the hour of six.

CIII.

But none were "gêné:" the great hour of union
Was rung by dinner's knell; till then all were
Masters of their own time—or in communion,
Or solitary, as they chose to bear
The hours, which how to pass is but to few known.
Each rose up at his own, and had to spare
What time he chose for dress, and broke his fast
When, where, and how he chose for that repast.

CIV.

The ladies—some rouged, some a little pale—
Met the morn as they might. If fine, they rode,
Or walk'd; if foul, they read, or told a tale,
Sung, or rehearsed the last dance from abroad;
Discuss'd the fashion which might next prevail,
And settled bonnets by the newest code,
Or cramm'd twelve sheets into one little letter,
To make each correspondent a new debtor.

CV.

For some had absent lovers, all had friends.
The earth has nothing like a she epistle,
And hardly heaven—because it never ends.
I love the mystery of a female missal,
Which, like a creed, ne'er says all it intends,
But full of cunning as Ulysses' whistle,
When he allured poor Dolon:—you had better
Take care what you reply to such a letter.

CVI.

Then there were billiards; cards, too, but no dice;—
Save in the clubs, no man of honour plays;—
Boats, when 't was water, skating when 't was ice,
And the hard frost destroy'd the scenting days:
And angling, too, that solitary vice,
Whatever Izaak Walton sings or says:
The quaint, old, cruel coxcomb, in his gullet
Should have a hook, and a small trout to pull it.[b]

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[a] [A man seldom thinks with more earnestness of any thing than he does of his dinner; and if he cannot get that well dressed, he should be suspected of inaccuracy in other things.—JOHNSON.]

[b] It would have taught him humanity at least. This sentimental savage, whom it is a mode to quote (amongst the novelists) to show their sympathy for innocent sports and old songs, teaches how to sew up frogs, and break their legs by way of experiment, in addition to the art of angling,—the cruelest, the coldest, and the stupidest of pretended sports. They may talk about the beauties of nature, but the angler merely thinks of his dish of fish; he has no leisure to take his eyes from off the streams, and a single *bite* is worth to him more than all the scenery around. Besides, some fish bite best on a rainy day. The whale, the shark, and the tunny fishery have somewhat of noble and perilous in them; even net fishing, trawling, etc. are more humane and useful. But angling!—No angler can be a good man.

"One of the best men I ever knew,—as humane, delicate-minded, generous, and excellent a creature as any in the world,—was an angler: true, he angled with painted flies, and would have been incapable of the extravagances of I. Walton."

The above addition was made by a friend in reading over the MS.—"Audi alteram partem."—I leave it to counterbalance my own observation.

CVII.

With evening came the banquet and the wine;
The conversazione; the duet,
Attuned by voices more or less divine
(My heart or head aches with the memory yet).
The four Miss Rawholds in a glee would shine;
But the two youngest loved more to be set
Down to the harp—because to music's charms
They added graceful necks, white hands and arms.

CVIII.

Sometimes a dance (though rarely on field days,
For then the gentlemen were rather tired)
Display'd some sylph-like figures in its maze;
Then there was small-talk ready when required;
Flirtation—but decorous; the mere praise
Of charms that should or should not be admired.
The hunters fought their fox-hunt o'er again,
And then retreated soberly—at ten.

CIX.

The politicians, in a nook apart,
Discuss'd the world, and settled all the spheres;
The wits watch'd every loop-hole for their art,
To introduce a bon-mot head and ears:
Small is the rest of those who would be smart,
A moment's good thing may have cost them years
Before they find an hour to introduce it,
And then, even *then*, some bore may make them lose it.

CX.

But all was gentle and aristocratic
In this our party; polish'd, smooth, and cold,
As Phidian forms cut out of marble Attic.
There now are no Squire Westerns as of old;
And our Sophias are not so emphatic,
But fair as then, or fairer to behold.
We have no accomplish'd blackguards, like Tom Jones,
But gentlemen in stays, as stiff as stones.

CXI.

They separated at an early hour;
That is, ere midnight—which is London's noon:
But in the country, ladies seek their bower
A little earlier than the waning moon.
Peace to the slumbers of each folded flower—
May the rose call back its true colour soon!
Good hours of fair cheeks are the fairest tinters,
And lower the price of rouge—at least some winters.

DON JUAN.

CANTO THE FOURTEENTH.

I.

If from great nature's or our own abyss
Of thought we could but snatch a certainty,
Perhaps mankind might find the path they miss—
But then 't would spoil much good philosophy.
One system eats another up, and this
Much as old Saturn ate his progeny;
For when his pious consort gave him stones
In lieu of sons, of these he made no bones.

II.

But System doth reverse the Titan's breakfast,
And eats her parents, albeit the digestion
Is difficult. Pray tell me, can you make fast,
After due search, your faith to any question?
Look back o'er ages, ere unto the stake fast
You bind yourself, and call some mode the best one.
Nothing more true than not to trust your senses;
And yet what are your other evidences?

III.

For me, I know nought; nothing I deny,
Admit, reject, contemn; and what know you,
Except perhaps that you were born to die?
And both may after all turn out untrue.
An age may come, Font of Eternity,
When nothing shall be either old or new.
Death, so call'd, is a thing which makes men weep,
And yet a third of life is pass'd in sleep.

IV.

A sleep without dreams, after a rough day
Of toil, is what we covet most; and yet
How clay shrinks back from more quiescent clay
The very Suicide that pays his debt
At once without instalments (an old way
Of paying debts, which creditors regret)
Lets out impatiently his rushing breath,
Less from disgust of life than dread of death.

V.

'T is round him, near him, here, there, every where;
And there 's a courage which grows out of fear,
Perhaps of all most desperate, which will dare
The worst to *know* it:—when the mountains rear
Their peaks beneath your human foot, and there
You look down o'er the precipice, and drear
The gulf of rock yawns,—you can't gaze a minute
Without an awful wish to plunge within it.

VI.

'T is true, you don't—but, pale and struck with terror,
Retire: but look into your past impression!
And you will find, though shuddering at the mirror
Of your own thoughts, in all their self-confession,
The lurking bias, be it truth or error,
To the *unknown*: a secret prepossession,
To plunge with all your fears—but where? You know not,
And that 's the reason why you do—or do not.

VII.

But what 's this to the purpose? you will say.
Gent. reader, nothing; a mere speculation,
For which my sole excuse is—'t is my way,
Sometimes *with* and sometimes without occasion.
I write what 's uppermost, without delay;
This narrative is not meant for narration,
But a mere airy and fantastic basis,
To build up common things with common-places.

VIII.

You know, or don't know, that great Bacon saith,
"Fling up a straw, 't will show the way the wind blows;"
And such a straw, borne on by human breath,
Is poesy, according as the mind glows;
A paper kite which flies 'twixt life and death,
A shadow which the onward soul behind throws:
And mine 's a bubble, not blown up for praise,
But just to play with, as an infant plays.

IX.

The world is all before me—or behind;
For I have seen a portion of that same,
And quite enough for me to keep in mind;—
Of passions, too, I have proved enough to blame,
To the great pleasure of our friends, mankind,
Who like to mix some slight alloy with fame;
For I was rather famous in my time,
Until I fairly knock'd it up with rhyme.

X.

I have brought this world about my ears, and eks
The other; that 's to say, the clergy—who
Upon my head have bid their thunders break
In pious libels by no means a few.
And yet I can't help scribbling once a week,
Tiring old readers, nor discovering new.
In youth I wrote because my mind was full,
And now because I feel it growing dull.

XI.

But "why then publish?"[1]—There are no rewards
Of fame or profit when the world grows weary.
I ask in turn,—Why do you play at cards?
Why drink? Why read?—To make some hour less dreary.
It occupies me to turn back regards
On what I've seen or ponder'd, sad or cheery;
And what I write I cast upon the stream,
To swim or sink—I have had at least my dream.

XII.

I think that were I *certain* of success,
I hardly could compose another line:
So long I've battled either more or less,
That no defeat can drive me from the Nine.
This feeling 't is not easy to express,
And yet 't is not affected, I opine.
In play, there are two pleasures for your choosing—
The one is winning, and the other losing.

XIII.

Besides, my Muse by no means deals in fiction:
She gathers a repertory of facts,
Of course with some reserve and slight restriction,
But mostly sings of human things and acts—
And that 's one cause she meets with contradiction;
For too much truth, at first sight, ne'er attracts;
And were her object only what 's call'd glory,
With more ease too she'd tell a different story.

XIV.

Love, war, a tempest—surely there 's variety;
Also a seasoning slight of lucubration;
A bird's eye view, too, of that wild, Society;
A slight glance thrown on men of every station.
If you have nought else, here 's at least satiety
Both in performance and in preparation;
And though these lines should only line portmanteaus,
Trade will be all the better for these Cantos.

XV.

The portion of this world which I at present
Have taken up to fill the following sermon,
Is one of which there 's no description recent:
The reason why, is easy to determine:
Although it seems both prominent and pleasant,
There is a sameness in its gems and ermine,
A dull and family likeness through all ages,
Of no great promise for poetic pages.

XVI.

With much to excite, there 's little to exalt;
Nothing that speaks to all men and all times;
A sort of varnish over every fault;
A kind of common-place, even in their crimes;
Factitious passions, wit without much salt,
A want of that true nature which sublimes
Whate'er it shows with truth; a smooth monotony
Of character, in those at least who have got any.

XVII.

Sometimes, indeed, like soldiers off parade,
They break their ranks and gladly leave the drill;
But then the roll-call draws them back afraid,
And they must be or seem what they were: still
Doubtless it is a brilliant masquerade;
But when of the first sight you have had your fill,
It palls—at least it did so upon me,
This paradise of pleasure and ennui.

XVIII.

When we have made our love, and gamed our gaming,
Drest, voted, shone, and, may be, something more;
With dandies dined; heard senators declaiming;
Seen beauties brought to market by the score,
Sad rakes to sadder husbands chastely taming;
There 's little left but to be bored or bore.
Witness those "*ci-devant jeunes hommes*" who stem
The stream, nor leave the world which leaveth them.

XIX.

'T is said—indeed a general complaint—
That no one has succeeded in describing
The monde, exactly as they ought to paint:
Some say, that authors only snatch, by bribing
The porter, some slight scandals strange and quaint,
To furnish matter for their moral gibing;

[1] [" But why then publish?—Granville, the polite,
And knowing Walsh, would tell me I could write."—Pope.]

And that their books have but one style in common—
My lady's prattle, filter'd through her woman.

XX.

But this can't well be true, just now; for writers
Are grown of the beau monde a part potential:
I've seen them balance even the scale with fighters,
Especially when young, for that's essential.
Why do their sketches fail them as inditers
Of what they deem themselves most consequential,
The *real* portrait of the highest tribe?
'T is that, in fact, there's little to describe.

XXI.

"*Haud ignara loquor;*" these are *Nugæ*, "*quarum*
Pars parva *fui*," but still art and part.
Now I could much more easily sketch a harem,
A battle, wreck, or history of the heart,
Than these things; and besides, I wish to spare 'em,
For reasons which I choose to keep apart.
"*Vetabo Cereris sacrum qui vulgarit*"—[1]
Which means, that vulgar people must not share it.

XXII.

And therefore what I throw off is ideal—
Lower'd, leaven'd, like a history of freemasons;
Which bears the same relation to the real,
As Captain Parry's voyage may do to Jason's.
The grand arcanum's not for men to see all;
My music has some mystic diapasons;
And there is much which could not be appreciated
In any manner by the uninitiated.

XXIII.

Alas! worlds fall—and woman, since she fell'd
The world (as, since that history, less polite
Than true, hath been a creed so strictly held),
Has not yet given up the practice quite.
Poor thing of usages! coerced, compell'd,
Victim when wrong, and martyr oft when right,
Condemn'd to child-bed, as men for their sins
Have having too entail'd upon their chins,—

XXIV.

A daily plague, which in the aggregate
May average on the whole with parturition.
But as to women, who can penetrate
The real sufferings of their she condition?
Man's very sympathy with their estate
Has much of selfishness, and more suspicion.
Their love, their virtue, beauty, education,
Not form good housekeepers, to breed a nation.

XXV.

All this were very well, and can't be better;
But even this is difficult, Heaven knows!
So many troubles from her birth beset her,
Such small distinction between friends and foes,
The gilding wears so soon from off her fetter,
That——but ask any woman if she'd choose
(Take her at thirty, that is) to have been
Female or male? a schoolboy or a queen?

XXVI.

"Petticoat influence" is a great reproach,
Which even those who obey would fain be thought
To fly from, as from hungry pikes a roach;
But since beneath it upon earth we are brought,
By various joltings of life's hackney coach,
I for one venerate a petticoat—
A garment of a mystical sublimity,
No matter whether russet, silk, or dimity.

XXVII.

Much I respect, and much I have adored,
In my young days, that chaste and goodly veil,
Which holds a treasure, like a miser's hoard,
And more attracts by all it doth conceal—
A golden scabbard on a Damasque sword,
A loving letter with a mystic seal,
A cure for grief—for what can ever rankle
Before a petticoat and peeping ankle?

XXVIII.

And when upon a silent, sullen day,
With a sirocco, for example, blowing,
When even the sea looks dim with all its spray,
And sulkily the river's ripple's flowing,
And the sky shows that very ancient gray,
The sober, sad antithesis to glowing,—
'Tis pleasant, if *then* any thing is pleasant
To catch a glimpse even of a pretty peasant.

XXIX.

We left our heroes and our heroines
In that fair clime which don't depend on climate,
Quite independent of the Zodiac's signs,
Though certainly more difficult to rhyme at,
Because the sun and stars, and aught that shines,
Mountains, and all we can be most sublime at,
Are there oft dull and dreary as a *dun*—
Whether a sky's or tradesman's is all one.

XXX.

An in-door life is less poetical;
And out of door hath showers, and mists, and sleet,
With which I could not brew a pastoral.
But be it as it may, a bard must meet
All difficulties, whether great or small,
To spoil his undertaking or complete,
And work away like spirit upon matter,
Embarrass'd somewhat both with fire and water.

XXXI.

Juan—in this respect, at least, like saints—
Was all things unto people of all sorts,
And lived contentedly, without complaints,
In camps, in ships, in cottages, or courts,—
Born with that happy soul which seldom faints,
And mingling modestly in toils or sports.

[1] [Hor. Carm. l. iii. od. 2.]

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He likewise could be most things to all women,
Without the coxcombry of certain *she* men.

XXXII.

A fox-hunt to a foreigner is strange;
'T is also subject to the double danger
Of tumbling first, and having in exchange
Some pleasant jesting at the awkward stranger:
But Juan had been early taught to range
The wilds, as doth an Arab turn'd avenger,
So that his horse, or charger, hunter, hack,
Knew that he had a rider on his back.

XXXIII.

And now in this new field, with some applause,
He clear'd hedge, ditch, and double post, and rail,
And never *craned*,[1] and made but few "*faux pas*,"
And only fretted when the scent 'gan fail.
He broke, 't is true, some statutes of the laws
Of hunting—for the sagest youth is frail;
Rode o'er the hounds, it may be, now and then,
And once o'er several country gentlemen.

XXXIV.

But on the whole, to general admiration
He acquitted both himself and horse: the squires
Marvell'd at merit of another nation;
The boors cried "Dang it! who 'd have thought it?"—Sires,
The Nestors of the sporting generation,
Swore praises, and recall'd their former fires;
The huntsman's self relented to a grin,
And rated him almost a whipper-in.

XXXV.

Such were his trophies—not of spear and shield,
But leaps, and bursts, and sometimes foxes' brushes;
Yet I must own,—although in this I yield
To patriot sympathy a Briton's blushes,—
His thought at heart like courtly Chesterfield,
Who, after a long chase o'er hills, dales, bushes,
And what not, though he rode beyond all price,
Ask'd next day, "If men ever hunted *twice*?"[2]

XXXVI.

He also had a quality uncommon
To early risers after a long chase,
Who wake in winter ere the cock can summon
December's drowsy day to his dull race,—
A quality agreeable to woman,
When her soft, liquid words run on apace,
Who likes a listener, whether saint or sinner,—
He did not fall asleep just after dinner;

XXXVII.

But, light and airy, stood on the alert,
And shone in the best part of dialogue,
By humouring always what they might assert,
And listening to the topics most in vogue;
Now grave, now gay, but never dull or pert;
And smiling but in secret—cunning rogue!
He ne'er presumed to make an error clearer:—
In short, there never was a better hearer.

XXXVIII.

And then he danced;—all foreigners excel
The serious Angles in the eloquence
Of pantomime;—he danced, I say, right well,
With emphasis, and also with good sense—
A thing in footing indispensable:
He danced without theatrical pretence.
Not like a ballet-master in the van
Of his drill'd nymphs, but like a gentleman.

XXXIX.

Chasts were his steps, each kept within due bound,
And elegance was sprinkled o'er his figure;
Like swift Camilla, he scarce skimm'd the ground,[3]
And rather held in than put forth his vigour;
And then he had an ear for music's sound,
Which might defy a crotchet-critic's rigour.
Such classic pas—sans flaws—set off our hero,
He glanced like a personified Bolero;[4]

XL.

Or like a flying Hour before Aurora,
In Guido's famous fresco,[5] which alone
Is worth a tour to Rome, although no more a
Remnant were there of the old world's sole throne.
The "*tout ensemble*" of his movements wore a
Grace of the soft ideal, seldom shown,
And ne'er to be described; for to the dolour
Of bards and prosers, words are void of colour.

XLI.

No marvel then he was a favourite;
A full-grown Cupid, very much admired;
A little spoilt, but by no means so quite;
At least he kept his vanity retired.
Such was his tact, he could alike delight
The chaste, and those who are not so much inspired.
The Duchess of Fitz-Fulke, who loved "*tracasserie*,"
Began to treat him with some small "*agacerie*."

XLII.

She was a fine and somewhat full-blown blonde,
Desirable, distinguish'd, celebrated

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[1] *Craning.*—"To *crane*" is, or was, an expression used to denote a gentleman's stretching out his neck over a hedge, "to look before he leaped;"—a pause in his "vaulting ambition," which in the field doth occasion some delay and execration in those who may be immediately behind the equestrian sceptic. "Sir, if you don't choose to take the leap, let me!"—was a phrase which generally sent the aspirant on again; and to good purpose: for though "the horse and rider" might fall, they made a gap, through which, and over him and his steed, the field might follow.

[2] See his Letters to his Son.

[3] [—"as she skimm'd along,
Her flying feet unbath'd on billows hung."—DRYDEN's *Virgil*.]

[4] [A Spanish dance noted for its liveliness.]

[5] [Guido's most celebrated work, in the palaces of Rome, is his fresco of the Aurora, in the Palazzo Rospigliosi.—BRYANT.]

For several winters in the grand, *grand monde.*
I 'd rather not say what might be related
Of her exploits, for this were ticklish ground;
Besides there might be falsehood in what 's stated:
Her late performance had been a dead set
At Lord Augustus Fitz-Plantagenet.

XLIII.

This noble personage began to look
A little black upon this new flirtation;
But such small licences must lovers brook,
Mere freedoms of the female corporation.
Woe to the man who ventures a rebuke!
'T will but precipitate a situation
Extremely disagreeable, but common
To calculators when they count on woman.

XLIV.

The circle smiled, then whisper'd, and then sneer'd;
The Misses bridled, and the matrons frown'd;
Some hoped things might not turn out as they fear'd;
Some would not deem such women could be found;
Some ne'er believed one half of what they heard;
Some look'd perplex'd, and others look'd profound;
And several pitied with sincere regret
Poor Lord Augustus Fitz-Plantagenet.

XLV.

But what is odd, none ever named the duke,
Who, one might think, was something in the affair:
True, he was absent, and 't was rumour'd, took
But small concern about the when, or where,
Or what his consort did: if he could brook
Her gaieties, none had a right to stare:
Theirs was that best of unions, past all doubt,
Which never meets, and therefore can't fall out.

XLVI.

But, oh! that I should ever pen so sad a line!
Fired with an abstract love of virtue, she,
My Dian of the Ephesians, Lady Adeline,
Began to think the duchess' conduct free;
Regretting much that she had chosen so bad a line,
And waxing chiller in her courtesy,
Look'd grave and pale to see her friend's fragility,
For which most friends reserve their sensibility.

XLVII.

There 's nought in this bad world like sympathy:
'T is so becoming to the soul and face,
Sets to soft music the harmonious sigh,
And robes sweet friendship in a Brussels lace.
Without a friend, what were humanity,
To hunt our errors up with a good grace?
Consoling us with—"Would you had thought twice!
Ah! if you had but follow'd my advice!"

XLVIII.

O Job! you had two friends: one 's quite enough,
Especially when we are ill at ease;
They are but bad pilots when the weather 's rough,
Doctors less famous for their cures than fees.
Let no man grumble when his friends fall off,
As they will do like leaves at the first breeze:
When your affairs come round, one way or t' other,
Go to the coffee-house, and take another.[1]

XLIX.

But this is not my maxim: had it been, [not—
Some heart-aches had been spared me: yet I care
I would not be a tortoise in his screen [not.
Of stubborn shell, which waves and weather wear
'T is better on the whole to have felt and seen
That which humanity may bear, or bear not:
'T will teach discernment to the sensitive,
And not to pour their ocean in a sieve.

L.

Of all the horrid, hideous notes of woe,
Sadder than owl-songs or the midnight blast,
Is that portentous phrase, "I told you so,"
Utter'd by friends, those prophets of the past,
Who, 'stead of saying what you now should do,
Own they foresaw that you would fall at last,
And solace your slight lapse 'gainst "*bonos mores,*"
With a long memorandum of old stories.

LI.

The Lady Adeline's serene severity
Was not confined to feeling for her friend,
Whose fame she rather doubted with posterity,
Unless her habits should begin to mend:
But Juan also shared in her austerity,
But mix'd with pity, pure as e'er was penn'd:
His inexperience moved her gentle ruth,
And (as her junior by six weeks) his youth.

LII.

These forty days' advantage of her years—
And hers were those which can face calculation,
Boldly referring to the list of peers
And noble births, nor dread the enumeration—
Gave her a right to have maternal fears
For a young gentleman's fit education,
Though she was far from that leap-year, whose leap,
In female dates, strikes Time all of a heap.

LIII.

This may be fix'd at somewhere before thirty—
Say seven-and-twenty; for I never knew
The strictest in chronology and virtue
Advance beyond, while they could pass for new.
O Time! why dost not pause? Thy scythe, so dirty

[1] In Swift's or Horace Walpole's letters I think it is mentioned that somebody, regretting the loss of a friend, was answered by an universal Pylades: "When I lose one, I go to the Saint James's Coffee-house, and take another." I recollect having heard an anecdote of the same kind—Sir W. D. was a great gamester. Coming in one day to the club of which he was a member, he was observed to look melancholy. "What is the matter, Sir William?" cried Hare, of facetious memory. "Ah!" replied Sir W., "I have just *lost* poor Lady D."—"*Lost!* What at? *Quinze* or *Hazard?*" was the consolatory rejoinder of the querist.

With rust, should surely cease to hack and hew.
Reset it; shave more smoothly, also slower,
If but to keep thy credit as a mower.

LIV.

But Adeline was far from that ripe age,
Whose ripeness is but bitter at the best:
'T was rather her experience made her sage,
For she had seen the world and stood its test,
As I have said in— I forget what page;
My Muse despises reference, as you have guess'd
By this time;—but strike six from seven-and-twenty,
And you will find her sum of years in plenty.

LV.

At sixteen she came out; presented, vaunted,
She put all coronets into commotion:
At seventeen, too, the world was still enchanted
With the new Venus of their brilliant ocean:
At eighteen, though below her feet still panted
A hecatomb of suitors with devotion,
She had consented to create again
That Adam, called "The happiest of men."

LVI.

Since then she had sparkled through three glowing winters,
Admired, adored; but also so correct,
That she had puzzled all the acutest hinters,
Without the apparel of being circumspect:
They could not even glean the slightest splinters
From off the marble, which had no defect.
She had also snatch'd a moment since her marriage
To bear a son and heir—and one miscarriage.

LVII.

Fondly the wheeling fire-flies flew around her,
Those little glitterers of the London night;
But none of these possess'd a sting to wound her—
She was a pitch beyond a coxcomb's flight.
Perhaps she wish'd an aspirant profounder;
But whatsoe'er she wish'd, she acted right;
And whether coldness, pride, or virtue, dignify
A woman, so she 's good, what does it signify?

LVIII.

I hate a motive, like a lingering bottle
Which with the landlord makes too long a stand,
Leaving all-claretless the unmoisten'd throttle,
Especially with politics on hand;
I hate it, as I hate a drove of cattle,
Who whirl the dust as simooms whirl the sand;
I hate it, as I hate an argument,
A laureate's ode, or servile peer's "content."

LIX.

'T is sad to hack into the roots of things,
They are so much intertwisted with the earth;
So that the branch a goodly verdure flings,
I reck not if an acorn gave it birth.
To trace all actions to their secret springs
Would make indeed some melancholy mirth;
But this is not at present my concern,
And I refer you to wise Oxenstiern.[1]

LX.

With the kind view of saving an éclat,
Both to the duchess and diplomatist,
The Lady Adeline, as soon 's she saw
That Juan was unlikely to resist—
(For foreigners don't know that a *faux pas*
In England ranks quite on a different list
From those of other lands unblest with juries,
Whose verdict for such sin a certain cure is;—)

LXI.

The Lady Adeline resolved to take
Such measures as she thought might best impede
The farther progress of this sad mistake.
She thought with some simplicity indeed;
But innocence is bold even at the stake,
And simple in the world, and doth not need
Nor use those palisades by dames erected,
Whose virtue lies in never being detected.

LXII.

It was not that she fear'd the very worst:
His Grace was an enduring, married man,
And was not likely all at once to burst
Into a scene, and swell the clients' clan
Of Doctors' Commons: but she dreaded first
The magic of her Grace's talisman,
And next a quarrel (as he seem'd to fret)
With Lord Augustus Fitz-Plantagenet.

LXIII.

Her Grace, too, pass'd for being an intrigante,
And somewhat *méchante* in her amorous sphere;
One of those pretty, precious plagues, which haunt
A lover with caprices soft and dear,
That like to *make* a quarrel, when they can't
Find one, each day of the delightful year;
Bewitching, torturing, as they freeze or glow,
And—what is worst of all—won't let you go:

LXIV.

The sort of thing to turn a young man's head,
Or make a Werter of him in the end.
No wonder then a purer soul should dread
This sort of chaste *liaison* for a friend:
It were much better to be wed or dead,
Than wear a heart a woman loves to rend.
'T is best to pause, and think, ere you rush on,
If that a "*bonne fortune*" be really "*bonne*."

[1] The famous Chancellor Oxenstiern said to his son, on the latter expressing his surprise upon the great effects arising from petty causes in the presumed mystery of politics: "You see by this, my son, with how little wisdom the kingdoms of the world are governed."—[The true story is:—young Oxenstiern, on being told he was to proceed on some diplomatic mission, expressed his doubts of his own fitness for such an office. The old Chancellor, laughing, answered,—"Nescis, mi fili, quantulâ sapientiâ gubernatur mundus."—E.]

LXV.

And first, in the o'erflowing of her heart,
Which really knew or thought it knew no guile,
She call'd her husband now and then apart,
And bade him counsel Juan. With a smile
Lord Henry heard her plans of artless art
To wean Don Juan from the siren's wile;
And answer'd, like a statesman or a prophet,
In such guise that she could make nothing of it.

LXVI.

Firstly, he said, "he never interfered
In any body's business but the king's:"
Next, that "he never judged from what appear'd,
Without strong reason, of those sort of things:"
Thirdly, that "Juan had more brain than beard,
And was not to be held in leading-strings;"
And fourthly, what need hardly be said twice,
"That good but rarely came from good advice."

LXVII.

And, therefore, doubtless to approve the truth
Of the last axiom, he advised his spouse
To leave the parties to themselves, forsooth—
At least as far as *bienséance* allows:
That time would temper Juan's faults of youth;
That young men rarely made monastic vows,
That opposition only more attaches——
But here a messenger brought in despatches:

LXVIII.

And being of the council call'd "the Privy,"
Lord Henry walk'd into his cabinet,
To furnish matter for some future Livy
To tell how he reduced the nation's debt;
And if their full contents I do not give ye,
It is because I do not know them yet;
But I shall add them in a brief appendix,
To come between mine epic and its index.

LXIX.

But ere he went, he added a slight hint,
Another gentle common-place or two,
Such as are coin'd in conversation's mint,
And pass, for want of better, though not new:
Then broke his packet, to see what was in 't,
And having casually glanced it through,
Retired; and, as he went out, calmly kiss'd her,
Less like a young wife than an aged sister.

LXX.

He was a cold, good, honourable man,
Proud of his birth, and proud of every thing;
A goodly spirit for a state divan,
A figure fit to walk before a king;
Tall, stately, form'd to lead the courtly van
On birthdays, glorious with a star and string;
The very model of a chamberlain—
And such I mean to make him when I reign.

LXXI.

But there was something wanting on the whole—
I don't know what, and therefore cannot tell—
Which pretty women—the sweet souls!—call *soul*.
Certes it was not body; he was well
Proportion'd, as a poplar or a pole,
A handsome man, that human miracle;
And in each circumstance of love or war
Had still preserved his perpendicular.

LXXII.

Still there was something wanting, as I've said—
That undefinable "*Je ne sais quoi*,"
Which, for what I know, may of yore have led
To Homer's Iliad, since it drew to Troy
The Greek Eve, Helen, from the Spartan's bed;
Though on the whole, no doubt, the Dardan boy
Was much inferior to King Menelaüs:—
But thus it is some women will betray us.

LXXIII.

There is an awkward thing which much perplexes,
Unless like wise Tiresias we had proved
By turns the difference of the several sexes;
Neither can show quite *how* they would be loved.
The sensual for a short time but connects us—
The sentimental boasts to be unmoved;
But both together form a kind of centaur,
Upon whose back 't is better not to venture.

LXXIV.

A something all-sufficient for the *heart*
Is that for which the sex are always seeking:
But how to fill up that same vacant part?
There lies the rub—and this they are but weaking.
Frail mariners afloat without a chart,
They run before the wind through high seas breaking;
And when they have made the shore through every shock,
'T is odd, or odds, it may turn out a rock.

LXXV.

There is a flower call'd "Love in Idleness,"
For which see Shakspeare's ever blooming garden;—
I will not make his great description less,
And beg his British godship's humble pardon,
If in my extremity of rhyme's distress,
I touch a single leaf where he is warden;—
But though the flower is different, with the French
Or Swiss Rousseau, cry "*Voilà la Pervenche!*"[1]

LXXVI.

Eureka! I have found it! What I mean
To say is, not that love is idleness,
But that in love such idleness has been
An accessory, as I have cause to guess.
Hard labour 's an indifferent go-between;
Your men of business are not apt to express
Much passion, since the merchant-ship, the Argo,
Convey'd Medea as her supercargo.

[1] See "La Nouvelle Héloïse."

LXXVII.

"*Beatus ille procul!*" from "*negotiis*,"[1]
Saith Horace; the great little poet 's wrong;
His other maxim, "*Noscitur a sociis*,"
Is much more to the purpose of his song;
Though even that were sometimes too ferocious,
Unless good company be kept too long;
But, in his teeth, whate'er their state or station,
Thrice happy they who *have* an occupation!

LXXVIII.

Adam exchanged his Paradise for ploughing,
Eve made up millinery with fig leaves—
The earliest knowledge from the tree so knowing,
As far as I know, that the church receives:
And since that time it need not cost much showing,
That many of the ills o'er which man grieves,
And still more women, spring from not employing
Some hours to make the remnant worth enjoying.

LXXIX.

And hence high life is oft a dreary void,
A rack of pleasures, where we must invent
A something wherewithal to be annoy'd.
Bards may sing what they please about *Content*:
Contented, when translated, means but cloy'd;
And hence arise the woes of sentiment,
Blue devils, and blue-stockings, and romances
Reduced to practice, and perform'd like dances.

LXXX.

I do declare, upon an affidavit,
Romances I ne'er read like those I have seen;
Nor, if unto the world I ever gave it,
Would some believe that such a tale had been:
But such intent I never had, nor have it;
Some truths are better kept behind a screen,
Especially when they would look like lies;
I therefore deal in generalities.

LXXXI.

"An oyster may be cross'd in love,"[2]—and why?
Because he mopeth idly in his shell,
And heaves a lonely subterraqueous sigh,
Much as a monk may do within his cell:
And *a-propos* of monks, their piety
With sloth hath found it difficult to dwell;
Those vegetables of the Catholic creed
Are apt exceedingly to run to seed.

LXXXII.

O Wilberforce! thou man of black renown,
Whose merit none enough can sing or say,
Thou hast struck one immense Colossus down,
Thou moral Washington of Africa!
But there 's another little thing, I own,
Which you should perpetrate some summer's day,
And set the other half of earth to rights:
You have freed the *blacks*—now pray shut up the whites.

LXXXIII.

Shut up the bald-coot[3] bully Alexander!
Ship off the Holy Three to Senegal;
Teach them that "sauce for goose is sauce for gander,"
And ask them how *they* like to be in thrall?
Shut up each high heroic salamander,
Who eats fire gratis (since the pay 's but small);
Shut up—no, *not* the King, but the Pavilion,[4]
Or else 't will cost us all another million.

LXXXIV.

Shut up the world at large, let Bedlam out;
And you will be perhaps surprised to find
All things pursue exactly the same route,
As now with those of *soi-disant* sound mind.
This I could prove beyond a single doubt,
Were there a jot of sense among mankind;
But till that *point d'appui* is found, alas!
Like Archimedes, I leave earth as 't was.

LXXXV.

Our gentle Adeline had one defect—
Her heart was vacant, though a splendid mansion;
Her conduct had been perfectly correct,
As she had seen nought claiming its expansion.
A wavering spirit may be easier wreck'd,
Because 't is frailer, doubtless, than a stanch one;
But when the latter works its own undoing,
Its inner crash is like an earthquake's ruin.

LXXXVI.

She loved her lord, or thought so; but *that* love
Cost her an effort, which is a sad toil,
The stone of Sisyphus,[5] if once we move
Our feelings 'gainst the nature of the soil.
She had nothing to complain of, or reprove,
No bickerings, no connubial turmoil:
Their union was a model to behold,
Serene and noble,—conjugal, but cold

LXXXVII.

There was no great disparity of years,
Though much in temper; but they never clash'd:
They moved like stars united in their spheres,
Or like the Rhone by Leman's waters wash'd,
Where mingled and yet separate appears
The river from the lake, all bluely dash'd
Through the serene and placid glassy deep,
Which fain would lull its river-child to sleep.

LXXXVIII.

Now when she once had ta'en an interest
In any thing, however she might flatter

[1] Hor. Epod. Od. ii.

[2] [See Sheridan's "Critic."]

[3] [The bald-coot is a small bird of prey in marshes. The Emperor Alexander was baldish.]

[4] [The King's palace at Brighton.]

[5] ["With many a weary step, and many a groan,
Up the high hill he heaves the huge round stone:
The huge round stone, resulting with a bound,
Thunders impetuous down, and smokes along the ground."
Pope's *Homer*.]

[6] [See *ante*, p. 126.]

Herself that her intentions were the best,
Intense intentions are a dangerous matter:
Impressions were much stronger than she guess'd,
And gather'd as they run like growing water
Upon her mind; the more so, as her breast
Was not at first too readily impress'd.

LXXXIX.

But when it was, she had that lurking demon
Of double nature, and thus doubly named—
Firmness yclept in heroes, kings, and seamen,
That is, when they succeed; but greatly blamed
As *obstinacy*, both in men and women,
Whene'er their triumph pales, or star is tamed:—
And 't will perplex the casuist in morality
To fix the due bounds of this dangerous quality.

XC.

Had Buonaparte won at Waterloo,
It had been firmness; now 't is pertinacity:
Must the event decide between the two?
I leave it to your people of sagacity
To draw the line between the false and true,
If such can e'er be drawn by man's capacity:
My business is with Lady Adeline,
Who in her way too was a heroine.

XCI.

She knew not her own heart; then how should I?
I think not she was *then* in love with Juan:
If so, she would have had the strength to fly
The wild sensation, unto her a new one:
She merely felt a common sympathy
(I will not say it was a false or true one)
In him, because she thought he was in danger,—
Her husband's friend, her own, young, and a stranger.

XCII.

She was, or thought she was, his friend—and this
Without the farce of friendship, or romance
Of Platonism, which leads so oft amiss
Ladies who have studied friendship but in France,
Or Germany, where people *purely* kiss.
To thus much Adeline would not advance;
But of such friendship as man's may to man be
She was as capable as woman can be.

XCIII.

No doubt the secret influence of the sex
Will there, as also in the ties of blood,
An innocent predominance annex,
And tune the concord to a finer mood.
If free from passion, which all friendship checks,
And your true feelings fully understood,
No friend like to a woman earth discovers,
So that you have not been nor will be lovers.

XCIV.

Love bears within its breast the very germ
Of change; and how should this be otherwise?
That violent things more quickly find a term
Is shown through nature's whole analogies;
And how should the most fierce of all be firm?
Would you have endless lightning in the skies?
Methinks Love's very title says enough:
How should "the *tender* passion" e'er be *tough*?

XCV.

Alas! by all experience, seldom yet
(I merely quote what I have heard from many)
Had lovers not some reason to regret
The passion which made Solomon a zany.
I 've also seen some wives (not to forget
The marriage state, the best or worst of any)
Who were the very paragons of wives,
Yet made the misery of at least two lives.

XCVI.

I 've also seen some female *friends* ('t is odd,
But true—as, if expedient, I could prove)
That faithful were through thick and thin, abroad,
At home, far more than ever yet was Love—
Who did not quit me when Oppression trod
Upon me; whom no scandal could remove;
Who fought, and fight, in absence, too, my battles,
Despite the snake Society's loud rattles.

XCVII.

Whether Don Juan and chaste Adeline
Grew friends in this or any other sense
Will be discuss'd hereafter, I opine:
At present I am glad of a pretence
To leave them hovering, as the effect is fine,
And keeps the atrocious reader in *suspense*;
The surest way for ladies and for books
To bait their tender or their tenter hooks.

XCVIII.

Whether they rode, or walk'd, or studied Spanish
To read Don Quixote in the original,
A pleasure before which all others vanish;
Whether their talk was of the kind call'd "small,"
Or serious, are the topics I must banish
To the next Canto, where perhaps I shall
Say something to the purpose, and display
Considerable talent in my way.

XCIX.

Above all, I beg all men to forbear
Anticipating aught about the matter:
They 'll only make mistakes about the fair,
And Juan too, especially the latter.
And I shall take a much more serious air
Than I have yet done, in this epic satire.
It is not clear that Adeline and Juan
Will fall; but if they do, 't will be their ruin.

C.

But great things spring from little:—Would you think,
That in our youth, as dangerous a passion

["These violent delights have violent ends,
And in their triumph die."—*Romeo and Juliet*.]

As e'er brought man and woman to the brink
Of ruin, rose from such a slight occasion,
As few would ever dream could form the link
Of such a sentimental situation?
You 'll never guess, I 'll bet you millions, milliards—
It all sprung from a harmless game at billiards.

CI.

'T is strange,—but true; for truth is always strange;
Stranger than fiction: if it could be told,
How much would novels gain by the exchange!
How differently the world would men behold!
How oft would vice and virtue places change!
The new world would be nothing to the old,
If some Columbus of the moral seas
Would show mankind their souls' antipodes.

CII.

What "antres vast and deserts idle"[1] then
Would be discover'd in the human soul!
What icebergs in the hearts of mighty men,
With self-love in the centre as their pole!
What Anthropophagi are nine of ten
Of those who hold the kingdoms in control!
Were things but only call'd by their right name,
Cæsar himself would be ashamed of fame.

DON JUAN.

CANTO THE FIFTEENTH.[2]

I.

Ah!—What should follow slips from my reflection;
Whatever follows ne'ertheless may be
As à-propos of hope or retrospection,
As though the lurking thought had fellow'd free.
All present life is but an interjection,
An "Oh!" or "Ah!" of joy or misery,
Or a "Ha! ha!" or "Bah!"—a yawn, or "Pooh!"
Of which perhaps the latter is most true.

II.

But, more or less, the whole 's a syncope
Or a singultus—emblems of emotion,
The grand antithesis to great ennui,
Wherewith we break our bubbles on the ocean,
That watery outline of eternity,
Or miniature at least, as is my notion,
Which ministers unto the soul's delight,
In seeing matters which are out of sight.

III.

But all are better than the sigh suppress'd,
Corroding in the cavern of the heart,
Making the countenance a masque of rest,
And turning human nature to an art.
Few men dare show their thoughts of worst or best;
Dissimulation always sets apart
A corner for herself: and therefore fiction
Is that which passes with least contradiction.

IV.

Ah! who can tell? Or rather, who can not
Remember, without telling, passion's errors?
The drainer of oblivion, even the sot,
Hath got blue devils for his morning mirrors:
What though on Lethe's stream he seem to float,
He cannot sink his tremors or his terrors;
The ruby glass that shakes within his hand
Leaves a sad sediment of Time's worst sand.

V.

And as for love—O love!—We will proceed.
The Lady Adeline Amundeville,
A pretty name as one would wish to read,
Must perch harmonious on my tuneful quill.
There 's music in the sighing of a reed;
There 's music in the gushing of a rill;
There 's music in all things, if men had ears:
Their earth is but an echo of the spheres.

VI.

The Lady Adeline, right honourable,
And honour'd, ran a risk of growing less so;
For few of the soft sex are very stable
In their resolves—alas! that I should say so!
They differ as wine differs from its label,
When once decanted;—I presume to guess so,
But will not swear: yet both upon occasion,
Till old, may undergo adulteration.

VII.

But Adeline was of the purest vintage,
The unmingled essence of the grape; and yet
Bright as a new Napoleon from its mintage,
Or glorious as a diamond richly set;
A page where Time should hesitate to print age,
And for which Nature might forego her debt—
Sole creditor whose process doth involve in 't
The luck of finding every body solvent.

VIII.

O Death! thou dunnest of all duns! thou daily
Knockest at doors, at first with modest tap,
Like a meek tradesman when, approaching palely,
Some splendid debtor he would take by sap:
But oft denied, as patience 'gins to fail, he
Advances with exasperated rap,
And (if let in) insists, in terms unhandsome,
On ready money or "a draft on Ransom."[3]

IX.

Whate'er thou takest, spare a while poor Beauty!
She is so rare, and thou hast so much prey.
What though she now and then may slip from duty,
The more 's the reason why you ought to stay.
Gaunt gourmand! with whole nations for your booty,

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[1] [*Othello*, Act I. sc. iii.]

[2] [Cantos XV. and XVI. were published in London, in March, 1824.]

[3] [Ransom, Kinnaird, and Co. were Lord Byron's bankers.]

You should be civil in a modest way:
Suppress, then, some slight feminine diseases,
And take as many heroes as Heaven pleases.

X.

Fair Adeline, the more ingenuous
Where she was interested (as was said),
Because she was not apt, like some of us,
To like too readily, or to high bred
To show it—(points we need not now discuss)—
Would give up artlessly both heart and head
Unto such feelings as seem'd innocent,
For objects worthy of the sentiment.

XI.

Some parts of Juan's history which Rumour,
That live gazette, had scatter'd to disfigure,
She had heard; but women hear with more good humour
Such aberrations than we men of rigour:
Besides, his conduct, since in England, grew more
Strict, and his mind assumed a manlier vigour;
Because he had, like Alcibiades,
The art of living in all climes with ease.[1]

XII.

His manner was perhaps the more seductive,
Because he ne'er seem'd anxious to seduce:
Nothing affected, studied, or constructive
Of coxcombry or conquest: no abuse
Of his attractions marr'd the fair perspective,
To indicate a Cupidon broke loose,
And seem to say, "Resist us if you can"—
Which makes a dandy while it spoils a man.

XIII.

They are wrong—that 's not the way to set about it;
As, if they told the truth, could well be shown.
But, right or wrong, Don Juan was without it;
In fact, his manner was his own alone:
Sincere he was—at least you could not doubt it,
In listening merely to his voice's tone.
The devil hath not in all his quiver's choice
An arrow for the heart like a sweet voice.

XIV.

By nature soft, his whole address held off
Suspicion: though not timid, his regard
Was such as rather seem'd to keep aloof,
To shield himself than put you on your guard:
Perhaps 't was hardly quite assured enough,
But modesty 's at times its own reward,
Like virtue; and the absence of pretension
Will go much farther than there 's need to mention.

XV.

Serene, accomplish'd, cheerful but not loud;
Insinuating without insinuation;
Observant of the foibles of the crowd,
Yet ne'er betraying this in conversation;
Proud with the proud, yet courteously proud,
So as to make them feel he knew his station
And theirs—without a struggle for priority,
He neither brook'd nor claim'd superiority.

XVI.

That is, with men: with women he was what
They pleased to make or take him for; and their
Imagination 's quite enough for that;
So that the outline 's tolerably fair,
They fill the canvass up—and "verbum sat."
If once their phantasies be brought to bear
Upon an object, whether sad or playful,
They can transfigure brighter than a Raphael.[2]

XVII.

Adeline, no deep judge of character,
Was apt to add a colouring from her own:
'T is thus the good will amiably err,
And eke the wise, as has been often shown.
Experience is the chief philosopher,
But saddest when his science is well known:
And persecuted sages teach the schools
Their folly in forgetting there are fools.

XVIII.

Was it not so, great Locke? and greater Bacon?
Great Socrates?[3] And thou, Diviner still,[3]
Whose lot it is by man to be mistaken,
And thy pure creed made sanction of all ill?
Redeeming worlds to be by bigots shaken,
How was thy toil rewarded? We might fill
Volumes with similar sad illustrations,
But leave them to the conscience of the nations.

XIX.

I perch upon an humbler promontory,
Amidst life's infinite variety:
With no great care for what is nicknamed glory.
But speculating as I cast mine eye
On what may suit or may not suit my story,
And never straining hard to versify,
I rattle on exactly as I 'd talk
With any body in a ride or walk.

XX.

I don't know that there may be much ability
Shown in this sort of desultory rhyme;
But there 's a conversational facility,
Which may round off an hour upon a time.
Of this I 'm sure at least, there 's no servility
In mine irregularity of chime,
Which rings what 's uppermost of new or hoary,
Just as I feel the "Improvvisatore."

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[1] [See Milford's Greece, vol. iii.]

[2] [Raphael's masterpiece is called the Transfiguration.]

[3] As it is necessary in these times to avoid ambiguity, I say that I mean, by "Diviner still," CHRIST. If ever God was man—or man God—he was *both*. I never arraigned his creed, but the use—or abuse—made of it. Mr. Canning one day quoted Christianity to sanction negro slavery, and Mr. Wilberforce had little to say in reply. And was Christ crucified, that black men might be scourged? If so, he had better been born a Mulatto, to give both colours an equal chance of freedom, or at least salvation.

XXI.

"Omnia vult *belle* Matho dicere—dic aliquando
Et *bene*, dic *neutrum*, dic aliquando *male*,"[1]
The first is rather more than mortal can do;
The second may be sadly done or gaily;
The third is still more difficult to stand to;
The fourth we hear, and see, and say too, daily:
The whole together is what I could wish
To serve in this conundrum of a dish.

XXII.

A modest hope—but modesty 's my forte,
And pride my feeble:—let us ramble on.
I meant to make this poem very short,
But now I can't tell where it may not run.
No doubt, if I had wish'd to pay my court
To critics, or to hail the *setting* sun
Of tyranny of all kinds, my concision
Were more;—but I was born for opposition.

XXIII.

But then 't is mostly on the weaker side;
So that I verily believe if they
Who now are basking in their full-blown pride
Were shaken down, and "dogs had had their day,"[2]
Though at the first I might perchance deride
Their tumble, I should turn the other way,
And wax an ultra-royalist in loyalty,
Because I hate even democratic royalty.

XXIV.

I think I should have made a decent spouse,
If I had never proved the soft condition;
I think I should have made monastic vows,
But for my own peculiar superstition:
'Gainst rhyme I never should have knock'd my brows,
Nor broken my own head, nor that of Priscian,
Nor worn the motley mantle of a poet,
If some one had not told me to forego it.[3]

XXV.

But "laissez aller"—knights and dames I sing,
Such as the times may furnish. 'T is a flight
Which seems at first to need no lofty wing,
Plumed by Longinus or the Stagyrite:
The difficulty lies in colouring
(Keeping the due proportions still in sight)
With nature manners which are artificial,
And rendering general that which is especial.

XXVI.

The difference is, that in the days of old
Men made the manners; manners now make men—
Pinn'd like a flock, and fleeced too in their fold,
At least nine, and a ninth beside of ten:
Now this at all events must render cold
Your writers, who must either draw again
Days better drawn before, or else assume
The present, with their common-place costume.

XXVII.

We 'll do our best to make the best on 't:—March!
March, my Muse!—If you cannot fly, yet flutter;
And when you may not be sublime, be arch,
Or starch, as are the edicts statesmen utter.
We surely may find something worth research:
Columbus found a new world in a cutter,
Or brigantine, or pink, of no great tonnage,
While yet America was in her non-age.[4]

XXVIII.

When Adeline, in all her growing sense
Of Juan's merits and his situation,
Felt on the whole an interest intense,—
Partly perhaps because a fresh sensation,
Or that he had an air of innocence,
Which is for innocence a sad temptation,—
As women hate half measures, on the whole,
She 'gan to ponder how to save his soul.

XXIX.

She had a good opinion of advice,
Like all who give and eke receive it gratis,
For which small thanks are still the market price,
Even where the article at highest rate is:
She thought upon the subject twice or thrice,
And morally decided, the best state is
For morals, marriage; and this question carried,
She seriously advised him to get married.

XXX.

Juan replied, with all becoming deference,
He had a predilection for that tie;
But that, at present, with immediate reference
To his own circumstances, there might lie
Some difficulties, as in his own preference,
Or that of her to whom he might apply:
That still he 'd wed with such or such a lady,
If that they were not married all already.

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[1] ["Thou finely wouldst say all? Say something well:
Say something ill, if thou wouldst bear the bell."—ELPHINSTON.]

[2] ["The cat will mew; the dog will have his day."—*Hamlet.*]

[3] [The reader has already seen in what style the Edinburgh Reviewers dealt with Lord Byron's early performance (*ante*, p. 47.)—the effect which that criticism produced on him at the time (*ante*, p. 55.)—and how he felt the more favourable treatment which he received from the Monthly Review (*ante*, p. 49.) We should not, however, in the page last referred to, have forgotten to observe, that the young poet was not less courteously and encouragingly welcomed in another publication. We allude to an article on the "Hours of Idleness," by J. H. Markland, Esq., the learned Editor of the *Chester Mysteries*, which concluded in these terms:—"We heartily hope, that the illness and depression of spirits, which evidently pervade the greater part of these effusions, are entirely dispelled; and are confident that 'George Gordon Lord Byron' will have a conspicuous niche in every future edition of 'Royal and Noble Authors.'"—See Gentleman's Mag. vol. lxxvi. p. 217.]

[4] [Three small vessels were apparently all that Columbus had required. Two of them were light barques, called caravels, not superior to river and coasting craft of more modern days. That such long and perilous expeditions into unknown seas should be undertaken in vessels without decks; and that they should live through the violent tempests by which they were frequently assailed, remain among the singular circumstances of those daring voyages.—WASHINGTON IRVING.]

XXXI.

Next to the making matches for herself,
And daughters, brothers, sisters, kith or kin,
Arranging them like books on the same shelf,
There 's nothing women love to dabble in
More (like a stock-holder in growing pelf)
Than match-making in general: 't is no sin
Certes, but a preventative, and therefore
That is, no doubt, the only reason wherefore.

XXXII.

But never yet (except of course a miss
Unwed, or mistress never to be wed,
Or wed already, who object to this)
Was there chaste dame who had not in her head
Some drama of the marriage unities,
Observed as strictly, both at board and bed,
As those of Aristotle; though sometimes
They turn out melodramas or pantomimes.

XXXIII.

They generally have some only son,
Some heir to a large property, some friend
Of an old family, some gay Sir John,
Or grave Lord George, with whom perhaps might [end
A line, and leave posterity undone,
Unless a marriage was applied to mend
The prospect and their morals; and besides,
They have at hand a blooming glut of brides.

XXXIV.

From these they will be careful to select,
For this an heiress, and for that a beauty;
For one a songstress who hath no defect,
For t' other one who promises much duty;
For this a lady no one can reject,
Whose sole accomplishments were quite a booty;
A second for her excellent connections;
A third, because there can be no objections.

XXXV.

When Rapp the Harmonist embargo'd marriage[1]
In his harmonious settlement—(which flourishes,
Strangely enough, as yet without miscarriage,
Because it breeds no more mouths than it nourishes,
Without those sad expenses which disparage
What Nature naturally most encourages)—
Why call'd he "Harmony" a state sans wedlock?
Now here I have got the preacher at a dead lock.

XXXVI.

Because he either meant to sneer at harmony
Or marriage, by divorcing them thus oddly.
But whether reverend Rapp learn'd this in Germany
Or no, 't is said his sect is rich and godly,
Pious and pure, beyond what I can term any
Of ours, although they propagate more broadly.
My objection 's to his title, not his ritual,
Although I wonder how it grew habitual.

XXXVII.

But Rapp is the reverse of zealous matrons,
Who favour, malgré Malthus, generation—
Professors of that genial art, and patrons
Of all the modest part of propagation;
Which after all at such a desperate rate runs,
That half its produce tends to emigration,
That sad result of passions and potatoes—
Two weeds which pose our economic Catos.

XXXVIII.

Had Adeline read Malthus? I can't tell; [ment,
I wish she had: his book 's the eleventh command-
Which says, "Thou shalt not marry," unless *well*:
This he (as far as I can understand) meant.
'T is not my purpose on his views to dwell,
Nor canvass what "so eminent a hand" meant;[2]
But certes it conducts to lives ascetic,
Or turning marriage into arithmetic.

XXXIX.

But Adeline, who probably presumed
That Juan had enough of maintenance,
Or *separate* maintenance, in case 't was doom'd—
As on the whole it is an even chance
That bridegrooms, after they are fairly *groom'd*,
May retrograde a little in the dance
Of marriage—(which might form a painter's fame,
Like Holbein's "Dance of Death"[3]—but 't is the same);—

XL.

But Adeline determined Juan's wedding
In her own mind, and that 's enough for woman:
But then, with whom? There was the sage Miss Reading,
Miss Raw, Miss Flaw, Miss Showman, and Miss [Knowman,
And the two fair co-heiresses Giltbedding.
She deem'd his merits something more than com-
All these were unobjectionable matches, [mon:
And might go on, if well wound up, like watches.

XLI.

There was Miss Millpond, smooth as summer's sea,
That usual paragon, an only daughter,
Who seem'd the cream of equanimity, [water
Till skimm'd—and then there was some milk and

[1] This extraordinary and flourishing German colony in America does not entirely exclude matrimony, as the "Shakers" do; but lays such restrictions upon it as prevent more than a certain quantum of births within a certain number of years; which births (as Mr. Hulme observes) generally arrive "in a little flock like those of a farmer's lambs, all within the same month perhaps." These Harmonists (so called from the name of their settlement) are represented as a remarkably flourishing, pious, and quiet people. See the various recent writers on America.

[2] Jacob Tonson, according to Mr. Pope, was accustomed to call his writers "able pens," "persons of honour," and especially "eminent hands." Vide Correspondence, etc., etc.—["Perhaps I should myself be much better pleased, if I were told you called me your little friend, than if you complimented me with the title of a 'great genius,' or an 'eminent hand,' as Jacob does all his authors."—*Pope to Steele.*]

[3] [See D'Israeli's Curiosities of Literature, New Series, vol. ii. p. 508., and the Dissertation prefixed to Mr. Douce's valuable edition of Hollar's Dance of Death.]

With a slight shade of blue too, it might be,
Beneath the surface; but what did it matter?
Love 's riotous, but marriage should have quiet,
And, being consumptive, live on a milk diet.

XLII.

And then there was the Miss Audacia Shoestring,
A dashing demoiselle of good estate,
Whose heart was fix'd upon a star or blue string;
But whether English dukes grew rare of late,
Or that she had not harp'd upon the true string,
By which such sirens can attract our great,
She took up with some foreign younger brother,
A Russ or Turk—the one 's as good as t' other.

XLIII.

And then there was—but why should I go on,
Unless the ladies should go off?—there was
Indeed a certain fair and fairy one,
Of the best class, and better than her class—
Aurora Raby, a young star who shone
O'er life, too sweet an image for such glass,
A lovely being, scarcely form'd or moulded,
A rose with all its sweetest leaves yet folded;

XLIV.

Rich, noble, but an orphan: left an only
Child to the care of guardians good and kind;
But still her aspect had an air so lonely!
Blood is not water; and where shall we find
Feelings of youth like those which overthrown lie
By death, when we are left, alas! behind,
To feel, in friendless palaces, a home
Is wanting, and our best ties in the tomb?

XLV.

Early in years, and yet more infantine
In figure, she had something of sublime
In eyes which sadly shone, as seraphs' shine.
All youth—but with an aspect beyond time;
Radiant and grave—as pitying man's decline;
Mournful—but mournful of another's crime,
She look'd as if she sat by Eden's door,
And grieved for those who could return no more.

XLVI.

She was a Catholic, too, sincere, austere,
As far as her own gentle heart allow'd,
And deem'd that fallen worship far more dear
Perhaps because 't was fallen: her sires were proud
Of deeds and days when they had fill'd the ear
Of nations, and had never bent or bow'd
To novel power; and as she was the last,
She held their old faith and old feelings fast.

XLVII.

She gazed upon a world she scarcely knew,
As seeking not to know it; silent, lone,
As grows a flower, thus quietly she grew,
And kept her heart serene within its zone.
There was awe in the homage which she drew;
Her spirit seem'd as seated on a throne
Apart from the surrounding world, and strong
In its own strength—most strange in one so young!

XLVIII.

Now it so happen'd, in the catalogue
Of Adeline, Aurora was omitted,
Although her birth and wealth had given her vogue
Beyond the charmers we have already cited;
Her beauty also seem'd to form no clog
Against her being mention'd as well fitted,
By many virtues, to be worth the trouble
Of single gentlemen who would be double.

XLIX.

And this omission, like that of the bust
Of Brutus at the pageant of Tiberius,[1]
Made Juan wonder, as no doubt he must.
This he express'd half smiling and half serious;
When Adeline replied with some disgust,
And with an air, to say the least, imperious,
She marvell'd "what he saw in such a baby
As that prim, silent, cold Aurora Raby?"

L.

Juan rejoin'd—"She was a Catholic,
And therefore fittest, as of his persuasion;
Since he was sure his mother would fall sick,
And the Pope thunder excommunication,
If——" But here Adeline, who seem'd to pique
Herself extremely on the inoculation
Of others with her own opinions, stated—
As usual—the same reason which she late did.

LI.

And wherefore not? A reasonable reason,
If good, is none the worse for repetition;
If bad, the best way 's certainly to tease on,
And amplify: you lose much by condition,
Whereas insisting in or out of season
Convinces all men, even a politician;
Or—what is just the same—it wearies out.
So the end 's gain'd, what signifies the route?

LII.

Why Adeline had this slight prejudice—
For prejudice it was—against a creature
As pure as sanctity itself from vice,
With all the added charm of form and feature,
For me appears a question far too nice,
Since Adeline was liberal by nature;
But nature 's nature, and has more caprices
Than I have time, or will, to take to pieces.

LIII.

Perhaps she did not like the quiet way
With which Aurora on those baubles look'd,
Which charm most people in their earlier day:
For there are few things by mankind less brook'd,
And womankind too, if we so may say,
Than finding thus their genius stand rebuked,

[1] See Tacitus, b. vi.

Like "Anthony's by Cæsar," by the few
Who look upon them as they ought to do.

LIV.

It was not envy—Adeline had none;
Her place was far beyond it, and her mind.
It was not scorn—which could not light on one
Whose greatest *fault* was leaving few to find.
It was not jealousy, I think: but shun
Following the "ignes fatui" of mankind.
It was not——but 't is easier far, alas!
To say what it was not than what it was.

LV.

Little Aurora deem'd she was the theme
Of such discussion. She was there a guest;
A beauteous ripple of the brilliant stream
Of rank and youth, though purer than the rest,
Which flow'd on for a moment in the beam
Time sheds a moment o'er each sparkling crest.
Had she known this, she would have calmly smiled—
She had so much, or little, of the child.

LVI.

The dashing and proud air of Adeline
Imposed not upon her: she saw her blaze
Much as she would have seen a glow-worm shine,
Then turn'd unto the stars for loftier rays.
Juan was something she could not divine,
Being no sibyl in the new world's ways;
Yet she was nothing dazzled by the meteor,
Because she did not pin her faith on feature.

LVII.

His fame too,—for he had that kind of fame
Which sometimes plays the deuce with womankind,
A heterogeneous mass of glorious blame,
Half virtues and whole vices being combined;
Faults which attract because they are not tame;
Follies trick'd out so brightly that they blind:
These seals upon her wax made no impression,
Such was her coldness or her self-possession.

LVIII.

Juan knew nought of such a character—
High, yet resembling not his lost Haidée;
Yet each was radiant in her proper sphere:
The island girl, bred up by the lone sea,
More warm, as lovely, and not less sincere,
Was Nature's all: Aurora could not be,
Nor would be thus:—the difference in them
Was such as lies between a flower and gem.

LIX.

Having wound up with this sublime comparison,
Methinks we may proceed upon our narrative,
And, as my friend Scott says, "I sound my warison;
Scott, the superlative of my comparative—
Scott, who can paint your Christian knight or Saracen,
Serf, lord, man, with such skill as none would share it, if
There had not been one Shakspeare and Voltaire,
Of one or both of whom he seems the heir.

LX.

I say, in my slight way I may proceed
To play upon the surface of humanity.
I write the world, nor care if the world read,
At least for this I cannot spare its vanity.
My Muse hath bred, and still perhaps may breed
More foes by this same scroll: when I began it, I
Thought that it might turn out so—now I *know* it,
But still I am, or was, a pretty poet.

LXI.

The conference or congress (for it ended
As congresses of late do) of the Lady
Adeline and Don Juan rather blended
Some acids with the sweets—for she was heady;
But, ere the matter could be marr'd or mended,
The silvery bell rang, not for "dinner ready,"
But for that hour, call'd *half-hour*, given to dress,
Though ladies' robes seem scant enough for less.

LXII.

Great things were now to be achieved at table,
With massy plate for armour, knives and forks
For weapons; but what Muse since Homer 's able
(His feasts are not the worst part of his works)
To draw up in array a single day-bill
Of modern dinners? where more mystery lurks,
In soups or sauces, or a sole ragoût,
Than witches, b—ches, or physicians, brew.

LXIII.

There was a goodly "soupe à la *bonne femme*,"[3]
Though God knows whence it came from; there was, too,
A turbot for relief of those who cram,
Relieved with "diodon à la Périgueux;"
There also was——the sinner that I am!
How shall I get this gourmand stanza through!
"Soupe à la Beauveau," whose relief was dory,
Relieved itself by pork, for greater glory.

LXIV.

But I must crowd all into one grand mess
Or mass; for should I stretch into detail,
My Muse would run much more into excess,
Than when some squeamish people deem her frail.
But though a "bonne vivante," I must confess
Her stomach 's not her peccant part; this tale
However doth require some slight refection,
Just to relieve her spirits from dejection.

---

[1] ["——And, under him,
My genius is rebuked; as it is said
Mark Antony's was by Cæsar."—*Macbeth.*]

[2] *Warison*—cri de guerre—note of assault:—
"Either receive within these towers
Two hundred of my master's powers,
Or straight they sound their warison,
And storm and spoil this garrison."
Lay of the Last Minstrel.]

[3] [See Almanach des Gourmands, Code Gourmand, le Cuisinier Royal, etc., etc.]

LXV.

Fowls "a la Condé," slices eke of salmon,
With "sauces Genevoises," and haunch of venison;
Wines too, which might again have slain young Ammon—
A man like whom I hope we sha'n't see many soon;
They also set a glazed Westphalian ham on,
Whereon Apicius would bestow his benison;
And then there was champagne with foaming whirls,
As white as Cleopatra's melted pearls.

LXVI.

Then there was God knows what "à l'Allemande,"
"A l'Espagnole," "timballe," and "salpicon,"—
With things I can't withstand or understand,
Though swallow'd with much zest upon the whole;
And "entremets" to piddle with at hand,
Gently to lull down the subsiding soul;
While great Lucullus' *Robe triomphale* muffles—
(*There 's fame*)—young partridge fillets, deck'd with truffles.[1]

LXVII.

What are the *fillets* on the victor's brow
To these? They are rags or dust. Where is the arch
Which nodded to the nation's spoils below?
Where the triumphal chariots' haughty march?
Gone to where victories must like dinners go.
Farther I shall not follow the research:
But oh! ye modern heroes with your cartridges,
When will your names lend lustre e'en to partridges?

LXVIII.

Those truffles too are no bad accessories,
Follow'd by "petits puits d'amour"—a dish
Of which perhaps the cookery rather varies,
So every one may dress it to his wish,
According to the best of dictionaries,
Which encyclopedize both flesh and fish;
But even sans "confitures," it no less true is,
There 's pretty picking in those "petits puits."[2]

LXIX.

The mind is lost in mighty contemplation
Of intellect expanded on two courses;
And indigestion's grand multiplication
Requires arithmetic beyond my forces.
Who would suppose, from Adam's simple ration,
That cookery could have call'd forth such resources
As form a science and a nomenclature
From out the commonest demands of nature?

LXX.

The glasses jingled, and the palates tingled;
The diners of celebrity dined well;
The ladies with more moderation mingled
In the feast, pecking less than I can tell;
Also the younger men too: for a springald
Can't, like ripe age, in gormandize excel,
But thinks less of good eating than the whisper
(When seated next him) of some pretty lisper.

LXXI.

Alas! I must leave undescribed the gibier,
The salmi, the consommé, the purée,
All which I use to make my rhymes run glibber
Than could roast beef in our rough John Bull way:
I must not introduce even a spare rib here,
"Bubble and squeak" would spoil my liquid lay:
But I have dined, and must forego, alas!
The chaste description even of a "bécasse;"

LXXII.

And fruits, and ice, and all that art refines
From nature for the service of the gout—
Taste or the *gout*,—pronounce it as inclines
Your stomach! Ere you dine, the French will do;
But *after*, there are sometimes certain signs
Which prove plain English truer of the two.
Hast ever *had* the *gout*? I have not had it—
But I may have, and you too, reader, dread it.

LXXIII.

The simple olives, best allies of wine,
Must I pass over in my bill of fare?
I must, although a favourite "plat" of mine
In Spain, and Lucca, Athens, every where:
On them and bread 't was oft my luck to dine,
The grass my table-cloth, in open air,
On Sunium or Hymettus, like Diogenes,
Of whom half my philosophy the progeny is.[3]

LXXIV.

Amidst this tumult of fish, flesh, and fowl,
And vegetables, all in masquerade,
The guests were placed according to their roll,
But various as the various meats display'd:
Don Juan sat next an "à l'Espagnole"—
No damsel, but a dish, as hath been said;
But so far like a lady, that 't was drest
Superbly, and contain'd a world of zest.

LXXV.

By some odd chance, too, he was placed between
Aurora and the Lady Adeline—
A situation difficult, I ween,
For man therein, with eyes and heart, to dine.
Also the conference which we have seen
Was not such as to encourage him to shine;
For Adeline, addressing few words to him,
With two transcendent eyes seem'd to look through him.

LXXVI.

I sometimes almost think that eyes have ears:
This much is sure, that, out of earshot, things

[1] "A dish "à la Lucullus." This hero, who conquered the East, has left his more extended celebrity to the transplantation of cherries (which he first brought into Europe), and the nomenclature of some very good dishes;—and I am not sure that (barring indigestion) he has not done more service to mankind by his cookery than by his conquests. A cherry-tree may weigh against a bloody laurel; besides, he has contrived to earn celebrity from both.

[2] "Petits puits d'amour garnis de confitures."—a classical and well-known dish for part of the flank of a second course.

[3] [See Moore's Notices.]

Are somehow echoed to the pretty dears,
Of which I can't tell whence their knowledge springs.
Like that same mystic music of the spheres,
Which no one hears, so loudly though it rings,
'T is wonderful how oft the sex have heard
Long dialogues—which pass'd without a word!

LXXVII.

Aurora sat with that indifference
Which piques a preux chevalier—as it ought:
Of all offences that 's the worst offence,
Which seems to hint you are not worth a thought.
Now Juan, though no coxcomb in pretence,
Was not exactly pleased to be so caught;
Like a good ship entangled among ice,
And after so much excellent advice.

LXXVIII.

To his gay nothings, nothing was replied,
Or something which was nothing, as urbanity
Required. Aurora scarcely look'd aside,
Nor even smiled enough for any vanity.
The devil was in the girl! Could it be pride?
Or modesty, or absence, or inanity?
Heaven knows! But Adeline's malicious eyes
Sparkled with her successful prophecies,

LXXIX.

And look'd as much as if to say, "I said it;"
A kind of triumph I 'll not recommend,
Because it sometimes, as I have seen or read it,
Both in the case of lover and of friend,
Will pique a gentleman, for his own credit,
To bring what was a jest to a serious end:
For all men prophesy what *is* or *was*,
And hate those who won't let them come to pass.

LXXX.

Juan was drawn thus into some attentions,
Slight but select, and just enough to express,
To females of perspicuous comprehensions,
That he would rather make them more than less.
Aurora at the last (so history mentions,
Though probably much less a fact than guess)
So far relax'd her thoughts from their sweet prison,
As once or twice to smile, if not to listen.

LXXXI.

From answering she began to question: this
With her was rare; and Adeline, who as yet
Thought her predictions went not much amiss,
Began to dread she 'd thaw to a coquette—
So very difficult, they say, it is
To keep extremes from meeting, when once set
In motion; but she here too much refined—
Aurora's spirit was not of that kind.

LXXXII.

But Juan had a sort of winning way,
A proud humility, if such there be,
Which show'd such deference to what females say,
As if each charming word were a decree.
His tact, too, temper'd him from grave to gay,
And taught him when to be reserved or free:
He had the art of drawing people out,
Without their seeing what he was about.

LXXXIII.

Aurora, who in her indifference
Confounded him in common with the crowd
Of flatterers, though she deem'd he had more sense
Than whispering foplings, or than witlings loud—
Commenced (from such slight things will great commence)
To feel that flattery which attracts the proud
Rather by deference than compliment,
And wins even by a delicate dissent.

LXXXIV.

And then he had good looks;—that point was carried
Nem. con. amongst the women, which I grieve
To say leads oft to *crim. con.* with the married—
A case which to the juries we may leave,
Since with digressions we too long have tarried.
Now though we know of old that looks deceive,
And always have done, somehow these good looks
Make more impression than the best of books

LXXXV.

Aurora, who look'd more on books than faces,
Was very young, although so very sage,
Admiring more Minerva than the Graces,
Especially upon a printed page.
But Virtue's self, with all her tightest laces,
Has not the natural stays of strict old age;
And Socrates, that model of all duty,
Own'd to a penchant, though discreet, for beauty.

LXXXVI.

And girls of sixteen are thus far Socratic,
But innocently so, as Socrates;
And really, if the sage sublime and Attic
At seventy years had phantasies like these,
Which Plato in his dialogues dramatic
Has shown, I know not why they should displease
In virgins—always in a modest way,
Observe; for that with me 's a "sine qua."[1]

LXXXVII.

Also observe, that, like the great Lord Coke
(See Littleton), whene'er I have express'd
Opinions two, which at first sight may look
Twin opposites, the second is the best.
Perhaps I have a third too, in a nook,
Or none at all—which seems a sorry jest;
But if a writer should be quite consistent,
How could he possibly show things existent?

LXXXVIII.

If people contradict themselves, can I

[1] Subauditur "non;" omitted for the sake of euphony.

Help contradicting them, and every body,
Even my veracious self?—But that 's a lie;
I never did so, never will—how should I?
He who doubts all things nothing can deny: [muddy,
Truth's fountains may be clear—her streams are
And cut through such canals of contradiction,
That she must often navigate o'er fiction.

LXXXIX.

Apologue, fable, poesy, and parable,
Are false, but may be render'd also true
By those who sow them in a land that 's arable.
'T is wonderful what fable will not do!
'T is said it makes reality more bearable:
But what 's reality? Who has its clue?
Philosophy? No: she too much rejects.
Religion? Yes; but which of all her sects?

XC.

Some millions must be wrong, that 's pretty clear;
Perhaps it may turn out that all were right.
God help us! Since we have need on our career
To keep our holy beacons always bright,
'T is time that some new prophet should appear,
Or old indulge man with a second sight.
Opinions wear out in some thousand years,
Without a small refreshment from the spheres.

XCI.

But here again, why will I thus entangle
Myself with metaphysics? None can hate
So much as I do any kind of wrangle;
And yet, such is my folly, or my fate,
I always knock my head against some angle
About the present, past, or future state:
Yet I wish well to Trojan and to Tyrian,
For I was bred a moderate Presbyterian.

XCII.

But though I am a temperate theologian,
And also meek as a metaphysician,
Impartial between Tyrian and Trojan,
As Eldon [1] on a lunatic commission,—
In politics my duty is to show John
Bull something of the lower world's condition.
It makes my blood boil like the springs of Hecla,[2]
To see men let these scoundrel sovereigns break law.

XCIII.

But politics, and policy, and piety,
Are topics which I sometimes introduce,
Not only for the sake of their variety,
But as subservient to a moral use;
Because my business is to dress society,
And stuff with *sage* that very verdant goose.
And now, that we may furnish with some matter all
Tastes, we are going to try the supernatural.

XCIV.

And now I will give up all argument;
And positively henceforth no temptation
Shall "fool me to the top up of my bent:"—[3]
Yes, I'll begin a thorough reformation.
Indeed, I never knew what people meant
By deeming that my Muse's conversation
Was dangerous;—I think she is as harmless
As some who labour more and yet may charm less.

XCV.

Grim reader! did you ever see a ghost!
No; but you have heard—I understand—be dumb!
And don't regret the time you may have lost,
For you have got that pleasure still to come:
And do not think I mean to sneer at most
Of these things, or by ridicule benumb
That source of the sublime and the mysterious:—
For certain reasons, my belief is serious.

XCVI.

Serious? You laugh;—you may: that will I not;
My smiles must be sincere, or not at all.
I say I do believe a haunted spot
Exists—and where? That shall I not recall,
Because I 'd rather it should be forgot,
"Shadows the soul of Richard"[4] may appal.
In short, upon that subject I 've some qualms very
Like those of the philosopher of Malmsbury[5].

XCVII.

The night—(I sing by night—sometimes an owl,
And now and then a nightingale)—is dim,
And the loud shriek of sage Minerva's fowl
Rattles around me her discordant hymn:
Old portraits from old walls upon me scowl—
I wish to heaven they would not look so grim;
The dying embers dwindle in the grate—
I think too that I have sate up too late:

XCVIII.

And therefore, though 't is by no means my way
To rhyme at noon—when I have other things
To think of, if I ever think—I say
I feel some chilly midnight shudderings,
And prudently postpone, until mid-day,
Treating a topic which, alas! but brings
Shadows;—but you must be in my condition
Before you learn to call this superstition.

XCIX.

Between two worlds life hovers like a star,
'Twixt night and morn, upon the horizon's verge.
How little do we know that which we are!
How less what we may be! The eternal surge
Of time and tide rolls on, and bears afar

[1] [John Scott, Earl of Eldon, Chancellor of England (with the interruption of fourteen months) from 1801 to 1850.]

[2] Hecla is a famous hot-spring in Iceland.

[3] Hamlet, Act III. Sc. ii.

[4] ["By the apostle Paul, shadows to-night
Have struck more terror to the soul of Richard
Than can the substance of ten thousand soldiers," etc.
Richard III.]

[5] Hobbes: who, doubting of his own soul, paid that compliment to the souls of other people as to decline their visits, of which he had some apprehension.

Our bubbles; as the old burst, new emerge,
Lash'd from the foam of ages; while the graves
Of empires heave but like some passing waves.[1]

DON JUAN.

CANTO THE SIXTEENTH.

I.

The antique Persians taught three useful things—
To draw the bow, to ride, and speak the truth.[2]
This was the mode of Cyrus, best of kings—
A mode adopted since by modern youth.
Bows have they, generally with two strings;
Horses they ride without remorse or ruth;
At speaking truth perhaps they are less clever,
But draw the long bow better now than ever.

II.

The cause of this effect, or this defect,—
"For this effect defective comes by cause,"—[3]
Is what I have not leisure to inspect;
But this I must say in my own applause,
Of all the Muses that I recollect,
Whate'er may be her follies or her flaws
In some things, mine 's beyond all contradiction
The most sincere that ever dealt in fiction.

III.

And as she treats all things, and ne'er retreats
From any thing, this epic will contain
A wilderness of the most rare conceits,
Which you might elsewhere hope to find in vain.
'T is true there be some bitters with the sweets,
Yet mix'd so slightly, that you can't complain,
But wonder they so few are, since my tale is
"De rebus cunctis et quibusdam aliis."

IV.

But of all truths which she has told, the most
True is that which she is about to tell.
I said it was a story of a ghost—
What then? I only know it so befell.
Have you explored the limits of the coast,
Where all the dwellers of the earth must dwell?
'T is time to strike such puny doubters dumb as
The sceptics who would not believe Columbus.

V.

Some people would impose now with authority,
Turpin's or Monmouth Geoffry's Chronicle;
Men whose historical superiority
Is always greatest at a miracle.
But Saint Augustine has the great priority,
Who bids all men believe the impossible,
Because 't is so. Who nibble, scribble, quibble, he
Quiets at once with "*quia* impossibile."

VI.

And therefore, mortals, cavil not at all;
Believe:—if 't is improbable, you *must*;
And if it is impossible, you *shall*;
'T is always best to take things upon trust.
I do not speak profanely, to recall
Those better mysteries which the wise and just
Receive as gospel, and which grow more rooted,
As all truths must, the more they are disputed:

VII.

I merely mean to say what Johnson said,
That in the course of some six thousand years,
All nations have believed that from the dead
A visitant at intervals appears;[4]
And what is strangest upon this strange head,
Is, that whatever bar the reason rears
'Gainst such belief, there 's something stronger still
In its behalf, let those deny who will.

VIII.

The dinner and the soirée too were done,
The supper too discuss'd, the dames admired,
The banqueteers had dropp'd off one by one—
The song was silent, and the dance expired:
The last thin petticoats were vanish'd, gone
Like fleecy clouds into the sky retired,
And nothing brighter gleam'd through the saloon
Than dying tapers—and the peeping moon.

IX.

The evaporation of a joyous day
Is like the last glass of champagne, without
The foam which made its virgin bumper gay;
Or like a system coupled with a doubt:
Or like a soda bottle when its spray
Has sparkled and let half its spirit out;
Or like a hillow left by storms behind,
Without the animation of the wind;

---

[1] ["Man's life is like a sparrow—mighty king!
That, stealing in while by the fire you sit,
Housed with rejoicing friends, is seen to flit
Safe from the storm, to comfort tarrying.
Here did it enter—there an hasty wing
Flies out, and passes on from cold to cold;
But whence it came we know not, nor behold
Whither it goes. Even such that transient thing
The human soul: not utterly unknown
While in the body lodged, her warm abode;
But from what world she came, what we or weal
On her departure waits, no tongue hath shown."
WORDSWORTH.]

[2] Xenophon, Cyrop.

[3] Hamlet, Act II. Sc. ii.

[4] ["That the dead are seen no more," said Imlac, "I will not undertake to maintain, against the concurrent and unvaried testimony of all ages, and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth; * those that never heard of one another, would not have agreed in a tale which nothing but experience can make credible. That it is doubted by single cavillers, can very little weaken the general evidence; and some, who deny it with their tongues, confess it with their fears."
—*Rasselas.*

* This is a mere sophistry; all ages and all nations are not agreed on this point, though such a belief may have existed in *particular persons.* In all ages and all nations. He might as well have said that *insanity* was the natural and true state of the human mind, because it has existed in all nations and all ages.—CROKER.]

X.

Or like an opiate, which brings troubled rest,
Or none; or like—like nothing that I know
Except itself;—such is the human breast;
A thing, of which similitudes can show
No real likeness,—like the old Tyrian vest
Dyed purple, none at present can tell how,
If from a shell-fish or from cochineal.[1]
So perish every tyrant's robe piece-meal!

XI.

But next to dressing for a rout or ball,
Undressing is a woe; our robe de chambre
May sit like that of Nessus,[2] and recall
Thoughts quite as yellow, but less clear than amber.
Titus exclaim'd, "I 've lost a day!" Of all
The nights and days most people can remember,
(I have had of both, some not to be disdain'd,)
I wish they 'd state how many they have gain'd.

XII.

And Juan, on retiring for the night,
Felt restless, and perplex'd, and compromised:
He thought Aurora Raby's eyes more bright
Than Adeline (such is advice) advised:
If he had known exactly his own plight,
He probably would have philosophised;
A great resource to all, and ne'er denied
Till wanted; therefore Juan only sigh'd.

XIII.

He sigh'd;— the next resource is the full moon,
Where all sighs are deposited; and now
It happen'd luckily, the chaste orb shone
As clear as such a climate will allow;
And Juan's mind was in the proper tone
To hail her with the apostrophe—"O thou!"
Of amatory egotism the *Tuism*,
Which further to explain would be a truism.

XIV.

But lover, poet, or astronomer,
Shepherd, or swain, whoever may behold,
Feel some abstraction when they gaze on her:
Great thoughts we catch from thence (besides a cold
Sometimes, unless my feelings rather err);
Deep secrets to her rolling light are told;
The ocean's tides and mortals' brains she sways,
And also hearts, if there be truth in lays.

XV.

Juan felt somewhat pensive, and disposed
For contemplation rather than his pillow:
The Gothic chamber, where he was enclosed,
Let in the rippling sound of the lake's billow,
With all the mystery by midnight caused:
Below his window waved (of course) a willow;
And he stood gazing out on the cascade
That flash'd and after darken'd in the shade.

XVI.

Upon his table or his toilet,—*which*
Of these is not exactly ascertained,—
(I state this, for I am cautious to a pitch
Of nicety, where a fact is to be gain'd,)
A lamp burn'd high, while he leant from a niche,
Where many a Gothic ornament remain'd,
In chisell'd stone and painted glass, and all
That time has left our fathers of their hall.

XVII.

Then, as the night was clear though cold, he threw
His chamber door wide open—and went forth
Into a gallery, of a sombre hue,[3]
Long, furnish'd with old pictures of great worth,
Of knights and dames heroic and chaste too,
As doubtless should be people of high birth.
But by dim lights the portraits of the dead
Have something ghastly, desolate, and dread.

XVIII.

The forms of the grim knight and pictured saint
Look living in the moon; and as you turn
Backward and forward to the echoes faint
Of your own footsteps—voices from the urn
Appear to wake, and shadows wild and quaint
Start from the frames which fence their aspects stern,
As if to ask how you can dare to keep
A vigil there, where all but death should sleep.

XIX.

And the pale smile of beauties in the grave,
The charms of other days, in starlight gleams,
Glimmer on high; their buried locks still wave
Along the canvass; their eyes glance like dreams
On ours, or spars within some dusky cave,
But death is imaged in their shadowy beams.
A picture is the past; even ere its frame
Be gilt, who sate hath ceased to be the same.

XX.

As Juan mused on mutability,
Or on his mistress—terms synonymous—
No sound except the echo of his sigh
Or step ran sadly through that antique house;
When suddenly he heard, or thought so, nigh,
A supernatural agent—or a mouse,
Whose little nibbling rustle will embarrass
Most people as it plays along the arras.

XXI.

It was no mouse, but lo! a monk, array'd
In cowl and beads, and dusky garb, appear'd,
Now in the moonlight, and now lapsed in shade,
With steps that trod as heavy, yet unheard;
His garments only a slight murmur made;
He moved as shadowy as the sisters weird,[4]
But slowly; and as he passed Juan by,
Glanced, without pausing, on him a bright eye.

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[1] The composition of the old Tyrian purple, whether from a shell-fish, or from cochineal, or from kermes, is still an article of dispute; and even its colour—some say purple, others scarlet: I say nothing.

[2] [See Ovid. Epist. ix.]

[3] ["Shew his eyes, and grieve his heart;
Come like shadows, so depart."—*Macbeth.*]

XXII.

Juan was petrified; he had heard a hint
Of such a spirit in these halls of old,
But thought, like most men, there was nothing in 't
Beyond the rumour which such spots unfold,
Coin'd from surviving superstition's mint,
Which passes ghosts in currency like gold,
But rarely seen, like gold compared with paper.
And did he see this? or was it a vapour?

XXIII.

Once, twice, thrice pass'd, repass'd—the thing of air,
Of earth beneath, or heaven, or t' other place;
And Juan gazed upon it with a stare,
Yet could not speak or move; but on its base
As stands a statue, stood: he felt his hair
Twine like a knot of snakes around his face;
He tax'd his tongue for words, which were not granted,
To ask the reverend person what he wanted.

XXIV.

The third time, after a still longer pause,
The shadow pass'd away—but where? the hall
Was long, and thus far there was no great cause
To think his vanishing unnatural:
Doors there were many, through which by the laws
Of physics, bodies whether short or tall
Might come or go; but Juan could not state
Through which the spectre seem'd to evaporate.

XXV.

He stood—how long he knew not, but it seem'd
An age—expectant, powerless, with his eyes
Strain'd on the spot where first the figure gleam'd;
Then by degrees recall'd his energies,
And would have pass'd the whole off as a dream,
But could not wake; he was, he did surmise,
Waking already, and return'd at length
Back to his chamber, shorn of half his strength.

XXVI.

All there was as he left it: still his taper
Burnt, and not *blue*, as modest tapers use,
Receiving sprites with sympathetic vapour;
He rubb'd his eyes, and they did not refuse
Their office; he took up an old newspaper;
The paper was right easy to peruse;
He read an article the king attacking,
And a long eulogy of "patent blacking."

XXVII.

This savour'd of this world; but his hand shook—
He shut his door, and after having read
A paragraph, I think about Horne Tooke,
Undrest, and rather slowly went to bed.
There, couch'd all snugly on his pillow's nook,
With what he had seen his phantasy he fed;
And though it was no opiate, slumber crept
Upon him by degrees, and so he slept.

XXVIII.

He woke betimes; and, as may be supposed,
Ponder'd upon his visitant or vision,
And whether it ought not to be disclosed,
At risk of being quizz'd for superstition.
The more he thought, the more his mind was posed:
In the mean time, his valet, whose precision
Was great, because his master brook'd no less,
Knock'd to inform him it was time to dress.

XXIX.

He dress'd; and, like young people, he was wont
To take some trouble with his toilet, but
This morning rather spent less time upon 't;
Aside his very mirror soon was put;
His curls fell negligently o'er his front,
His clothes were not curb'd to their usual cut,
His very neckcloth's Gordian knot was tied
Almost an hair's breadth too much on one side.

XXX.

And when he walk'd down into the saloon,
He sate him pensive o'er a dish of tea,
Which he perhaps had not discover'd soon,
Had it not happen'd scalding hot to be,
Which made him have recourse unto his spoon;
So much distrait he was, that all could see
That something was the matter—Adeline
The first—but *what* she could not well divine.

XXXI.

She look'd, and saw him pale, and turn'd as pale
Herself; then hastily look'd down, and mutter'd
Something, but what 's not stated in my tale.
Lord Henry said, his muffin was ill butter'd;
The Duchess of Fitz-Fulke play'd with her veil,
And look'd at Juan hard, but nothing utter'd.
Aurora Raby with her large dark eyes
Survey'd him with a kind of calm surprise.

XXXII.

But seeing him all cold and silent still,
And every body wondering more or less,
Fair Adeline enquired, "If he were ill?"
He started, and said, "Yes—no—rather—yes."
The family physician had great skill,
And being present, now began to express
His readiness to feel his pulse and tell
The cause, but Juan said, "He was quite well."

XXXIII.

"Quite well; yes,—no."—These answers were mysterious,
And yet his looks appear'd to sanction both,
However they might savour of delirious;
Something like illness of a sudden growth
Weigh'd on his spirit, though by no means serious:
But for the rest, as he himself seem'd loth
To state the case, it might be ta'en for granted
It was not the physician that he wanted.

XXXIV.

Lord Henry, who had now discuss'd his chocolate,
Also the muffin whereof he complain'd,
Said, Juan had not got his usual look elate,
At which he marvell'd, since it had not rain'd;

Then ask'd her Grace what news were of the duke of late?
Her Grace replied, *his* Grace was rather pain'd
With some slight, light, hereditary twinges.
Of gout, which rusts aristocratic hinges.

XXXV.

Then Henry turn'd to Juan, and address'd
A few words of condolence on his state:
"You look," quoth he, "as if you had had your rest
Broke in upon by the Black Friar of late."
"What friar?" said Juan; and he did his best
To put the question with an air sedate,
Or careless; but the effort was not valid
To hinder him from growing still more pallid:

XXXVI.

"Oh! have you never heard of the Black Friar?[1]
The spirit of these walls?"—"In truth not I."
"Why Fame—but Fame you know's sometimes a liar—
Tells an odd story, of which by and by:
Whether with time the spectre has grown shyer,
Or that our sires had a more gifted eye
For such sights, though the tale is half believed,
The friar of late has not been oft perceived.

XXXVII.

"The last time was——"—"I pray," said Adeline—
(Who watch'd the changes of Don Juan's brow,
And from its context thought she could divine
Connexions stronger than he chose to avow
With this same legend)—"if you but design
To jest, you 'll choose some other theme just now,
Because the present tale has oft been told,
And is not much improved by growing old."

XXXVIII.

"Jest!" quoth Milor; "why, Adeline, you know
That we ourselves—'t was in the honey moon—
Saw——"—"Well, no matter, 't was so long ago;
But, come, I 'll set your story to a tune."
Graceful as Dian, when she draws her bow,
She seized her harp, whose strings were kindled soon
As touch'd, and plaintively began to play
The air of "'T was a Friar of Orders Gray."

XXXIX.

"But add the words," cried Henry, "which you made;
For Adeline is half a poetess,"
Turning round to the rest, he smiling said.
Of course the others could not but express
In courtesy their wish to see display'd
By one *three* talents, for there were no less—
The voice, the words, the harper's skill, at once
Could hardly be united by a dunce.

XL.

After some fascinating hesitation,—
The charming of these charmers, who seem bound,
I can't tell why, to this dissimulation,—
Fair Adeline, with eyes fix'd on the ground
At first, then kindling into animation,
Added her sweet voice to the lyric sound,
And sang with much simplicity,—a merit
Not the less precious, that we seldom hear it.

1.

Beware! beware! of the Black Friar,
Who sitteth by Norman stone,
For he mutters his prayer in the midnight air,
And his mass of the days that are gone.
When the Lord of the Hill, Amundeville,
Made Norman Church his prey,
And expell'd the friars, one friar still
Would not be driven away.

2.

Though he came in his might, with King Henry's right,
To turn church lands to lay,
With sword in hand, and torch to light
Their walls, if they said nay;
A monk remain'd, unchased, unchain'd,
And he did not seem form'd of clay,
For he 's seen in the porch, and he 's seen in the church,
Though he is not seen by day.

3.

And whether for good, or whether for ill,
It is not mine to say;
But still with the house of Amundeville
He abideth night and day.
By the marriage-bed of their lords, 't is said,
He flits on the bridal eve;
And 't is held as faith, to their bed of death
He comes—but not to grieve.

4.

When an heir is born, he 's heard to mourn,
And when aught is to befall
That ancient line, in the pale moonshine
He walks from hall to hall.[2]
His form you may trace, but not his face,
'T is shadow'd by the cowl;
But his eyes may be seen from the folds between,
And they seem of a parted soul.

5.

But beware! beware of the Black Friar,
He still retains his sway,
For he is yet the church's heir,
Whoever may be the lay.
Amundeville is lord by day,
But the monk is lord by night;

[1] During a visit to Newstead, in 1814, Lord Byron actually fancied he saw the ghost of the Black Friar, which was supposed to have haunted the Abbey from the time of the dissolution of the monasteries.—MOORE.]

[2] "Of the leading superstitions, one of the most beautiful is the Irish fiction, which assigns to certain families of ancient descent and distinguished rank, the privilege of a Banshie, whose office it is to appear, seemingly mourning, while she announces the approaching death of some one of the destined race. The subject has been lately, and beautifully, investigated by Mr. Crofton Croker, in his Fairy Legends."—SIR W. SCOTT, 1829.]

Nor wine nor wassail could raise a vassal
  To question that friar's right.

8.

Say nought to him as he walks the hall,
  And he 'll say nought to you;
He sweeps along in his dusky pall,
  As o'er the grass the dew.
Then grammercy! for the Black Friar;
  Heaven sain him! fair or foul,
And whatsoe'er may be his prayer,
  Let ours be for his soul.

XLI.

The lady's voice ceased, and the thrilling wires
  Died from the touch that kindled them to sound;
And the pause follow'd, which when song expires
  Pervades a moment those who listen round;
And then of course the circle much admires,
  Nor less applauds, as in politeness bound,
The tones, the feeling, and the execution,
To the performer's diffident confusion.

XLII.

Fair Adeline, though in a careless way,
  As if she rated such accomplishment
As the mere pastime of an idle day,
  Pursued an instant for her own content,
Would now and then as 't were *without* display,
  Yet *with* display in fact, at times relent
To such performances with haughty smile,
To show she *could*, if it were worth her while.

XLIII.

Now this (but we will whisper it aside)
  Was—pardon the pedantic illustration—
Trampling on Plato's pride with greater pride,
  As did the Cynic on some like occasion;
Deeming the sage would be much mortified,
  Or thrown into a philosophic passion,
For a spoilt carpet—but the "Attic Bee"
Was much consoled by his own repartee.[1]

XLIV.

Thus Adeline would throw into the shade
  (By doing easily, whene'er she chose,
What dilettanti do with vast parade)
  Their sort of *half profession*; for it grows
To something like this when too oft display'd;
  And that it is so, every body knows,
Who have heard Miss That or This, or Lady T'other,
Show off—to please their company or mother.

XLV.

Oh! the long evenings of duets and trios!
  The admirations and the speculations;
The "Mamma Mia's!" and the "Amor Mio's!"
  The "Tanti palpiti's" on such occasions:
The "Lasciami's," and quavering "Addio's!"
  Amongst our own most musical of nations;
With "Tu mi chamas's" from Portingale,[2]
To soothe our ears, lest Italy should fail.[3]

XLVI.

In Babylon's bravuras—as the home
  Heart-ballads of Green Erin or Gray Highlands,
That bring Lochaber back to eyes that roam
  O'er far Atlantic continents or islands,
The calentures of music which o'ercome [lands,
  All mountaineers with dreams that they are nigh
No more to be beheld but in such visions—
Was Adeline well versed, as compositions.

XLVII.

She also had a twilight tinge of "*Blue*," [wrote;
  Could write rhymes, and compose more than she
Made epigrams occasionally too
  Upon her friends, as every body ought.
But still from that sublimer azure hue,
  So much the present dye, she was remote;
Was weak enough to deem Pope a great poet,
And, what was worse, was not ashamed to show it.

XLVIII.

Aurora,—since we are touching upon taste,
  Which now-a-days is the thermometer
By whose degrees all characters are class'd—
  Was more Shakspearian, if I do not err.
The worlds beyond this world's perplexing waste
  Had more of her existence, for in her
There was a depth of feeling to embrace
Thoughts, boundless, deep, but silent too as Space.

XLIX.

Not so her gracious, graceful, graceless Grace,
  The full-grown Hebe of Fitz-Fulke, whose mind,
If she had any, was upon her face,
  And that was of a fascinating kind.
A little turn for mischief you might trace
  Also thereon,—but that 's not much; we find
Few females without some such gentle leaven,
For fear we should suppose us quite in heaven.

L.

I have not heard she was at all poetic;

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[1] I think that it was a *carpet* on which Diogenes trod, with—"Thus I trample on the pride of Plato!"—"With greater pride," as the other replied. But as *carpets* are *meant* to be trodden upon, my memory probably misgives me, and it might be a robe, or tapestry, or a table-cloth, or some other expensive and uncymical piece of furniture.

[2] For two translations of this Portuguese song, *see ante*, p. 485.]

[3] I remember that the mayoress of a provincial town, somewhat surfeited with a similar display from foreign parts, did rather indecorously break through the applauses of an intelligent audience—intelligent, I mean, as in music—for the words, besides being in recondite languages (it was some years before the peace, ere all the world had travelled, and while I was a collegian), were sorely disguised by the performers:—this mayoress, I say, broke out with, —Not your Italianos! for my part, I loves a simple ballad!" Rossini will go a good way to bring most people to the same opinion, some day. Who would imagine that he was to be the successor of Mozart? However, I state this with diffidence, as a liege and loyal admirer of Italian music in general, and of much of Rossini's; but we may say, as the connoisseur did of painting, in "The Vicar of Wakefield," "That the picture would be better painted if the painter had taken more pains."

Though once she was seen reading the "Bath Guide,"
And "Hayley's Triumphs," which she deem'd pathetic,
Because she said *her temper* had been tried
So much, the bard had really been prophetic
Of what she had gone through with—since a bride.
But of all verse, what most ensured her praise
Were sonnets to herself, or "bouts rimes."[1]

LI.

'T were difficult to say what was the object
Of Adeline, in bringing this same lay
To bear on what appear'd to her the subject
Of Juan's nervous feelings on that day.
Perhaps she merely had the simple project
To laugh him out of his supposed dismay;
Perhaps she might wish to confirm him in it,
Though why I cannot say—at least this minute.

LII.

But so far the immediate effect
Was to restore him to his self-proprjety,
A thing quite necessary to the elect,
Who wish to take the tone of their society:
In which you cannot be too circumspect,
Whether the mode be persiflage or piety,
But wear the newest mantle of hypocrisy,
On pain of much displeasing the gynocracy.[2]

LIII.

And therefore Juan now began to rally
His spirits, and, without more explanation,
To jest upon such themes in many a sally.
Her Grace, too, also seized the same occasion,
With various similar remarks to tally,
But wish'd for a still more detail'd narration
Of this same mystic friar's curious doings,
About the present family's deaths and wooings.

LIV.

Of these few could say more than has been said;
They pass'd as such things do, for superstition
With some, while others, who had more in dread
The theme, half credited the strange tradition;
And much was talk'd on all sides on that head:
But Juan, when cross-question'd on the vision,
Which some supposed (though he had not avow'd it)
Had stirr'd him, answer'd in a way to cloud it.

LV.

And then, the mid-day having worn to one,
The company prepared to separate;
Some to their several pastimes, or to none,
Some wondering 't was so early, some so late.
There was a goodly match, too, to be run
Between some greyhounds on my lord's estate,
And a young race-horse of old pedigree,
Match'd for the spring, whom several went to see.

LVI.

There was a picture-dealer who had brought
A special Titian, warranted original,
So precious that it was not to be bought,
Though princes the possessor were besieging all.
The king himself had cheapen'd it, but thought
The civil list he deigns to accept, (obliging all
His subjects by his gracious acceptation)—
Too scanty, in these times of low taxation.

LVII.

But as Lord Henry was a connoisseur,—
The friend of artists, if not arts,—the owner,
With motives the most classical and pure,
So that he would have been the very donor,
Rather than seller, had his wants been fewer,
So much he deem'd his patronage an honour,
Had brought the capo d'opera,[3] not for sale,
But for his judgment—never known to fail.

LVIII.

There was a modern Goth, I mean a Gothic
Bricklayer of Babel, call'd an architect,
Brought to survey these gray walls, which though so [thick,
Might have from time acquired some slight defect;
Who after rummaging the abbey through thick
And thin, produced a plan whereby to erect
New buildings of correctest conformation,
And throw down old, which he call'd *restoration*.

LIX.

The cost would be a trifle—an "old song,"
Set to some thousands ('t is the usual burden
Of that same tune, when people hum it long)—
The price would speedily repay its worth in
An edifice no less sublime than strong,
By which Lord Henry's good taste would go forth in
Its glory, through all ages shining snonv,
For Gothic daring shown in English money.

LX.

There were two lawyers busy on a mortgage
Lord Henry wish'd to raise for a new purchase;
Also a lawsuit upon tenures burgage,
And one on tithes, which sure are Discord's torches,
Kindling Religion till she throws down *her* gage,
"Untying" squires "to fight against the churches;"[5]
There was a prize ox, a prize pig, and ploughman,
For Henry was a sort of Sabine showman.

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[1] [The last words or rhymes of a number of verses given to a poet to be filled up.—Todd.]

[2] [Petticoat government—female power.—Todd.]

[3] [*Capo d'opera*—chef-d'œuvre—master-piece.]

[4] "Amo Romano, ave Veneto," is the inscription (and well inscribed in this instance) on the sea walls between the Adriatic and Venice. The walls were a republican work of the Venetians; the inscription, I believe, Imperial; and inscribed by Napoleon the *First*. It is time to continue to him that title—there will be a second by and by, "Spes altera mundi," *if he lives*; let him not defeat it like his father. But, in any case, he will be preferable to imbeciles. There is a glorious field for him, if he know how to cultivate it.—[Napoleon, Duke of Reichstadt, died at Vienna in 1832—to the disappointment of many prophets.—E.]

[5] [" I conjure you, by that which you profess,
(Howe'er you come to know it) answer me:
Though ye untie the winds, and let them fight
Against the churches."—*Macbeth*.]

LXI.

There were two poachers caught in a steel trap,
Ready for gaol, their place of convalescence;
There was a country girl in a close cap
And scarlet cloak (I hate the sight to see, since—
Since—since—in youth; I had the sad mishap—
But luckily I have paid few parish fees since):
That scarlet cloak, alas! unclosed with rigour,
Presents the problem of a double figure.

LXII.

A reel within a bottle is a mystery,
One can't tell how it e'er got in or out;
Therefore the present piece of natural history
I leave to those who are fond of solving doubt;
And merely state, though not for the consistory,
Lord Henry was a justice, and that Scout
The constable, beneath a warrant's banner,
Had bagg'd this poacher upon Nature's manor.

LXIII.

Now justices of peace must judge all pieces
Of mischief of all kinds, and keep the game
And morals of the country from caprices
Of those who have not a licence for the same;
And of all things, excepting tithes and leases,
Perhaps these are most difficult to tame:
Preserving partridges and pretty wenches
Are puzzles to the most precautious benches.

LXIV.

The present culprit was extremely pale,
Pale as if painted so; her cheek being red
By nature, as in higher dames less hale
'T is white, at least when they just rise from bed.
Perhaps she was ashamed of seeming frail,
Poor soul! for she was country born and bred,
And knew no better in her immorality
Than to wax white—for blushes are for quality.

LXV.

Her black, bright, downcast, yet espiègle eye,
Had gather'd a large tear into its corner,
Which the poor thing at times essay'd to dry,
For she was not a sentimental mourner,
Parading all her sensibility,
Nor insolent enough to scorn the scorner,
But stood in trembling, patient tribulation,
To be call'd up for her examination.

LXVI.

Of course these groups were scatter'd here and there,
Not nigh the gay saloon of ladies gent.
The lawyers in the study; and in air
The prize pig, ploughman, poachers; the men sent
From town, viz. architect and dealer, were
Both busy (as a general in his tent
Writing despatches) in their several stations,
Exulting in their brilliant lucubrations.

LXVII.

But this poor girl was left in the great hall,
While Scout, the parish guardian of the fair,
Discuss'd (he hated beer yclept the "small")
A mighty mug of *moral* double ale.
She waited until Justice could recall
Its kind attentions to their proper pale,
To name a thing in nomenclature rather
Perplexing for most virgins—a child's father.

LXVIII.

You see here was enough of occupation
For the Lord Henry, link'd with dogs and horses.
There was much bustle too, and preparation
Below stairs on the score of second courses;
Because, as suits their rank and situation,
Those who in counties have great land resources
Have "public days," when all men may carouse,
Though not exactly what 's called "open house."

LXIX.

But once a week or fortnight, uninvited
(Thus we translate a *general invitation*)
All country gentlemen, esquired or knighted,
May drop in without cards, and take their station
At the full board, and sit alike delighted
With fashionable wines and conversation;
And, as the isthmus of the grand connection,
Talk o'er themselves the past and next election.

LXX.

Lord Henry was a great electioneerer,
Burrowing for boroughs like a rat or rabbit.
But county contests cost him rather dearer,
Because the neighbouring Scotch Earl of Giftgabbit
Had English influence, in the self-same sphere here;
His son, the Honourable Dick Dicedrabbit,
Was member for the "other interest" (meaning
The same self-interest, with a different leaning).

LXXI.

Courteous and cautious therefore in his county,
He was all things to all men, and dispensed
To some civility, to others bounty,
And promises to all—which last commenced
To gather to a somewhat large amount, he
Not calculating how much they condensed;
But what with keeping some, and breaking others,
His word had the same value as another's.

LXXII.

A friend to freedom and freeholders—yet
No less a friend to government—he held,
That he exactly the just medium hit,
'Twixt place and patriotism—albeit compell'd,
Such was his sovereign's pleasure, (though unfit,
He added modestly, when rebels rall'd,)
To hold some sinecures he wish'd abolish'd,
But that with them all law would be demolish'd.

LXXIII.

He was "free to confess"—(whence comes this phrase?
Is 't English? No—'t is only parliamentary)—
That innovation's spirit now-a-days
Had made more progress than for the last century.
He would not tread a factious path to praise,
Though for the public weal disposed to venture high;

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As for his place, he could but say this of it,
That the fatigue was greater than the profit.

LXXIV.

Heaven, and his friends, knew that a private life
Had ever been his sole and whole ambition:
But could he quit his king in times of strife,
Which threaten'd the whole country with perdition?
When demagogues would with a butcher's knife
Cut through and through (oh! damnable incision!)
The Gordian or the Geordi-an knot, whose strings
Have tied together commons, lords, and kings.

LXXV.

Sooner "come place into the civil list [keep it,
And champion him to the utmost—"[1] he would
Till duly disappointed or dismiss'd:
Profit he cared not for, let others reap it;
But should the day come when place ceased to exist,
The country would have far more cause to weep it:
For how could it go on? Explain who can!
He gloried in the name of Englishman.

LXXVI.

He was as independent—ay, much more—
Than those who were not paid for independence,
As common soldiers, or a common——shore,
Have in their several arts or parts ascendance
O'er the irregulars in lust or gore,
Who do not give professional attendance.
Thus on the mob all statesmen are as eager
To prove their pride, as footmen to a beggar.

LXXVII.

All this (save the last stanza) Henry said,
And thought. I say no more—I've said too much;
For all of us have either heard or read—
Off—or upon the hustings—some slight such
Hints from the independent heart or head
Of the official candidate. I'll touch
No more on this—the dinner-bell hath rung,
And grace is said; the grace I *should* have *sung*—

LXXVIII.

But I'm too late, and therefore must make play.
'T was a great banquet, such as Albion old
Was wont to boast—as if a glutton's tray
Were something very glorious to behold.
But 't was a public feast and public day,—
Quite full, right dull, guests hot, and dishes cold,
Great plenty, much formality, small cheer,
And every body out of their own sphere.

LXXIX.

The squires familiarly formal, and
My lords and ladies proudly condescending;
The very servants puzzling how to hand [ing
Their plates—without, it might be, too much bend-
From their high places by the sideboard's stand—
Yet, like their masters, fearful of offending,
For any deviation from the graces
Might cost both man and master too—their *places*.

LXXX.

There were some hunters bold, and coursers keen,
Whose hounds ne'er err'd, nor greyhounds deign'd to lurch;
Some deadly shots too, Septembrizers, seen
Earliest to rise, and last to quit the search
Of the poor partridge through his stubble screen.
There were some massy members of the church,
Takers of tithes, and makers of good matches,
And several who sung fewer psalms than catches.

LXXXI.

There were some country wags, too—and, alas!
Some exiles from the town, who had been driven
To gaze, instead of pavement, upon grass,
And rise at nine in lieu of long eleven.
And lo! upon that day it came to pass,
I sate next that o'erwhelming son of heaven,
The very powerful parson, Peter Pith,[2]
The loudest wit I e'er was deafen'd with.

LXXXII.

I knew him in his livelier London days,
A brilliant diner-out, though but a curate;
And not a joke he cut but earn'd its praise,
Until preferment, coming at a sure rate,
(O Providence! how wondrous are thy ways!
Who would suppose thy gifts sometimes obdurate?)
Gave him, to lay the devil who looks o'er Lincoln,
A fat fen vicarage, and nought to think on.

LXXXIII.

His jokes were sermons, and his sermons jokes;
But both were thrown away amongst the fens;
For wit hath no great friend in aguish folks,
No longer ready ears and short-hand pens
Imbibed the gay bon-mot, or happy hoax;
The poor priest was reduced to common sense,
Or to coarse efforts very loud and long,
To hammer a hoarse laugh from the thick throng.

LXXXIV.

There *is* a difference, says the song, "between
A beggar and a queen,"[3] or *was* (of late
The latter worse used of the two we've seen—
But we'll say nothing of affairs of state)—
A difference "'twixt a bishop and a dean,"
A difference between crockery ware and plate,
As between English beef and Spartan broth—
And yet great heroes have been bred by both.

LXXXV.

But of all nature's discrepancies, none

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[1] "Rather than so, come, fate, into the list,
And champion me to the utterance"—*Macbeth*.

[2] [Query, *Sidney Smith*, author of *Peter Plimley's Letters*?—PRINTER'S DEVIL.]

[3] ["There's a difference between a beggar and a queen;
And I'll tell you the reason why;
A queen does not swagger, nor get drunk like a beggar,
Nor be half so merry as I," etc.]

Upon the whole is greater than the difference
Beheld between the country and the town,
Of which the latter merits every preference
From those who have few resources of their own,
And only think, or act, or feel, with reference
To some small plan of interest or ambition—
Both which are limited to no condition.

LXXXVI.

But "en avant!" The light loves languish o'er
Long banquets and too many guests; although
A slight repast makes people love much more,
Bacchus and Ceres being, as we know,
Even from our grammar upwards, friends of yore
With vivifying Venus, [1] who doth owe
To these the invention of champagne and truffles:
Temperance delights her, but long fasting ruffles.

LXXXVII.

Dully past o'er the dinner of the day;
And Juan took his place, he knew not where,
Confused, in the confusion, and distrait,
And sitting as if nail'd upon his chair:
Though knives and forks clang'd round as in a fray,
He seem'd unconscious of all passing there,
Till some one, with a groan, exprest a wish
(Unheeded twice) to have a fin of fish.

LXXXVIII.

On which, at the *third* asking of the bans,
He started; and perceiving smiles around
Broadening to grins, he colour'd more than once,
And hastily—as nothing can confound
A wise man more than laughter from a dunce—
Inflicted on the dish a deadly wound,
And with such hurry, that ere he could curb it,
He had paid his neighbour's prayer with half a turbot.

LXXXIX.

This was no bad mistake, as it occurr'd,
The supplicator being an amateur;
But others, who were left with scarce a third,
Were angry—as they well might, to be sure.
They wonder'd how a young man so absurd
Lord Henry at his table should endure;
And this, and his not knowing how much oats
Had fallen last market, cost his host three votes.

XC.

They little knew, or might have sympathised,
That he the night before had seen a ghost,
A prologue which but slightly harmonised
With the substantial company engross'd
By matter, and so much materialised,
That one scarce knew at what to marvel most
Of two things—how (the question rather odd is)
Such bodies could have souls, or souls such bodies.

XCI.

But what confused him more than smile or stare
From all the 'squires and 'squiresses around,
Who wonder'd at the abstraction of his air,
Especially as he had been renown'd
For some vivacity among the fair,
Even in the country circle's narrow bound—
(For little things upon my lord's estate
Were good small talk for others still less great)—

XCII.

Was, that he caught Aurora's eye on his,
And something like a smile upon her cheek.
Now this he really rather took amiss:
In those who rarely smile, their smile bespeaks
A strong external motive; and in this
Smile of Aurora's there was nought to pique
Or hope, or love, with any of the wiles
Which some pretend to trace in ladies' smiles.

XCIII.

'T was a mere quiet smile of contemplation,
Indicative of some surprise and pity;
And Juan grew carnation with vexation,
Which was not very wise, and still less witty,
Since he had gain'd at least her observation,
A most important outwork of the city—
As Juan should have known, had not his senses
By last night's ghost been driven from their defences.

XCIV.

But what was had, she did not blush in turn,
Nor seem embarrass'd—quite the contrary;
Her aspect was as usual, still—*not* stern—
And she withdrew, but cast not down, her eye,
Yet grew a little pale—with what? concern?
I know not; but her colour ne'er was high—
Though sometimes faintly flush'd—and always clear,
As deep seas in a sunny atmosphere.

XCV.

But Adeline was occupied by fame
This day; and watching, witching, condescending
To the consumers of fish, fowl, and game,
And dignity with courtesy so blending,
As all must blend whose part it is to aim
(Especially as the sixth year is ending)
At their lord's, son's or similar connection's
Safe conduct through the rocks of re-elections.

XCVI.

Though this was most expedient on the whole,
And usual—Juan, when he cast a glance
On Adeline while playing her grand rôle,
Which she went through as though it were a dance,
Betraying only now and then her soul
By a look scarce perceptibly askance
(Of weariness or scorn), began to feel
Some doubt how much of Adeline was *real*;

XCVII.

So well she acted all and every part
By turns—with that vivacious versatility,
Which many people take for want of heart.

[1] [Sine Cerere et Baccho friget Venus.—ADAG.]

They err—'t is merely what is call'd mobility,[1]
A thing of temperament and not of art,
Though seeming so, from its supposed facility;
And false—though true; for surely they 're sincerest
Who are strongly acted on by what is nearest.

XCVIII.

This makes your actors, artists, and romancers,
Heroes sometimes, though seldom—sages never;
But speakers, bards, diplomatists, and dancers,
Little that 's great, but much of what is clever;
Most orators, but very few financiers,
Though all Exchequer chancellors endeavour,
Of late years, to dispense with Cocker's rigours,
And grow quite figurative with their figures.

XCIX.

The poets of arithmetic are they
Who, though they prove not two and two to be
Five, as they might do in a modest way,
Have plainly made it out that four are three,
Judging by what they take, and what they pay.
The Sinking Fund's unfathomable sea,
That most unliquidating liquid, leaves
The debt unsunk, yet sinks all it receives.

C.

While Adeline dispensed her airs and graces,
The fair Fitz-Fulke seem'd very much at ease;
Though too well bred to quiz men to their faces,
Her laughing blue eyes with a glance could seize
The ridicules of people in all places—
That honey of your fashionable bees—
And store it up for mischievous enjoyment;
And this at present was her kind employment.

CI.

However, the day closed, as days must close;
The evening also waned—and coffee came.
Each carriage was announced, and ladies rose.
And curtsying off, as curtsies country dame,
Retired; with most unfashionable bows
Their docile esquires also did the same,
Delighted with their dinner and their host,
But with the Lady Adeline the most.

CII.

Some praised her beauty: others her great grace;
The warmth of her politeness, whose sincerity
Was obvious in each feature of her face,
Whose traits were radiant with the rays of verity.
Yes; *she* was truly worthy *her* high place!
No one could envy her deserved prosperity.
And then her dress—what beautiful simplicity
Draperied her form with curious felicity![2]

CIII.

Meanwhile sweet Adeline deserved their praises,
By an impartial indemnification
For all her past exertion and soft phrases,
In a most edifying conversation,
Which turn'd upon their late guests' mien and faces,
And families, even to the last relation;
Their hideous wives, their horrid selves and dresses,
And truculent distortion of their tresses.

CIV.

True, *she* said little—'t was the rest that broke
Forth into universal epigram;
But then 't was to the purpose what she spoke:
Like Addison's "faint praise,"[3] so wont to damn,
Her own but served to set off every joke,
As music chimes in with a melodrame.
How sweet the task to shield an absent friend!
I ask but this of mine, to——*not* defend.

CV.

There were but two exceptions to this keen
Skirmish of wits o'er the departed; one
Aurora, with her pure and placid mien;
And Juan, too, in general behind none
In gay remark on what he had heard or seen,
Sate silent now, his usual spirits gone:
In vain he heard the others rail or rally,
He would not join them in a single sally.

CVI.

'T is true he saw Aurora look as though
She approved his silence; she perhaps mistook
Its motive for that charity we owe,
But seldom pay the absent, nor would look
Farther; it might or it might not be so.
But Juan sitting silent in his nook,
Observing little in his reverie,
Yet saw this much, which he was glad to see.

CVII.

The ghost at least had done him this much good,
In making him as silent as a ghost,
If in the circumstances which ensued
He gain'd esteem where it was worth the most.
And certainly Aurora had renew'd
In him some feelings he had lately lost,
Or hardened; feelings which, perhaps ideal,
Are so divine, that I must deem them real:—

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[1] In French "*mobilité*." I am not sure that mobility is English; but it is expressive of a quality which rather belongs to other climates, though it is sometimes seen to a great extent in our own. It may be defined as an excessive susceptibility of immediate impressions—at the same time without *losing* the past; and is, though sometimes apparently useful to the possessor, a most painful and unhappy attribute.—[That Lord Byron was fully aware not only of the abundance of this quality in his own nature, but of the danger in which it placed consistency and singleness of character, did not require this note to assure us. The consciousness, indeed, of his own natural tendency to yield thus to every chance impression, and change with every passing impulse, was not only for ever present in his mind, but had the effect of keeping him in that general line of consistency, on certain great subjects, which he continued to preserve throughout life.—MOORE.]

[2] "Curiosa felicitas."—PETRONIUS ARBITER.]

[3] ["'Damn with faint praise, assent with civil leer,
And without sneering, teach the rest to sneer."
POPE on *Addison*.]

CVIII.

The love of higher things and better days;
  The unbounded hope, and heavenly ignorance
Of what is call'd the world, and the world's ways;
  The moments when we gather from a glance
More joy than from all future pride or praise,
  Which kindle manhood, but can ne'er entrance
The heart in an existence of its own,
Of which another's bosom is the zone.

CIX.

Who would not sigh Αι με τον Κυθερειαν
  That *hath* a memory, or that *had* a heart?
Alas! *her* star must fade like that of Dian:
  Ray fades on ray, as years on years depart.
Anacreon only had the soul to tie an
  Unwithering myrtle round the unblunted dart
Of Eros: but though thou hast play'd us many tricks,
Still we respect thee, "Alma Venus Genetrix!"[1]

CX.

And full of sentiments, sublime as billows
  Heaving between this world and worlds beyond,
Don Juan, when the midnight hour of pillows
  Arrived, retired to his; but to despond
Rather than rest. Instead of poppies, willows
  Waved o'er his couch; he meditated, fond
Of those sweet bitter thoughts which banish sleep,
And make the worldling sneer, the youngling weep.

CXI.

The night was as before: he was undrest,
  Saving his night-gown, which is an undress;
Completely "sans culotte," and without vest;
  In short, he hardly could be clothed with less:
But, apprehensive of his spectral guest,
  He sate with feelings awkward to express
(By those who have not had such visitations),
Expectant of the ghost's fresh operations.

CXII.

And not in vain he listen'd;—Hush! what 's that?
  I see—I see—Ah, no!—'t is not—yet 't is—
Ye powers! it is the—the—the—Pooh! the cat!
  The devil may take that stealthy pace of his!
So like a spiritual pit-a-pat,
  Or tiptoe of an amatory Miss,
Gliding the first time to a rendezvous,
And dreading the chaste echoes of her shoe.

CXIII.

Again—what is 't? The wind? No, no,—this time
  It is the sable friar as before,
With awful footsteps regular as rhyme,
  Or (as rhymes may be in these days) much more.
Again through shadows of the night sublime,
  When deep sleep fell on men, and the world wore
The starry darkness round her like a girdle
Spangled with gems,—the monk made his blood curdle.

CXIV.

A noise like to wet fingers drawn on glass,[2]
  Which sets the teeth on edge; and a slight clatter
Like showers which on the midnight gusts will pass,
  Sounding like very supernatural water,
Came over Juan's ear, which throbb'd, alas!
  For immaterialism 's a serious matter;
So that even those whose faith is the most great
In souls immortal, shun them tête-à-tête.

CXV.

Were his eyes open?—Yes! and his mouth too.
  Surprise has this effect—to make one dumb,
Yet leave the gate which eloquence slips through
  As wide as if a long speech were to come.
Nigh and more nigh the awful echoes drew,
  Tremendous to a mortal tympanum:
His eyes were open, and (as was before
Stated) his mouth. What open'd next? the door.

CXVI.

It open'd with a most infernal creak,
  Like that of hell. "Lasciate ogni speranza,
Voi che entrate!" The hinge seem'd to speak,
  Dreadful as Dante's rhime, or this stanza;
Or—but all words upon such themes are weak:
  A single shade 's sufficient to entrance a
Hero—for what is substance to a spirit?
Or how is 't *matter* trembles to come near it?

CXVII.

The door flew wide, not swiftly,—but, as fly
  The sea-gulls, with a steady, sober flight—
And then swung back; nor close—but stood awry,
  Half letting in long shadows on the light,
Which still in Juan's candlesticks burn'd high,
  For he had two, both tolerably bright,
And in the door-way, darkening darkness, stood
The sable friar in his solemn hood.

CXVIII.

Don Juan shook, as erst he had been shaken
  The night before; but being sick of shaking,
He first inclined to think he had been mistaken;
  And then to be ashamed of such mistaking;
His own internal ghost began to awaken
  Within him, and to quell his corporal quaking—
Hinting that soul and body on the whole
Were odds against a disembodied soul.

CXIX.

And then his dread grew wrath, and his wrath fierce,
  And he arose, advanced—the shade retreated;
But Juan, eager now the truth to pierce,
  Follow'd, his veins no longer cold, but heated,
Resolved to thrust the mystery carte and tierce,

[1] "genetrix hominum, divûmque voluptas,
Alma Venus!"—Lucret. lib. i.]

[2] See the account of the ghost of the uncle of Prince Charles of Saxony, raised by Schroepfer—"Karl—Karl—was wollst du mit mich?"

At whatsoever risk of being defeated;
The ghost stopp'd, menaced, then retired, until
He reach'd the ancient wall, then stood stone still.

CXX.

Juan put forth one arm—Eternal powers!
It touch'd no soul, nor body, but the wall,
On which the moonbeams fell in silvery showers,
Chequer'd with all the tracery of the hall;
He shudder'd, as no doubt the bravest cowers
When he can't tell what 't is that doth appal.
How odd, a single hobgoblin's non-entity
Should cause more fear than a whole host's identity.

CXXI.

But still the shade remain'd: the blue eyes glared,
And rather variably for stony death:
Yet one thing rather good the grave had spared,
The ghost had a remarkably sweet breath.
A straggling curl show'd he had been fair-hair'd;
A red lip, with two rows of pearls beneath,
Gleam'd forth, as through the easement's ivy shroud
The moon peep'd, just escaped from a gray cloud.

CXXII.

And Juan, puzzled, but still curious, thrust
His other arm forth—Wonder upon wonder!
It press'd upon a hard but glowing bust,
Which beat as if there was a warm heart under.
He found, as people on most trials must,
That he had made at first a silly blunder;
And that in his confusion he had caught
Only the wall, instead of what he sought.

CXXIII.

The ghost, if ghost it were, seem'd a sweet soul
As ever lurk'd beneath a holy hood:
A dimpled chin, a neck of ivory, stole
Forth into something much like flesh and blood;
Back fell the sable frock and dreary cowl,
And they reveal'd—alas! that e'er they should!
In full, voluptuous, but *not* o'ergrown bulk,
The phantom of her frolic Grace—Fitz-Fulke!

APPENDIX.

We have been much puzzled how to put the reader, who does not recollect the incidents of 1819, in possession of any thing like an adequate view of the nature and extent of the animadversions called forth by the first publication of Don Juan.

Cantos I. and II. appeared in London, in July, 1819, without the name either of author or bookseller, in a thin quarto; and the periodical press immediately teemed with the "*judicia doctorum—necnon aliorum.*" It has occurred to us, that on this occasion we might do worse than adopt the example set us in the Preface to the first complete edition of the DUNCIAD. We there read as follows:—"Before we present thee with our exercitations on this most delectable Poem (drawn from the many volumes of our Adversaria on modern Authors), we shall here, according to the laudable usage of editors, collect the various judgments of the learned concerning our Poet: various, indeed—not only of different authors, but of the same author at different seasons. Nor shall we gather only the Testimonies of such eminent Wits as would of course descend to posterity, and consequently be read without our collection; but we shall likewise, with incredible labour, seek out for divers others, which, but for this our diligence, could never, at the distance of a few months, appear to the eye of the most curious." In like manner, therefore, let us now gratify our readers, by selecting, in reference to Don Juan, a few of the chief

TESTIMONIES OF AUTHORS,

beginning with the most courtly, and decorous, and high-spirited of newspapers.

I. THE MORNING POST.

"The greatest anxiety having been excited with respect to the appearance of this Poem, we shall lay a few stanzas before our readers, merely observing, that, whatever its character, report has been completely erroneous respecting it. If it is not (and truth compels us to admit it is not) the most moral production in the world, but more in the 'Beppo' style, yet is there nothing of the sort which scandal with her hundred tongues whispered abroad, and Malignity joyfully believed and repeated, contained in it. 'Tis simply a tale and *risqué merrie conceit*, flighty, wild, extravagant—immoral too, it must be confessed, but no arrows are levelled at innocent bosoms, no sacred family peace invaded, and they must have, indeed, a strange self-consciousness, who can discover their own portrait in any part of it. Thus much, though we cannot advocate the book, truth and justice ordain us to declare." [July, 1819.]

Even more complimentary, on this occasion, was the sober, matter-of-fact *Theophrastus* of the

II. MORNING HERALD.

"It is hardly safe or discreet to speak of Don Juan, that truant offspring of Lord Byron's muse. It may be said, however, that, with all its sins, the copiousness and flexibility of the English language were never before so triumphantly approved—that the same compass of talent—the grave, the gay, the great, the small, comic force, humour, metaphysics, and observation—boundless fancy and ethereal beauty, and curious knowledge, curiously applied, have never been blended with the same felicity in any other poem."

Next comes a harsher voice, from—probably Lees Gifford, Esq., LL. D.—at all events, from that staunch and undeviating organ of high Toryism, the "St. James's Chronicle," still flourishing, but now better known to London readers by its *daily* title of "The Standard."

III. ST. JAMES'S CHRONICLE.

"Of indirect testimony, that the poem comes from the pen of Lord Byron, there is enough to enforce conviction. The same full command of our language, the same thorough knowledge of all that is evil in our nature, the condensed energy of sentiment, and the striking boldness of imagery—all the characteristics by which Childe Harold, the Giaour, and the Corsair, are distinguished—shine with kindred splendour in Don Juan. Would we had not to add another point of resemblance, in the utter absence of moral feeling, and the hostility to religion, which betray themselves in almost every passage of the new poem! But Don Juan is, alas! the most licentious poem which has for many years issued from the English press. There is, it is true, nothing so revolting in its plot as the stories of Manfred and Parisina; neither is the hero so repulsively immoral as Childe Harold, or the Giaour; but, with equal laxity of sentiment, there is much more of voluptuous description, unattended, in the present case, by the retributive suffering and penal remorse which cast the veil of their dark shadows over the gross sensuality of Lord Byron's other heroes."

The fourth on our list is "The New Times," conducted in those days by a worthy and learned man, Sir John Stoddart, LL. D. now Chief Justice of Malta.

IV. NEW TIMES.

"The popularity of the opera of 'Il Don Giovanni,' in all probability, suggested this poem. The hero is the same, and there is no obvious improvement in his morality. He has the same spirit of intrigue, and the same unrestricted success. The work is clever and pungent, sometimes reminding us of the gaiety and more inspired day of the writer, but chiefly characterised by his latter style of scattered versification and accidental poetry. It begins with a few easy prefatory stanzas relative to the choice of a hero, and then details the learned and circumspect education of Don Juan, under his lady mother's eye. Lord Byron knows the additional vigour to be found in drawing from the life, and his portraiture of the literary matron, who

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"—Shadows to-night
Have struck more terror to the soul of Richard,
Than could the substance of ten thousand soldiers," etc.—*Rich. III.*

is, like Michael Cassio, a great arithmetician, some touches on the folly of female studies, and a lament over the henpecked husbands who are linked to 'ladies intellectual,' are obviously the results of domestic recollections."

Lord Burleigh himself never shook his head more sagely than

V. THE STATESMAN.

"This is a very large book, affecting many mysteries, but possessing very few; assuming much originality, though it hath it not. The author is wrong to pursue so eccentric a flight. It is too artificial; it is too much like the enterprise of Icarus; and his declination, or, at any rate, that of his book, will be as rapid, if not as disastrous, as the fabled tumble of that ill-starred youth."

We pass to "The Literary Gazette," edited then, as now, by William Jerdan, Esq., of Grove House, Brompton; who is sure of being remembered hereafter for his gallant seizure of Bellingham, the assassin of Perceval, in the lobby of the House of Commons, on the 11th of May, 1812; and the establishment of the first Weekly Journal of Criticism and Belles Lettres in England.

VI. LITERARY GAZETTE.

"There is neither author's nor publisher's name to this book; and the large quarto titlepage looks quite pure, with only seventeen words scattered over its surface: perhaps we cannot say that there is equal purity throughout, but there is not much of an opposite kind, in offend even fastidious criticism, or sour morality. That Lord Byron is the author there is internal proof. The public mind, so agitated by the strange announcement of this stranger, in the newspaper advertisements, may repose in quiet, since we can assure our readers that the avatar so dreaded neither refers to the return of Bonaparte, nor to the coming of any other great national calamity, but simply to the publication of an exceedingly clever and entertaining poem. Even when we blame the too great laxity of the poet, we cannot but feel a high admiration of his talent. Far superior to the libertine he paints, facetiousness and gaiety gild his worst errors, and no brute force is employed to overthrow innocence. Never was English festooned into more luxuriant stanzas than in Don Juan. Like the dolphin sporting in its native waves, at every turn, however grotesque, displaying a new hue and a new beauty, the noble author has shown an absolute control over his means, and at every cadence, rhyme, or construction, however whimsical, delighted us with novel and magical associations. The style and nature of this poem appear to us to be a singular mixture of burlesque and pathos, of humorous observation and the higher elements of poetical composition. Almost every stanza yields a proof of this; as they are so constructed, that the first six lines end the last two usually alternate with tenderness or, when, in drollery and drollery, the author is surpassed by many writers who have had their day and sunk into oblivion, but in highly wrought interest, and overwhelming passion, he is himself alone. Here is the basis of his fame, and we could wish that the structure stood uncontaminated with that levity and prurience which the less scrupulous may laugh at to-day, but which has no claim to the applause of judicious or moral contemporaries, or of impartial posterity."

As the Editor of the Journal above quoted thought fit to insert, soon after, certain extracts from a work then—(and probably still)—in MS., entitled "Lord Byron's Plagiarisms," he (the Editor) will not think it indecorous in us here to append a specimen of the said work—which is known to have proceeded from no less a pen than that of

VII. ALARIC A. WATTS, ESQ.

"A great deal has been said, at various times, about the originality of Lord Byron's conception, as it respects the characters of the heroes and heroines of his poetry. We are, however, disposed to believe, that his *dramatis personæ* are mostly the property of other *exhibitors*, although he may sometimes furnish them with new dresses and decorations,—with 'sable hair,' 'a nearthly scowls,' 'a vital scorn' of all beside themselves,—and such additional improvements as he may consider necessary, in order to enable them to make their appearance with satisfaction to himself, and profit, or at least amusement, to the public. Sooth to say, there are few people better adapted to play the part of a Corsair than his lordship, for he is positively unequalled by any mountebank we ever met with or heard of, in the extent and variety of his literary piracies, and unachnowledged obligations to various great men—ay, and women too—living as well as deceased.

The next Weekly Journalist whom we hold it proper to quote is "The Champion"—in other words, Thomas Hill, Esq., the generous original patron of Kirke White and Robert Bloomfield, so eloquently lauded by Southey in his Life of the former of these poets—then proprietor of

VIII. THE CHAMPION.

"Don Juan is undoubtedly from the pen of Lord Byron; and the mystery in the publication seems to be nothing but a bookseller's trick to excite curiosity and enhance the sale: for although the book is infinitely more immoral than the publications against which the prosecutions of the Society for the Suppression of Vice are directed, we find nothing in it that could be likely to be regarded as actionable. As the law of moral criticism, indeed, it may and must be arraigned; and against the process and decrees of that court, the subterfuges appealed to will be no protection. Other writers, in their attacks upon whatever mankind may or ought to reverence, make their advances in partial detail, Lord Byron proceeds by general assault. Some, while they war against religion, pay homage to morality; and others, while they subvert all morals, cant about religion. Lord Byron displays at once all the force and energy of his faculties, all the powers of poetry, and the mistiles of wit and ridicule, against whatever is respectable in either. There is, of course, a good deal of miscellaneous matter dispersed through the two cantos; and though, in those parts which affect to be critical, the wantonness of wit is sometimes more apparent than the sedateness of impartial judgment; and though the politics occasionally savour more of caustic misanthropy, than of that ardent patriotic enthusiasm which constitutes the charm of that subject—upon both these topics, on the whole, we find much more to commend than to censure."

Among the Monthly critics, the first place is due to the venerable Sylvanus Urban.

IX. GENTLEMAN'S MAGAZINE

"Don Juan is obviously intended as a satire upon some of the conspicuous characters of the day. The best friends of the poet must, with sorrow, lament to observe abilities of an high an order rendered subservient to the spirit of infidelity and libertinism. The noble bard, by employing his genius on a worthy subject, might delight and instruct mankind, but the present work, though written with ease and spirit, and containing many truly poetical passages, cannot be read by persons of moral and religious feelings without the most decided reprobation." [Aug. 1819.]

We next have the

X. MONTHLY REVIEW.

"Don Juan is a poem, which, if originality and variety be the surest test of genius, has certainly the highest title to be; and which, we think, would have puzzled Aristotle, with all his strength of poetics, to explain, have animated Longinus with some of his passages, have delighted Aristophanes, and have choked Anacreon with joy instead of with a grape. We might almost imagine that the ambition had seized the author to please and to displease the world at the same time, but we can scarcely think that he deserves the fate of the old man and his son and the ass, to the fable,—or that he will please nobody,—how strongly soever we may condemn the more than poetic licence of his muse. He has here exhibited that wonderful versatility of style and thought, which appears almost incompatible within the scope of a single subject, and the familiar and the sentimental, the witty and the sublime, the sarcastic and the pathetic, the gloomy and the droll, are all touched with so happy an art, and mingled together with such a power of union, yet such a discrimination of style, that a perusal of the poem appears more like a pleasing and ludicrous dream, than the sober feeling of reality. It is certainly one of the strangest, though not the best, of dreams; and it is only to be wished that the author, before he lay down to sleep, had invoked, like Shakspeare's Lysander, some good angel to protect him against the wicked spirit of slumbers. We hope, however, that his readers have learned to admire his genius without being in danger from his influence; and we must not be surprised if a poet will not always write to instruct as well as to please us. Still we must explicitly condemn and reprobate various passages and expressions in the poem, which we shall not insult the understanding, the taste, or the feeling of our readers by pointing out; endeavouring rather, like artful chemists, to extract an essence from the mass, which, resembling the honey from poisonous flowers, may yet be sweet and pure." [Aug. 1819.]

To which add a miscellany which, in spite of great occasional merit, is now defunct—the

XI. LONDON MAGAZINE.

"Lord Byron's poem of Don Juan, though a wonderful proof of the versatility of his powers, is avowedly licentious. It is a satire on decency, on fine feeling, on the rules of conduct necessary to the preservation of society, and on some of his own near connections. Vivacious allusions to certain practical irregularities are things which it is to be supposed innocence is strong enough to resist; but the quick alternation of pathos and profaneness, of seriousness and mirth, sentiment and indecent ribaldry,—of afflicting, soul-rending pictures of human distress, rendered keen by the most pure and hallowed sympathies of the human breast, and absolute jeering of human nature, and general mockery of creation, destiny, and heaven itself—this is a sort of violence, the effect of which is either to sear or to disgust the mind of the reader, and which cannot be fairly characterized but as an insult and outrage."

The journal next to be cited is also now defunct; but the title has been revived.

XII. BRITISH MAGAZINE.

"Byron, after having achieved a rapid and glorious fame, has, by the publication of this poem, not only disgusted every well-regulated mind, and afflicted all who respected him for his extraordinary talents, but has degraded his personal character lower than even his enemies (of whom he has many) could have wished to see it reduced. So gratuitous, so melancholy, so despicable a prostitution of genius was never, perhaps, before witnessed. Much as we despise cant, we should despise ourselves still more, if we did not express contempt and indignation for the heartless profligacy which

maeke the volume before us.' We wish we were the poet's next of kin: it should go hard but that a writ *de lunatico inquirendo* should issue. In the mean time we leave him, praying for him, with the clown in Twelfth Night:—'Thy wits the heavens restore! endeavour thyself to sleep, and leave thy vain bibble-babble!'"

Another sage, long since dead and forgotten, was entitled the

XIII. EDINBURGH MONTHLY MAGAZINE.

"Don Juan presents to us the melancholy spectacle of the greatest poet of the age lending the enchantment of his genius to themes upon which we trust that, for the benefit of mankind, the charm of its perverted inspiration will for ever be expended in vain. This is by far the most offensive of all Lord Byron's performances. We have here, for the first time in the history of our literature, a great work, of which the very basis is infidelity and licentiousness, and the most obtrusive ornaments are impure imagination and blasphemous sneers. The work cannot perish; for it has in it, full and overflowing, the elements of intellectual vigour, and bears upon it the stamp of surpassing power. The poet is, indeed, 'damned to everlasting fame.'" [Sept. 18th.]

The Monthly organ of criticism possessing most sway among certain strictly religious circles, was, in 1819, as now, the

XIV. ECLECTIC REVIEW.

"We have followed Lord Byron thus far in his career; we care not to enter further into his secret. We have had enough of that with which his poetry is replete—himself. The necessary progress of character, as developed in his last *reputed* production, has conducted him to a point at which it is no longer safe to follow him even in thought, for fear we should be beguiled of any portion of the detestation due to this bold outrage. Poetry which it is impossible not to read without admiration, yet which it is equally impossible to admire without losing some degree of self-respect, can be safely dealt with only in one way,—by passing it over in silence. There are cases in which it is equally impossible to relax into laughter, or, to soften into pity, without feeling that an immoral concession is made to vice. The author of the following stanzas might seem to invite our compassionate sympathy:—

'No more—no more—Oh! never more on me
The freshness of the heart can fall like dew,
Which out of all the lovely things we see
Extracts emotions beautiful and new,
Lived in our bosoms like the bag o' the bee:
Think'st thou the honey with those objects grew?
Alas! 't was not in them, but in thy power
To double even the sweetness of a flower.

'No more—no more—Oh! never more, my heart,
Canst thou be my sole world, my universe!
Once all in all, but now a thing apart,
Thou canst not be my blessing or my curse;
The illusion's gone for ever, and thou art
Insensible, I trust, but none the worse,
And in thy stead I've got a deal of judgment,
Though heaven knows how it ever found a lodgment.'

These lines are exceedingly touching, and they have that character of truth with distinguishes Lord Byron's poetry. He writes like a man who has that clear perception of the truth of things, which is the result of the guilty knowledge of good and evil; and who, by the light of that knowledge, has deliberately preferred the evil, with a proud malignity of purpose which would seem to leave little for the last consummating change to accomplish. When he calculates that the reader is on the verge of pitying him, he takes care to throw him back the defiance of laughter, as if to let him know that all the Poet's pathos is but the sentimentalism of the drunkard between his cups, or the relenting softness of the courtesan, who the next moment resumes the bad boldness of her degraded character. With such a man, who would wish to laugh or to weep? And yet, who that reads him can refrain alternately from either?"

Another now silent oracle was

XV. THE BRITISH CRITIC.

"A satire was announced, in terms so happily mysterious, as to set the town on the very tiptoe of expectation. A thousand low and portentous murmurs preceded its birth. At one time it was declared to be so intolerably severe, that an alarming increase was to be apprehended in the catalogue of our national suicides; at another, it was stated to be of a complexion so blasphemous, as, even in these days of liberality, to endanger the personal security of the bookseller. The trade, it was whispered, had shrunk back, one by one, from all the splendid temptations which attended the publication. Paternoster-row was paralysed. As the time of its birth drew near, wonders multiplied; and, so at that of old Owen Glendower—

'At his nativity
The front of heaven was full of fiery shapes
Of burning cressets.'

Fearful indeed was the prodigy—a book without a bookseller; an advertisement without an advertiser—'a deed without a name.' After all this portentous parturition, out creeps Don Juan,—and, doubtless, much to the general disappointment of the town, as innocent of satire as any other Don in the Spanish dominions. If Don Juan, then, be not a satire—what is it? A more perplexing question could not be put to the critical squad. Of the four hundred and odd stanzas which the two Cantos contain, not a little could, even in the utmost latitude of interpretation, be dignified by the name of poetry. It has not wit enough to be comic, it has not spirit enough to be lyric, nor is it didactic of any thing but mischief. The versification and morality are about upon a par; as far, therefore, as we are enabled to give it any character at all, we should pronounce it a narrative of degrading debauchery in doggrel rhyme. The style which the noble lord has adopted is tedious and wearisome to a most insufferable degree. Don Juan is no burlesque, nor much heroic: it consists of the common adventure of a common man, ill conceived, tediously told, and poorly illustrated. In the present thick and heavy quarto, containing upwards of four hundred doggrel stanzas, there are not a dozen places that, even in the merriest mood, could raise a smile. It is true that we may be very dull dogs, and as little able to comprehend the wit of his lordship, as to construe his poetry."

We now arrive at two authorities to which, on this occasion, uncommon attention is due, inasmuch as their castigations of Don Juan were considered worthy of very elaborate comment and reclamation on the part of Lord Byron himself. Of these, the first is that famous Article in the no otherwise famous work, since defunct, styled "The British Review," or, in the phrase of Don Juan—

XVI. "MY GRANDMOTHER'S REVIEW, THE BRITISH."

"Of a poem so flagitious, that no bookseller has been willing to lend upon himself the publication, though most of them disgrace themselves by selling it, what can the critic say? His praise or censure ought to found itself on examples produced from the work itself. For praise, as far as regards the poetry, many passages might be exhibited; for condemnation, as far as regards the morality, all: but none for either purpose can be produced, without insult to the ear of decency, and vexation to the heart that feels for domestic or national happiness. This poem is said in the shops to be the work of Lord Byron; but the name of neither author nor bookseller is on the title-page: we are, therefore, at liberty to suppose it not to be Lord Byron's composition; and this scepticism has something to justify it, in the instance which has lately occurred of the name of that nobleman having been borrowed for a tale of disgusting horror, published under the title of 'The Vampire.'

"But the strongest argument against the supposition of its being the performance of Lord Byron is this;—that it can hardly be possible for an English nobleman, even in his mirth, to send forth to the public the direct and palpable falsehood contained in the 200th and 201th stanzas of the First Canto.

'For fear some prudish readers should grow skittish,
I've bribed my grandmother's review—the British.

'I sent it in a letter to the editor,
Who thank'd me duly by return of post—
I'm for a handsome article his creditor;
Yet, if my gentle Muse he please to roast,
And break a promise after having made it her,
Denying the receipt of what it cost,
And smear his page with gall instead of honey,
All I can say is—that he had the money.'

No misdemeanour—not even that of sending into the world obscene and blasphemous poetry, the product of studious lewdness and laboured impiety—appears to us in so detestable a light as the acceptance of a *present* by an editor of a Review, as the condition of praising an author; and yet the miserable man (for miserable he is, as having a soul of which he cannot get rid), who has given birth to this pestilent poem, has not scrupled to lay this to the charge of 'The British Review;' and that, not by insinuation, but has actually stated himself to have sent money in a letter to the Editor of this journal, who acknowledged the receipt of the same by a letter in return, with thanks. No peer of the British realm can surely be capable of so calumnious a falsehood, refuted, we trust, by the very character and spirit of the journal so defamed. We are compelled, therefore, to conclude that this poem cannot be Lord Byron's production; and we, of course, expect that Lord Byron will, with all gentlemanly haste, disclaim a work imputed to him, containing a calumny as wholly the product of malignant invention.

"If somebody personating the Editor of the British Review has received money from Lord Byron, or from any other person, by way of bribe to praise his compositions, the fraud might be traced by the production of the letters which the author states himself to have received in return. Surely, then, if the author of this poem has any such letter, he will produce it for this purpose, but lest it should be said that we have not in positive terms denied the charge, we do utterly deny that there is one word of truth, or the semblance of truth, as far as regards this review, or its Editor, in the assertions made in the stanzas above referred to. We really feel a sense of degradation, as the idea of this odious imputation passes through our minds.

"We have heard, that the author of the poem under consideration designed what he has said in the 35th stanza as a sketch of his own character;—

'Yet Juan was an honourable man:
That I must say, who know him very well.'

it, then, he is this honourable man, we shall not call in vain for an act of justice at his hands, in declaring that he did not mean his word to be taken, when, for the sake of a jest (our readers will judge how far such a mode of jesting is defensible), he stated, with the particularity which belongs to fact, the forgery of a groundless fiction." [No. xvi. 1816.]

The foregoing vindication of the Editor of the British Review (Mr. Roberts) called forth from Lord Byron that "LETTER TO THE EDITOR OF MY GRANDMOTHER'S REVIEW," which the reader will find in the present volume (see p. 889, *post*). We next solicit attention to the following passages from the redoubted organ of Northern Toryism—

XVII. BLACKWOOD.

"In the composition of this work there is unquestionably a more thorough and intense infusion of genius and vice—power and profligacy—than in any poem which had ever before been written in the English or, indeed, in any other modern language. Had the wickedness been less inextricably mingled with the beauty, and the grace, and the strength of a most inimitable and incomprehensible muse, our task would have been easy. Don Juan is by far the most admirable specimen of the mixture of ease, strength, gaiety, and seriousness extant in the whole body of English poetry: the author has devoted his powers to the worst of purposes and passions; and it increases his guilt and our sorrow, that he has devoted them satire.

"The moral strain of the whole poem is pitched in the lowest key. Love—honour—patriotism—religion, are mentioned only to be scoffed at, as if their sole resting-place were, or ought to be, in the bosoms of fools. It appears, in short, as if this miserable man, having exhausted every species of sensual gratification—having drained the cup of sin even to its bitterest dregs—were resolved to show us that he is no longer a human being, even in his frailties: but a cool unconcerned fiend, laughing with a detestable glee over the whole of the better and worse elements of which human life is composed—treating well-nigh with equal derision the most pure of virtues, and the most odious of vices—dead alike to the beauty of the one, and the deformity of the other—a mere unmitious despiser of that frail but noble humanity, whose type was never exhibited in a shape of more deplorable degradation than in his own contemptuously distinct delineation of himself. To confess to his Maker, and weep over in secret agonies, the wildest and most inelastic transgressions of heart and mind, is the part of a conscious sinner, in whom sin has not become the sole principle of life and action. But, to lay here to the eye of man—and of woman—all the hidden convulsions of a wicked spirit—and to do all this without one symptom of contrition, remorse, or hesitation, with a calm, careless ferociousness of contented and satisfied depravity—this was an insult which no man of genius had ever before dared to put upon his Creator or his species. Impiously railing against his God—madly and meanly disloyal to his Sovereign and his country,—and brutally outraging all the best feelings of female honour, affection, and confidence,—how small a part of chivalry is that which remains to the descendant of the Byrons—a gloomy virtue, and a deadly weapon!

"Those who are acquainted (as who is not?) with the main incidents in the private life of Lord Byron—and who have not seen this production, will scarcely believe that malignity should have carried him so far, as to make him commence a filthy and impious poem, with an elaborate satire on the character and manners of his wife—from whom, even by his own confession, he has been separated only in consequence of his own cruel and heartless misconduct. It is in vain for Lord Byron to attempt in any way to justify his own behaviour in that affair; and, now that he has so openly and audaciously invited enquiry and reproach, we do not see any good reason why he should not be plainly told so by the general voice of his countrymen. It would not be an easy matter to persuade any Man, who has any knowledge of the nature of Woman, that a female such as Lord Byron has himself described his wife to be, would rashly, or hastily, or lightly, separate herself from the love with which she had once been inspired for such a man as he is, or was. Had he not heaped insult upon insult, and scorn upon scorn—had he not forced the iron of his contempt into her very soul—there is no woman of delicacy and virtue, as he *admitted* Lady Byron to be, who would not have hoped all things and suffered all things from one, her love of whom must have been interwoven with so many exalting elements of delicious pride, and more delicious humility. To offend the love of such a woman was wrong—but it might be forgiven; to desert her, was unmanly—but he might have returned, and wiped for ever from her eyes the tears of her desertion; but to injure, and to desert, and then to turn back and wound her widowed privacy with unhallowed strains of cold-blooded mockery—was brutally, fiendishly, inexplicably mean. For impurities there might be some possibility of pardon, were they supposed to spring only from the reckless buoyancy of young blood and fiery passions; for impiety there might at least be pity, were it visible that the misery of the impious soul equalled its darkness;—but for offences such as this, which cannot proceed either from the madness of sudden impulse, or the bewildered agonies of doubt—but which speak the wilful and determined spite of an unrepenting, unshamed, smiling, sarcastic, joyous sinner—there can be neither pity nor pardon. Our knowledge that it is committed by one of the most powerful intellects our island ever has produced, lends intensity a thousand fold to the bitterness of our indignation. Every high thought that was ever kindled in our breasts by the muse of Byron—every pure and lofty feeling that ever responded from within us to the sweep of his majestic inspirations—every remembered moment of admiration and enthusiasm, is up in arms against him. We look back with a mixture of wrath and scorn to the delight with which we suffered ourselves to be filled by one who, all the while he was furnishing us with delight, must, we cannot doubt it, have been mocking us with a cruel mockery—less cruel only, because less peculiar, than that with which he has now turned him from the darking-place of his selfish and polluted exile, to pour the pitiful chalice of his contempt on the surrendered devotion of a virgin bosom, and the holy hopes of the mother of his child. It is indeed a sad and an humiliating thing to know, that in the same year there proceeded from the same pen two productions, in all things so different, as the Fourth Canto of Childe Harold and this loathsome Don Juan.

"We have mentioned one, and, all will admit, the worst instance of the private malignity which has been embodied in so many passages of Don Juan; and we are quite sure, the lofty-minded and virtuous men whom Lord Byron has debased himself by insulting, will close the volume which contains their own injuries, with no feelings save those of pity for Him that has inflicted them, and for Her who partakes so largely in the same injuries."—[Aug. 1819.]

The "REMARKS UPON AN ARTICLE IN BLACKWOOD'S MAGAZINE,"—which Lord Byron wrote on perusing the above-quoted passages, and which were printed at the time, but on consideration suppressed,—are now, for the first time, published in the present volume. See p. 891, *post*.

As a pleasing relief, in the midst of these prose criticisms, we present an extract from "COMMON SENSE, A POEM," published in 1849, by a gentleman, we are informed, of eminent respectability, the Rev. Mr. Terrot, of Cambridge.

XVIII. TERROT.

"Alas, for Byron!—Satire's self must own
His song has something of a lofty tone;
But 'tis so empty sound. If vice be low,
Hateful and mean, then Byron's verse is so.
Not all his genius saves him from the curse
Of plunging deeper still from bad to worse;
With frantic speed, he runs the road to ruin,
And damns his name for ever by 'Don Juan.'
He wants variety; our does his pine
Admit the idea of an honest man:
One character alone can he afford
To Harold, Conrad, Lara, or my Lord:
Each half a madman mischievous and sour,
Supremely wretched each, and each a Giaour.
Some fumigate my lord with praises sweet,
Some lick the vary dust beneath his feet.
Jeffrey, with Christian charity so meek,
Abuses the hand that smote him on the cheek.
Gifford's retainers, Tory, Pittite, Rat,
All join to soothe the sorry Democrat.
I, too, admire—But not through thick and thin,
Nor think him such a hero as ne'er hath been."

Let us indulge our readers, before we return to the realms of prose, with another wreath from the myrtles of Parnassus,—*i. e.* with an extract from an "Expostulatory Epistle to Lord Byron"—

"By Cottle—not be whom the Alfred made famous;
Not Joseph, of Bristol, the brother of Amos."*

XIX. COTTLE.

"*Is there* a man, how fallen! still to fall!
Who bears a dark precedency o'er all,
Rejected by the land which gave him birth,
And wandering now an outcast o'er the earth,
On every virtuous door engraven 'beware?'
Whose very breath is plague and pestilence;
A son dismember'd, and to aliens thrown,
Corrupting other climes—but first his own?
One such *there is!* whom sires unborn will rise,
Hasting with giant stride from bad to worse,
Seeking outlived to gain the sensual's smile,
A pander for the profligate and vile;
His head rich fraught (like some bazaar's sly stall)
With lecherous lays, that come at every call.
There is a man, usurping lordly sway,
Aiming alone to hold a world at bay;
Who, mean as daring, arrogant as vain,
Like chaff regards opinion with disdain,

* See ante, p. 62.

> As if the privilege with him were found
> The laws to spurn by which mankind are bound;
> As if the arm which drags a despot down
> Must palsied fall before a Byron's frown!"

The "Testimonies" hitherto quoted refer to the earlier—most of them to the first two—Cantos of Don Juan. We now pass to critical observations on the Poem as a whole; some introduced in periodical works of the time, others from separate tracts. Let us begin with the more measured language of Blackwood, in 1825—when Lord Byron was no more.

XX. BLACKWOOD,—*Iterum*.

"We shall, like all others who say any thing about Lord Byron, begin, *sans apologie*, with his personal character. This is the great object of attack, the constant theme of open vituperation to one set, and the established mark for all the petty but deadly artillery of sneers, shrugs, groans, to another. Two widely different matters, however, are generally, we might say universally, mixed up here—the personal character of the man, as proved by his course of life, and his personal character as revealed in, or guessed from, his books. Nothing can be more unfair than the style in which this mixture is made use of. Is there a noble sentiment, a lofty thought, a sublime conception, in the book?—'Ah! yes,' is the answer. 'But what of that? It is only the *roué* Byron that speaks!' Is a kind, a generous action of the man mentioned? 'Yes, yes,' comments the sage, 'but only remember the atrocities of Don Juan; depend on it, this, if it be true, must have been a mere freak of caprice, or perhaps a bit of vile hypocrisy.' Salvation is thus shut out at either entrance: the poet damns the man, and the man the poet.

"Nobody will suspect us of being so absurd, as to suppose that it is possible for people to draw no inferences as to the character of an author from his book, or to shut entirely out of view, in judging of a book, that which they may happen to *know* about the man who writes it. The cant of the day supposes such things to be practicable, but they are not. But what we complain of, and scorn, is the extent to which they are carried in the case of this particular individual, as compared with others; the impudence with which things are at once assumed to be facts in regard to *his* private history, and the absolute unfairness of never arguing from *his* writings to *him*—but *for evil*.

"Take the man, in the first place, as unconnected, in so far as we can thus consider him, with his works;—and ask, what, after all, are the bad things we know of him? Was he dishonest or dishonourable?—had he ever *done* any thing to forfeit, or even endanger, his rank as a gentleman? Most assuredly no such accusations have ever been maintained against Lord Byron, the private nobleman—although something of the sort may have been insinuated against the author. 'But, he was such a profligate in his morals that his name cannot be mentioned with any thing like tolerance.' Was he so, indeed? We should like extremely to have the catechising of the individual man who says so. That he indulged in sensual vices to some extent is certain—and is to be regretted and condemned. But, was he worse, as to such matters, than the enormous majority of those who join in the cry of horror upon this occasion? We most assuredly believe exactly the reverse, and we rest our belief upon very plain and intelligible grounds. First, we hold it impossible that the majority of mankind, or that any thing beyond a very small minority, are or can be entitled to talk of sensual profligacy as having formed a part of the life and character of the man who, dying at six-and-thirty, bequeathed a collection of works such as Byron's to the world. Secondly, we hold it impossible that, laying the extent of his intellectual labours out of the question, and looking *only* to the nature of the intellect which generated, and delighted in generating, such beautiful and noble conceptions as are to be found in almost all Lord Byron's works—we hold it impossible that very many men can be at once capable of comprehending these conceptions, and entitled to consider sensual profligacy as having formed the principal, or even a principal, trait in Lord Byron's character. Thirdly, and lastly, we have never been able to hear any one fact established, which could prove Lord Byron to deserve any thing like the degree or even kind of odium which has, in regard to matters of this class, been heaped upon his name. We have no story of base unmanly seduction, or false and villanous intrigue, against him—none whatever. It seems to us quite clear, that, if he had been at all what is called in society an unprincipled sensualist, there must have been many such stories—authentic and unauthenticated. But there are none such—absolutely none. His name has been coupled with the names of three, four, or more women of some rank: but what kind of women?—every one of them, in the first place, about as old as himself in years, and therefore a great deal older in character—every one of them utterly battered in reputation long before he came into contact with them—licentious, unprincipled, characterless women. What father has ever reproached him with the ruin of his daughter? What husband has denounced him as the destroyer of his peace?

"Let us not be mistaken. We are not defending the offences of which Lord Byron unquestionably was guilty: neither are we finding fault with those who, after looking honestly within and around themselves, condemn those offences—no matter how severely. But we are speaking of society in general, as it now exists, and we say that there is vile hypocrisy in the tone in which Lord Byron is talked of *there*. We say that, although all offences against purity of life are miserable things and condemnable things, the degrees of guilt attached to different offences of this class are as widely different as are the degrees of guilt between an assault and a murder; and we confess our belief, that no man of Byron's station and age could have run much risk in gaining a very bad name in society, had a course of life similar (in so far as we know any thing of that) to Lord Byron's been the only thing chargeable against him.

"The last poem he wrote* was produced upon his birth-day, not many weeks before he died. We consider it as one of the finest and most touching effusions of his noble genius. We think he who reads it, and can ever after bring himself to regard even the worst transgressions that have been charged against Lord Byron with any feelings but those of humble sorrow and manly pity, is not deserving of the name of man. The deep and passionate struggles with the inferior elements of his nature (and ours) which it records—the lofty thirsting after purity—the heroic devotion of a soul half weary of life, because unable to believe in its own powers to live up to what it so intensely felt to be, and so reverentially honoured as, the right—the whole picture of this mighty spirit, often darkened, but never sunk; often erring, but never ceasing to see and to worship the beauty of virtue—the repentance of it, the anguish, the aspiration, almost stifled in despair—the whole of this is such a whole, that we are sure no man can read these solemn verses too often, and we recommend them for repetition, as the best and most conclusive of all possible answers, whenever the name of Byron is insulted by those who permit themselves to forget nothing, either in his life or his writings, but the good."

The present Lord Advocate of Scotland thus gratefully admonished the yet living author of Don Juan, in the 72d Number of the Edinburgh Review.

XXI. JEFFREY.

"Lord Byron complains bitterly of the detraction by which he has been assailed—and intimates that his works have been received by the public with far less cordiality and favour than he was entitled to expect. We are constrained to say that this appears to us a very extraordinary mistake. In the whole course of our experience, we cannot recollect a single author who has had so little reason to complain of his reception—to whose genius the public has been so early and so constantly just—to whose faults they have been so long and so signally indulgent. From the very first, he must have been aware that he offended the principles and shocked the prejudices of the majority, by his sentiments, as much as he delighted them by his talents. Yet there never was an author so universally and warmly applauded, so gently admonished—so kindly entreated to look more heedfully to his opinions. He took the praise, as usual, and rejected the advice. As he grew in fame and authority, he aggravated all his offences—clung more fondly to all he had been reproached with—and only took leave of Childe Harold to ally himself to Don Juan! That he has since been talked of, in public and in private, with less unmingled admiration—that his name is now mentioned as often for censure as for praise—and that the exultation with which his countrymen once hailed the greatest of our living poets, is now alloyed by the recollection of the tendency of his writings—is matter of notoriety to all the world, but matter of surprise, we should imagine, to nobody but Lord Byron himself.

"That the base and the bigoted—those whom he has darkened by his glory, spited by his talent, or mortified by his neglect—have taken advantage of the prevailing disaffection, to vent their puny malice in silly nicknames and vulgar scurrility, is natural and true. But Lord Byron may depend upon it, that the dissatisfaction is not confined to them, and, indeed, that they would never have had the courage to assail one so immeasurably their superior, if he had not at once made himself vulnerable by his errors, and alienated his natural defenders by his obstinate adherence to them. We are not bigots, nor rival poets. We have not been detractors; and we tell him—far more in sorrow than in anger—that we verily believe the great body of the English nation—the religious, the moral, and the candid part of it—consider the tendency of his writings to be immoral and pernicious—and look upon his perseverance in that strain of composition with regret and reprehension. We ourselves are not easily startled, either by levity of temper, or boldness, or even rashness of remark; we are, moreover, most sincere admirers of Lord Byron's genius, and have always felt a pride and an interest in his fame; but we cannot dissent from the censure to which we have alluded; and shall endeavour to explain, in as few and as temperate words as possible, the grounds upon which we rest our concurrence.

"He has no priestlike cant or priestlike reviling to apprehend from us. We do not charge him with being either a disciple or an apostle of Satan; nor do we describe his poetry as a mere compound of blasphemy and obscenity. On the contrary, we are inclined to believe that he wishes well to the happiness of mankind—and are glad to testify, that his poems abound with sentiments of great dignity and tenderness, as well as passages of infinite sublimity and beauty. But their general tendency we believe to be in the highest degree pernicious; and we even think that it is chiefly by means of the fine and lofty sentiments they contain, that they acquire their most fatal power of corruption. This may sound at first, perhaps, like a paradox; but we are mistaken if we shall not make it intelligible enough in the end.

"We think there are indecencies and indelicacies, seductive descriptions

* See ante, p. 677.

and profligate representations, which are extremely reprehensible; and also audacious speculations, and erroneous and uncharitable assertions, equally indefensible. But if these had stood alone, and if the whole body of his works had been made up of gaudy ribaldry and flashy scepticism, the mischief, we think, would have been much less than it is. He is not more obscene, perhaps, than Dryden or Prior, and other classical and pardoned writers; nor is there any passage in the history even of Don Juan so degrading as Tom Jones's affair with Lady Bellaston. It is no doubt a wretched apology for the indecencies of a man of genius, that equal indecencies have been forgiven to his predecessors: but the precedent of lenity might have been followed; and we might have passed both the levity and the voluptuousness—the dangerous warmth of his romantic situations, and the scandal of his cold-blooded dissipation. It might not have been so easy to get over his dogmatic scepticism—his hard-hearted maxims of misanthropy—his cold-blooded and eager expositions of the non-existence of virtue and honour. Even this, however, might have been comparatively harmless, if it had not been accompanied by that which may look, at first sight, as a palliation—the frequent presentment of the most touching pictures of tenderness, generosity, and faith.

"The charge we bring against Lord Byron in short is, that his writings have a tendency to destroy all belief in the reality of virtue—and to make all enthusiasm and constancy of affection ridiculous; and that this is effected, not merely by direct maxims and examples, of an imposing or seducing kind, but by the constant exhibition of the most profligate heartlessness in the persons of those who had been transiently represented as actuated by the purest and most exalted emotions—and in the lessons of that very teacher who had been, but a moment before, so beautifully pathetic in the expression of the loftiest conceptions.

"*This* is the charge which we bring against Lord Byron. We say that, under some strange misapprehension as to the truth, and the duty of proclaiming it, he has exerted all the powers of his powerful mind to convince his readers, both directly and indirectly, that all ennobling pursuits, and disinterested virtues, are mere deceits or illusions—hollow and despicable mockeries for the most part, and, at best, but laborious follies. Love, patriotism, valour, devotion, constancy, ambition—all are to be laughed at, disbelieved in, and despised!—and nothing is really good, so far as we can gather, but a succession of dangers to stir the blood, and of banquets and intrigues to soothe it again! If this doctrine stood alone, with its examples, it would revolt, we believe, more than it would seduce:—but the author of it has the unlucky gift of personating all those sweet and lofty illusions, and that with such grace and force and truth to nature, that it is impossible not to suppose, for the time, that he is among the most devoted of their votaries—till he casts off the character with a jerk—and, the moment after he has moved and exalted us to the very height of our conception, resumes his mockery at all things serious or sublime—and lets us down at once on some coarse joke, hard-hearted sarcasm, or fierce and relentless personality—as if on purpose to show—

'Whoe'er was edified, himself was not'—

or to demonstrate practically as it were, and by example, how possible it is to have all fine and noble feelings, or their appearance, for a moment, and yet retain no particle of respect for them—or of belief in their intrinsic worth or permanent reality."

The next Author we must cite, is the late industrious Dr. John Watkins, well known for his "Biographical Dictionary," his "Life of the Right Honourable Richard Brinsley Sheridan," etc.—styled ignominiously by Lord Byron "Old Grobius."

XXII. WATKINS.

"Of this Odyssey of immorality, there cannot be two opinions; for, let the religious sentiments of the reader be as lax as possible, he must be shocked at the barefaced licentiousness of the poem. Marriage is of course reprobated, and all the laws of social life are set at open defiance as violations of natural liberty. Lord Byron is the very Comus of poetry, who, by the bewitching airiness of his numbers, aims to turn the whole moral world into a herd of monsters. It must, however, be allowed that in this tale he has not acted the wily part of concealing the poison under the appearance of virtue; on the contrary, he makes a frank confession of his principles, and glories in vice with the unblushing temerity of a rampant satyr who acknowledges no rule but appetite. The mischief of the work is rendered doubly so by the attractive gaiety of the language, the luxuriance of the imagery, and the humorous digressions with which the story is embellished and chequered."

Another great moralist—practically, we believe, a most eminent one—is the next on our catalogue; namely, the late *Rev.* Caleb Colton, the author of "Lacon; or, Many Things in few Words" (or, as Lord Byron, somewhere, was wicked enough to misquote it—"Few Things in Many Words") in his "Remarks on the Tendencies of Don Juan," published in 1822.

XXIII. COLTON.

"Aut minus impurus, minus aut jucundus, adesto:
Aut minus exundans felle, minusve sale;
Et culpare tuam piget et laudare Camœnam;
Materiem, Dæmon struxit,—Apollo, modos.

"Or less impure, or less attractive sing,
And less of wit, or less of rancour bring.
It grieves to reprobate, it grieves to praise:—
The theme a Demon lent,—a God the lays.

"Lord Byron might have been not only the best, but the greatest poet of past or present times, with the exception of Shakspeare alone: he has chosen to be the most mischievous and dangerous without any exception. His muse possesses the precise quantum of evil to effect the greatest possible quantum of harm; had she more or had she less, in either case she would not be so destructive; were her poison more diluted, it would not kill; were it more concentrated, it would nauseate and be rejected. The impurity of Rochester is too disgusting to do harm; the morality of Pope is too contracted to do good: but the muse of Byron has mixed her poison with the hand of an adept; it is proffered in a goblet of crystal and of gold. It will please the palate, remain on the stomach, and circulate through the veins. There are persons who think that some of the objectionable parts of Don Juan are reclaimed by others that are both beautiful and faultless. But, alas! the poison is general, the antidote particular; the ribaldry and obscenity will be understood by the many; the profundity and the sublimity only by the few. We live in an age when orators are trying how much treason they may talk without being hanged, poets how much nonsense they may write without being neglected, and libertines how much licentiousness they may venture upon without being execrated and despised. We consider Don Juan to be a bold experiment, made by a daring and determined hand, on the moral patience of the public. It is most melancholy to reflect that a man of Lord Byron's stupendous powers should lend himself to such unworthy purposes as these; led thereto by the grovelling gratification of dazzling the fool, or encouraging the knave; of supporting the weakest sophistry by the strongest genius; and the darkest wickedness by the brightest wit. He applies, alas! the beams of his mighty mind, not to comfort, but to censure us, and, like Nero, gives us nothing but a little harmony to console us for the conflagration he has roused. I shall sum up my opinion of Don Juan in the words of Scaliger, on a poem of Cardinal Bembus:—*Hoc poema vocare possis aut obscænissimam elegantiam, aut elegantissimam obscænitatem.*"

We now introduce the Poet's ever kind and grateful friend, Mr. Leigh Hunt, in his work entitled "Lord Byron and some of his Contemporaries," concerning which consult Thomas Moore, Esq., *apud* The Times—or *ante*, p. 402.

XXIV. HUNT.

"Speaking of Don Juan, I will here observe, that Lord Byron had no plan with regard to that poem. His hero in this work was a picture of the better part of his own nature. When the author speaks in his own person, he is endeavouring to bully himself into a satisfaction with the worse, and courting the eulogies of the 'knowing.' His jealousy of Wordsworth and others who were not town poets was not more creditable to him. He pretended to think worse of them than he did. He had the modesty one day to bring me a stanza, intended for Don Juan, in which he had sneered at them all, adding, that nobody but myself thought highly of them. He fancied I should put up with this, for the sake of being mentioned in the poem, an absurdity which nothing but his own vanity had suggested. I told him I should consider the introduction of such a stanza an affront, and that he had better not put it in. I am sorry I did not let it go; for it would have done me honour with posterity. He was so jealous of being indebted to any one for a hint, that he was disconcerted at the mention I made, in the 'Liberal,' of Whistlecraft's 'Specimen,' the precursor of Beppo and Don Juan."

Another historical evidence is that of Mr.—or Captain—

XXV. MEDWIN.

"People are always advising me," said Byron (at Pisa, in October, 1821), "to write an epic. If you must have an epic, there's 'Don Juan' for you. I call that an epic: it is an epic as much to the spirit of our day as the Iliad was in that of Homer. Love, religion, and politics form the argument, and are as much the cause of quarrels now as they were then. There is no want of Parises and Menelauses, nor of crim. cons. into the bargain. In the very first canto you have a Helen. Then, I shall make my hero a perfect Achilles for fighting,—a man who can snuff a candle three successive times with a pistol-ball: and, depend upon it, my moral will be a good one: not even Dr. Johnson should be able to find a flaw in it. I will make him neither a dandy in town nor a fox-hunter in the country. He shall get into all sorts of scrapes, and at length end his career in France. Poor Juan shall be guillotined in the French Revolution! What do you think of my plot? It shall have twenty-four books too, the legitimate number. Episodes it has, and will have, out of number; and my spirits, good or bad, must serve for the machinery. If that be not an epic—if it be not strictly according to Aristotle,—I don't know what an epic poem means."

Returning to mere criticism, we light upon the late ingenious but eccentric author of "Spirit of the Age"—

XXVI. MR. WILLIAM HAZLITT.

"Don Juan has, indeed, great power; but its power is owing to the force of the serious writing, and to the oddity of the contrast between that and the flashy passages with which it is interlarded. From the sublime to the ridiculous there is but one step. You laugh and are surprised that any one should turn round, and travestie himself: the drollery is in the utter discontinuity of ideas and feelings. He makes virtue serve as a foil to vice; dandyism is (for want of any other) a variety of genius. A classical in-

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toxication is followed by the splashing of soda-water, by frothy effusions of ordinary bile. After the lightning and the hurricane, we are introduced to the interior of the cabin, and the contents of washhand basins. The solemn hero of tragedy plays Scrub in the farce. This is 'very tolerable and not to be endured.' The noble lord is almost the only writer who has prostituted his talents in this way. He hallows in order to desecrate; takes a pleasure in defacing the images of beauty his hands have wrought, and raises our hopes and our belief in goodness to heaven, only to dash them to the earth again, and break them in pieces the more effectually from the very height they have fallen. Our enthusiasm for genius or virtue is thus turned into a jest by the very person who has kindled it, and who thus fatally quenches the sparks of both. It is not that Lord Byron is sometimes serious and sometimes trifling, sometimes profligate and sometimes moral,—but when he is most serious and most moral, he is only preparing to mortify the unsuspecting reader by putting a pitiful hoax upon him. This is a most unaccountable anomaly. Don Juan has been called a Tristram Shandy in rhyme: it is rather a poem about itself."

We find no "Sir Cosmo Gordon" in any baronetage of this age, or even in any list of K. B.'s or K. H.'s; but it stands on the title-page of a book published in 1825, and entitled "The Life and Genius of Lord Byron." Take, then,

XXVII. SIR COSMO GORDON.

"At Venice, Lord Byron planned that which, had he lived to complete it, must have been considered as the most daring and the most wonderful of all his works, Don Juan. This work was general in its satire, and warm and glowing in its colouring; and though it had an obvious and important moral,—the absurdity of giving to a young man a secluded and monkish education, in the hope that that would preserve him from temptations,—it excited a great deal of clamour, especially among those upon whom, in the execution of it, the hand of the poet had been heavy. The Don was the most singular and the most original poem that had perhaps ever appeared. It was made up of the most cutting and searching satires, mixed with dissections of the human heart, and delineations of human passion and frailty which were drawn both to and with the life, and therefore threw all those who dreaded exposure into the most serious alarm. There was much more both of politics and of personality in this poem than in any of his former ones, and upon this account, the outcry against it was more loud and general. The stuff of immortality was, however, in the poem, and not a few of those who were offended at its appearance will probably find (if indeed they shall live as long) their only memorials in it, after all which, good or bad, they have done for themselves shall be forgotten."

The "West" that follows is not Benjamin, the President, but a young American brother of the brush, who visited Lord Byron in Italy, anno Domini 1822.

XXVIII. WEST.

"He showed me two of the Cantos of Don Juan in manuscript. They were written on large sheets of paper, put together like a schoolboy's copy-book. Here and there I observed alterations of words, but seldom of whole lines; and just so, he told me, it was written down at once. It was all *gin*, he said; meaning thereby that he drank nothing but gin when he wrote it. The Guiccioli was present and said, 'she wished my lord would leave off writing that ugly Don Juan.' 'I cannot give up my Don Juan,' he replied; 'I do not know what I should do without my Don Juan.'"

From "Lord Byron's Works, viewed in connexion with Christianity and the Obligations of Social Life,"—a sermon preached in Holland Chapel, Kennington, by the Rev. John Styles, D. D.—and sold by the Doctor's pew-openers, we now submit a brief extract. We believe Dr. Styles has been familiarised to every reader, by one of the Rev. Sidney Smith's articles in the Edinburgh Review.

XXIX. STYLES.

"Be assured, my Brethren, it is with sorrowful reluctance I feel myself called upon to denounce the greatest genius of the age as the greatest enemy of his species. The poem is one in which the author has put forth all the energy of his wonderful faculties; nor has he written any thing more decisively and triumphantly expressive of the greatness of his genius. It is at once the glory and disgrace of our literature; and will remain to all ages a perpetual monument of the exalted genius and depraved heart of the writer. It is devoted to the worst of purposes and passions; and flows on in one continued stream of pollution. Its great design seems to be, to shame the good out of their virtues, and to inspire the wicked with the pride of depravity. If, for a moment, the author appears to forget himself, and to suffer his muse to breathe of purity and tenderness—if a touch of humanity, a faint gleam of goodness, awaken our sympathy, he turns upon us with a sneer of contempt, or laughs our sensibility to scorn. Indeed, throughout, we discover the heartless despiser of human nature;—a denaturalised being, who, having exhausted every species of sensual gratification, and drained the cup of sin to its bitterest dregs, is resolved to show that he is no longer human, even in his frailties, but a cool, unconcerned fiend, treating, well-nigh with equal derision, the most pure of virtues and the most odious of vices, dead alike to the beauty of the one and the deformity of the other; yet possessing a restless spirit of seduction,—debasing the nobler part of man, that he may more surely bring into action his baser appetites and passions. To accomplish this, he has lavished all the wiles of his wit, all the enchantments of his genius. In every page the poet is a libertine; and the most unexceptionable passages are mildewed with impurity. The cloven foot of the libidinous satyr is monstrously associated with the angel-wing of genius.—

> 'I 'd rather be the wretch that scrawls
> His idiot nonsense on the walls;
> Not quite a man, not quite a brute,
> Than I would basely prostitute
> My powers to serve the cause of vice,
> To build some jewel'd edifice
> So fair, so foul,—framed with such art
> To please the eye and soil the heart,
> That he who has not power to shun,
> Comes, looks, and feels himself undone.'

O, my Brethren! how I wish that the style of this discourse could be *less* accusatory and severe!"

The "Letter of Cato to Lord Byron," next to be quoted, attracted considerable notice; and was, we know not whether justly or unjustly, ascribed to the pen of the Rev. George Croly, D. D., Rector of Romford, in Essex—author of "Paris in 1815," a poem—"Pride shall have a Fall, a Comedy,"—"Catiline, a Tragedy,"—"Salathiel, a Romance,"—"Life of George the Fourth,"—"Comment on the Apocalypse," etc., etc., etc.

XXX. CATO.

"Whatever your principles, no page of any of your writings has contributed to the security or the adornment of virtue. Have you not offended against decency? and repudiated shame? Have you not represented almost every woman as a harlot? How your fame will stand with posterity, it would be idle to speculate upon. It is not improbable that something like the doubt which crossed the mind of the senate, whether they should pronounce their deceased emperor a tyrant or a god, will perplex the judgment of succeeding generations as to the credit and character of your poetry. They will hardly know if they shall deify or desecrate a genius so majestic, degrading itself by subjects and sentiments so repulsive. With an insane partiality, we are undervaluing our standard writers, and placing licentious drivellers in their room. The Shakspeares and Miltons of better days are superseded by the Byrons and Shelleys, the Hunts and Moores of our own: but let us hope that the garbage which the present generation luxuriates upon, posterity will nauseate and cast upon the dunghill. With such a teacher as you have shown yourself, how is it possible for the disciples of your school to be any other than most vicious beings? He who brutalises every feeling that gives dignity to social, every principle that imparts comfort to domestic life—he who represents all chastity as visionary, and all virtue as vile, is not entitled to be considered as a man—he is a *living literary monster*."

The ensuing paragraphs are from a writer who affixes to his lucubration the initials W. C.—, but with whose full name and surname we have, after much diligence, failed to make ourselves acquainted.

XXXI. ANON.

"It is to Don Juan, the last of Lord Byron's productions, that he will owe his immortality. It is his only work which excels by its allurement and delight, by its power of attracting and detaining attention. It keeps the mind in pleasing captivity; it is perused with eagerness, and, in hopes of new pleasure, is perused again. The wild and daring sallies of sentiment with which it abounds, the irregular and eccentric violence of wit which pervades every canto, excite at once astonishment and enthusiasm. The original humour, the peculiarity of expression, the incidents, the circumstances, the surprises, the jests of action and of thought, the shades of light and darkness so exquisitely intermingled, impart a peculiarity of character to the work, which places it above all modern, above all ancient fame. Indeed, if we except the sixteen satires of Juvenal, there is nothing in antiquity so bitter or so decisive, as the sixteen cantos of Don Juan. The Roman satirist exhibits a mixture of dignity and aversion, of hatred and invective; the English censor displays a contempt of the various relations of society, of the hypocrisies, the tumults, and the agitations of life. Juvenal disdains to wield the feeble weapon of ridicule—Byron delights to mix seriousness with merriment, and thoughts purely jocular with sentiments of exasperation and revenge. Juvenal is never pathetic—Byron, when he arrives at this species of excellence, destroys its effect by effusions of ridicule or insensibility. Both poets, however, exhibit the same ebullitions of resentment against the miserable victims which they sacrifice to their fury—the same scorn for mankind—and the same vehemence in depicting their crimes, passions, and follies. Both attack existing villany, strike at corruption and profligacy, and trample upon the turpitude and baseness of high life. Both are grave, intrepid, and implacable. If at any time they relax the sternness of their manner, they never forget themselves. They sometimes smile, indeed, but their smile is more terrible than their frown: it is never excited but when their indignation is mingled with contempt.—Don Juan will be read as long as satire, wit, mirth, and supreme excellence shall be esteemed among men: it will continue to enchain every affection and emotion of the mind, and every reader, when he arrives at its conclusion, will view it with an eye of sorrow, such as the traveller casts on departing day."

Another (or the same) Mr. ANON., in a work, in three volumes 8vo., London, 1825, entitled "The Life, Writings, Opinions, and Times of Lord Byron," thus observes—

XXXII. ANON. (Second.)

"There are few readers, male or female, young or old, who do not remember, or will blush to acknowledge their acquaintance with, Marmontel's Tales. In one of the best of them, a rustic swain and nymph, in sheer simplicity of heart, but prompted by the impulse of nature, commit exactly the same fault as poor Don Juan and Haidee, the fault of nature rather than the effect of human depravity. For the scenes in the Turkish harem, we may find a parallel in that fashionable work the 'Letters of Lady Mary Wortley Montagu,' in a hundred books of travels, and in a thousand volumes of novels and romances, the peculiar companions by day, and the pillow associates by night, of most of the fair sex. For the intrigues of the Empress Catharine of Russia, one may consult very grave historians out of number; and there is not one, who has treated on that subject, who has passed over so remarkable a trait in her character. But all at once the accumulated torrent of obloquy is poured forth upon the devoted head of Lord Byron! Well—he despised it, and justly he might do so: it will never tarnish a leaf of his laurels. Every man who has once read Don Juan, if he ingenuously confesses the truth, will feel inclined to peruse it again and again. If Byron's works be proscribed on the score of want of decency, it will be necessary to sweep off one half of English literature at once, as *libri expurgati*. But Byron was a proscribed poet with the puritanical moralists, or exclusively good men?"

A third "ANON." meets us in the Author of "Don John; or Don Juan unmasked (being a Key to the Mystery attending that remarkable publication: with a descriptive View of the Poem."

XXXIII. ANON. (Third.)

"In Don Juan, his lordship's muse displays all his characteristic beauties and blemishes—soaring to the vastest heights, or creeping to the lowest depths—glancing with an eye of fantasy at things past, at things present, and at things to come. The poem is constructed, like the image of Nebuchadnezzar's dream—of fine gold, silver, and clay. It abounds in sublime thought and low humour, in dignified feeling and malignant passion, in elegant wit and obsolete conceit. It alternately presents us with the gaiety of the hall-room, and the gloom of the scaffold—leading us among the airy pleasantries of fashionable assemblages, and suddenly conducting us to haunts of depraved and disgusting sensuality. We have scarcely time to be refreshed and soothed by the odours of flowers and bursting blossoms, the pensive silence of still waters, and the contemplation of beautiful forms, before we are terrified and horror-stricken by the ferocious clamours of tumultuous crowds, and the agonies of innocent and expiring victims. This poem turns decorum into jest, and bids defiance to the established decencies of life. It wars with virtue as resolutely as with vice."

Our next author is a *pseudonymous* one—the writer of a "Letter to Lord Byron, by John Bull," London, 8vo. 1821. This production much excited Lord Byron's curiosity. In one of his letters to Mr. Murray he asks, "Who the devil can have done this diabolically well-written letter?" and subsequently he is found resting his suspicion (unfoundedly, no doubt,) on one of his own most intimate personal friends. We extract a few paragraphs.

XXXIV. JOHN BULL.

"Stick to Don Juan; it is the only sincere thing you have ever written; and it will live many years after all your Harolds have ceased to be, in your own words,

'A school-girl's tale—the wonder of an hour.'

I consider Don Juan as out of all sight the best of your works: it is by far the most spirited, the most straightforward, the most interesting, and the most poetical; and every body thinks as I do of it, although they have not the heart to say so. Old Gifford's brow relaxed as he glossed over it; Mr. Croker chuckled; Dr. Whitaker smirked; Mr. Milman sighed; Coleridge took it to his bed with him.

"I think the great charm of its style is, that it is not much like the style of any other poem in the world. It is utter humbug to say, that it is borrowed from the style of the Italian wearers of merry *ottava rima*: their merriment is nothing, because they have nothing but their merriment; yours is every thing, because it is delightfully intermingled with, and contrasted by, all manner of serious things—sourder and just included. It is also mere humbug to accuse you of having plagiarized it from Mr. Frere's pretty and graceful little Whistlecraft. The measure, to be sure, is the same; but then the measure is as old as the hills. But the spirit of the two poets is as different as can be. Mr. Frere writes elegantly, playfully, very like a gentleman, and a scholar, and a respectable man; and his poems never sold, nor ever will sell. Your Don Juan, again, is written strongly, lasciviously, fiercely, laughingly,—every body sees to a moment that nobody could have written it but a man of the first order, both in genius and in dissipation—a real master of all his tools—a profligate, perilous, irresistible, charming devil, and accordingly the Don sells, and will sell, to the end of time, whether our good friend, Mr. John Murray, honours it with his imprimatur, or doth not so honour it. I will mention a book, however, from which I do think you have taken a great many hints; say a great many pretty full sketches, for your Juan. It is one which (with a few more) one never sees mentioned in reviews, because it is a book written on the anti-humbug principle. It is—you know it exceedingly well—it is no other than 'Fanblas,' a book which contains as much good fun as Gil Blas, or Molière; as much good luscious description as the Héloïse; as much fancy and imagination as all the comedies in the English language put together, and less humbug than any one given romance that has been written since Don Quixote—a book which is to be found on the tables of roués, and in the desks of divines, and under the pillows of spinsters—a book, in a word, which is read universally—I wish I could add—in the original.

"But all this has nothing to do with the shamming style of Don Juan, which is entirely and intimately your own—the sweet, fiery, rapid, easy,—beautifully easy,—anti-humbug style of Don Juan. Ten stanzas of it are worth all your Manfred—and yet your Manfred is a noble poem, too, in its way. I had really no idea what a very clever fellow you were till I read Don Juan. In my humble opinion, there is very little in the literature of the present day that will stand the test of half a century, except the Scotch novels of Sir Walter Scott, and Don Juan. They will do so because they are written with perfect facility and nature—because their materials are all drawn from life."

Coming once more in men with names, we present this extract from a Life of Byron, by the well-known author of "The Annals of the Parish," "The Provost," "The Entail," "Sir Andrew Wylie," "Lawrie Todd," and "The Member."

XXXV. GALT.

"Strong objections have been made to the moral tendency of Don Juan; but, in the opinion of many, it is Lord Byron's masterpiece; and undoubtedly it displays all the varieties of his powers, combined with a quaint playfulness not found to an equal degree in any other of his works. The serious and pathetic portions are exquisitely beautiful; the descriptions have all the distinctness of the best pictures in Childe Harold, and are, moreover, generally drawn from nature; while the satire is for the most part curiously associated and sparkingly witty. The characters are sketched with amazing firmness and freedom; and, though sometimes grotesque, are yet not often overcharged. It is professedly an epic poem, but it may be more properly described as a poetical novel. Nor can it be said to inculcate any particular moral, or to do more than nourishe the decorum of society. Bold and buoyant throughout, it exhibits a free irreverent knowledge of the world, laughing or mocking as the thought serves, in the most unexpected antitheses to the proprieties of time, place, and circumstance.

"The object of the poem is to describe the progress of a libertine through life; not an unprincipled prodigal, whose profligacy, growing with his growth and strengthening with his strength, passes from voluptuous indulgence into the morbid sensuality of systematic debauchery; but a young gentleman who, whirled by the vigour and vivacity of his animal spirits into a world of adventures, in which his stars are chiefly to fault for his *liaisons*, settles at last into an honourable lawgiver, a moral speaker on divorce bills, and possibly a subscriber in the Society for the Suppression of Vice."

Next to Mr. Galt we place the amiable and humane Sir Samuel Egerton Brydges, Baronet, of Denton and Lee Priory, Kent, author of "Mary Clifford," the "Censura Literaria," the "Autobiography of Clavering," etc., etc., etc.

XXXVI. BRYDGES.

"If I could not have the poetry of Lord Byron without the cost of his counterbalancing objections, I would still desire to have it in spite of the price. I am afraid that it was interwinted so deeply, that the separation was scarcely possible. I do not think that more modified energies would have produced it. Habits of moderation tend to caution and to timidity. There is a responsibility which enchains vigour, and sits heavy upon hope. So being loves liberty like the Muse: but it may be said, that she ought not to love *licentiousness!* She must, however, be left to exercise the one or the other at her peril. Unfortunately, in Lord Byron's case, she sometimes passed the bounds, less often, however, than is supposed.

"Don Juan is, no doubt, very licentious in parts, which renders it dangerous to praise it very much; and makes it improper for those who have not a cool and correct judgment, and cannot separate the objectionable parts from the numerous beautiful passages intermixed. But nowhere is the poet's mind more elastic, free, and vigorous, and his knowledge of human nature more surprising.

"It has all sorts of faults, many of which cannot be defended, and some of which are disgusting; but it has, also, almost every sort of poetical merit: there are in it some of the finest passages which Lord Byron ever wrote; there is amazing knowledge of human nature in it; there is exquisite humour; there is freedom, and bound, and vigour of narrative, imagery, sentiment, and style, which are admirable; there is a vast fertility of deep, extensive, and original thought, and, at the same time, there is the profusion of a prompt and most richly-stored memory. The invention is lively and poetical, the descriptions are brilliant and glowing, yet not overwrought, but fresh from nature, and faithful in her colours; and the prevalent character of the whole (being too many dark spots) not displeasing, though gloomy; not misanthropic, though bitter, and not repulsive to the visions of poetical enthusiasm, though indignant and resentful. I know not how to wish he had never written this poem. In spite of all its faults and la-

termingled mischief! There are parts of it which are among the most brilliant proofs of his genius; and, what is even better, there are parts which throw a blaze of light upon the knowledge of human life."

After depicting the mode of life pursued by Lord Byron at Venice, in 1817-18, his biographer thus notices Don Juan :—

XXXVII. MOORE.

"It was at this time, as the features of the progeny itself would but too plainly indicate, that Lord Byron conceived and wrote part of his poem of Don Juan;—and never did pages more faithfully, and in many respects lamentably, reflect every variety of feeling, and whim, and passion that, like the rack of autumn, swept across the author's mind in writing them. Nothing less, indeed, than that singular combination of attributes, which existed and were in full activity in his mind at this moment, could have suggested, or been capable of, the execution of such a work. The cool shrewdness of age, with the vivacity and glowing temperament of youth,—the wit of a Voltaire, with the sensibility of a Rousseau,—the minute practical knowledge of the man of society, with the abstract and self-contemplative spirit of the poet,—a susceptibility of all that is grandest and most affecting in human virtue, with a deep, withering experience of all that is most fatal to it,—the two extremes, in short, of man's mixed and inconsistent nature, now rankly smelling of earth, now breathing of heaven,—such was the strange assemblage of contrary elements, all meeting together in the same mind, and all brought to bear, in turn, upon the same task, from which alone could have sprung this extraordinary poem—the most powerful and, in many respects, painful display of the versatility of genius that has ever been left for succeeding ages to wonder at and deplore."

Immediately on receiving the news of Lord Byron's death, Sir Walter Scott, as is known to all, sent to one of the Edinburgh newspapers a touching tribute to his memory. Perhaps a more fitting place might have been found in this collection for parts of the following extract;—but we cannot prevail on ourselves to present it here in a mutilated form.

XXXVIII. SCOTT.

"Amidst the general calmness of the political atmosphere, we have been stunned, from another quarter, by one of those death notes, which are pealed at intervals, as from an archangel's trumpet, to awaken the soul of a whole people at once. Lord Byron, who has so long and so amply filled the highest place in the public eye, has shared the lot of humanity. That mighty genius, which walked amongst men as something superior to ordinary mortality, and whose powers were beheld with wonder, and something approaching to terror, as if we knew not whether they were of good or of evil, is laid as soundly to rest as the poor peasant whose ideas went not beyond his daily task. The voice of just blame and of malignant censure are at once silenced; and we feel almost as if the great luminary of heaven had suddenly disappeared from the sky, at the moment when every telescope was levelled for the examination of the spots which dimmed its brightness. It is not now the question, what were Byron's faults, what his mistakes; but, how is the blank which he has left in British literature to be filled up? Not, we fear, in one generation, which, among many highly gifted persons, has produced none which approached Lord Byron, in ORIGINALITY, the first attribute of genius. Only thirty-six years old—so much already done for immortality—so much time remaining, as it seemed to us short-sighted mortals, to maintain and to extend his fame, and to atone for errors in conduct and levities in composition,—who will not grieve that such a race has been shortened, though not always keeping the straight path; such a light extinguished, though sometimes flaming to dazzle and to bewilder? One word on this ungrateful subject, ere we quit it for ever.

"The errors of Lord Byron arose neither from depravity of heart,—for Nature had not committed the anomaly of uniting to such extraordinary talents an imperfect moral sense,—nor from feelings dead to the admiration of virtue. No man had ever a kinder heart for sympathy, or a more open hand for the relief of distress; and no mind was ever more formed for the enthusiastic admiration of noble actions, providing he was convinced that the actors had proceeded on disinterested principles. Remonstrances from a friend, of whose intentions and kindness he was secure, had often great weight with him; but there were few who would venture on a task so difficult. Reproof he endured with impatience, and reproach hardened him in his error; so that he often resembled the gallant war-steed, who rushes forward on the steel that wounds him. In the most painful crisis of his private life, he evinced this irritability and impatience of censure in such a degree, as almost to resemble the noble victim of the bull-fight, which is more maddened by the squibs, darts, and petty annoyances of the unworthy crowds beyond the lists, than by the lance of his nobler, and, so to speak, his more legitimate antagonist. In a word, much of that in which he erred was in bravado and scorn of his censors, and was done with the motive of Dryden's despot, 'to show his arbitrary power.'

"As various in composition as Shakspeare himself (this will be admitted by all who are acquainted with his 'Don Juan'), he has embraced every topic of human life, and sounded every string on the divine harp, from its slightest to its most powerful and heart-astounding tones. There is scarce a passion or a situation which has escaped his pen, and he might be drawn, like Garrick, between the weeping and the laughing Muse, although his most powerful efforts have certainly been devoted to Melpomene. His genius seemed as prolific as various. The most prodigal use did not exhaust his powers, nay, seemed rather to increase their vigour. Neither Childe Harold, nor any of the most beautiful of Byron's earlier tales, contain more exquisite morsels of poetry than are to be found scattered through the cantos of Don Juan, amidst verses which the author appears to have thrown off with an effort as spontaneous as that of a tree resigning its leaves to the wind. But that noble tree will never more bear fruit or blossom! It has been cut down in its strength, and the past is all that remains to us of Byron. We can scarce reconcile ourselves to the idea—scarce think that the voice is silent for ever, which, bursting so often on our ear, was often heard with rapturous admiration, sometimes with regret, but always with the deepest interest.

'All that's bright must fade,
The brightest still the fleetest!'

With a strong feeling of awful sorrow, we take leave of the subject. Death creeps upon our most serious as well as upon our most idle employments; and it is a reflection solemn and gratifying, that he found our Byron in no moment of levity, but contributing his fortune, and hazarding his life, in behalf of a people only endeared to him by their own past glories, and as fellow-creatures suffering under the yoke of a heathen oppressor. To have fallen in a crusade for Freedom and Humanity, as in olden times it would have been an atonement for the blackest crimes, may in the present be allowed to expiate greater follies than even exaggerating calumny has propagated against Byron."

In a little journal conducted by the great poet of Germany, Goethe, and entitled "Kunst und Alterthum," *i. e.* "Art and Antiquity," (Part III. 1821), there appeared a translation into German of part of the first canto of Don Juan, with some remarks on the poem, by the venerable Editor, of which we next submit a specimen :—

XXXIX. GOETHE.

"Don Juan is a thoroughly genial work—misanthropical to the bitterest savageness, tender to the most exquisite delicacy of sweet feelings; and when we once understand and appreciate the author, and make up our minds not fretfully and vainly to wish him other than he is, it is impossible not to enjoy what he chooses to pour out before us with such unbounded audacity—with such atte[illegible]lessness. The technical execution of the verse is in every respect answ[illegible] to the strange, wild simplicity of the conception and plan; the poet no more thinks of polishing his phrase, than he does of flattering his kind; and yet, when we examine the piece more narrowly, we feel that English poetry is in possession of what the German has never attained, a classically elegant comic style.....

"If I am blamed for recommending this work for translation—for throwing out hints which may serve to introduce so immoral a performance among a quiet and uncorrupted nation—I answer, that I really do not perceive any likelihood of our virtue's sustaining serious damage in this way: Poets and Romancers, bad as they may be, have not yet learned to be more pernicious than the daily newspapers which lie on every table."

After Scott and Goethe we should be sorry to quote anybody but Lord Byron himself. In Mr. Kennedy's account of his "Conversations" with the noble poet at Cephalonia, a few weeks before his death, we find the following passage,—with which let these prolegomena conclude.

XL. BYRON *ipse* (*apud* Kennedy).

"I cannot," said Lord Byron, "conceive why people will always mix up my own character and opinions with those of the imaginary beings which, as a poet, I have the right and liberty to draw."

"They certainly," said I, "do not spare your Lordship in that respect, and in Childe Harold, Lara, the Giaour, and Don Juan, they are too much disposed to think that you paint, in many costumes, yourself, and that these characters are only the vehicles for the expression of your own sentiments and feelings."

"They do me great injustice," he replied, "and what was never before done to any poet. Even in Don Juan I have been equally misunderstood. I take a vicious and unprincipled character, and lead him through those ranks of society, whom high external accomplishments cover and cloak internal and secret vices, and I paint the natural effects of such characters; and certainly they are not so highly coloured as we find them in real life."

"This may be true, but the question is, what are your motives and object for painting nothing but scenes of vice and folly?"—"To remove the cloak, which the manners and maxims of society," said his Lordship, "throw over their secret sins, and show them to the world as they really are."

POSTSCRIPT.

We had intended to stop with the above—but after it was too late to derange the order of our earlier testimonies, our attention was solicited to a sportive effusion by the learned Dr. William Maginn, of Trinity College, Dublin, which appears to us not un-

worthy of being transferred to this Olla podrida. Every one ought to have, but every one has not, by heart Wordsworth's Yarrow Unvisited; therefore we shall place the original alongside of the parody.

YARROW UNVISITED (1803).

From Stirling Castle we had seen
The mazy Forth unravell'd;
Had trod the banks of Clyde, and Tay,
And with the Tweed had travell'd;
And when we came to Clovenford,
Then said my "*winsome Marrow*,"
"Whate'er betide, we'll turn aside,
And see the Braes of Yarrow."

"Let Yarrow Folk, *frae* Selkirk Town,
Who have been buying, selling,
Go back to Yarrow, 't is their own;
Each Maiden to her Dwelling!
On Yarrow's banks let herons feed,
Hares couch, and rabbits burrow!
But we will downwards with the Tweed,
Nor turn aside to Yarrow.

"There's Gala Water, Leader Haughs,
Both lying right before us;
And Dryborough, where with chiming Tweed
The Linnwhites sing in chorus;
There's pleasant Tiviot Dale, a land
Made blithe with plough and harrow:
Why throw away a needful day
To go in search of Yarrow?

"What's Yarrow but a River bare,
That glides the dark hills under?
There are a thousand such elsewhere
As worthy of your wonder."
—Strange words they seem'd of slight and scorn;
My true-love sigh'd for sorrow;
And look'd me in the face, to think
I thus could speak of Yarrow!

"Oh! green," said I, "are Yarrow's Holms,
And sweet is Yarrow flowing!
Fair hangs the apple frae the rock,
But we will leave it growing.
O'er hilly path, and open strath,
We'll wander Scotland thorough;
But, though so near, we will not turn
Into the Dale of Yarrow.

"Let beeves and home-bred kine partake
The sweets of Burn-mill meadow;
The swan on still St. Mary's Lake
Float double, swan and shadow!
We will not see them; will not go,
To-day, nor yet to-morrow;
Enough if in our hearts we know
There's such a place as Yarrow.

"Be Yarrow Stream unseen, unknown!
It must, or we shall rue it:
We have a vision of our own;
Ah! why should we undo it?
The treasured dreams of times long past,
We'll keep them, winsome Marrow!
For when we're there, although 't is fair,
'T will be another Yarrow!

"If Care with freezing years should come,
And wandering seem but folly,—
Should we be loth to stir from home,
And yet be melancholy;
Should life be dull, and spirits low;
'T will soothe us in our sorrow,
That earth has something yet to show,
The bonny Holms of Yarrow!"

DON JUAN UNREAD (1819).

O! Corinth Castle we had read
The amazing Siege unravell'd,
Had swallow'd Lara and the Giaour,
And with Childe Harold travell'd;
And so we follow'd Cloven-foot,
And faithfully as any,
Until he cried, "Come turn aside,
And read of Don Giovanni."

"Let Whiggish folk, frae Holland House,
Who have been lying, prating,
Read Don Giovanni, 't is their own;
A child of their creating!
On jests profane they love to feed,
And there they are—and many!
But we, who link not with the crew,
Regard not Don Giovanni.

"There's Godwin's daughter, Shelley's wife,
A writing fearful stories;
There's Hazlitt, who, with Hunt and Keats,
Brays forth in Cockney chorus;
There's pleasant Thomas Moore, a lad
Who sings of Rose and Fanny;
Why throw away these wits so gay
To take up Don Giovanni?

"What's Juan but a shameless tale,
That bursts all rules asunder?
There are a thousand such elsewhere
As worthy of your wonder."
—Strange words they seem'd of slight and scorn;
His lordship look'd not canny;
And took a pinch of snuff, to think
I flouted Don Giovanni!

"O! Fich," said I, "are Juan's rhymes,
And warm its verse is flowing!
Fair crops of blasphemy it bears,
But we will leave them growing;
In Finder's strain, in prose of Paine,
And many another Zany,
As gross we read, so where's the need,
To wade through Don Giovanni?

"Let Colburn's town-bred cattle snuff
The sweets of Lady Morgan;
Let Maturin to amorous themes
Attune his barrel organ!
We will not read them, will not hear
The parson or the granny;
And, I dare say, as bad as they,
Or worse, is Don Giovanni.

"Be Juan then unseen, unknown!
It must, or we shall rue it:
We may have virtue of our own;
Ah! why should we undo it?
The treasured faith of days long past,
We still would prize o'er any;
And grieve to hear the ribald jest
Of scamps like Don Giovanni.

"When Whigs with freezing rule shall come,
And piety seem folly;
When Cam and Isis, curb'd by Brougham,
Shall wander melancholy;
When Cobbett, Woofer, Watson, Hunt,
And all the swinish many,
Shall rough-shod ride o'er Church and State;
Then hey for Don Giovanni."

"*Then* hey! for Don Giovanni!"—What Tory will not pronounce Dr. Maginn's last octave a prophetic one, when he compares it with the time of the forthcoming of this, the first complete and unmutilated, edition of "Don Juan?"—E.]

January 30, 1833.

LETTER TO THE EDITOR OF "MY GRANDMOTHER'S REVIEW."[1]

[See "Testimonies of Authors," No. XVI. *ante*, p. 881.]

My dear Roberts,

As a believer in the church of England—to say nothing of the State—I have been an occasional reader and great admirer of, though not a subscriber to, your Review, which is rather expensive. But I do not know that any part of its contents ever gave me much surprise till the eleventh article of your twenty-seventh number made its appearance. You have there most vigorously refuted a calumnious accusation of bribery and corruption, the credence of which in the public mind might not only have damaged your reputation as a clergyman[2] and an editor, but, what would have been still worse, have injured the circulation of your journal; which, I regret to hear, is not so extensive as the "purity" (as you well observe) "of its, etc. etc." and the present taste for propriety, would induce us to expect. The charge itself is of a solemn nature, and, although in verse, is reached in terms of such circumstantial gravity, as to induce a belief little short of that generally accorded to the thirty-nine articles, to which you so frankly subscribed on taking your degrees. It is a charge the most revolting to the heart of man, from its frequent occurrence; to the mind of a statesman, from its occasional truth; and to the soul of an editor, from its moral impossibility. You are charged then in the last line of one octave stanza, and the whole eight lines of the next, viz. 209th and 210th of the first canto of that "pestilent poem," Don Juan, with receiving, and still more foolishly acknowledging the receipt of, certain monies, to eulogise the unknown author, who by this account must be known to you, if to nobody else. An impeachment of this nature, so seriously made, there is but one way of refuting; and it is my firm persuasion, that whether you did or did not (and *I* believe that you did not) receive the said monies, of which I wish that he had specified the sum, you are quite right in denying all knowledge of the transaction. If charges of this nefarious description are to go forth, sanctioned by all the solemnity of circumstance, and guaranteed by the verarity of verse (as Counsellor Phillips[3] would say), what is to become of readers hitherto implicitly confident in the not less veracious prose of our critical journals? what is to become of the reviews? And, if the reviews fail, what is to become of the editors? It is common cause, and you have done well to sound the alarm. I myself, in my humble sphere, will be one of your echoes. In the words of the tragedian Liston, "I love a row," and you seem justly determined to make one.

It is barely possible, certainly improbable, that the writer might have been in jest; but this only aggravates his crime. A joke, the proverb says, "breaks no bones;" but it may break a bookseller, or it may be the cause of bones being broken. The jest is but a bad one at the best for the author, and might have been a still worse one for you, if your copious contradiction did not certify to all whom it may concern your own indignant innocence, and the immaculate purity of the British Review. I do not doubt your word, my dear Roberts, yet I cannot help wishing that, in a case of such vital importance, it had assumed the more substantial shape of an affidavit sworn before the Lord Mayor Atkins, who readily receives any deposition; and doubtless would have brought it in some way as evidence of the designs of the Reformers to set fire to London, at the same time that he himself meditates the same good office towards the river Thames.

I am sure, my dear Roberts, that you will take these observations of mine in good part; they are written in a spirit of friendship not less pure than your own editorial integrity. I have always admired you; and, not knowing any shape which friendship and admiration can assume more agreeable and useful than that of good advice, I shall continue my lucubrations, mixed with here and there a monitory hint as to what I conceive to be the line you should pursue, in case you should ever again be assailed with bribes, or accused of taking them. By the way, you don't say much about the poem, except that it is "flagitious." This is a pity—you should have cut it up; because, to say the truth, in not doing so, you somewhat assist any notions which the malignant might entertain on the score of the anonymous asseveration which has made you so angry.

You say no bookseller "was willing to take upon himself the publication, though most of them disgrace themselves by selling it." Now, my dear friend, though we all know that those fellows will do any thing for money, methinks the disgrace is more with the purchasers: and some such, doubtless, there are; for there can be no very extensive selling (as you will perceive by that of the British Review) without buying. You then add, "What can the critic say?" I am sure I don't know; at present he says very little, and that not much to the purpose. Then comes, "for praise, as far as regards the *poetry*, *many* passages might be exhibited: for condemnation, as far as regards the morality, all." Now, my dear good Mr. Roberts, I feel for you, and for your reputation: my heart bleeds for both; and I do ask you, whether or not such language does not come positively under the description of "the puff collusive," for which see Sheridan's farce of "The Critic," (by the way, a little more facetious than your own farce under the same title,) towards the close of scene second, act the first.

The poem is, it seems, sold as the work of Lord Byron; but you feel yourself "at liberty to suppose it not Lord B.'s composition." Why did you ever suppose that it was? I approve of your indignation—I applaud it—I feel as angry as you can; but perhaps your virtuous wrath carries you a little too far, when you say that "no misdemeanour, not even that of sending into the world obscene and blasphemous poetry, the product of studious lowdness and laboured impiety, appears to you in so detestable a light as the acceptance of a present by the editor of a review, as the condition of praising an author." The devil it does n't!—Think a little. This is being critical overmuch. In point of Gentlin benevolence or Christian charity, it were surely less criminal to

[1] [Bologna, Aug. 23, 1818. I send you a letter to Roberts, signed 'Worthley Clutterbuck,' which you may publish in what form you please, in answer to his article. I have had many proofs of men's absurdity, but he beats all in folly. Why, the wolf in sheep's clothing has tumbled into the very trap!"—*Lord Byron to Mr. Murray.*]

[2] [Mr. Roberts is not, as Lord Byron seems to have supposed, a clergyman, but a barrister at law. In 1792, he established a paper called "The Looker-on," which has since been admitted into the collection of British Essayists; and he is known, in his profession, for a treatise on the Law of Fraudulent Bankruptcy.—E.]

[3] [Charles Phillips, Barrister, was in those days celebrated for ultra-Irish eloquence. See the Edinburgh Review, No. lvii.—E.]

praise for a bribe, than to abuse a fellow-creature for nothing; and as to the assertion of the comparative innocence of blasphemy and obscenity, confronted with an editor's "acceptance of a present," I shall merely observe, that as an Editor you say very well, but, as a Christian divine, I would not recommend you to transpose this sentence into a sermon.

And yet you say, "the miserable man (for miserable he is, as having a soul of which he cannot get rid)"—But here I must pause again, and enquire what is the meaning of this parenthesis? We have heard of people of "little soul," or of "no soul at all," but never till now of "the misery of having a soul of which we cannot get rid;" a misery under which you are possibly no great sufferer, having got rid apparently of some of the intellectual part of your own when you penned this pretty piece of eloquence.

But to continue. You call upon Lord Byron, always supposing him *not* the author, to disclaim "with all gentlemanly haste," etc. etc. I am told that Lord B. is in a foreign country, some thousand miles off it may be; so that it will be difficult for him to hurry to your wishes. In the mean time, perhaps you yourself have set an example of more haste than gentility; but "the more haste the worse speed."

Let us now look at the charge itself, my dear Roberts, which appears to me to be in some degree not quite explicitly worded:

"I bribed my *Grandmother's Review*, the British."

I recollect hearing, soon after the publication, this subject discussed at the tea-table of Mr. Sotheby the poet, who expressed himself, I remember, a good deal surprised that you had never reviewed his epic poem of "Saul," nor any of his six tragedies; of which, in one instance, the bad taste of the pit, and, in all the rest, the barbarous repugnance of the principal actors, prevented the performance. Mrs. and the Misses S. being in a corner of the room, perusing the proof sheets of Mr. S.'s poems in Italy, or on Italy, as he says, (I wish, by the by, Mrs. S. would make the tea a little stronger,) the male part of the *conversazione* were at liberty to make a few observations on the poem and passage in question; and there was a difference of opinion. Some thought the allusion was to the "British Critic;" [1] others, that by the expression, "My Grandmother's Review," it was intimated that "my grandmother" was not the reader of the review, but actually the writer; thereby insinuating, my dear Roberts, that you were an old woman; because, as people often say, "Jeffrey's Review," "Gifford's Review," in lieu of Edinburgh and Quarterly; so "my Grandmother's Review" and Roberts's might be also synonymous. Now, whatever colour this insinuation might derive from the circumstance of your wearing a gown, as well as from your time of life, your general style, and various passages of your writings,—I will take upon myself to exculpate you from all suspicion of the kind, and assert, without calling Mrs. Roberts in testimony, that if ever you should be chosen Pope, you will pass through all the previous ceremonies with as much credit as any pontiff since the parturition of Joan. It is very unfair to judge of sex from writings, particularly from those of the British Review. We are all liable to be deceived; and it is an indisputable fact, that many of the best articles in your journal, which were attributed to a veteran female, were actually written by you yourself; and yet to this day there are people who could never find out the difference. But let us return to the more immediate question.

I agree with you, that it is impossible Lord Byron should be the author, not only because, as a British peer and a British poet, it would be impracticable for him to have recourse to such facetious fiction, but for some other reasons which you have omitted to state. In the first place, his Lordship has no grandmother. Now, the author—and we may believe him in this—doth expressly state that the "British" is his "Grandmother's Review;" and if, as I think I have distinctly proved, this was not a mere figurative allusion to your supposed intellectual age and sex, my dear friend, it follows, whether you be she or no, that there is such an elderly lady still extant. And I can the more readily credit this, having a sexagenary aunt of my own, who perused you constantly, till unfortunately falling asleep over the leading article of your last number, her spectacles fell off and were broken against the fender, after a faithful service of fifteen years, and she has never been able to fit her eyes since; so that I have been forced to read you aloud to her; and this is in fact the way in which I became acquainted with the subject of my present letter, and thus determined to become your public correspondent.

In the next place, Lord B.'s destiny seems in some sort like that of Hercules of old, who became the author of all unappropriated prodigies. Lord B. has been supposed the author of the "Vampire," of a "Pilgrimage to Jerusalem," "To the Dead Sea," of "Death upon the Pale Horse," of odes to "Lavalette," to "Saint Helena," to the "Land of the Gaul," and to a sucking child. Now, he turned out to have written none of these things. Besides, you say, he knows in what a spirit of, etc. you criticise;—Are you sure he knows all this? that he has read you like my poor dear aunt? They tell me he is a queer sort of a man; and I would not be too sure, if I were you, either of what he has read or of what he has written. I thought his style had been the serious and terrible. As to his sending you money, this is the first time that ever I heard of his paying his reviewers in *that coin*; I thought it was rather in *their own*, to judge from some of his earlier productions. Besides, though he may not be profuse in his expenditure, I should conjecture that his reviewer's bill is not so long as his tailor's.

Shall I give you what I think a prudent opinion? I don't mean to insinuate, God forbid! but if, by any accident, there should have been such a correspondence between you and the unknown author, whoever he may be, send him back his money: I dare say he will be very glad to have it again; it can't be much, considering the value of the article and the circulation of the journal; and you are too modest to rate your praise beyond its real worth.—Don't be angry,—I know you won't,—at this appraisement of your powers of eulogy; for on the other hand, my dear friend, depend upon it your abuse is worth, not its own weight,—that's a feather,—but *your* weight in gold. So don't spare it: if he has bargained for *that*, give it handsomely, and depend upon your doing him a friendly office.

But I only speak in case of possibility; for, as I said before, I cannot believe, in the first instance, that you would receive a bribe to praise any person whatever; and still less can I believe, that your praise could ever produce such an offer. You are a good creature, my dear Roberts, and a clever fellow; else I could almost suspect that you had fallen into the very trap set for you in verse by this anonymous wag, who will certainly be but too happy to see you saving him the trouble of making you ridiculous. The fact is, that the

[1] ["Whether it be the British Critic, or the British Review, against which the noble lord prefers so grave a charge, or rather so facetious an accusation, we are at a loss to determine. The latter has thought it worth its while, in a public paper, to make a serious reply. As we are not so seriously inclined, we shall leave our share of this accusation to its fate."—*Brit. Critic.*]

solemnity of your eleventh article does make you look a little more absurd than you ever yet looked, in all probability, and at the same time, does no good; for if any body believed before in the octave stanzas, they will believe still, and you will find it no less difficult to prove your negative, than the learned Partridge found it to demonstrate his not being dead, to the satisfaction of the readers of almanacs.

What the motives of this writer may have been for (as you magnificently translate his quizzing you) "stating, with the particularity which belongs to fact, the forgery of a groundless fiction," (do, pray, my dear R., talk a little less "In King Cambyses' vein,") I cannot pretend to say; perhaps to laugh at you, but that is no reason for your benevolently making all the world laugh also. I approve of your being angry; I tell you I am angry too; but you should not have shown it so outrageously. Your solemn "*if* somebody personating the Editor of the, etc. etc. has received from Lord B. or from any other person," reminds me of Charley Incledon's usual exordium when people came into the tavern to hear him sing without paying their share of the reckoning —"If a man, or *any* man, or *any other* man," etc. etc.; you have both the same redundant eloquence. But why should you think any body would personate you? Nobody would dream of such a prank who ever read your compositions, and perhaps not many who have heard your conversation. But I have been inoculated with a little of your prolixity. The fact is, my dear Roberts, that somebody has tried to make a fool of you, and what he did not succeed in doing, you have done for him and for yourself.

With regard to the poem itself, or the author, whom I cannot find out, (can you?) I have nothing to say; my business is with you. I am sure that you will, upon second thoughts, be really obliged to me for the intention of this letter, however far short my expressions may have fallen of the sincere good will, admiration, and thorough esteem, with which I am ever, my dear Roberts,

Most truly yours,

WORTLEY CLUTTERBUCK.

Sept. 4th, 1819.
Little Piddington.

P.S. My letter is too long to revise, and the post is going. I forget whether or not I asked you the meaning of your last words, "the forgery of a groundless fiction." Now, as all forgery is fiction, and all fiction a kind of forgery, is not this tautological? The sentence would have ended more strongly with "forgery;" only it hath an awful Book of England sound, and would have added like an indictment, besides sparing you several words, and conferring some meaning upon the remainder. But this is mere verbal criticism. Goodbye—once more, yours truly, W. C.

P.S. 2d.—Is it true that the Saints make up the loss of the Review?—It is very handsome in them to be at so great an expense. *Twice* more, yours, W. C.

SOME OBSERVATIONS UPON AN ARTICLE IN BLACKWOOD'S MAGAZINE,

No. XXIX., AUGUST, 1819.

"Why, how now, Hecate? you look angrily."
Macbeth.

[See "Testimonies of Authors," No. XVII. *ante*, p. 892.]

TO

J. D'ISRAELI, ESQ.

THE AMIABLE AND INGENIOUS AUTHOR

OF

THE "CALAMITIES" AND "QUARRELS OF AUTHORS;"
THIS ADDITIONAL QUARREL AND CALAMITY
IS INSCRIBED

BY

ONE OF THE NUMBER.

Ravenna, March 15, 1820.

"THE life of a writer" has been said, by Pope, I believe, to be "*a warfare upon earth.*" As far as my own experience has gone, I have nothing to say against the proposition; and, like the rest, having once plunged into this state of hostility, must, however reluctantly, carry it on. An article has appeared in a periodical work, entitled "Remarks on Don Juan," which has been so full of this spirit, on the part of the writer, as to require some observations on mine.

In the first place, I am not aware by what right the writer assumes this work, which is anonymous, to be my production. He will answer, that there is internal evidence: that is to say, that there are passages which appear to be written in my name, or in my manner. But might not this have been done on purpose by another? He will say, why not then deny it? To this I could answer, that of all the things attributed to me within the last five years,—Pilgrimages to Jerusalem, Deaths upon Pale Horses, Odes to the Land of the Gaul, Adieus to England, Songs to Madame Lavalette, Odes to St. Helena, Vampires, and what not,—of which, God knows, I never composed nor read a syllable beyond their titles in advertisements,—I never thought it worth while to disavow any, except one which came linked with an account of my "residence in the Isle of Mitylene," where I never resided, and appeared to be carrying the amusement of those persons, who think my name can be of any use to them, a little too far.

I should hardly, therefore, if I did not take the trouble to disavow these things published in my name, and yet not mine, go out of my way to deny an anonymous work: which might appear an act of supererogation. With regard to Don Juan, I neither deny nor admit it to be mine—every body may form their own opinion; but, if there be any who now, or in the progress of that poem, if it is to be continued, feel or should feel themselves so aggrieved as to require a more explicit answer, privately and personally, they shall have it.

I have never shrunk from the responsibility of what I have written, and have more than once incurred obloquy by neglecting to disavow what was attributed to my pen without foundation.

The greater part, however, of the "Remarks on Don Juan" contain but little on the work itself, which receives an extraordinary portion of praise as a composition. With the exception of some quotations, and a few incidental remarks, the rest of the article is neither more nor less than a personal attack upon the imputed author. It is not the first

in the same publication: for I recollect to have read, some time ago, similar remarks upon "Beppo" (said to have been written by a celebrated northern preacher); in which the conclusion drawn was, that "Childe Harold, Byron, and the Count in Beppo, were one and the same person;" thereby making me turn out to be, as Mrs. Malaprop says, "*like Cerberus, three gentlemen at once.*" That article was signed "Presbyter Anglicanus;" which, I presume, being interpreted, means Scotch Presbyterian.[1] I must here observe,—and it is at once ludicrous and vexatious to be compelled so frequently to repeat the same thing,—that my case, as an author, is peculiarly hard, in being everlastingly taken, or mistaken, for my own protagonist. It is unjust and particular. I never heard that my friend Moore was set down for a fire-worshipper on account of his Guebre; that Scott was identified with Roderick Dhu, or with Balfour of Burley; or that, notwithstanding all the magicians in Thalaba, any body has ever taken Mr. Southey for a conjuror; whereas I have had some difficulty in extricating me even from Manfred, who, as Mr. Southey slily observes in one of his articles in the Quarterly, "met the devil on the Jungfrau, and bullied him:"[3] and I answer Mr. Southey, who has apparently, in his poetical life, not been so successful against the great enemy, that, in this, Manfred exactly followed the sacred precept,—"Resist the devil, and he will flee from you."—I shall have more to say on the subject of this person—not the devil, but his most humble servant Mr. Southey—before I conclude; but, for the present, I must return to the article in the Edinburgh Magazine.

In the course of this article, amidst some extraordinary observations, there occur the following words:—"It appears, in short, as if this miserable man, having exhausted *every species of sensual gratification*,—having drained the cup of sin even to its bitterest dregs, were resolved to show us that he is no longer a human being even in his frailties,—but a cool, unconcerned fiend, laughing with a detestable glee over the whole of the better and worse elements of which human life is composed." In another place there appears, "the lurking-place of his selfish and polluted exile."—"By my troth, these be bitter words!"—With regard to the first sentence, I shall content myself with observing, that it appears to have been composed for Sardanapalus, Tiberius, the Regent Duke of Orleans, or Louis XV.; and that I have copied it with as much indifference as I would a passage from Suetonius, or from any of the private memoirs of the regency, conceiving it to be amply refuted by the terms in which it is expressed, and to be utterly inapplicable to any private individual. On the words, "lurking-place," and "selfish and polluted exile," I have something more to say.—How far the capital city of a government, which survived the vicissitudes of thirteen hundred years, and might still have existed but for the treachery of Buonaparte, and the iniquity of his imitators,—a city, which was the emporium of Europe when London and Edinburgh were dens of barbarians,—may be termed a "lurking-place," I leave to those who have seen or heard of Venice to decide. How far my exile may have been "polluted," it is not for me to say, because the word is a wide one, and, with some of its branches, may chance to overshadow the actions of most men; but that it has been "*selfish*" I deny. If, to the extent of my means and my power, and my information of their calamities, to have assisted many miserable beings, reduced by the decay of the place of their birth, and their consequent loss of substance—if to have never rejected an application which appeared founded on truth—if to have expended in this manner sums far out of proportion to my fortune, there and elsewhere, be selfish, then have I been selfish. To have done such things I do not deem meritorious; but it is hard indeed to be compelled to recapitulate them in my own defence, by such accusations as that before me, like a panel before a jury calling testimonies to his character, or a soldier recording his services to obtain his discharge. If the person who has made the charge of "selfishness" wishes to inform himself further on the subject, he may acquire, not what he would wish to find, but what will silence and shame him, by applying to the Consul-General of our nation, resident in the place, who will be in the case either to confirm or deny what I have asserted.[4]

I neither make, nor have ever made, pretensions to sanctity of demeanour, nor regularity of conduct; but my means have been expended principally on my own gratification, neither now nor heretofore, neither in England nor out of it; and it wants but a word from me, if I thought that word decent or necessary, to call forth the most willing witnesses, and at once witnesses and proofs, in England itself, to show that there are those who have derived not the mere temporary relief of a wretched boon, but the means which led them to immediate happiness and ultimate independence, by my want of that very "*selfishness*," as grossly as falsely now imputed to my conduct.

Had I been a selfish man—had I been a grasping man—had I been, in the worldly sense of the word, even a *prudent* man,—I should not be where I now am; I should not have taken the step which was the first that led to the events which have sunk and swoln a gulf between me and mine; but in this respect the truth will one day be made known: in the mean time, as Durandearte says, in the Cava of Montesinos, "Patience, and shuffle the cards."

I bitterly feel the ostentation of this statement, the first of the kind I have ever made; I feel the degradation of being compelled to make it; but I also feel its *truth*, and I trust to feel it on my death-bed, should it be my lot to die there. I am not less sensible of the egotism of all this; but, alas! who have made me thus egotistical in my own defence, if not they, who by perversely persisting in referring fiction to truth, and tracing poetry to life, and regarding characters of imagination as creatures of existence, have made me personally responsible for almost every poetical delineation which fancy, and a particular bias of thought, may have tended to produce?

The writer continues:—"Those who are acquainted, *as who is not?* with the *main* incidents of the private life of Lord B.," etc. Assuredly, whoever may be acquainted with these "main incidents," the writer of the "Remarks on Don Juan" is not, or he would use a very different language. That which I believe he alludes to as a "main incident," happened to be a very subordinate one, and the natural and almost inevitable consequence of events and circumstances

[1] [In Sheridan's comedy of "The Rivals."]

[2] [See Blackwood vol. iii. p. 320. Lord Byron, as it appears from one of his letters, ascribed this paper to the Rev. Dr. Chalmers!—E.]

[3] ["As the passage was curtailed in the press, I take this opportunity of restoring it. In the Quarterly Review (vol. xxi. p. 360.), speaking incidentally of the Jungfrau, I said, 'It was the scene where Lord Byron's Manfred met the devil, and bullied him—though the devil must have won his cause before any tribunal in this world, or the next, if he had not pleaded more feebly for himself than his advocate, in a cause of canonization, ever pleaded for him.'"—Southey.]

[4] [Lord Byron was ever ready to assist the distressed, and he was most unostentatious in his charities; for, besides considerable sums which he gave away in applicants at his own house, he contributed largely, by weekly and monthly allowances, to persons whom he had never seen, and who, as the money reached them by other hands, did not even know who was their benefactor.—Hobhouse.]

long prior to the period at which it occurred. It is the last drop which makes the cup run over, and mine was already full. —But, to return to this man's charge: he accuses Lord B. of "an elaborate satire on the character and manners of his wife." From what parts of Don Juan the writer has inferred this he himself best knows. As far as I recollect of the female characters in that production, there is but one who is depicted in ridiculous colours, or that could be interpreted as a satire upon any body. But here my poetical sins are again visited upon me, supposing that the poem be mine. If I depict a corsair, a misanthrope, a libertine, a chief of insurgents, or an infidel, he is set down to the author; and if, in a poem by no means ascertained to be my production, there appears a disagreeable, casuistical, and by no means respectable female pedant, it is set down for my wife. Is there any resemblance? If there be, it is in those who make it: I can see none. In my writings I have rarely described any character under a fictitious name: those of whom I have spoken have had their own—in many cases a stronger satire in itself than any which could be appended to it. But of real circumstances I have availed myself plentifully, both in the serious and the ludicrous—they are to poetry what landscapes are to the painter; but my *figures* are not portraits. It may even have happened, that I have seized on some events that have occurred under my own observation, or in my own family, as I would paint a view from my grounds, did it harmonise with my picture; but I never would introduce the likenesses of its living members, unless their features could be made as favourable to themselves as to the effect; which, in the above instance, would be extremely difficult.

My learned brother proceeds to observe, that "It is in vain for Lord B. to attempt in any way to justify his own behaviour in that affair; and now that he has so *openly* and *audaciously* invited enquiry and reproach, we do not see any good reason why he should not be plainly told so by the voice of his countrymen." How far the "openness" of an anonymous poem, and the "audacity" of an imaginary character, which the writer supposes to be meant for Lady B., may be deemed to merit this formidable denunciation from their "most sweet voices," I neither know nor care; but when he tells me that I cannot "in any way *justify* my own behaviour in that affair," I acquiesce, because no man can "*justify*" himself until he knows of what he is accused; and I have never had—and, God knows, my whole desire has ever been to obtain it—any specific charge, in a tangible shape, submitted to me by the adversary, nor by others, unless the atrocities of public rumour and the mysterious silence of the lady's legal advisers may be deemed such. But is not the writer content with what has been already said and done? Has not "the general voice of his countrymen" long ago pronounced upon the subject—sentence without trial, and condemnation without a charge? Have I not been exiled by ostracism, except that the shells which proscribed me were anonymous? Is the writer ignorant of the public opinion and the public conduct upon that occasion? If he is, I am not: the public will forget both, long before I shall cease to remember either.

The man who is exiled by a faction has the consolation of thinking that he is a martyr; he is upheld by hope and the dignity of his cause, real or imaginary: he who withdraws from the pressure of debt may indulge in the thought that time and prudence will retrieve his circumstances: he who is condemned by the law, has a term to his banishment, or a dream of its abbreviation; or, it may be, the knowledge or the belief of some injustice of the law, or of its administration in his own particular; but he who is outlawed by general opinion, without the intervention of hostile politics, illegal judgment, or embarrassed circumstances, whether he be innocent or guilty, must undergo all the bitterness of exile, without hope, without pride, without alleviation. This case was mine. Upon what grounds the public founded their opinion, I am not aware; but it was general, and it was decisive. Of me or of mine they knew little, except that I had written what is called poetry, was a nobleman, had married, became a father, and was involved in differences with my wife and her relatives, no one knew why, because the persons complaining refused to state their grievances. The fashionable world was divided into parties, mine consisting of a very small minority: the reasonable world was naturally on the stronger side, which happened to be the lady's, as was most proper and polite. The press was active and scurrilous; and such was the rage of the day, that the unfortunate publication of two copies of verses, rather complimentary than otherwise to the subjects of both, was tortured into a species of crime, or constructive petty treason. I was accused of every monstrous vice by public rumour and private rancour: my name, which had been a knightly or a noble one since my fathers helped to conquer the kingdom for William the Norman, was tainted. I felt that, if what was whispered, and muttered, and murmured, was true, I was unfit for England; if false, England was unfit for me. I withdrew: but this was not enough. In other countries, in Switzerland, in the shadow of the Alps, and by the blue depth of the lakes, I was pursued and breathed upon by the same blight. I crossed the mountains, but it was the same; so I went a little farther, and settled myself by the waves of the Adriatic, like the stag at bay, who betakes him to the waters.

If I may judge by the statements of the few friends who gathered round me, the outcry of the period to which I allude was beyond all precedent, all parallel, even in those cases where political motives have sharpened slander and doubled enmity. I was advised not to go to the theatres, lest I should be hissed, nor to my duty in parliament, lest I should be insulted by the way; even on the day of my departure, my most intimate friend told me afterwards, that he was under apprehensions of violence from the people who might be assembled at the door of the carriage. However, I was not deterred by these counsels from seeing Kean in his best characters, nor from voting according to my principles; and with regard to the third and last apprehensions of my friends, I could not share in them, not being made acquainted with their extent till some time after I had crossed the Channel. Even if I had been so, I am not of a nature to be much affected by men's anger, though I may feel hurt by their aversion. Against all individual outrage, I could protect or redress myself; and against that of a crowd, I should probably have been enabled to defend myself, with the assistance of others, as has been done on similar occasions.

I retired from the country, perceiving that I was the object of general obloquy; I did not indeed imagine, like Jean-Jacques Rousseau, that all mankind was in a conspiracy against me, though I had perhaps as good grounds for such a chimera as ever he had: but I perceived that I had to a great extent become personally obnoxious in England, perhaps through my own fault, but the fact was indisputable; the public in general would hardly have been so much excited against a more popular character, without at least an accusation or a charge of some kind actually expressed or substantiated, for I can hardly conceive that the common and everyday occurrence of a separation between man and wife could in itself produce so great a ferment. I shall say nothing of the usual complaints of "being prejudged," "condemned unheard," "unfairness," "partiality,"

and so forth, the usual changes rung by parties who have had, or are to have, a trial; but I was a little surprised to find myself condemned without being favoured with the act of accusation, and to perceive in the absence of this portentous charge or charges, whatever it or they were to be, that every possible or impossible crime was rumoured to supply its place, and taken for granted. This could only occur in the case of a person very much disliked, and I knew no remedy, having already used to their extent whatever little powers I might possess of pleasing in society. I had no party in fashion, though I was afterwards told that there was one—but it was not of my formation, nor did I then know of its existence—none in literature; and in politics I had voted with the Whigs, with precisely that importance which a Whig vote possesses in these Tory days, and with such personal acquaintance with the leaders in both houses as the society in which I lived sanctioned, but without claim or expectation of any thing like friendship from any one, except a few young men of my own age and standing, and a few others more advanced in life, which last it had been my fortune to serve in circumstances of difficulty. This was, in fact, to stand alone: and I recollect, some time after, Madame de Staël said to me in Switzerland, "You should not have warred with the world—it will not do—it is too strong always for any individual; I myself once tried it in early life, but it will not do." I perfectly acquiesce in the truth of this remark; but the world had done me the honour to begin the war; and, assuredly, if peace is only to be obtained by courting and paying tribute to it, I am not qualified to obtain its countenance. I thought, in the words of Campbell,

> "Then wed thee to an exiled lot;
> And if the world hath loved thee not,
> Its absence may be borne."

I recollect, however, that, having been much hurt by Romilly's conduct, (he, having a general retainer for me, had acted as adviser to the adversary, alleging, on being reminded of his retainer, that he had forgotten it, as his clerk had so many,) I observed that some of those who were now eagerly laying the axe to my roof-tree, might see their own shaken, and feel a portion of what they had inflicted. —His fell, and crushed him.

I have heard of, and believe, that there are human beings so constituted as to be insensible to injuries; but I believe that the best mode to avoid taking vengeance is to get out of the way of temptation. I hope that I may never have the opportunity, for I am not quite sure that I could resist it, having derived from my mother something of the "*perfervidum ingenium Scotorum.*" I have not sought, and shall not seek it, and perhaps it may never come in my path. I do not in this allude to the party, who might be right or wrong; but to many who made her cause the pretext of their own bitterness. She, indeed, most have long avenged me in her own feelings; for whatever her reasons may have been (and she never adduced them to me at least), she probably neither contemplated nor conceived to what she became the means of conducting the father of her child, and the husband of her choice.

So much for "the general voice of his countrymen:" I will now speak of some in particular.

In the beginning of the year 1817, an article appeared in the Quarterly Review, written, I believe, by Walter Scott [1], doing great honour to him, and no disgrace to me, though both poetically and personally more than sufficiently favourable to the work and the author of whom it treated. It was written at a time when a selfish man would not, and a timid one dared not, have said a word in favour of either; it was written by one to whom temporary public opinion had elevated me to the rank of a rival—a proud distinction, and unmerited; but which has not prevented me from feeling as a friend, nor him from more than corresponding to that sentiment. The article in question was written upon the Third Canto of Childe Harold; and after many observations, which it would as ill become me to repeat as to forget, concluded with "a hope that I might yet return to England." How this expression was received in England itself I am not acquainted, but it gave great offence at Rome to the respectable ten or twenty thousand English travellers then and there assembled. I did not visit Rome till some time after, so that I had no opportunity of knowing the fact; but I was informed, long afterwards, that the greatest indignation had been manifested in the enlightened Anglo-circle of that year, which happened to comprise within it—amidst a considerable leaven of Welbeck Street and Devonshire Place, broken loose upon their travels—several really well-born and well-bred families, who did not the less participate in the feeling of the hour. "*Why* should he return to England?" was the general exclamation—I answer *why?* It is a question I have occasionally asked myself, and I never yet could give it a satisfactory reply. I had then no thoughts of returning, and if I have any now, they are of business, and not of pleasure. Amidst the ties that have been dashed to pieces, there are links yet entire, though the chain itself be broken. There are duties, and connections, which may one day require my presence—and I am a father. I have still some friends whom I wish to meet again, and it may be, an enemy. These things, and those minuter details of business, which time accumulates during absence, in every man's affairs and property, may, and probably will, recall me to England; but I shall return with the same feelings with which I left it, in respect to itself, though altered with regard to individuals, as I have been more or less informed of their conduct since my departure; for it was only a considerable time after it that I was made acquainted with the real facts and full extent of some of their proceedings and language. My friends, like other friends, from conciliatory motives, withheld from me much that they could, and some things which they *should* have unfolded; however, that which is deferred is not lost—but it has been no fault of mine that it has been deferred at all.

I have alluded to what is said to have passed at Rome, merely to show that the sentiment which I have described was not confined to the English in England, and as forming part of my answer to the reproach cast upon what has been called my "selfish exile," and my "voluntary exile." "Voluntary" it has been; for who would dwell among a people entertaining strong hostility against him? How far it has been "selfish" has been already explained.

I have now arrived at a passage describing me as having vented my "spleen against the lofty-minded and virtuous men," men "whose virtues few indeed can equal; meaning, I humbly presume, the notorious triumvirate known by the name of "Lake Poets" in their aggregate capacity, and by Southey, Wordsworth, and Coleridge, when taken singly. I wish to say a word or two upon the virtues of one of those persons, public and private, for reasons which will soon appear.

When I left England in April, 1816, ill in mind, in body, and in circumstances, I took up my residence at Coligny,

[1] [See Quarterly Review, vol. xvi. p. 172.]

by the lake of Geneva. The sole companion of my journey was a young physician,[1] who had to make his way in the world, and having seen very little of it, was naturally and laudably desirous of seeing more society than suited my present habits or my past experience. I therefore presented him to those gentlemen of Geneva for whom I had letters of introduction; and having thus seen him in a situation to make his own way, retired for my own part entirely from society, with the exception of one English family, living at about a quarter of a mile's distance from Diodati, and with the further exception of some occasional intercourse with Coppet, at the wish of Madame de Staël. The English family to which I allude consisted of two ladies, a gentleman and his son, a boy of a year old.[2]

One of "*these lofty-minded and virtuous men*," in the words of the Edinburgh Magazine, made, I understand, about this time, or soon after, a tour in Switzerland. On his return to England he circulated—and for any thing I know, invented—a report, that the gentleman to whom I have alluded and myself were living in promiscuous intercourse with two sisters, "having formed a league of incest" (I quote the words as they were stated to me), and indulged himself in the natural comments upon such a conjunction, which are said to have been repeated publicly, with great complacency, by *another* of that poetical fraternity, of whom I shall say only, that even had the story been true, he should not have repeated it, as far as it regarded myself, except in sorrow. The tale itself requires but a word in answer—the ladies were not sisters, nor in any degree connected, except by the second marriage of their respective parents, a widower with a widow, both being the offspring of former marriages; neither of them were, in 1816, nineteen years old. "Promiscuous intercourse" could hardly have disgusted the great patron of pantisocracy, (does Mr. Southey remember such a scheme?) but there was none.

How far this man, who, as author of Wat Tyler, has been proclaimed by the Lord Chancellor guilty of a treasonable and blasphemous libel, and denounced in the House of Commons, by the upright and able member for Norwich, as a "rancorous renegado," be fit for sitting as a judge upon others, let others judge. He has said that for this expression "he brands William Smith on the forehead as a calumniator," and that "the mark will outlast his epitaph."[3] How long William Smith's epitaph will last, and in what words it will be written, I know not; but William Smith's words form the epitaph itself of Robert Southey. He has written Wat Tyler, and taken the office of poet laureate—he has, in the Life of Henry Kirke White, denominated reviewing "the ungentle craft," and has become a reviewer—he was one of the projectors of a scheme, called "pantisocracy," for having all things, including women, in common, (*query*, common women?) and he sets up as a moralist—he denounced the battle of Blenheim, and he praised the battle of Waterloo—he loved Mary Wollstonecraft, and he tried to blast the character of her daughter (one of the young females mentioned)—he wrote treason, and serves the king—he was the butt of the Anti-jacobin, and he is the prop of the Quarterly Review; licking the hands that smote him, eating the bread of his enemies, and internally writhing beneath his own contempt,—he would fain conceal, under anonymous bluster, and a vain endeavour to obtain the esteem of others, after having for ever lost his own, his leprous sense of his own degradation. What is there in such a man to "envy?" Who ever envied the envious? Is it his birth, his name, his fame, or his virtues, that I am to "envy?" I was born of the aristocracy, which he abhorred; and am sprung, by my mother, from the kings who preceded those whom he has hired himself to sing. It cannot, then, be his birth. As a poet, I have, for the past eight years, had nothing to apprehend from a competition; and for the future, "that life to come in every poet's creed," it is open to all. I will only remind Mr. Southey, in the words of a critic, who, if still living, would have annihilated Southey's literary existence now and hereafter, as the sworn foe of charlatans and impostors, from Macpherson downwards, that "those dreams were Settle's once and Ogilby's;" and, for my own part, I assure him, that whenever he and his sect are remembered, I shall be proud to be "forgot." That he is not content with his success as a poet may reasonably be believed—he has been the nine-pin of reviews; the Edinburgh knocked him down, and the Quarterly set him up; the government found him useful in the periodical line, and made a point of recommending his works to purchasers, so that he is occasionally bought, (I mean his books, as well as the author,) and may be found on the same shelf, if not upon the table, of most of the gentlemen employed in the different offices. With regard to his private virtues, I know nothing—of his principles, I have heard enough. As far as having been, to the best of my power, benevolent to others, I do not fear the comparison; and for the errors of the passions, was Mr. Southey *always* so tranquil and stainless? Did he *never* covet his neighbour's wife? Did he never calumniate his neighbour's wife's daughter, the offspring of her he coveted? So much for the apostle of pantisocracy.

Of the "lofty-minded, virtuous" Wordsworth, one anecdote will suffice to speak his sincerity. In a conversation with Mr.——upon poetry, he concluded with, "After all, I would not give five shillings for all that Southey has ever written." Perhaps this calculation might rather show his esteem for five shillings than his low estimate of Dr. Southey; but considering that when he was in his need, and Southey had a shilling, Wordsworth is said to have had generally sixpence out of it, it has an awkward sound in the way of valuation. This anecdote was told me by persons who, if quoted by name, would prove that its genealogy is poetical as well as true. I can give my authority for this; and am ready to adduce it also for Mr. Southey's circulation of the falsehood before mentioned.

Of Coleridge, I shall say nothing—*why*, he may divine.[4]

I have said more of these people than I intended in this place, being somewhat stirred by the remarks which induced me to commence upon the topic. I see nothing in these men as poets, or as individuals—little in their talents, and less in their characters, to prevent honest men from expressing for them considerable contempt, in prose or rhyme, as it may happen. Mr. Southey has the Quarterly for his field of rejoinder, and Mr. Wordsworth his postscripts to "Lyrical Ballads," where the two great instances of the sublime are taken from himself and Milton. "Over her own sweet voice the stockdove broods;" that is to say, she has the pleasure of listening to herself, in common with Mr. Wordsworth upon most of his public appearances. "What divinity doth hedge" these persons, that we should respect them? Is it Apollo? Are they not of those who called Dryden's Ode "a drunken song?" who have discovered that Gray's Elegy is full of faults, (see Coleridge's Life, vol. i. note, for Wordsworth's kindness in pointing this out to him,)

[1] [Dr. Polidori—author of the "Vampire."]
[2] [Mr. and Mrs. Shelley, Miss Clermont, and Master Shelley.]
[3] [See *ante*, p. 486.]
[4] [See Notices of Lord Byron's Life, Vol. III., p. 223.]

and have published what is allowed to be the very worst prose that ever was written, to prove that Pope was no poet, and that William Wordsworth is?

In other points, are they respectable, or respected? Is it on the open avowal of apostasy, on the patronage of government, that their claim is founded? Who is there who esteems those parricides of their own principles? They are, in fact, well aware that the reward of their change has been any thing but honour. The times have preserved a respect for political consistency, and, even though changeable, honour the unchanged. Look at Moore: it will be long ere Southey meets with such a triumph in London as Moore met with in Dublin, even if the government subscribe for it, and set the money down to secret service. It was not less to the man than to the poet, to the tempted but unshaken patriot, to the not opulent but incorruptible fellow-citizen, that the warm-hearted Irish paid the proudest of tributes. Mr. Southey may applaud himself to the world, but he has his own heartiest contempt; and the fury with which he foams against all who stand in the phalanx which he forsook, is, as William Smith described it, "the rancour of the renegado," the bad language of the prostitute who stands at the corner of the street, and showers her slang upon all except those who may have bestowed upon her her "little shilling."

Hence his quarterly overflowings, political and literary, in what he has himself termed "the ungentle craft," and his especial wrath against Mr. Leigh Hunt, notwithstanding that Hunt has done more for Wordsworth's reputation, as a poet (such as it is), than all the Lakers could in their interchange of self-praises for the last twenty-five years.

And here I wish to say a few words on the present state of English poetry. That this is the age of the decline of English poetry will be doubted by few who have calmly considered the subject. That there are men of genius among the present poets makes little against the fact, because it has been well said, that "next to him who forms the taste of his country, the greatest genius is he who corrupts it." No one has ever denied genius to Marino,[1] who corrupted not merely the taste of Italy, but that of all Europe for nearly a century. The great cause of the present deplorable state of English poetry is to be attributed to that absurd and systematic depreciation of Pope, in which, for the last few years, there has been a kind of epidemical concurrence. Men of the most opposite opinions have united upon this topic. Warton and Churchill began it, having borrowed the hint probably from the heroes of the Dunciad, and their own internal conviction that their proper reputation can be as nothing till the most perfect and harmonious of poets—he who, having no fault, has had REASON made his reproach—was reduced to what they conceived to be his level; but even *they* dared not degrade him below Dryden. Goldsmith, and Rogers, and Campbell, his most successful disciples; and Hayley, who, however feeble, has left one poem "that will not be willingly let die" (the Triumphs of Temper), kept up the reputation of that pure and perfect style; and Crabbe, the first of living poets, has almost equalled the master. Then came Darwin, who was put down by a single poem in the Antijacobin;[2] and the Cruscans, from Merry to Jerningham, who were annihilated (if *Nothing* can be said to be annihilated) by Gifford, the last of the wholesome satirists.

At the same time Mr. Southey was favouring the public with Wat Tyler and Joan of Arc, to the great glory of the Drama and Epos. I beg pardon, Wat Tyler, with Peter Bell, was still in MS.; and it was not till after Mr. Southey had received his Malmsey butt, and Mr. Wordsworth's became qualified to gauge it, that the great revolutionary tragedy came before the public and the Court of Chancery. Wordsworth was peddling his lyrical ballads, and brooding a preface, to be succeeded in due course by a postscript; both couched in such prose as must give peculiar delight to those who have read the prefaces of Pope and Dryden; scarcely less celebrated for the beauty of their prose, than for the charms of their verse. Wordsworth is the reverse of Molière's gentleman who had been "talking prose all his life, without knowing it;" for he thinks that he has been all his life writing both prose and verse, and neither of what he conceives to be such can be properly said to be either one or the other. Mr. Coleridge, the future *vates*, poet and seer of the Morning Post, (an honour also claimed by Mr. Fitzgerald, of the "Rejected Addresses,"[4]) who ultimately prophesied the downfall of Buonaparte, to which he himself mainly contributed, by giving him the nickname of "*the Corsican*," was then employed in predicating the damnation of Mr. Pitt, and the desolation of England, in the two very best copies of verses he ever wrote: to wit, the Infernal eclogue of "Fire, Famine, and Slaughter," and the "Ode to the departing Year."

These three personages, Southey, Wordsworth, and Coleridge, had all of them a very natural antipathy to Pope; and I respect them for it, as the only original feeling or principle which they have contrived to preserve. But they have been joined in it by those who have joined them in nothing else: by the Edinburgh Reviewers, by the whole heterogeneous mass of living English poets, excepting Crabbe, Rogers, Gifford, and Campbell, who, both by precept and practice, have proved their adherence; and by me, who have shamefully deviated in practice, but have ever loved and honoured Pope's poetry with my whole soul, and hope to do so till my dying day. I would rather see all I have ever written living the same trunk in which I actually read the eleventh book of a modern epic poem[5] at Malta, in 1811, (I opened it to take out a change after the paroxysm of a tertian, in the absence of my servant, and found it lined with the name of the maker, Eyre, Cockspur Street, and with the epic poetry alluded to,) than sacrifice what I firmly believe in as the Christianity of English poetry, the poetry of Pope.

But the Edinburgh Reviewers, and the Lakers, and Hunt and his school, and every body else with their school, and dilettanti lecturers at institutions, and elderly gentlemen who translate and imitate, and young ladies who listen and repeat, baronets who draw indifferent frontispieces for bad poets, and noblemen who let them dine with them in the country, the small body of the wits and the great body of the blues, have latterly united in a depreciation, of which their fathers would have been as much ashamed as their

[1] [Tasso was almost the only Italian poet of the era to which he flourished, who withstood the general corruption of taste introduced by Marino and his followers, and by the "imitators imitators" of Lope de Vega; and he opened a new path, in which a crowd of pretenders have vainly endeavoured to follow him.—Foscolo.]

[2] ["The Loves of the Triangles," the joint production of Messrs. Canning and Frere.]

[3] Goldsmith has anticipated the definition of the Lake poetry, as far as such things can be defined. "Gentlemen, the present piece is not of your common *epic* poems, which come from the press like paper kites in summer; there are none of your Turnuses or Didos in it; *it is an historical description of nature*. I only beg you'll endeavour to make your souls in unison with mine, and hear with the same enthusiasm with which I have written." Would not this have made a proper proem to the Excursion, and the poet and his pedler? It would have answered perfectly for that purpose, had it not unfortunately been written in good English.

[4] [*See ante*, p. 36.]

[5] [Sir James Bland Burgess's "Richard I." *See ante*, p. 203.]

children will be. In the mean time, what have we get instead? The Lake school, which begun with an epic poem, "written in six weeks" (so Joan of Arc proclaimed herself), and finished with a ballad composed in twenty years, as "Peter Bell's" creator takes care to inform the few who will enquire. What have we got instead? A deluge of flimsy and unintelligible romances, imitated from Scott and myself, who have both made the best of our bad materials and erroneous system. What have we got instead? Madoc, which is neither an epic nor any thing else; Thalaba, Kehama, Gebir, and such gibberish, written in all metres and in no language. Hunt, who had powers to have made "the Story of Rimini" as perfect as a fable of Dryden, has thought fit to sacrifice his genius and his taste to some unintelligible notions of Wordsworth, which I defy him to explain. Moore has——But why continue?—All, with the exception of Crabbe, Rogers, and Campbell, who may be considered as having taken their station, will, by the blessing of God, survive their own reputation, without attaining any very extraordinary period of longevity. Of course there must be a still further exception in favour of those who, having never obtained any reputation at all, unless it be among provincial literati, and their own families, have none to lose; and of Moore, who, as the Burns of Ireland, possesses a fame which cannot be lost.

The greater part of the poets mentioned, however, have been able to gather together a few followers. A paper of the Connoisseur says, that "it is observed by the French, that a cat, a priest, and an old woman, are sufficient to constitute a religious sect in England." The same number of animals, with some difference in kind, will suffice for a poetical one. If we take Sir George Beaumont instead of the priest, and Mr. Wordsworth for the old woman, we shall nearly complete the quota required; but I fear that Mr. Southey will but indifferently represent the CAT, having shown himself but too distinctly to be of a species to which that noble creature is peculiarly hostile.

Nevertheless, I will not go so far as Wordsworth in his postscript, who pretends that *no* great poet ever had immediate fame; which being interpreted, means that William Wordsworth is not quite so much read by his cotemporaries as might be desirable. This assertion is as false as it is foolish. Homer's glory depended upon his present popularity: he recited,—and, without the strongest impression of the moment, who would have gotten the Iliad by heart, and given it to tradition? Ennius, Terence, Plautus, Lucretius, Horace, Virgil, Æschylus, Sophocles, Euripides, Sappho, Anacreon, Theocritus, all the great poets of antiquity, were the delight of their cotemporaries. The very existence of a poet, previous to the invention of printing, depended upon his present popularity; and how often has it impaired his future fame? Hardly ever. History informs us, that the best have come down to us. The reason is evident: the most popular found the greatest number of transcribers for their MSS.; and that the taste of their cotemporaries was corrupt can hardly be avouched by the moderns, the mightiest of whom have but barely approached them. Dante, Petrarch, Ariosto, and Tasso, were all the darlings of the cotemporary reader. Dante's Poem was celebrated long before his death; and, not long after it, States negotiated for his ashes, and disputed for the sites of the composition of the Divina Commedia. Petrarch was crowned in the Capitol. Ariosto was permitted to pass free by the public robber who had read the Orlando Furioso. I would not recommend Mr. Wordsworth to try the same experiment with his Smugglers. Tasso, notwithstanding the criticisms of the Crusca, would have been crowned in the Capitol, but for his death.

It is easy to prove the immediate popularity of the chief poets of the only modern nation in Europe that has a poetical language, the Italian. In our own, Shakspeare, Spenser, Jonson, Waller, Dryden, Congreve, Pope, Young, Shenstone, Thomson, Johnson, Goldsmith, Gray, were all as popular in their lives as since. Gray's Elegy pleased instantly, and eternally. His Odes did not, nor yet do they, please like his Elegy. Milton's politics kept him down. But the Epigram of Dryden,[1] and the very sale of his work, in proportion to the less reading time of its publication, prove him to have been honoured by his cotemporaries. I will venture to assert, that the sale of the Paradise Lost was greater in the first four years after its publication, than that of "The Excursion" in the same number, with the difference of nearly a century and a half between them of time, and of thousands in point of general readers. Notwithstanding Mr. Wordsworth's having pressed Milton into his service as one of those not presently popular, to favour his own purpose of proving that our grandchildren will read *him* (the said William Wordsworth), I would recommend him to begin first with our grandmothers. But he need not be alarmed; he may yet live to see all the envies pass away, as Darwin and Seward, and Hoole, and Hole,[2] and Hoyle[3] have passed away; but their declension will not be his ascension: he is essentially a bad writer, and all the failures of others can never strengthen him. He may have a sect, but he will never have a public; and his "*audience*" will always be "*few*," without being "*fit*,"—except for Bedlam.

It may be asked, why, having this opinion of the present state of poetry in England, and having had it long, as my friends and others well knew—possessing, or having possessed too, as a writer, the ear of the public for the time being—I have not adopted a different plan in my own compositions, and endeavoured to correct rather than encourage the taste of the day. To this I would answer, that it is easier to perceive the wrong than to pursue the right, and that I have never contemplated the prospect "of filling (with Peter Bell,[4] see its Preface) permanently a station in the literature of the country." Those who know me best, know this, and that I have been considerably astonished at the temporary success of my works, having flattered no person and no party, and expressed opinions which are not those of the general reader. Could I have anticipated the degree of attention which has been accorded me, assuredly I would have studied more to deserve it. But I have lived in far countries abroad, or in the agitating world at home, which was not favourable to study or reflection; so that almost all I have written has been mere passion,—passion, it is true, of different kinds, but always passion; for in me (if it be not an Irishism to say so) my *indifference* was a kind of passion, the result of experience, and not the philosophy of nature. Writing grows a habit, like a woman's gallantry: there are women who have had no intrigue, but

[1] [The well known lines under Milton's picture,—
"Three poets, in three distant ages born," etc.]

[2] [The Rev. Richard Hole. He published in early life, a versification of Fingal, and in 1789, "Arthur, a Poetical Romance." He died in 1803.]

[3] [Charles Hoyle, of Trinity College, Cambridge, author of "Exodus," an epic in thirteen books.]

[4] ["Peter Bell first saw the light in 1798. During this long interval, pains have been taken at different times to make the production less unworthy of a favourable reception; or rather, to fit it for filling permanently a station, however humble, in the literature of my country."—Wordsworth, 1818.]

few who have had but one only; so there are millions of men who have never written a book, but few who have written only one. And thus, having written once, I wrote on; encouraged no doubt by the success of the moment, yet by no means anticipating its duration, and I will venture to say, scarcely even wishing it. But then I did other things besides write, which by no means contributed either to improve my writings or my prosperity.

I have thus expressed publicly upon the poetry of the day the opinion I have long entertained and expressed of it in all who have asked it, and to some who would rather not have heard it: as I told Moore not very long ago, "we are all wrong except Rogers, Crabbe, and Campbell."[8] Without being old in years, I am old in days, and do not feel the adequate spirit within me to attempt a work which should show what I think right in poetry, and must content myself with having denounced what is wrong. There are, I trust, younger spirits rising up in England, who, escaping the contagion which has swept away poetry from our literature, will recall it to their country, such as it once was and may still be.

In the mean time, the best sign of amendment will be repentance, and new and frequent editions of Pope and Dryden.

There will be found as comfortable metaphysics, and ten times more poetry, in the "Essay on Man," than in the "Excursion." If you search for passion, where is it to be found stronger than in the epistle from Eloisa to Abelard, or in Palamon and Arcite? Do you wish for invention, imagination, sublimity, character? seek them in the Rape of the Lock, the Fables of Dryden, the Ode on Saint Cecilia's Day, and Absalom and Achitophel: you will discover in these two poets only, *all* for which you must ransack innumerable metres, and God only knows how many *writers* of the day, without finding a tittle of the same qualities,—with the addition, too, of wit, of which the latter have none. I have not, however, forgotten Thomas Brown the Younger, nor the Fudge Family,[9] nor Whistlecraft; but that is not wit—it is humour. I will say nothing of the harmony of Pope and Dryden in comparison, for there is not a living poet (except Rogers, Gifford, Campbell, and Crabbe), who can write an heroic couplet. The fact is, that the exquisite beauty of their versification has withdrawn the public attention from their other excellences, as the vulgar eye will rest more upon the splendour of the uniform than the quality of the troops. It is this very harmony, particularly in Pope, which has raised the vulgar and atrocious cant against him;—because his versification is perfect, it is assumed that it is his only perfection; because his truths are so clear, it is asserted that he has no invention; and because he is always intelligible, it is taken for granted that he has no genius. We are sneeringly told that he is the "Poet of Reason," as if this was a reason for his being no poet. Taking passage for passage, I will undertake to cite more lines teeming with *imagination* from Pope than from any *two* living poets, be they who they may. To take an instance at random from a species of composition not very favourable to imagination—Satire: set down the character of Sporus,[3] with all the wonderful play of fancy which is scattered over it, and place by its side an equal number of verses, from any two existing poets, of the same power and the same variety—where will you find them?

I merely mention one instance of many, in reply to the injustice done to the memory of him who harmonised our poetical language. The attorneys' clerks, and other self-educated genii, found it easier to distort themselves to the new models, than to toil after the symmetry of him who had enchanted their fathers. They were besides smitten by being told that the new school were to revive the language of Queen Elizabeth, the true English; as every body in the reign of Queen Anne wrote no better than French, by a species of literary treason.

Blank verse, which, unless in the drama, no one except Milton ever wrote who could rhyme, became the order of the day,—or else such rhyme as looked still blanker than the verse without it. I am aware that Johnson has said, after some hesitation, that he could not "prevail upon himself to wish that Milton had been a rhymer." The opinions of that truly great man, whom it is also the present fashion to decry, will ever be received by me with that deference which time will restore to him from all; but, with all humility, I am not persuaded that the Paradise Lost would not have been more nobly conveyed to posterity, not perhaps in heroic couplets, although even *they* could sustain the subject if well balanced, but in the stanza of Spenser or of Tasso, or in the terza rima of Dante, which the powers of Milton could easily have grafted on our language. The Seasons of Thomson would have been better in rhyme, although still inferior to his Castle of Indolence; and Mr. Southey's Joan of Arc no worse, although it might have taken up six months instead of weeks in the composition. I recommend also to the lovers of lyrics the perusal of the present laureate's Odes by the side of Dryden's on Saint Cecilia, but let him be sure to read *first* those of Mr. Southey.

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[8] [I certainly ventured to differ from the judgment of my noble friend, no less in his attempts to depreciate that peculiar walk of the art in which he himself so grandly trod, than in the inconsistency of which I thought him guilty, in condemning all those who stood up for particular 'schools' of poetry, and yet, at the same time, maintaining so exclusive a theory of the art himself. How little, however, he attended to either the grounds or degree of my dissent from him will appear by the following wholesale report of my opinion in 'Detached Thoughts:'—'One of my notions different from those of my contemporaries, is, that the present is not a high age of English poetry. There are *more* poets [sci-disant] than ever there were, and proportionally less poetry. This *thesis* I have maintained for some years, but, strange to say, it meeteth not with favour from my brethren of the shell. Even Moore shakes his head, and firmly believes that it is the grand age of British poesy.'—Moore.]

[9] [In 1812, Mr. Moore published 'The Two-penny Post-bag' by Thomas Brown the Younger," and in 1818, "The Fudge Family in Paris."]

3 ["Let Sporus tremble——A. What? that thing of silk,
Sporus, that mere white curd of ass's milk?
Satire or sense, alas can Sporus feel?
Who breaks a butterfly upon a wheel?
P. Yet let me flap this bug with gilded wings,
This painted child of dirt, that stinks and stings;
Whose buzz the witty and the fair annoys,
Yet wit ne'er tastes, and beauty ne'er enjoys;
So well-bred spaniels civilly delight
In mumbling of the game they dare not bite.
Eternal smiles his emptiness betray,
As shallow streams run dimpling all the way.
Whether in florid impotence he speaks,
And, as the prompter breathes, the puppet squeaks;
Or at the ear of Eve, familiar toad,
Half froth, half venom, spits himself abroad,
In puns, or politics, or tales, or lies,
Or spite, or smut, or rhymes, or blasphemies.
His wit all see-saw, between *that* and *this*,
Now high, now low, now master up, now miss,
And he himself one vile antithesis.
Amphibious thing! that acting either part,
The trifling head, or the corrupted heart,
Fop at the toilet, flatterer at the board,
Now drips a lady, and now struts a lord.
Eve's tempter thus the rabbins have express'd,
A cherub's face, a reptile all the rest:
Beauty that shocks you, parts that none will trust,
Wit that can creep, and pride that licks the dust."

Prol. to Sat.

To the heaven-born genii and inspired young scriveners of the day much of this will appear paradox: it will appear so even to the higher order of our critics; but it was a truism twenty years ago, and it will be a re-acknowledged truth in ten more. In the mean time, I will conclude with two quotations, both intended for some of my old classical friends who have still enough of Cambridge about them to think themselves honoured by having had John Dryden as a predecessor in their college, and to recollect that their earliest English poetical pleasures were drawn from the "little nightingale" of Twickenham. The first is from the notes to the Poem of the "Friends."[2]

"It is only within the last twenty or thirty years that those notable discoveries in criticism have been made which have taught our recent versifiers to undervalue this energetic, melodious, and moral poet. The consequences of this want of due esteem for a writer whom the good sense of our predecessors had raised to his proper station have been NUMEROUS AND DEGRADING ENOUGH. This is not the place to enter into the subject, even as far as it *affects our poetical numbers alone*, and there is matter of more importance that requires present reflection."

The second is from the volume of a young person learning to write poetry, and beginning by teaching the art. Hear him:[3]

"And ye were dead
To things ye knew not of—were closely wed
To musty laws lined out with wretched rule
And compass vile; so that ye taught a school[4]
Of *dolts* to *smooth*, *level*, and *chip*, and *fit*,
Till, like the certain wands of Jacob's wit,
Their verses tallied. *Easy was the task*:
A thousand handicraftsmen wore the cask
Of poesy. Ill-fated, impious race,
That blasphemed the bright lyrist to his face
And did not know it; no, they went about
Holding a poor *decrepit* standard out
Mark'd with most Stygy mottos, and in large
The name of one Boileau!"

A little before, the manner of Pope is termed,

"A *school*,[5]
Nurtured by *foppery* and barbarism,
Made great Apollo blush for this his land."[5]

I thought "*foppery*," was a consequence of *refinement*, but *n'importe*.

The above will suffice to show the notions entertained by the new performers on the English lyre of him who made it most tuneable, and the great improvements of their own "variazioni."

The writer of this is a tadpole of the Lakes, a young disciple of the six or seven new schools, in which he has learnt to write such lines and such sentiments as the above. He says "easy was the task" of imitating Pope, or it may be of equalling him, I presume. I recommend him to try before he is so positive on the subject, and then compare what he will have *then* written, and what he has *now* written, with the humblest and earliest compositions of Pope, produced in years still more youthful than those of Mr. Keats when he invented his new "Essay on Criticism," entitled "Sleep and Poetry" (an ominous title), from whence the above canons are taken. Pope's was written at nineteen, and published at twenty-two.

Such are the triumphs of the new schools, and such their scholars. The disciples of Pope were Johnson, Goldsmith, Rogers, Campbell, Crabbe, Gifford, Matthias,[6] Hayley, and

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[2] [Written by Lord Byron's early friend, the Rev. Francis Hodgson.]

[3] [In a manuscript note on this passage of the pamphlet, dated Nov. 12, 1821, Lord Byron says,—"Mr. Keats died at Rome about a year after this was written, of a decline produced by his having burst a blood-vessel on reading the article on his 'Endymion' in the Quarterly Review. I have read the article before and since; and although it is bitter, I do not think that a man should permit himself to be killed by it. But a young man little dreams what he must inevitably encounter in the course of a life ambitious of public notice. My indignation at Mr. Keats's depreciation of Pope has hardly permitted me to do justice to his own genius, which, maugre all the fantastic fopperies of his style, was undoubtedly of great promise. His fragment of 'Hyperion' seems actually inspired by the Titans, and is as sublime as Æschylus. He is a loss to our literature; and the more so, as he himself, before his death, is said to have been persuaded that he had not taken the right line, and was re-forming his style upon the more classical models of the language.]

[4] It was at least a *grammar* "school."

[5] So spelt by the author.

[5] As a balance to these lines, and to the sense and sentiment of the new school, I will put down a passage or two from Pope's *earliest* poems, taken at random:—

"Envy her own snakes shall feel,
And Persecution mourn her broken wheel,
There Faction roar, Rebellion bite her chain,
And gasping Furies thirst for blood in vain."

"Ah! what avail his glossy varying dyes,
His purple crest, and scarlet-circled eyes;
The vivid green his shining plumes unfold,
His painted wings, and breast that flames with gold."

"Round broken columns clasping ivy twined;
O'er heaps of ruin stalk'd the stately hind;
The fox obscene to gaping tombs retires,
And savage howlings fill the sacred quires."

"Hail, bards triumphant! born in happier days;
Immortal heirs of universal praise!
Whose honours with increase of ages grow,
As streams roll down, enlarging as they flow;
Nations unborn your mighty names shall sound,
And worlds applaud that must not yet be found!
Oh! may some spark of your celestial fire,
The last, the meanest of your sons inspire,
(That on weak wings, from far pursues your flights;
Glows while he reads, but trembles as he writes),
To teach vain wits a science little known,
To admire superior sense, and doubt their own!"

"Amphion there the loud creating lyre
Strikes, and behold a sudden Thebes arise!
Cithæron's echoes answer to his call,
And half the mountain rolls into a wall."

"So Zembla's rocks, the beauteous work of frost,
Rise white in air, and glitter o'er the coast,
Pale suns, unfelt, at distance roll away,
And on the impassive ice the lightnings play;
Eternal snows the growing mass supply,
Till the bright mountains prop the incumbent sky;
As Atlas fixed, each hoary pile appears,
The gather'd winter of a thousand years."

"Thus, when we view some well-proportion'd dome,
The world's just wonder, and even thine, O Rome!
No single parts unequally surprise,
All comes united to the admiring eyes;
No monstrous height, or breadth, or length appears:
The whole at once is bold and regular."

A thousand similar passages crowd upon me, all composed by Pope before his *two-and-twentieth* year; and yet it is contended that he is no poet, and we are told so in such lines, so I beg the reader to compare with these *youthful* verses of the "no poet." Must we repeat the question of Johnson, "*If Pope is not a poet, where is poetry to be found?*" Even in *descriptive* poetry, the *lowest* department of the art, he will be found, on a fair examination, to surpass any living writer.

[6] [Thomas James Mathias, Esq. the well-known author of the Pursuits of Literature, Imperial Epistle to Alen Long, etc. In 1814, Mr. M. edited an edition of Gray's Works, which the University of Cambridge published at his own expense. Lord Byron did not admire this venerable poet the less for such criticism as the following:—"After we have paid our *primal* homage to the bards of Greece and of ancient Latium, we are invited to contemplate the literary and poetical dignity of modern Italy. If the influence of *their* persuasion and of *their* example should prevail, a strong and steady light may be reanimated and diffused amongst us, a light which may once again conduct the powers of our rising poets from *wild whirling words, from crude, rapid, and uncorrected productions*, from an overweening presumption, and from the delusive conceit of a pre-established reputation, to the

the author of the Paradise of Coquettes;[1] to whom may be added Richards, Heber, Wrangham, Bland, Hodgson, Merivale, and others who have not had their full fame, because "the race is not always to the swift, nor the battle to the strong," and because there is a fortune in fame as in all other things. Now, of *all* the new schools—I say *all*, for, "like Legion, they are many"—has there appeared a single scholar who has not made his master ashamed of him? unless it be Sotheby, who has imitated every body, and occasionally surpassed his models. Scott found peculiar favour and imitation among the fair sex: there was Miss Holford,[2] and Miss Mitford,[3] and Miss Francis;[4] but, with the greatest respect be it spoken, none of his imitators did much honour to the original, except Hogg, the Ettrick shepherd, until the appearance of "The Bridal of Triermain," and "Harold the Dauntless," which in the opinion of some equalled if not surpassed him; and lo! after three or four years they turned out to be the Master's own compositions. Have Southey, or Coleridge, or t'other fellow, made a follower of renown? Wilson never did well till he set up for himself in the "City of the Plague." Has Moore, or any other living writer of reputation, had a tolerable imitator, or rather disciple? Now, it is remarkable, that almost all the followers of Pope, whom I have named, have produced beautiful and standard works; and it was not the number of his imitators who finally hurt his fame, but the despair of imitation, and the ease of not imitating him sufficiently. This, and the same reason which induced the Athenian burgher to vote for the banishment of Aristides, "because he was tired of always hearing him called *the Just*," have produced the temporary exile of Pope from the State of Literature. But the term of his ostracism will expire, and the sooner the better, not for him, but for those who banished him, and for the coming generation, who

"Will blush to find their fathers were his foes."

I will now return to the writer of the article which has drawn forth these remarks, whom I honestly take to be John Wilson, a man of great powers and acquirements, well known to the public as the author of the "City of the Plague," "Isle of Palms," and other productions. I take the liberty of naming him, by the same species of courtesy which has induced him to designate me as the author of Don Juan. Upon the score of the Lake Poets, he may perhaps recall to mind that I merely express an opinion long ago entertained and specified in a letter to Mr. James Hogg,[5] which he the said James Hogg, somewhat contrary to the law of pens, showed to Mr. John Wilson, in the year 1814, as he himself informed me in his answer, telling me by way of apology, that "he'd be d——d if he could help it;" and I am not conscious of any thing like "envy" or "exacerbation" at this moment which induces me to think better or worse of Southey, Wordsworth, and Coleridge as poets than I do now, although I do know one or two things more which have added to my contempt for them as individuals. And, in return for Mr. Wilson's invective,[6] I shall content myself with asking one question; Did he never compose, recite, or sing any parody or parodies upon the Psalms (of what nature this deponent saith not), in certain jovial meetings of the youth of Edinburgh?[7] It is not that I think any great harm if he did; because it seems to me that all depends upon the intention of such a parody. If it be meant to throw ridicule on the sacred original, it is a sin; if it be intended to burlesque the profane subject, or to inculcate a moral truth, it is none. If it were, the *Unbeliever's Creed*, the many political parodies of various parts of the Scriptures and liturgy, particularly a celebrated one of the Lord's Prayer, and the beautiful moral parable in favour of toleration by Franklin, which has often been taken for a real extract from Genesis, would all be sins of a damning nature. But I wish to know if Mr. Wilson ever has done this, and *if he has, why he* should he so very angry with similar portions of Don Juan?—Did no "parody profane" appear in any of the earlier numbers of Blackwood's Magazine?

I will now conclude this long answer to a short article, repenting of having said so much in my own defence, and so little on the "crying, left-hand failings off and national defections" of the poetry of the present day. Having said this, I can hardly be expected to defend Don Juan, or any other "*living*" poetry, and shall not make the attempt. And although I do not think that Mr. John Wilson has in this instance treated me with candour or consideration, I trust that the tone I have used in speaking of him personally will prove that I bear him as little malice as I really believe at the *bottom of his heart* he bears towards me; the duties of an editor, like those of a tax-gatherer, are paramount and peremptory. I have done.

BYRON.

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labour of thought, to patient and repeated revision of what they write, to a reverence for themselves and for an enlightened public, and to the fixed unbending principles of legitimate composition."—*Preface to Grog.*]

[1] [Dr. Thomas Brown, professor of moral philosophy in the University of Edinburgh, who died in 1820.]

[2] [Author of "Wallace, or the Fight of Falkirk," "Margaret of Anjou," and other poems.]

[3] [Miss Mary Russel Mitford, author of "Christina, or the Maid of the South Seas," "Wallington Hall," "Our Village," etc. etc.]

[4] [Miss Eliza Francis published, in 1815, "Sir Wilfibert de Waverley, or, the Bridal Eve."]

[5] ["Oh! I have had the most amusing letter from Hogg, the Ettrick minstrel and shepherd. He wants me to recommend him to Murray; and, speaking of his present bookseller, whose 'bills' are never 'lifted' he adds, *fatidem verbis*, 'God d—n him, and them both.' I laughed, and so would you too, at the way in which this execration is introduced. The said Hogg is a strange being, but of great, though uncouth, powers. I think very highly of him as a poet; but he, and half of the Scotch and Lake troubadours, are spoilt by living in little circles and petty societies."—*B. Letters.*]

[6] [The reader will find, on reference to the Notices of Lord Byron's Life (Vol. IV. p. 209), that his Lordship was not less mistaken in attributing the "Remarks on Don Juan" in the Edinburgh Magazine to Professor Wilson, than in supposing Dr. Chalmers to have been the "Presbyter Anglicanus" who criticised his "Beppo" in the same journal.—E.]

[7] [The allusion here is to some now forgotten calumnies which had been circulated by the radical press, at the time when Mr. Wilson was a candidate for the Chair of Moral Philosophy in the University of Edinburgh.—E.]

REVIEW OF WORDSWORTH'S POEMS,

2 vols. 1807.

(From "Monthly Literary Recreations" for August, 1807.)

THE volumes before us are by the author of Lyrical Ballads, a collection which has not undeservedly met with a considerable share of public applause. The characteristics of Mr. W.'s muse are simple and flowing, though occasionally inharmonious verse; strong, and sometimes irresistible, appeals to the feelings, with unexceptionable sentiments. Though the present work may not equal his former efforts, many of the poems possess a native elegance, natural and unaffected, totally devoid of the tinsel embellishments and abstract hyperboles of several cotemporary sonneteers. The last sonnet in the first volume, p. 152, is perhaps the best, without any novelty in the sentiments, which we hope are common to every Briton at the present crisis; the force and expression is that of a genuine poet, feeling as he writes:—

"Another year! another deadly blow!
Another mighty empire overthrown!
And we are left, or shall be left, alone—
The last that dares to struggle with the foe.
'T is well!—from this day forward we shall know
That in ourselves our safety must be sought,
That by our own right hands it must be wrought;
That we must stand unprop'd, or be laid low.
O dastard! whom such foretaste doth not cheer!
We shall exult, if they who rule the land
Be men who hold its many blessings dear,
Wise, upright, valiant, not a venal band,
Who are to judge of danger which they fear,
And honour which they do not understand."

The song at the Feast of Brougham Castle, the Seven Sisters, the affliction of Margaret —— of ——, possess all the beauties, and few of the defects, of this writer: the following lines from the last are in his first style:—

"Ah! little doth the young one dream,
When full of play and childish cares,
What power hath e'en his wildest scream,
Heard by his mother unawares:
He knows it not, he cannot guess:
Years to a mother bring distress,
But do not make her love the less."

The pieces least worthy of the author are those entitled "Moods of my own Mind." We certainly wish these "Moods" had been less frequent, or not permitted to occupy a place near works which only make their deformity more obvious. When Mr. W. ceases to please, it is by "abandoning" his mind to the most common-place ideas, at the same time clothing them in language not simple, but puerile. What will any reader or auditor, out of the nursery, say to such namby-pamby as "Lines written at the Foot of Brother's Bridge?"

"The cock is crowing,
The stream is flowing,
The small birds twitter,
The lake doth glitter.
The green field sleeps in the sun:
The oldest and youngest,
Are at work with the strongest;
The cattle are grazing,
Their heads never raising.
There are forty feeding like one.
Like an army defeated,
The snow hath retreated,
And now doth fare ill,
On the top of the bare hill."

"The plough-boy is whooping anon, anon," etc. etc. is in the same exquisite measure. This appears to us neither more nor less than an imitation of such minstrelsy as soothed our cries in the cradle, with the shrill ditty of

"Hey diddle, diddle,
The cat and the fiddle:
The cow jump'd over the moon,
The little dog laugh'd to see such sport,
And the dish ran away with the spoon."

On the whole, however, with the exception of the above, and other INNOCENT odes of the same cast, we think these volumes display a genius worthy of higher pursuits, and regret that Mr. W. confines his muse to such trifling subjects. We trust his motto will be in future, "Paulo majora canamus." Many, with inferior abilities, have acquired a loftier seat on Parnassus, merely by attempting strains in which Mr. Wordsworth is more qualified to excel.*

* This first attempt of Lord Byron at reviewing is remarkable only as showing how plausibly he could assume the established tone and phraseology of these minor judgment-seats of criticism. If Mr. Wordsworth ever chanced to cast his eye over this article, how little could he have expected that under that dull prosaic mask lurked one who, in five short years from thence, would rival even *him* in poetry!—MOORE.

REVIEW OF GELL'S GEOGRAPHY OF ITHACA,

AND ITINERARY OF GREECE.

(From the "Monthly Review" for August, 1811.)

THAT laudable curiosity concerning the remains of classical antiquity, which has of late years increased among our countrymen, is in no traveller or author more conspicuous than in Mr. Gell. Whatever difference of opinion may yet exist with regard to the success of the several disputants in the famous Trojan controversy, [1] or, indeed, relating to the present author's merits as an inspector of the Troad, it must universally be acknowledged that any work, which more forcibly impresses on our imaginations the scenes of heroic action, and the subjects of immortal song, possesses claims on the attention of every scholar.

Of the two works which now demand our report, we conceive the former to be by far the most interesting to the reader, as the latter is indisputably the most serviceable to the traveller. Excepting, indeed, the running commentary which it contains on a number of extracts from Pausanias and Strabo, it is, as the title imports, a mere itinerary of Greece, or rather of Argolis only, in its present circumstances. This being the case, surely it would have answered every purpose of utility much better by being printed as a pocket road-book of that part of the Morea; for a quarto is a very unmanageable travelling companion. The maps [2] and drawings, we shall be told, would not permit such an arrangement: but as to the drawings, they are not in general to be admired as specimens of the art; and several of them, as we have been assured by eye-witnesses of the scenes which they describe, do not compensate for their mediocrity in point of execution, by any extraordinary fidelity of representation. Others, indeed, are more faithful, according to our informants. The true reason, however, for this costly mode of publication is in course to be found in a desire of gratifying the public passion for large margins, and all the luxury of typography; and we have before expressed our dissatisfaction with Mr. Gell's aristocratical mode of communicating a species of knowledge, which ought to be accessible to a much greater portion of classical students than can at present acquire it by his means:—but, as such expostulations are generally useless, we shall be thankful for what we can obtain, and that in the manner in which Mr. Gell has chosen to present it.

The former of these volumes, we have observed, is the most attractive in the closet. It comprehends a very full survey of the far-famed island which the hero of the Odyssey has immortalized; for we really are inclined to think that the author has established the identity of the modern *Theaki* with the *Ithaca* of Homer. At all events, if it be an illusion, it is a very agreeable deception, and is effected by an ingenious interpretation of the passages in Homer that are supposed to be descriptive of the scenes which our traveller has visited. We shall extract some of these adaptations of the ancient picture to the modern scene, marking the points of resemblance which appear to be strained and forced, as well as those which are more easy and natural: but we must first insert some preliminary matter from the opening chapter. The following passage conveys a sort of general sketch of the book, which may give our readers a tolerably adequate notion of its contents:—

"The present work may adduce, by a simple and correct survey of the island, coincidences in its geography, in its natural productions, and moral state, before unnoticed. Some will be directly pointed out; the fancy or ingenuity of the reader may be employed in tracing others; the mind familiar with the imagery of the Odyssey will recognise with satisfaction the scenes themselves; and this volume is offered to the public, not entirely without hopes of vindicating the poem of Homer from the scepticism of those critics who imagine that the Odyssey is a mere poetical composition, unsupported by history, and unconnected with the localities of any particular situation.

"Some have asserted that, in the comparison of places now existing with the descriptions of Homer, we ought not to expect coincidence in minute details; yet it seems only by these that the kingdom of Ulysses, or any other, can be identified, as, if such an idea be admitted, every small and rocky island in the Ionian Sea, containing a good port, might, with equal plausibility, assume the appellation of Ithaca.

"The Venetian geographers have in a great degree contributed to raise those doubts which have existed on the identity of the modern with the ancient Ithaca, by giving, in their charts, the name of Val di Compare to the island. That name is, however, totally un-

[1] We have it from the best authority that the venerable leader of the Anti-Homeric sect, Jacob Bryant, several years before his death, expressed regret for his ungrateful attempt to destroy some of the most pleasing associations of our youthful studies. One of his last wishes was—"*Trojaque nunc stares*," etc.

[2] Or, rather, *Map*; for we have only one in the volume, and that is on too small a scale to give more than a general idea of the relative position of places. The excuse about a large map not folding well is trifling; see, for instance, the author's own map of Ithaca.

known in the country, where the isle is invariably called Ithaca by the upper ranks, and Theaki by the vulgar. The Venetians have equally corrupted the name of almost every place in Greece; yet, as the natives of Epactos or Nsupactos never heard of Lepanto, those of Zacynthos of Zante, or the Athenians of Settines, it would be as unfair to rob Ithaca of its name, on such authority, as it would be to assert that no such island existed, because no tolerable representation of its form can be found in the Venetian surveys.

"The rare medals of the island, of which three are represented in the title-page, might be adduced as a proof that the name of Ithaca was not lost during the reigns of the Roman emperors. They have the head of Ulysses, recognised by the pileum, or pointed cap, while the reverse of one presents the figure of a cock, the emblem of his vigilance, with the legend ΙΘΑΚΗΝ. A few of these medals are preserved in the cabinets of the curious, and one also, with the cock, found in the island, is in the possession of Signor Zavo, of Bathi. The uppermost coin is in the collection of Dr. Hunter; the second is copied from Newman; and the third is the property of R. P. Knight, Esq.

"Several inscriptions, which will be hereafter produced, will tend to the confirmation of the idea that Ithaca was inhabited about the time when the Romans were masters of Greece; yet there is every reason to believe that few, if any, of the present proprietors of the soil are descended from ancestors who had long resided successively in the island. Even those who lived, at the time of Ulysses, in Ithaca, seem to have been on the point of emigrating to Argos, and no chief remained, after the second in descent from that hero, worthy of being recorded in history. It appears that the isle has been twice colonised from Cephalonia in modern times, and I was informed that a grant had been made by the Venetians, entitling each settler in Ithaca to as much land as his circumstances would enable him to cultivate."

Mr. Gell then proceeds to invalidate the authority of previous writers on the subject of Ithaca. Sir George Wheeler and M. le Chevalier fall under his severe animadversion; and, indeed, according to his account, neither of these gentlemen had visited the island, and the description of the latter is "absolutely too absurd for refutation." In another place, he speaks of M. le C. "disgracing a work of such merit by the introduction of such fabrications;" again, of the inaccuracy of the author's maps; and, lastly, of his inserting an island at the southern entry of the Channel between Cephalonia and Ithaca, which has no existence. This observation very nearly approaches to the use of that monosyllable which Gibbon,[r] without expressing it, so adroitly applied to some assertion of his antagonist, Mr. Davies. In truth, our traveller's words are rather bitter towards his brother tourist; but we must conclude that their justice warrants their severity.

In the second chapter, the author describes his landing in Ithaca, and arrival at the rock Korax and the fountain Arethusa, as he designates it with sufficient positiveness.—This rock, now known by the name of Korax, or Koraka Petra, he contends to be the same with that which Homer mentions as contiguous to the habitation of Eumæus, the faithful swineherd of Ulysses.—We shall take the liberty of adding to our extracts from Mr. Gell some of the passages in Homer to which he *refers* only, conceiving this to be the fairest method of exhibiting the strength or the weakness of his argument. "Ulysses," he observes, "came to the extremity of the isle to visit Eumæus, and that extremity was the most southern; for Telemachus, coming from Pylos, touched at the first south-eastern part of Ithaca with the same intention."

Και τοτε δη ρ' Οδυσηα κακος κοθεν ηγαγε δαιμων
Αγρον εν' ικανεσκε, οθι δωματα ναιε συβωτης·
Ενθ' ηλθεν φιλος υιος Οδυσηος θειοιο,
Εξ Πυλου ημαθοεντος ιων συν νηι μελαινη·
Οδυσσ. Ο.

Αυταρ επην κρηνην εκατον Ιθακης εφικανε,
Νηα μεν ες κολπον ορουσαν και κεκυτης ιπειρου·
Λιμενες δε κρεοτοκοι συβωτεω εισαφικοιτο.
κ. τ. λ. Οδυσσ. Ο.

These citations, we think, appear to justify the author in his attempt to identify the situation of his rock and fountain with the place of those mentioned by Homer. But let us now follow him in the closer description of the scene.—After some account of the subjects in the plate affixed, Mr. Gell remarks: "It is impossible to visit this sequestered spot without being struck with the recollection of the fount of Arethusa and the rock Korax, which the poet mentions in the same line, adding, that there the swine ate the *sweet*[s] acorns, and drank the black water."

Αυτις τον γε συεσσι κεκυμενον· αι δε νεμοντο
Παρ κορακος πετρης, επι τε κρηνης Αρεθουσης,
Εσθουσαι βαλανον μενοεικεα, και μελαν υδωρ·
Πινουσαι· Οδυσσ. Ν.

"Having passed some time at the fountain, taken a drawing, and made the necessary observations on the situation of the place, we proceeded to an examination of the precipice, climbing over the terraces above the source, among shady fig-trees, which, however, did not prevent us from feeling the powerful effects of the midday sun. After a short but fatiguing ascent, we arrived at the rock, which extends in a vast perpendicular semicircle, beautifully fringed with trees, facing to the south-east. Under the crag we found two caves of inconsiderable extent, the entrance of one of which, not difficult of access, is seen in the

[r] See his Vindication of the 15th and 16th chapters of the *Decline and Fall*, etc.

[s] "*Sweet* acorns." Does Mr. Gell translate from the Latin? To avoid similar cause of mistake, μενοεικεα should not be rendered *suavem* but *gratam*, as Barnes has given it.

view of the fount. They are still the resort of sheep and goats, and in one of them are small natural receptacles for the water, covered by a stalagmitic incrustation.

"These caves, being at the extremity of the curve formed by the precipice, open toward the south, and present us with another accompaniment of the fount of Arethusa mentioned by the poet, who informs us that the swineherd Eumæus left his guests in the house, whilst he, putting on a thick garment, went to sleep near the herd, under the hollow of the rock, which sheltered him from the northern blast. Now we know that the herd fed near the fount; for Minerva tells Ulysses that he is to go first to Eumæus, whom he should find with the swine, near the rock Korax and the fount of Arethusa. As the swine then fed at the fountain, so it is necessary that a cavern should be found in its vicinity; and this seems to coincide, in distance and situation, with that of the poem. Near the fount also was the fold or stathmos of Eumæus; for the goddess informs Ulysses that he should find his faithful servant at or about the fount.

"Now the hero meets the swineherd close to the fold, which was consequently very near that source. At the top of the rock, and just above the spot where the waterfall shoots down the precipice, is at this day a stagni or pastoral dwelling, which the herdsmen of Ithaca still inhabit, on account of the water necessary for their cattle. One of these people walked on the verge of the precipice at the time of our visit to the place, and seemed so anxious to know how we had been conveyed to the spot, that his enquiries reminded us of a question probably not uncommon in the days of Homer, who more than once represents the Ithacences demanding of strangers what ship had brought them to the island, it being evident they could not come on foot. He told us that there was, on the summit where he stood, a small cistern of water, and a kalybea, or shepherd's hut. There are also vestiges of ancient habitations, and the place is now called Amarathia.

"Convenience, as well as safety, seems to have pointed out the lofty situation of Amarathia as a fit place for the residence of the herdsmen of this part of the island from the earliest ages. A small source of water is a treasure in these climates; and if the inhabitants of Ithaca now select a rugged and elevated spot, to secure them from the robbers of the Echinades, it is to be recollected that the Taphian pirates were not less formidable, even in the days of Ulysses, and that a residence in a solitary part of the island, far from the fortress, and close to a celebrated fountain, must at all times have been dangerous, without some such security as the rocks of Korax. Indeed, there can be no doubt that the house of Eumæus was on the top of the precipice; for Ulysses, in order to evince the truth of his story to the swineherd, desires to be thrown from the summit, if his narration does not prove correct.

"Near the bottom of the precipice is a curious natural gallery, about seven feet high, which is expressed in the plate. It may be fairly presumed, from the very remarkable coincidence between this place and the Homeric account, that this was the scene designated by the poet as the fountain of Arethusa, and the residence of Eumæus; and, perhaps, it would be impossible to find another spot which bears, at this day, so strong a resemblance to a poetic description composed at a period so very remote. There is no other fountain in this part of the island, nor any rock which bears the slightest resemblance to the Korax of Homer.

"The stathmos of the good Eumæus appears to have been little different, either in use or construction, from the stagni and kalybea of the present day. The poet expressly mentions that other herdsmen drove their flocks into the city at sunset,—a custom which still prevails throughout Greece during the winter, and that was the season in which Ulysses visited Eumæus. Yet Homer accounts for this deviation from the prevailing custom, by observing that he had retired from the city to avoid the suitors of Penelope. These trifling occurrences afford a strong presumption that the Ithaca of Homer was something more than the creature of his own fancy, as some have supposed it; for though the grand outline of a fable may be easily imagined, yet the consistent adaptation of minute incidents to a long and elaborate falsehood is a task of the most arduous and complicated nature."

After this long extract, by which we have endeavoured to do justice to Mr. Gell's argument, we cannot allow room for any farther quotations of such extent; and we must offer a brief and imperfect analysis of the remainder of the work.

In the third chapter, the traveller arrives at the capital, and in the fourth, he describes it in an agreeable manner. We select his account of the mode of celebrating a Christian festival in the Greek church:—

"We were present at the celebration of the feast of the Ascension, when the citizens appeared in their gayest dresses, and saluted each other in the streets with demonstrations of pleasure. As we sate at breakfast in the house of Signor Zavo, we were suddenly roused by the discharge of a gun, succeeded by a tremendous crash of pottery, which fell on the tiles, steps, and pavements, in every direction. The bells of the numerous churches commenced a most discordant jingle; colours were hoisted on every mast in the port, and a general shout of joy announced some great event. Our host informed us that the feast of the Ascension was annually commemorated in this manner at Bathi, the populace exclaiming ανεστη ο Χριστος, αληθινος ο Θεος, Christ is risen, the true God."

In another passage, he continues this account as follows:—"In the evening of the festival, the inhabitants danced before their houses, and at one we saw the figure which is said to have been first used by the youths and virgins of Delos, at the happy return of Theseus from the expedition of the Cretan Labyrinth. It has now lost much of that intricacy which was sup-

posed to allude to the windings of the habitation of the Minotaur," etc. etc. This is rather too much for even the inflexible gravity of our censorial muscles. When the author talks, with all the *reality* (if we may use the expression) of a Lempriere, on the stories of the fabulous ages, we cannot refrain from indulging a momentary smile; nor can we seriously accompany him in the learned architectural detail by which he endeavours to give us, from the Odyssey, the ground-plot of the house of Ulysses,—of which he actually offers a plan in drawing! "showing how the description of the house of Ulysses in the Odyssey may be supposed to correspond with the foundations yet visible on the hill of Aito!"—O Foote! Foote! why are you lost to such inviting subjects for your ludicrous pencil!—In his account of this celebrated mansion, Mr. Gell says, one side of the court seems to have been occupied by the Thalamos, or sleeping apartments of the men, etc.; and, in confirmation of this hypothesis, he refers to the 10th Odyssey, line 340. On examining his reference, we read,

Ες θαλαμον τ' ἱεναι, και σης ἐπιβημεναι ευνῆς

where Ulysses records an invitation which he received from Circe to take a part of her bed. How this illustrates the above conjecture, we are at a loss to divine: but we suppose that some numerical error has occurred in the reference, as we have detected a trifling mistake or two of the same nature.

Mr. G. labours hard to identify the cave of Dexia, near Bathi (the capital of the island), with the grotto of the Nymphs described in the 13th Odyssey. We are disposed to grant that he has succeeded: but we cannot here enter into the proofs by which he supports his opinion; and we can only extract one of the concluding sentences of the chapter, which appears to us candid and judicious:—

"Whatever opinion may be formed as to the identity of the cave of Dexia with the grotto of the Nymphs, it is fair to state, that Strabo positively asserts that no such cave as that described by Homer existed in his time; and that geographer thought it better to assign a physical change, rather than ignorance in Homer, to account for a difference which he imagined to exist between the Ithaca of his time and that of the poet. But Strabo, who was an uncommonly accurate observer with respect to countries surveyed by himself, appears to have been wretchedly misled by his informers on many occasions.

"That Strabo had never visited this country is evident, not only from his inaccurate account of it, but from his citation of Apollodorus and Scepsius, whose relations are in direct opposition to each other on the subject of Ithaca, as will be demonstrated on a future opportunity."

We must, however, observe that "demonstration" is a strong term.—In his description of the Leucadian Promontory (of which we have a pleasing representation in the plate), the author remarks that it is "celebrated for the *leap* of Sappho, and the *death* of Artemisia." From this variety in the expression, a reader would hardly conceive that both the ladies perished in the same manner: in fact, the sentence is as proper as it would be to talk of the decapitation of Russell, and the death of Sidney. The view from this promontory includes the island of Corfu; and the name suggests to Mr. Gell the following note, which, though rather irrelevant, is of a curious nature, and we therefore conclude our citations by transcribing it:—

"It has been generally supposed that Corfu, or Corcyra, was the Phæacia of Homer; but Sir Henry Englefield thinks the position of that island inconsistent with the voyage of Ulysses as described in the Odyssey. That gentleman has also observed a number of such remarkable coincidences between the courts of Alcinous and Solomon, that they may be thought curious and interesting. Homer was familiar with the names of Tyre, Sidon, and Egypt; and, as he lived about the time of Solomon, it would not have been extraordinary if he had introduced some account of the magnificence of that prince into his poem. As Solomon was famous for wisdom, so the name of Alcinous signifies strength of knowledge; as the gardens of Solomon were celebrated, so are those of Alcinous (Od. 7, 112.); as the kingdom of Solomon was distinguished by twelve tribes under twelve princes (1 Kings, ch. 4.), so that of Alcinous (Od. 8, 390.) was ruled by an equal number; as the throne of Solomon was supported by lions of gold (1 Kings, ch. 10.), so that of Alcinous was placed on dogs of silver and gold (Od. 7, 91.); as the fleets of Solomon were famous, so were those of Alcinous. It is perhaps worthy of remark, that Neptune sate on the mountains of the SOLYMI; as he returned from Æthiopia to Ægæ, while he raised the tempest which threw Ulysses on the coast of Phæacia: and that the Solymi of Pamphylia are very considerably distant from the route.—The suspicious character, also, which Nausicaa attributes to her countryman agrees precisely with that which the Greeks and Romans gave of the Jews."

The seventh chapter contains a description of the Monastery of Kathara, and several adjacent places. The eighth, among other curiosities, fixes on an imaginary site for the Farm of Laertes: but this is the agony of conjecture indeed!—and the ninth chapter mentions another Monastery, and a rock still called the school of Homer. Some sepulchral inscriptions of a very simple nature are included.—The tenth and last chapter brings us round to the Port of Schœnus, near Bathi; after we have completed, seemingly in a very minute and accurate manner, the tour of the island.

We can certainly recommend a perusal of this volume to every lover of classical scene and story. If we may indulge the pleasing belief that Homer sang of a real kingdom, and that Ulysses governed it, though we discern many feeble links in Mr. Gell's chain of evidence, we are on the whole induced to fancy that this is the Ithaca of the bard and of the monarch. At all events, Mr. Gell has enabled every

future traveller to form a clearer judgment on the question than he could have established without such a "Vade-mecum to Ithaca," or a "Have with you, to the House of Ulysses," as the present. With Homer in his pocket, and Gell on his sumpter-horse or mule, the Odyssean tourist may now make a very classical and delightful excursion: and we doubt not that the advantages accruing to the Ithacenses, from the increased number of travellers who will visit them in consequence of Mr. Gell's account of their country, will induce them to confer on that gentleman any heraldic honours which they may have to bestow, should he ever look in upon them again.—*Baron Bathi* would be a pretty title:—

"*Hoc Ithacus velit, et magno mercentur Atridæ.*"—Virgil.

For ourselves, we confess that all our old Grecian feelings would be alive on approaching the fountain of Melainudros, where, as the tradition runs, or as the priests relate, Homer was restored to sight.

We now come to the "Grecian Patterson," or "Cary," which Mr. Gell has begun to publish; and really he has carried the epic rule of concealing the person of the author to as great a length as either of the above-mentioned heroes of itinerary writ. We hear nothing of his "hair-breadth 'scapes" by sea or land; and we do not even know, for the greater part of his journey through Argolis, whether he relates what he has seen or what he has heard. From other parts of the book, we find the former to be the case: but though there have been tourists and "strangers" in other countries, who have kindly permitted their readers to learn rather too much of their sweet selves, yet it is possible to carry delicacy, or cautious silence, or whatever it may be called, to the contrary extreme. We think that Mr. Gell has fallen into this error, so opposite to that of his numerous brethren. It is offensive, indeed, to be told what a man has eaten for dinner, or how pathetic he was on certain occasions; but we like to know that there is a being yet living who describes the scenes to which he introduces us; and that it is not a mere translation from Strabo or Pausanias which we are reading, or a commentary on those authors. This reflection leads us to the concluding remark in Mr. Gell's preface (by much the most interesting part of his book) to his Itinerary of Greece, in which he thus expresses himself:—

"The confusion of the modern with the ancient names of places, in this volume, is absolutely unavoidable; they are, however, mentioned in such a manner, that the reader will soon be accustomed to the indiscriminate use of them. The necessity of applying the ancient appellations to the different routes, will be evident from the total ignorance of the public on the subject of the modern names, which having never appeared in print, are only known to the few individuals who have visited the country.

"What could appear less intelligible to the reader, or less useful to the traveller, than a route from Chione and Zarracca to Kutchukmadi, from thence to Kabrata, to Schœnochorio, and by the mills of Peali, while every one is in some degree acquainted with the names of Stymphalus, Nemea, Mycenæ, Lyrceia, Lerna, and Tegea?"

Although this may be very true inasmuch as it relates to the reader, yet to the traveller we must observe, in opposition to Mr. Gell, that nothing can be less useful than the designation of his route according to the ancient names. We might as well, and with as much chance of arriving at the place of our destination, talk to a Hounslow post-boy about making haste to *Augusta*, as apply to our Turkish guide in modern Greece for a direction to Stymphalus, Nemea, Mycenæ, etc. etc. This is neither more nor less than classical affectation; and it renders Mr. Gell's book of much more confined use than it would otherwise have been:—but we have some other and more important remarks to make on his general directions to Grecian tourists; and we beg leave to assure our readers that they are derived from travellers who have lately visited Greece. In the first place, Mr. Gell is absolutely incautious enough to recommend an interference on the part of English travellers with the Minister at the Porte, in behalf of the Greeks. "The folly of such neglect (page 16, preface) in many instances, where the emancipation of a district might often be obtained by the present of a snuff-box or a watch, at Constantinople, *and without the smallest danger of exciting the jealousy of such a court as that of Turkey*, will be acknowledged when we are no longer able to rectify the error." We have every reason to believe, on the contrary, that the folly of half a dozen travellers, taking this advice, might bring us into a war. "Never interfere with any thing of the kind," is a much sounder and more political suggestion to all English travellers in Greece.

Mr. Gell apologises for the introduction of "his panoramic designs," as he calls them, on the score of the great difficulty of giving any tolerable idea of the face of a country in writing, and the ease with which a very accurate knowledge of it may be acquired by maps and panoramic designs. We are informed that that is not the case with many of these designs. The small scale of the single map we have already censured; and we have hinted that some of the drawings are not remarkable for correct resemblance of their originals. The two nearer views of the Gate of the Lions at Mycenæ are indeed good likenesses of their subject, and the first of them is unusually well executed; but the general view of Mycenæ is not more than tolerable, in any respect; and the prospect of Larissa, etc. is barely equal to the former. The view *from* this last place in also indifferent; and we are positively assured that there are no windows at Nauplia which look like a box of dominos,—the idea suggested by Mr. Gell's plate. We must not, however, be too severe on these picturesque bagatelles, which, probably, were very hasty sketches; and the circumstances of weather, etc. may have occasioned some difference

in the appearance of the same objects to different spectators. We shall therefore return to Mr. Gell's preface; endeavouring to set him right in his directions to travellers, where we think that he is erroneous, and adding what appears to have been omitted. In his first sentence, he makes an assertion which is by no means correct. He says, "*We* are at present as ignorant of Greece, as of the interior of Africa." Surely not quite so ignorant; or several of our Grecian *Mungo Parks* have travelled in vain, and some very sumptuous works have been published to no purpose? As we proceed, we find the author observing that "Athens is now the most polished city of Greece," when we believe it to be the most barbarous, even to a proverb—

Ὦ Ἀθῆνα, πρῶτε χώρα
Τι γαιδάρους τρέφεις τωρα;[1]

is a couplet of reproach now applied to this once famous city; whose inhabitants seem little worthy of the inspiring call which was addressed to them within these twenty years, by the celebrated Riga:—

Δεῦτε, παῖδες τῶν Ἑλλήνων—κ. τ. λ.

Iannina, the capital of Epirus, and the seat of Ali Pacha's government, is in truth deserving of the honours which Mr. Gell has improperly bestowed on degraded Athens. As to the correctness of the remark concerning the fashion of wearing the hair cropped in *Molossia*, as Mr. Gell informs us, our authorities cannot depose: but why will he use the classical term of Eleuthero-Lacones, when that people are so much better known by their modern name of Mainotes? "The court of the Pacha of Tripolizza" is said "to realise the splendid visions of the Arabian Nights." This is true with regard to the *court*: but surely the traveller ought to have added that the city and palace are most miserable, and form an extraordinary contrast to the splendour of the court.—Mr. Gell mentions *gold* mines in Greece; he should have specified their situation, as it certainly is not universally known. When, also, he remarks that "the first article of necessity *in Greece* is a firman, or order from the Sultan, permitting the traveller to pass unmolested," we are much misinformed if he be right. On the contrary, we believe this to be almost the only part of the Turkish dominions in which a firman is not necessary; since the passport of the Pacha is absolute within his territory (according to Mr. G.'s own admission), and much more effectual than a firman.—"Money," he remarks, "is easily procured at Salonica, or Patrass, where the English have Consuls." It is much better procured, we understand, from the Turkish governors, who never charge discount. The Consuls for the English are not of the most magnanimous order of Greeks, and far from being so liberal, generally speaking; although there are, in course, some exceptions, and Strune of Patrass has been more honourably mentioned.—After having observed that "horses seem the best mode of conveyance in Greece," Mr. Gell proceeds: "Some travellers would prefer an English saddle; but a saddle of this sort is always objected to by the owner of the horse, *and not without reason*," etc. This, we learn, is far from being the case; and, indeed, for a very simple reason, an English saddle must seem to be preferable to one of the country, because it is much lighter. When, too, Mr. Gell calls the *postilion* "Menzilgi," he mistakes him for his betters; *Serrugees* are postilions; *Menzilgis* are postmasters.—Our traveller was fortunate in his Turks, who are hired to walk by the side of the baggage-horses. They "are certain," he says, "of performing their engagement without grumbling." We apprehend that this is by no means certain:—but Mr. Gell is perfectly right in preferring a Turk to a Greek for this purpose; and in his general recommendation to take a Janissary on the tour: who, we may add, should be suffered to act as he pleases, since nothing is to be done by gentle means, or even by offers of money, at the places of accommodation. A courier, to be sent on before to the place at which the traveller intends to sleep, is indispensable to comfort: but no tourist should be misled by the author's advice to suffer the Greeks to gratify their curiosity, in permitting them to remain for some time about him on his arrival at an inn. They should be removed as soon as possible; for, as to the remark that "no stranger would think of intruding when a room is pre-occupied," our informants were not so well convinced of that fact.

Though we have made the above exceptions to the accuracy of Mr. Gell's information, we are most ready to do justice to the general utility of his directions, and can certainly concede the praise which he is desirous of obtaining,—namely, "of having facilitated the researches of future travellers, by affording that local information which it was before impossible to obtain." This book, indeed, is absolutely necessary to any person who wishes to explore the Morea advantageously; and we hope that Mr. Gell will continue his Itinerary over that and over every other part of Greece. He allows that his volume "is only calculated to become a book of reference, and not of general entertainment:" but we do not see any reason against the compatibility of both objects in a survey of the most celebrated country of the ancient world. To that country, we trust, the attention not only of our travellers, but of our legislators, will hereafter be directed. The greatest caution will, indeed, be required, as we have premised, in touching on so delicate a subject as the amelioration of the possessions of an ally; but the field for the exercise of political

[1] We write these lines from the *recitation* of the travellers to whom we have alluded; but we cannot vouch for the correctness of the Romaic.

sagacity is wide and inviting in this portion of the globe; and Mr. Gell, and all other writers who interest us, however remotely, in its extraordinary *capabilities*, deserve well of the British empire. We shall conclude by an extract from the author's work: which, even if it fails of exciting that general interest which we hope most earnestly it may attract towards its important subject, cannot, as he justly observes, "be entirely uninteresting to the scholar;" since it is a work "which gives him a faithful description of the remains of cities, the very existence of which was doubtful, as they perished before the æra of authentic history." The subjoined quotation is a good specimen of the author's minuteness of research as a topographer; and we trust that the credit which must accrue to him from the present performance will ensure the completion of his Itinerary:—

"The inaccuracies of the maps of Anacharsis are in many respects very glaring. The situation of Phlius is marked by Strabo as surrounded by the territories of Sicyon, Argos, Cleonæ, and Stymphalus. Mr. Hawkins observed, that Phlius, the ruins of which still exist near Agios Giorglos, lies in a direct line between Cleonæ and Stymphalus, and another from Sicyon to Argos; so that Strabo was correct in saying that it lay between those four towns; yet we see Phlius, in the map of Argolis by M. Barbier du Bocage, placed ten miles to the north of Stymphalus, contradicting both history and fact. D'Anville is guilty of the same error.

"M. du Bocage places a town named Phlius, and by him Philionte, on the point of land which forms the port of Drepano: there are not at present any ruins there. The maps of D'Anville are generally more correct than any others where ancient geography is concerned. A mistake occurs on the subject of Tiryns, and a place named by him Vathia, but of which nothing can be understood. It is possible that Vathi, or the profound valley, may be a name sometimes used for the valley of Barbitsa, and that the place named by d'Anville Claustra may be the outlet of that valley called Kleisoura, which has a corresponding signification

"The city of Tiryns is also placed in two different positions, once by its Greek name, and again as Tirynthus. The mistake between the islands of Sphæria and Calaurá has been noticed in page 135. The Pontinus, which D'Anville represents as a river, and the Erasinus are equally ill placed in his map. There was a place called Creopolis, somewhere toward Cynouria; but its situation is not easily fixed. The ports called Bucephalium and Piræus seem to have been nothing more than little bays in the country between Corinth and Epidaurus. The town called Athenæ, in Cynouria, by Pausanias, is called Anthena by *Thucydides*, book 5, 41.

"In general, the map of D'Anville will be found more accurate than those which have been published since his time; indeed the mistakes of that geographer are in general such as could not be avoided without visiting the country. Two errors of D'Anville may be mentioned, lest the opportunity of publishing the itinerary of Arcadia should never occur. The first is, that the rivers Malatas and Mylaon, near Methydrium, are represented as running toward the south, whereas they flow northwards to the Ladon; and the second is, that the Aroanius, which falls into the Erymanthus at Psophis, is represented as flowing from the lake of Pheneos; a mistake which arises from the ignorance of the ancients themselves who have written on the subject. The fact is that the Ladon receives the waters of the lakes of Orchomenos and Phenos: but the Aroanius rises at a spot not two hours distant from Psophis."

In furtherance of our principal object in this critique, we have only to add a wish that some of our Grecian tourists, among the fresh articles of information concerning Greece which they have lately imported, would turn their minds to the language of the country. So strikingly similar to the ancient Greek is the modern Romaic as a written language, and so dissimilar in sound, that even a few general rules concerning pronunciation would be of most extensive use.

PARLIAMENTARY SPEECHES.

DEBATE ON THE FRAME-WORK BILL, IN THE HOUSE OF LORDS.

FEBRUARY 27, 1812.

THE order of the day for the second reading of this bill being read, LORD BYRON rose, and (for the first time) addressed their lordships, as follows:

MY LORDS,—The subject now submitted to your lordships for the first time, though new to the House, is by no means new to the country. I believe it had occupied the serious thoughts of all descriptions of persons, long before its introduction to the notice of that legislature, whose interference alone could be of real service. As a person in some degree connected with the suffering county, though a stranger not only to this House in general, but to almost every individual whose attention I presume to solicit, I must claim some portion of your lordships' indulgence

whilst I offer a few observations on a question in which I confess myself deeply interested.

To enter into any details of the riots would be superfluous: the House is already aware that every outrage short of actual bloodshed has been perpetrated, and that the proprietors of the frames obnoxious to the rioters, and all persons supposed to be connected with them, have been liable to insult and violence. During the short time I recently passed in Nottinghamshire, not twelve hours elapsed without some fresh act of violence; and on the day I left the county, I was informed that forty frames had been broken the preceding evening, as usual, without resistance and without detection.

Such was then the state of that county, and such I have reason to believe it to be at this moment. But whilst these outrages must be admitted to exist to an alarming extent, it cannot be denied that they have arisen from circumstances of the most unparalleled distress. The perseverance of these miserable men in their proceedings, tends to prove that nothing but absolute want could have driven a large, and once honest and industrious, body of the people, into the commission of excesses so hazardous to themselves, their families, and the community. At the time to which I allude, the town and county were burthened with large detachments of the military; the police was in motion, the magistrates assembled; yet all the movements, civil and military, had led to—nothing. Not a single instance had occurred of the apprehension of any real delinquent actually taken in the fact, against whom there existed legal evidence sufficient for conviction. But the police, however useless, were by no means idle: several notorious delinquents had been detected; men, liable to conviction, on the clearest evidence, of the capital crime of poverty; men who had been nefariously guilty of lawfully begetting several children, whom, thanks to the times! they were unable to maintain. Considerable injury has been done to the proprietors of the improved frames. These machines were to them an advantage, inasmuch as they superseded the necessity of employing a number of workmen, who were left in consequence to starve. By the adoption of one species of frame in particular, one man performed the work of many, and the superfluous labourers were thrown out of employment. Yet it is to be observed, that the work thus executed was inferior in quality; not marketable at home, and merely hurried over with a view to exportation. It was called, in the cant of the trade, by the name of "spider-work." The rejected workmen, in the blindness of their ignorance, instead of rejoicing at these improvements in arts so beneficial to mankind, conceived themselves to be sacrificed to improvements in mechanism. In the foolishness of their hearts they imagined, that the maintenance and well-doing of the industrious poor were objects of greater consequence than the enrichment of a few individuals by any improvement in the implements of trade, which threw the workmen out of employment, and rendered the labourer unworthy of his hire. And it must be confessed, that although the adoption of the enlarged machinery in that state of our commerce which the country once boasted, might have been beneficial to the master without being detrimental to the servant; yet, in the present situation of our manufactures, rotting in warehouses, without a prospect of exportation, with the demand for work and workmen equally diminished, frames of this description tend materially to aggravate the distress and discontent of the disappointed sufferers. But the real cause of these distresses and consequent disturbances lies deeper. When we are told that these men are leagued together, not only for the destruction of their own comfort, but of their very means of subsistence, can we forget that it is the bitter policy, the destructive warfare of the last eighteen years, which has destroyed their comfort, your comfort, all men's comfort? that policy which, originating with "great statesmen now no more," has survived the dead to become a curse on the living, unto the third and fourth generation! These men never destroyed their looms till they were become useless, worse than useless; till they were become actual impediments to their exertions in obtaining their daily bread. Can you, then, wonder that, in times like these, when bankruptcy, convicted fraud, and imputed felony, are found in a station not far beneath that of your lordships, the lowest, though once most useful portion of the people, should forget their duty in their distresses, and become only less guilty than one of their representatives? But while the exalted offender can find means to baffle the law, new capital punishments must be devised, new snares of death must be spread for the wretched mechanic, who is famished into guilt. These men were willing to dig, but the spade was in other hands: they were not ashamed to beg, but there was none to relieve them: their own means of subsistence were cut off, all other employments pre-occupied, and their excesses, however to be deplored and condemned, can hardly be subject of surprise.

It has been stated, that the persons in the temporary possession of frames connive at their destruction: if this be proved upon inquiry, it were necessary that such material accessories to the crime should be principals in the punishment. But I did hope, that any measure proposed by his Majesty's government, for your lordships' decision, would have had conciliation for its basis; or, if that were hopeless, that some previous inquiry, some deliberation would have been deemed requisite; not that we should have been called at once, without examination, and without cause, to pass sentences by wholesale, and sign death-warrants blindfold. But admitting that these men had no cause of complaint; that the grievances of them and their employers were alike groundless; that they deserved the worst; what inefficiency, what imbecility has been evinced in the method chosen to reduce them! Why were the military called out to be made a mockery of, if they were to be called out at all? As far as the difference of seasons would permit, they have merely

parodied the summer campaign of Major Sturgeon; and, indeed, the whole proceedings, civil and military, seemed on the model of those of the Mayor and Corporation of Garratt. Such marchings and countermarchings! from Nottingham to Bullwell, from Bullwell to Banford, from Banford to Mansfield! and when at length the detachments arrived at their destinations, in all "the pride, pomp, and circumstance of glorious war," they came just in time to witness the mischief which had been done, and ascertain the escape of the perpetrators; to collect the "*spolia opima*" in the fragments of broken frames, and return to their quarters amidst the derision of old women, and the hootings of children. Now, though, in a free country, it were to be wished that our military should never be too formidable, at least to ourselves, I cannot see the policy of placing them in situations where they can only be made ridiculous. As the sword is the worst argument that can be used, so should it be the last. In this instance it has been the first; but providentially as yet only in the scabbard. The present measure will, indeed, pluck it from the sheath; yet had proper meetings been held in the earlier stages of these riots, had the grievances of these men and their masters (for they also had their grievances) been fairly weighed and justly examined, I do think that means might have been devised to restore these workmen to their avocations, and tranquillity to the county. At present the county suffers from the double infliction of an idle military and a starving population. In what state of apathy have we been plunged so long, that now for the first time the House has been officially apprised of these disturbances? All this has been transacting within a hundred and thirty miles of London, and yet we, "good easy men, have deemed full sure our greatness was a-ripening," and have sat down to enjoy our foreign triumphs in the midst of domestic calamity. But all the cities you have taken, all the armies which have retreated before your leaders, are but paltry subjects of self-congratulation, if your land divides against itself, and your dragoons and your executioners must be let loose against your fellow-citizens.—You call these men a mob, desperate, dangerous, and ignorant; and seem to think that the only way to quiet the "*bellua multorum capitum*" is to lop off a few of its superfluous heads. But even a mob may be better reduced to reason by a mixture of conciliation and firmness, than by additional irritation and redoubled penalties. Are we aware of our obligations to a mob? It is the mob that labour in your fields, and serve in your houses,—that man your navy, and recruit your army,—that have enabled you to defy all the world and can also defy you when neglect and calamity have driven them to despair. You may call the people a mob; but do not forget, that a mob too often speaks the sentiments of the people. And here I must remark, with what alacrity you are accustomed to fly to the succour of your distressed allies, leaving the distressed of your own country to the care of Providence, or—the parish. When the Portuguese suffered under the retreat of the French, every arm was stretched out, every hand was opened, from the rich man's largess to the widow's mite, all was bestowed to enable them to rebuild their villages and replenish their granaries. And at this moment, when thousands of misguided but most unfortunate fellow countrymen are struggling with the extremes of hardships and hunger, as your charity began abroad it should end at home. A much less sum, a tithe of the bounty bestowed on Portugal, even if those men (which I cannot admit without inquiry) could not have been restored to their employments, would have rendered unnecessary the tender mercies of the bayonet and the gibbet. But doubtless our friends have too many foreign claims to admit a prospect of domestic relief, though never did such objects demand it. I have traversed the seat of war in the Peninsula, I have been in some of the most oppressed provinces of Turkey, but never under the most despotic of infidel governments did I behold such squalid wretchedness as I have seen since my return, in the very heart of a christian country. And what are your remedies? After months of inaction, and months of action worse than inactivity, at length comes forth the grand specific, the never-failing nostrum of all state-physicians, from the days of Draco to the present time. After feeling the pulse and shaking the head over the patient, prescribing the usual course of warm water and bleeding, the warm water of your manikin police, and the lancets of your military, these convulsions must terminate in death, the sure consummation of the prescriptions of all political Sangrados. Setting aside the palpable injustice, and the certain inefficiency of the bill, are there not capital punishments sufficient in your statutes? Is there not blood enough upon your penal code, that more must be poured forth to ascend to Heaven and testify against you? How will you carry the bill into effect? Can you commit a whole county to their own prison? Will you erect a gibbet in every field, and hang up men like scare-crows? or will you proceed (as you must, to bring this measure into effect) by decimation? place the country under martial law? depopulate and lay waste all round you? and restore Sherwood Forest as an acceptable gift to the crown, in its former condition of a royal chase and an asylum for outlaws? Are these the remedies for a starving and desperate populace? Will the famished wretch who has braved your bayonets be appalled by your gibbets? When death is a relief, and the only relief it appears that you will afford him, will he be dragooned into tranquillity? Will that which could not be effected by your grenadiers, be accomplished by your executioners? If you proceed by the forms of law, where is your evidence? Those who have refused to impeach their accomplices, when transportation only was the punishment, will hardly be tempted to witness against them when death is the penalty. With all due deference to the noble lords opposite, I think a little investigation, some previous inquiry, would induce even them to change their purpose. That most favourite state measure, so marvel-

lously efficacious in many and recent instances, temporizing, would not be without its advantages in this. When a proposal is made to emancipate or relieve, you hesitate, you deliberate for years, you temporize and tamper with the minds of men; but a death-bill must be passed off-hand, without a thought of the consequences. Sure I am, from what I have heard, and from what I have seen, that to pass the bill under all the existing circumstances, without inquiry, without deliberation, would only be to add injustice to irritation, and barbarity to neglect. The framers of such a bill must be content to inherit the honours of that Athenian lawgiver, whose edicts were said to be written not in ink but in blood. But suppose it passed; suppose one of these men, as I have seen them,—meagre with famine, sullen with despair, careless of a life which your lordships are perhaps about to value at something less than the price of a stocking-frame—suppose this man surrounded by the children for whom he is unable to procure bread at the hazard of his existence, about to be torn for ever from a family which he lately supported in peaceful industry, and which it is not his fault that he can no longer so support—suppose this man, (and there are ten thousand such from whom you may select your victims), dragged into court, to be tried for this new offence by this new law; still, there are two things wanting to convict and condemn him; and these are, in my opinion, twelve butchers for a jury, and a Jefferies for a judge!

DEBATE ON THE EARL OF DONOUGHMORE'S MOTION FOR A COMMITTEE ON THE ROMAN CATHOLIC CLAIMS.

April 21, 1812.

My Lords,—The question before the House has been so frequently, fully, and ably discussed, and never perhaps more ably than on this night, that it would be difficult to adduce new arguments for or against it. But with each discussion, difficulties have been removed, objections have been canvassed and refuted, and some of the former opponents of Catholic emancipation have at length conceded to the expediency of relieving the petitioners. In conceding thus much, however, a new objection is started; it is not the time, say they, or it is an improper time, or there is time enough yet. In some degree I concur with those who say it is not the time exactly; that time is passed; better had it been for the country, that the Catholics possessed at this moment their proportion of our privileges, that their nobles held their due weight in our councils, than that we should be assembled to discuss their claims. It had indeed been better

> Non tempore tali
> Cogere concilium cum muros obsidet hostis.

The enemy is without, and distress within. It is too late to cavil on doctrinal points, when we must unite in defence of things more important than the mere ceremonies of religion. It is indeed singular, that we are called together to deliberate, not on the God we adore, for in that we are agreed; not about the king we obey, for to him we are loyal; but how far a difference in the ceremonials of worship, how far believing, not too little, but too much (the worst that can be imputed to the Catholics), how far too much devotion to their God, may incapacitate our fellow-subjects from effectually serving their king.

Much has been said, within and without doors, of Church and State, and although those venerable words have been too often prostituted to the most despicable of party purposes, we cannot hear them too often; all, I presume, are the advocates of Church and State, the Church of Christ, and the State of Great Britain; but not a state of exclusion and despotism, not an intolerant church, not a church militant, which renders itself liable to the very objection urged against the Romish communion, and in a greater degree, for the Catholic merely withholds its spiritual benediction (and even that is doubtful); but our church, or rather our churchmen, not only refuse to the Catholic their spiritual grace, but all temporal blessings whatsoever. It was an observation of the great Lord Peterborough, made within these walls, or within the walls where the Lords then assembled, that he was for a "parliamentary king and a parliamentary constitution, but not a parliamentary god and a parliamentary religion." The interval of a century has not weakened the force of the remark. It is indeed time that we should leave off these petty cavils on frivolous points, these Lilliputian sophistries, whether our "eggs are best broken at the broad or narrow end."

The opponents of the Catholics may be divided into two classes; those who assert that the Catholics have too much already, and those who allege that the lower orders, at least, have nothing more to require. We are told by the former, that the Catholics never will be contented: by the latter, that they are already too happy. The last paradox is sufficiently refuted by the present, as by all past petitions; it might as well be said, that the negroes did not desire to be emancipated; but this is an unfortunate comparison, for you have already delivered them out of the house of bondage, without any petition on their part, but many from their task-masters to a contrary effect; and for myself, when I consider this, I pity the Catholic peasantry for not having the good fortune to be born black. But the Catholics are contented, or at least ought to be, as we are told: I shall therefore proceed to touch on a few of those circumstances which so marvellously contribute to their exceeding contentment. They are not allowed the free exercise of their religion in the regular army; the Catholic soldier cannot absent himself from the service of the Protestant clergyman, and, unless he is quartered in Ireland, or in Spain, where can he find eligible opportunities of attending his own? The permission of Catholic chaplains to the Irish militia regiments was conceded as a special favour,

and not till after years of remonstrance, although an act, passed in 1793, established it as a right. But are the Catholics properly protected in Ireland? Can the Church purchase a rood of land whereon to erect a chapel? No: all the places of worship are built of leases of trust or sufferance from the laity, easily broken and often betrayed. The moment any irregular wish, any casual caprice of the benevolent landlord meets with opposition, the doors are barred against the congregation. This has happened continually; but in no instance more glaringly than at the town of Newtown-Barry, in the county of Wexford. The Catholics, enjoying no regular chapel, as a temporary expedient, hired two barns, which, being thrown into one, served for public worship. At this time, there was quartered opposite to the spot an officer, whose mind appears to have been deeply imbued with those prejudices which the Protestant petitions, now on the table, prove to have been fortunately eradicated from the more rational portion of the people; and when the Catholics were assembled on the sabbath as usual, in peace and goodwill towards men, for the worship of their God and yours, they found the chapel-door closed, and were told that if they did not immediately retire (and they were told this by a yeoman officer and a magistrate), the riot act should be read, and the assembly dispersed at the point of the bayonet! This was complained of to the middleman of government, the Secretary at the Castle in 1806, and the answer was (in lieu of redress), that he would cause a letter to be written to the colonel, to prevent, if possible, the recurrence of similar disturbances. Upon this fact, no very great stress need be laid; but it tends to prove, that while the Catholic church has not power to purchase land for its chapels to stand upon, the laws for its protection are of no avail. In the mean time, the Catholics are at the mercy of every "pelting petty officer," who may chose to play his fantastic tricks before high heaven," to insult his God, and injure his fellow-creatures.

Every school-boy, any foot-boy (such have held commissions in our service), any foot-boy who can exchange his shoulder-knot for an epaulet, may perform all this and more against the Catholic, by virtue of that very authority delegated to him by his sovereign, for the express purpose of defending his fellow-subjects to the last drop of his blood, without discrimination or distinction between Catholic and Protestant.

Have the Irish Catholics the full benefit of trial by jury? They have not; they never can have, until they are permitted to share the privilege of serving as sheriffs and under-sheriffs. Of this a striking example occurred at the last Enniskillen assizes. A yeoman was arraigned for the murder of a Catholic named Macvournagh; three respectable uncontradicted witnesses deposed that they saw the prisoner load, take aim, fire at, and kill the said Macvournagh. This was properly commented on by the judge; but, to the astonishment of the bar, and indignation of the court, the Protestant jury acquitted the accused. So glaring was the partiality, that Mr. Justice Osborne felt it his duty to bind over the acquitted, but not absolved assassin, in large recognizances; thus for a time, taking away his license to kill Catholics.

Are the very laws passed in their favour observed? They are rendered nugatory, in trivial as in serious cases. By a late act, Catholic chaplains are permitted in jails, but in Fermanagh county the grand jury lately persisted in presenting a suspended clergyman for the office; thereby evading the statute, notwithstanding the most pressing remonstrances of a most respectable magistrate, named Fletcher, to the contrary. Such is law, such is justice, for the happy, free, contented Catholic!

It has been asked in another place, why do not the rich Catholics endow foundations for the education of the priesthood? Why do you not permit them to do so? Why are such bequests subject to the interference—the vexatious, arbitrary, peculating interference of the Orange commissioners for charitable donations?

As to Maynooth College, in no instance, except at the time of its foundation, when a noble lord (Camden), at the head of the Irish administration, did appear to interest himself in its advancement; and during the government of a noble duke (Bedford), who, like his ancestors, has ever been the friend of freedom and mankind, and who has not so far adopted the selfish policy of the day as to exclude the Catholics from the number of his fellow-creatures; with these exceptions, in no instance has that institution been properly encouraged. There was indeed a time when the Catholic clergy were conciliated, while the Union was pending, that union which could not be carried without them, while their assistance was requisite in procuring addresses from the Catholic counties; then they were cajoled and caressed, feared and flattered, and given to understand that "the Union would do every thing;" but, the moment it was passed, they were driven back with contempt into their former obscurity.

In the conduct pursued towards Maynooth College, every thing is done to irritate and perplex—every thing is done to efface the slightest impression of gratitude from the Catholic mind; the very hay made upon the lawn, the fat and tallow of the beef and mutton allowed, must be paid for and accounted upon oath. It is true, this economy in miniature cannot be sufficiently commended, particularly at a time when only the insect defaulters of the Treasury, your Hunts and your Chinnerys, when only those "gilded bugs" can escape the microscopic eye of ministers. But when you come forward, session after session, as your paltry pittance is wrung from you with wrangling and reluctance, to boast of your liberality, well might the Catholic exclaim, in the words of Prior,—

> To John I owe some obligation,
> But John unluckily thinks fit

To publish it to all the nation,
So John and I are more than quit.

Some persons have compared the Catholics to the beggar in Gil Blas. Who made them beggars? Who are enriched with the spoils of their ancestors? And cannot you relieve the beggar, when your fathers have made him such? If you are disposed to relieve him at all, cannot you do it without flinging your farthings in his face? As a contrast, however, to this beggarly benevolence, let us look at the Protestant charter-schools: to them you have lately granted 41,000*l.*: thus are they supported, and how are they recruited? Montesquieu observes, on the English constitution, that the model may be found in Tacitus, where the historian describes the policy of the Germans, and adds, "this beautiful system was taken from the woods;" so, in speaking of the charter-schools, it may be observed, that this beautiful system was taken from the gypsies. These schools are recruited in the same manner as the Janizaries at the time of their enrolment under Amurath, and the gypsies of the present day, with stolen children, with children decoyed, and kidnapped from their Catholic connexions by their rich and powerful Protestant neighbours: this is notorious, and one instance may suffice to show in what manner. The sister of a Mr. Carthy (a Catholic gentleman of very considerable property) died, leaving two girls, who were immediately marked out as proselytes, and conveyed to the charter-school of Coolgreny. Their uncle, on being apprised of the fact, which took place during his absence, applied for the restitution of his nieces, offering to settle an independence on these his relations; his request was refused, and, not till after five years' struggle and the interference of very high authority, could this Catholic gentleman obtain back his nearest of kindred from a charity charter-school. In this manner are proselytes obtained, and mingled with the offspring of such Protestants as may avail themselves of the institution. And how are they taught? A catechism is put into their hands consisting of, I believe, forty-five pages, in which are three questions relative to the Protestant religion: one of these queries is, "Where was the Protestant religion before Luther?" Answer, "In the Gospel." The remaining forty-four pages and a half regard the damnable idolatry of Papists!

Allow me to ask our spiritual pastors and masters, is this training up a child in the way which he should go? Is this the religion of the gospel before the time of Luther? that religion which preaches "Peace on earth, and glory to God?" Is it bringing up infants to be men or devils? Better would it be to send them any where than teach them such doctrines; better send them to those islands in the South Seas, where they might more humanely learn to become cannibals; it would be less disgusting that they were brought up to devour the dead, than persecute the living. Schools, do you call them? call them rather dunghills, where the viper of intolerance deposits her young, that, when their teeth are cut and their poison is mature, they may issue forth, filthy and venomous, to sting the Catholic. But are these the doctrines of the Church of England, or of churchmen? No; the most enlightened churchmen are of a different opinion. What says Paley? "I perceive no reason why men of different religious persuasions should not sit upon the same bench, deliberate in the same council, or fight in the same ranks, as well as men of various religious opinions, upon any controverted topic of natural history, philosophy, or ethics." It may be answered that Paley was not strictly orthodox; I know nothing of his orthodoxy, but who will deny that he was an ornament to the church, to human nature, to Christianity?

I shall not dwell upon the grievance of tithes, so severely felt by the peasantry; but it may be proper to observe, that there is an addition to the burthen, a per centage to the gatherer, whose interest it thus becomes to rate them as highly as possible; and we know that in many large livings in Ireland, the only resident Protestants are the tithe-proctor and his family.

Among many causes of irritation, too numerous for recapitulation, there is one in the militia not to be passed over, I mean the existence of Orange lodges amongst the privates: can the officers deny this? And if such lodges do exist, do they, can they tend to promote harmony amongst the men, who are thus individually separated in society, although mingled in the ranks? And is this general system of persecution to be permitted, or is it to be believed that with such a system the Catholics can or ought to be contented? If they are, they belie human nature; they are then, indeed, unworthy to be any thing but the slaves you have made them. The facts stated are from most respectable authority, or I should not have dared in this place, or any place, to hazard this avowal. If exaggarated, there are plenty, as willing as I believe them to be unable, to disprove them. Should it be objected that I never was in Ireland, I beg leave to observe, that it is as easy to know something of Ireland without having been there, as it appears with some to have been born, bred, and cherished there, and yet remain ignorant of its best interests.

But there are, who assert that the Catholics have already been too much indulged: see (cry they) what has been done: we have given them one entire college, we allow them food and raiment, the full enjoyment of the elements, and leave to fight for us as long as they have limbs and lives to offer; and yet they are never to be satisfied? Generous and just declaimers! To this, and to this only, amount the whole of your arguments, when stript of their sophistry. These personages remind me of the story of a certain drummer, who being called upon in the course of duty to administer punishment to a friend tied to the halberts, was requested to flog high; he did—to flog low, he did—to flog in the middle, he did—high, low, down the middle, and up again; but all in vain; the patient continued his complaints with

the most provoking pertinacity, until the drummer, exhausted and angry, flung down his scourge, exclaiming, "the devil burn you; there's no pleasing you, flog where one will!" Thus it is; you have flogged the Catholic high, low, here, there, and every where, and then you wonder he is not pleased. It is true, that time, experience, and that weariness which attends even the exercise of barbarity, have taught you to flog a little more gently, but still you continue to lay on the lash, and will so continue, till perhaps the rod may be wrested from your hands, and applied to the backs of yourselves and your posterity.

It was said by somebody in a former debate (I forget by whom, and am not very anxious to remember), if the Catholics are emancipated, why not the Jews? If this sentiment was dictated by compassion for the Jews, it might deserve attention, but as a sneer against the Catholic, what is it but the language of Shylock transferred from his daughter's marriage to Catholic emancipation?—

> Would any of the tribe of Barrabas
> Should have it, rather than a christian!

I presume a Catholic is a Christian, even in the opinion of him whose taste only can be called in question for his preference of the Jews.

It is a remark often quoted of Dr. Johnson (whom I take to be almost as good authority as the gentle apostle of intolerance, Dr. Duigenan), that he who could entertain serious apprehensions of danger to the Church in those times, would have "cried fire in the deluge." This is more than a metaphor, for a remnant of these antedeluvians appear actually to have come down to us, with fire in their mouths and water in their brains, to disturb and perplex mankind with their whimsical outcries. And as it is an infallible symptom of that distressing malady with which I conceive them to be afflicted (so any doctor will inform your lordships), for the unhappy invalids to perceive a flame perpetually flashing before their eyes, particularly when their eyes are shut (as those of the persons to whom I allude have been), it is impossible to convince these poor creatures, that the fire against which they are perpetually warning us and themselves, is nothing but an *ignis fatuus* of their own drivelling imaginations. What rhubarb, senna, or "what purgative drug, can scour that fancy thence?"—It is impossible: they are given over, theirs is the true

> Caput insanabile tribus Anticyris.

These are your true Protestants. Like Bayle, who protested against all sects whatsoever, so do they protest against Catholic petitions, Protestant petitions, all redress, all that reason, humanity, policy, justice, and common sense can urge against the delusions of their absurd delirium. These are the persons who reverse the fable of the mountain that brought forth a mouse; they are the mice who conceive themselves in labour with mountains.

To return to the Catholics: suppose the Irish were actually contented under their disabilities, suppose them capable of such a bull as not to desire deliverance, ought we not to wish it for ourselves? Have we nothing to gain by their emancipation? What resources have been wasted, what talents have been lost, by the selfish system of exclusion! You already know the value of Irish aid; at this moment the defence of England is intrusted to the Irish militia; at this moment, while the starving people of England are rising in the fierceness of despair, the Irish are faithful to their trust. But till equal energy is imparted throughout by the extension of freedom, you cannot enjoy the full benefit of the strength which you are glad to interpose between you and destruction. Ireland has done much, but will do more. At this moment, the only triumph obtained through long years of continental disaster has been achieved by an Irish general; it is true he is not a Catholic; had he been so, we should have been deprived of his exertions; but I presume no one will assert that his religion would have impaired his talents, or diminished his patriotism, though in that case he must have conquered in the ranks, for he never could have commanded an army.

But while he is fighting the battles of the Catholics abroad, his noble brother has this night advocated their cause, with an eloquence which I shall not depreciate by the humble tribute of my panegyric; whilst a third of his kindred, as unlike as unequal, has been combating against his Catholic brethren in Dublin, with circular letters, edicts, proclamations, arrests, and dispersions—all the vexatious implements of petty warfare that could be wielded by the mercenary guerrillas of government, clad in the rusty armour of their obsolete statutes. Your lordships will, doubtless, divide new honours between the saviour of Portugal, and the disperser of delegates. It is singular, indeed, to observe the difference between our foreign and domestic policy; if Catholic Spain, faithful Portugal, or the no less Catholic and faithful king of the one Sicily (of which, by the by, you have lately deprived him), stand in need of succour, away goes a fleet and an army, an ambassador and a subsidy, sometimes to fight pretty hardly, generally to negotiate very badly, and always to pay very dearly for our Popish allies. But let four millions of fellow-subjects pray for relief, who fight and pay and labour in your behalf, they must be treated as aliens, and although their "father's house has many mansions," there is no resting-place for them. Allow me to ask, are you not fighting for the emancipation of Ferdinand the Seventh, who certainly is a fool, and consequently, in all probability, a bigot? and have you more regard for a foreign sovereign than your own fellow-subjects, who are not fools, for they know your interest better than you know your own; who are not bigots, for they return you good for evil; but who are in worse durance than the prison of an usurper, inasmuch as the fetters of the mind are more galling than those of the body?

Upon the consequences of your not acceding to the

claims of the petitioners, I shall not expatiate; you know them, you will feel them, and your children's children when you are passed away. Adieu to that Union so called, as "*Lucus a non lucendo*," a Union from never uniting, which, in its first operation, gave a death-blow to the independence of Ireland, and in its last may be the cause of her eternal separation from this country. If it must be called a Union, it is the union of the shark with his prey; the spoiler swallows up his victim, and thus they become one and indivisible. Thus has Great Britain swallowed up the parliament, the constitution, the independence of Ireland, and refuses to disgorge even a single privilege, although for the relief of her swollen and distempered body politic.

And now, my lords, before I sit down, will his majesty's ministers permit me to say a few words, not on their merits, for that would be superfluous, but on the degree of estimation in which they are held by the people of these realms. The esteem in which they are held has been boasted of in a triumphant tone on a late occasion within these walls, and a comparison instituted between their conduct and that of noble lords on this side of the House.

What portion of popularity may have fallen to the share of my noble friends (if such I may presume to call them), I shall not pretend to ascertain; but that of his majesty's ministers it were vain to deny. It is, to be sure, a little like the wind,—no one knows "whence it cometh or whither it goeth," but they feel it, they enjoy it, they boast of it. Indeed, modest and unostentatious as they are, to what part of the kingdom, even the most remote, can they flee to avoid the triumph which pursues them? If they plunge into the midland counties, there will they be greeted by the manufacturers with spurned petitions in their hands, and those halters round their necks recently voted in their behalf, imploring blessings on the heads of those who so simply, yet ingeniously, contrived to remove them from their miseries in this to a better world. If they journey on to Scotland, from Glasgow to Johnny Groat's, every where will they receive similar marks of approbation. If they take a trip from Portpatrick to Donaghadee, there will they rush at once into the embraces of four Catholic millions, to whom their vote of this night is about to endear them for ever. When they return to the metropolis, if they can pass under Temple Bar without unpleasant sensations at the sight of the greedy niches over that ominous gateway, they cannot escape the acclamations of the livery, and the more tremulous, but not less sincere applause, the blessings, "not loud but deep," of bankrupt merchants and doubting stock-holders. If they look to the army, what wreaths, not of laurel, but of night-shade, are preparing for the heroes of Walcheren! It is true, there are few living deponents left to testify to their merits on that occasion; but "a cloud of witnesses" are gone above from that gallant army which they so generously and piously dispatched, to recruit the "noble army of martyrs."

What if, in the course of this triumphal career (in which they will gather as many pebbles as Caligula's army did on a similar triumph, the prototype of their own), they do not perceive any of those memorials which a grateful people erect in honour of their benefactors; what although not even a sign-post will condescend to depose the Saracen's head in favour of the likeness of the conquerors of Walcheren; they will not want a picture who can always have a caricature, or regret the omission of a statue who will so often see themselves exalted in effigy. But their popularity is not limited to the narrow bounds of an island; there are other countries where their measures, and, above all, their conduct to the Catholics, must render them pre-eminently popular. If they are beloved here, in France they must be adored. There is no measure more repugnant to the designs and feelings of Bonaparte than Catholic emancipation; no line of conduct more propitious to his projects, than that which has been pursued, is pursuing, and, I fear, will be pursued, towards Ireland. What is England without Ireland, and what is Ireland without the Catholics? It is on the basis of your tyranny Napoleon hopes to build his own. So grateful must oppression of the Catholics be to his mind, that doubtless (as he has lately permitted some renewal of intercourse) the next cartel will convey to this country cargoes of Sèvres china and blue ribands (things in great request, and of equal value at this moment), blue ribands of the legion of honour for Dr. Duigenan and his ministerial disciples. Such is that well-earned popularity, the result of those extraordinary expeditions, so expensive to ourselves, and so useless to our allies; of those singular inquiries, so exculpatory to the accused, and so dissatisfactory to the people; of those paradoxical victories, so honourable, as we are told, to the British name, and so destructive to the best interests of the British nation: above all, such is the reward of a conduct pursued by ministers towards the Catholics.

I have to apologize to the House, who will, I trust, pardon one, not often in the habit of intruding upon their indulgence, for so long attempting to engage their attention. My most decided opinion is as my vote will be, in favour of the motion.

DEBATE ON MAJOR CARTWRIGHT'S PETITION

JUNE 1, 1813.

LORD BYRON rose and said:

My Lords,—The petition which I now hold for the purpose of presenting to the House, is one which I humbly conceive requires the particular attention of your lordships, inasmuch as, though signed but by a single individual, it contains statements which (if not disproved) demand most serious investigation. The grievance of which the petitioner complains is neither selfish nor imaginary. It is not his own only, for it has been and is still felt by numbers. No one without these walls, nor indeed within, but may to-

morrow be made liable to the same insult and obstruction, in the discharge of an imperious duty for the restoration of the true constitution of these realms by petitioning for reform in parliament. The petitioner, my lords, is a man whose long life has been spent in one unceasing struggle for the liberty of the subject, against that undue influence which has increased, is increasing, and ought to be diminished; and, whatever difference of opinion may exist as to his political tenets, few will be found to question the integrity of his intention. Even now, oppressed with years, and not exempt from the infirmities attendant on his age, but still unimpaired in talent, and unshaken in spirit—"*frangas, non flectes*"—he has received many a wound in the combat against corruption; and the new grievance, the fresh insult of which he complains, may inflict another scar, but no dishonour. The petition is signed by John Cartwright; and it was in behalf of the people and parliament, in the lawful pursuit of that reform in the representation, which is the best service to be rendered both to parliament and people, that he encountered the wanton outrage which forms the subject matter of his petition to your lordships. It is couched in firm, yet respectful language—in the language of a man, not regardless of what is due to himself, but, at the same time, I trust, equally mindful of the deference to be paid to this House. The petitioner states, amongst other matter of equal, if not greater importance, to all who are British in their feelings, as well as blood and birth, that on the 21st January, 1813, at Huddersfield, himself and six other persons, who, on hearing of his arrival, had waited on him merely as a testimony of respect, were seized by a military and civil force, and kept in close custody for several hours, subjected to gross and abusive insinuations from the commanding-officer, relative to the character of the petitioner; that he the petitioner was finally carried before a magistrate; and not released till an examination of papers proved that there was not only no just, but not even statutable charge against him; and that notwithstanding the promise and order from the presiding magistrates of a copy of the warrant against your petitioner, it was afterwards withheld on divers pretexts, and has never until this hour been granted. The names and condition of the parties will be found in the petition. To the other topics touched upon in the petition, I shall not now advert, from a wish not to encroach upon the time of the House; but I do most sincerely call the attention of your lordships to its general contents—it is in the cause of the parliament and people that the rights of this venerable freeman have been violated, and it is, in my opinion, the highest mark of respect that could be paid to the House, that to your justice, rather than by appeal to any inferior court, he now commits himself. Whatever may be the fate of his remonstrance, it is some satisfaction to me, though mixed with regret for the occasion, that I have this opportunity of publicly stating the obstruction to which the subject is liable, in the prosecution of the most lawful and imperious of his duties, the obtaining by petition reform in parliament. I have shortly stated his complaint; the petitioner has more fully expressed it. Your lordships will, I hope, adopt some measure fully to protect and redress him: and not him alone, but the whole body of the people, insulted and aggrieved in his person by the interposition of an abused civil, and unlawful military force, between them and their right of petition to their own representatives.

His lordship then presented the petition from Major Cartwright, which was read, complaining of the circumstances at Huddersfield, and of interruptions given to the right of petitioning, in several places in the northern parts of the kingdom, and which his lordship moved should be laid on the table.

Several lords having spoken on the question,

LORD BYRON replied, that he had, from motives of duty, presented this petition to their lordships' consideration. The noble earl had contended that it was not a petition, but a speech; and that, as it contained no prayer, it should not be received. What was the necessity of a prayer? If that word were to be used in its proper sense, their lordships could not expect that any man should pray to others. He had only to say, that the petition, though in some parts expressed strongly, perhaps, did not contain any improper mode of address, but was couched in respectful language towards their lordships; he should therefore trust their lordships would allow the petition to be received.

A FRAGMENT.[1]

June 17, 1816.

In the year 17—, having for some time determined on a journey through countries not hitherto much frequented by travellers, I set out, accompanied by a friend whom I shall designate by the name of Augustus Darvell. He was a few years my elder, and a

[1] During a week of rain at Diodati, in the summer of 1816, the party having amused themselves with reading German ghost stories, they agreed at last to write something in imitation of them. "You and I," said Lord Byron to Mrs. Shelley, "will publish ours together." He then began his tale of the Vampire; and, having the whole arranged in his head, repeated to them a sketch of the story one evening;—but, from the narrative being in prose, made but little progress in filling up his outline. The most memorable result, indeed, of their story-telling compact, was Mrs. Shelley's wild and powerful romance of Frankenstein.—MOORE.

"I began it," says Lord Byron, "in an old account-book of Miss Milbanke's, which I kept because it contains the word 'household.'"

man of considerable fortune and ancient family—advantages which an extensive capacity prevented him alike from undervaluing or overrating. Some peculiar circumstances in his private history had rendered him to me an object of attention, of interest, and even of regard, which neither the reserve of his manners, nor occasional indications of an inquietude at times nearly approaching to alienation of mind, could extinguish.

I was yet young in life, which I had begun early; but my intimacy with him was of a recent date: we had been educated at the same schools and university, but his progress through these had preceded mine, and he had been deeply initiated into what is called the world, while I was yet in my noviciate. While thus engaged, I had heard much both of his past and present life; and, although in these accounts there were many and irreconcilable contradictions, I could still gather from the whole that he was a being of no common order, and one who, whatever pains he might take to avoid remark, would still be remarkable. I had cultivated his acquaintance subsequently, and endeavoured to obtain his friendship, but this last appeared to be unattainable; whatever affections he might have possessed seemed now, some to have been extinguished, and others to be concentred: that his feelings were acute, I had sufficient opportunities of observing; for, although he could control, he could not altogether disguise them: still he had a power of giving to one passion the appearance of another, in such a manner that it was difficult to define the nature of what was working within him; and the expressions of his features would vary so rapidly, though slightly, that it was useless to trace them to their sources. It was evident that he was a prey to some careless disquiet; but whether it arose from ambition, love, remorse, grief, from one or all of these, or merely from a morbid temperament akin to disease, I could not discover; there were circumstances alleged which might have justified the application to each of these causes; but, as I have before said, these were so contradictory and contradicted, that none could be fixed upon with accuracy. Where there is mystery, it is generally supposed that there must also be evil; I know not how this may be, but in him there certainly was the one, though I could not ascertain the extent of the other—and felt loth, as far as regarded himself, to believe in its existence. My advances were received with sufficient coldness; but I was young, and not easily discouraged, and at length succeeded in obtaining, to a certain degree, that common-place intercourse and moderate confidence of common and every-day concerns, created and cemented by similarity of pursuit and frequency of meeting, which is called intimacy, or friendship, according to the ideas of him who uses those words to express them.

Darvell had already travelled extensively, and to him I had applied for information with regard to the conduct of my intended journey. It was my secret wish that he might be prevailed on to accompany me: it was also a probable hope, founded upon the shadowy restlessness which I had observed in him, and to which the animation which he appeared to feel on such subjects, and his apparent indifference to all by which he was more immediately surrounded, gave fresh strength. This wish t first hinted, and then expressed: his answer, though I had partly expected it, gave me all the pleasure of surprise—he consented; and, after the requisite arrangements, we commenced our voyages. After journeying through various countries of the south of Europe, our attention was turned towards the East, according to our original destination; and it was in my progress through those regions that the incident occurred upon which will turn what I may have to relate.

The constitution of Darvell, which must, from his appearance, have been in early life more than usually robust, had been for some time gradually giving way, without the intervention of any apparent disease: he had neither cough nor hectic, yet he became daily more enfeebled: his habits were temperate, and he neither declined nor complained of fatigue; yet he was evidently wasting away: he became more and more silent and sleepless, and at length so seriously altered, that my alarm grew proportionate to what I conceived to be his danger.

We had determined, on our arrival at Smyrna, on an excursion to the ruins of Ephesus and Sardis, from which I endeavoured to dissuade him, in his present state of indisposition—but in vain: there appeared to be an oppression on his mind, and a solemnity in his manner, which ill corresponded with his eagerness to proceed on what I regarded as a mere party of pleasure, little suited to a valetudinarian; but I opposed him no longer—and in a few days we set off together, accompanied only by a serrugee and a single janizary.

We had passed half-way towards the remains of Ephesus, leaving behind us the more fertile environs of Smyrna, and were entering upon that wild and tenantless track through the marshes and defiles which lead to the few huts yet lingering over the broken columns of Diana—the roofless walls of expelled Christianity, and the still more recent but complete desolation of abandoned mosques—when the sudden and rapid illness of my companion obliged us to halt at a Turkish cemetery, the turbaned tombstones of which were the sole indication that human life had ever been a sojourner in this wilderness. The only caravansera we had seen was left some hours behind us; not a vestige of a town, or even cottage, was within sight or hope, and this "city of the dead" appeared to be the sole refuge for my unfortunate friend, who seemed on the verge of becoming the last of its inhabitants.

In this situation, I looked round for a place where

written by her twice on the inside blank page of the covers; being the only two scraps I have in the world in her writing, except her name to the Deed of Separation."

he might most conveniently repose :—contrary to the usual aspect of Mahometan burial-grounds, the cypresses were in this few in number, and these thinly scattered over its extent : the tombstones were mostly fallen, and worn with age : upon one of the most considerable of these, and beneath one of the most spreading trees, Darvell supported himself, in a half-reclining posture, with great difficulty. He asked for water. I had some doubts of our being able to find any, and prepared to go in search of it with hesitating despondency—but he desired me to remain : and turning to Suleiman, our janizary, who stood by us smoking with great tranquillity, he said, "Suleiman, verbana su" (*i. e.* bring some water), and went on describing the spot where it was to be found with great minuteness, at a small well for camels, a few hundred yards to the right : the janizary obeyed. I said to Darvell : "How did you know this ?"—He replied, "From our situation ; you must perceive that this place was once inhabited, and could not have been so without springs : I have also been here before."

"You have been here before!—How came you never to mention this to me? and what could you be doing in a place where no one would remain a moment longer than they could help it ?"

To this question I received no answer. In the meantime, Suleiman returned with the water, leaving the surrugee and the horses at the fountain. The quenching of his thirst had the appearance of reviving him for a moment ; and I conceived hopes of his being able to proceed, or at least to return, and I urged the attempt. He was silent—and appeared to be collecting his spirits for an effort to speak. He began.

"This is the end of my journey, and of my life—I came here to die : but I have a request to make, a command—for such my last words must be.—You will observe it ?"

"Most certainly ; but have better hopes."

"I have no hopes, nor wishes, but this—conceal my death from every human being."

"I hope there will be no occasion ; that you will recover, and—"

"Peace ! it must be so : promise this."

"I do."

"Swear it by all that"——He here dictated an oath of great solemnity.

"There is no occasion for this—I will observe your request ;—and to doubt me is——"

"It cannot be helped,—you must swear."

I took the oath : it appeared to relieve him. He removed a seal-ring from his finger, on which were some Arabic characters, and presented it to me. He proceeded—

"On the ninth day of the month, at noon precisely (what month you please, but this must be the day), you must fling this ring into the salt springs which run into the Bay of Eleusis ; the day after, at the same hour, you must repair to the ruins of the temple of Ceres, and wait one hour."

"Why ?"

"You will see."

"The ninth day of the month, you say?"

"The ninth."

As I observed that the present was the ninth of the month, his countenance changed, and he paused. As he sate, evidently becoming more feeble, a stork, with a snake in her beak, perched upon a tombstone near us ; and, without devouring her prey, appeared to be steadfastly regarding us. I know not what impelled me to drive it away, but the attempt was useless ; she made a few circles in the air, and returned exactly to the same spot. Darvell pointed to it, and smiled : he spoke—I know not whether to himself or to me—but the words were only, "'T is well!"

"What is well ? what do you mean ?"

"No matter : you must bury me here this evening, and exactly where that bird is now perched. You know the rest of my injunctions."

He then proceeded to give me several directions as to the manner in which his death might be best concealed. After these were finished, he exclaimed, "You perceive that bird ?"

"Certainly."

"And the serpent writhing in her beak ?"

"Doubtless ; there is nothing uncommon in it : it is her natural prey. But it is odd she does not devour it."

He smiled in a ghastly manner, and said faintly, "It is not yet time!" As he spoke, the stork flew away. My eyes followed it for a moment ; it could hardly be longer than ten might be counted. I felt Darvell's weight, as it were, increase upon my shoulder, and turning to look upon his face, perceived that he was dead!

I was shocked with the sudden certainty which could not be mistaken—his countenance in a few minutes became nearly black. I should have attributed so rapid a change to poison, had I not been aware that he had no opportunity of receiving it unperceived. The day was declining, the body was rapidly altering, and nothing remained but to fulfil his request. With the aid of Suleiman's ataghan and my own sabre, we scooped a shallow grave upon the spot which Darvell had indicated : the earth easily gave way, having already received some Mahometan tenant. We dug as deeply as the time permitted us, and throwing the dry earth upon all that remained of the singular being so lately departed, we cut a few sods of greener turf from the less withered soil around us, and laid them upon his sepulchre.

Between astonishment and grief, I was tearless.

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LETTER TO JOHN MURRAY, ESQ.

ON THE REV. W. L. BOWLES'S STRICTURES ON THE LIFE AND WRITINGS OF POPE.

I 'll play at *Bowls* with the sun and moon.
Old Song.

My mither 'wauld, sir, and she has rather forgotten herself in speaking to my Leddy, that canna weel bide to be contradickit (as I ken naebody likes it, if they could help themsells).
Tales of my Landlord, Old Mortality.

Ravenna, March 25, 1821.

DEAR SIR,

In the different pamphlets which you have had the goodness to send me, on the Pope and Bowles controversy, I perceive that my name is occasionally introduced by both parties. Mr. Bowles refers more than once to what he is pleased to consider "a remarkable circumstance," not only in his letter to Mr. Campbell, but in his reply to the Quarterly. The Quarterly also, and Mr. Gilchrist, have conferred on me the dangerous honour of a quotation: and Mr. Bowles indirectly makes a kind of appeal to me personally, by saying, "Lord Byron, *if he remembers* the circumstance, will *witness*"—(*witness* IN ITALICS, an ominous character for a testimony at present).

I shall not avail myself of a *non mi recordo*, even after so long a residence in Italy;—I do "remember the circumstance"—and have no reluctance to relate it (since called upon so to do) as correctly as the distance of time and the impression of intervening events will permit me. In the year 1812, more than three years after the publication of "English Bards and Scotch Reviewers," I had the honour of meeting Mr. Bowles in the house of our venerable host of "Human Life, etc." the last Argonaut of classic English poetry, and the Nestor of our inferior race of living poets. Mr. Bowles calls this "soon after" the publication; but to me three years appear a considerable segment of the immortality of a modern poem. I recollect nothing of "the rest of the company going into another room"—nor, though I well remember the topography of our host's elegant and classically-furnished mansion, could I swear to the very room where the conversation occurred, though the "taking *down* the poem" seems to fix it in the library. Had it been "taken *up*," it would probably have been in the drawing-room. I presume also that the "remarkable circumstance" took place *after* dinner, as I conceive that neither Mr. Bowles's politeness nor appetite would have allowed him to detain "the rest of the company" standing round their chairs in the "other room, while we were discussing "the Woods of Madeira," instead of circulating its vintage. Of Mr. Bowles's "good-humour" I have a full and not ungrateful recollection; as also of his gentlemanly manners and agreeable conversation. I speak of the *whole*, and not of particulars; for whether he did or did not use the precise words printed in the pemphlet, I cannot say, nor could he with accuracy. Of "the tone of seriousness," I certainly recollect nothing: on the contrary, I thought Mr. Bowles rather disposed to treat the subject lightly; for he said (I have no objection to be contradicted if incorrect) that some of his good-natured friends had come to him and exclaimed, "Eh! Bowles! how came you to make the Woods of Madeira," etc., etc., and that he had been at some pains and pulling down of the poem to convince them that he had never made "the Woods" do any thing of the kind. He was right, and *I was wrong*, and have been wrong still up to this acknowledgment; for I ought to have looked twice before I wrote that which involved an inaccuracy capable of giving pain. The fact was, that although I had certainly before read "the Spirit of Discovery," I took the quotation from the Review. But the mistake was mine, and not the *Review's*, which quoted the passage correctly enough, I believe. I blundered—God knows how—into attributing the tremors of the lovers to the "Woods of Madeira," by which they were surrounded. And I hereby do fully and freely declare and asseverate, that the Woods did *not* tremble to a kiss, and that the lovers did. I quote from memory—

"A kiss
Stole on the listening silence, etc., etc.
They (the lovers) trembled, even as if the power, etc."

And if I had been aware that this declaration would have been in the smallest degree satisfactory to Mr. Bowles, I should not have waited nine years to make it, notwithstanding that "English Bards and Scotch Reviewers" had been suppressed some time previously to my meeting him at Mr. Rogers's. Our worthy host might indeed have told him as much, as it was at his representation that I suppressed it. A new edition of that lampoon was preparing for the press, when Mr. Rogers represented to me, that "I was now acquainted with many of the persons mentioned in it, and with some on terms of intimacy;" and that he knew "one family in particular to whom its suppression would give pleasure." I did not hesitate

one moment; it was cancelled instantly; and it is no fault of mine that it has ever been republished. When I left England, in April, 1816, with no very violent intentions of troubling that country again, and amidst scenes of various kinds to distract my attention—almost my last act, I believe, was to sign a power of attorney, to yourself, to prevent or suppress any attempts (of which several had been made in Ireland) at a republication. It is proper that I should state, that the persons with whom I was subsequently acquainted, whose names had occurred in that publication, were made my acquaintances at their own desire, or through the unsought intervention of others; I never, to the best of my knowledge, sought a personal introduction to any. Some of them to this day I know only by correspondence; and with one of those it was begun by myself, in consequence, however, of a polite verbal communication from a third person.

I have dwelt for an instant on these circumstances, because it has sometimes been made a subject of bitter reproach to me, to have endeavoured to *suppress* that satire. I never shrunk, as those who know me know, from any personal consequences which could be attached to its publication. Of its subsequent suppression, as I possessed the copyright, I was the best judge and the sole master. The circumstances which occasioned the suppression I have now stated; of the motives, each must judge according to his candour or malignity. Mr. Bowles does me the honour to talk of "noble mind," and "generous magnanimity;" and all this because "the circumstance would have been explained had not the book been suppressed." I see no "nobility of mind" in an act of simple justice; and I hate the word "*magnanimity*," because I have sometimes seen it applied to the grossest of impostors by the greatest of fools; but I would have "explained the circumstance," notwithstanding "the suppression of the book," if Mr. Bowles had expressed any desire that I should. As the "gallant Galbraith" says to "Bailie Jarvie," "Well, the devil take the mistake and all that occasioned it." I have had as great and greater mistakes made about me personally and poetically, once a month for these last ten years, and never cared very much about correcting one or the other, at least after the first eight-and-ferty hours had gone over them.

I must, now, however, say a word or two about Pope, of whom you have my opinion more at large in the unpublished letter *on* or *to* (for I forget which) the editor of "Blackwood's Edinburgh Magazine;" and here I doubt that Mr. Bowles will not approve of my sentiments.

Although I regret having published "English Bards and Scotch Reviewers," the part which I regret the least is that which regards Mr. Bowles with reference to Pope. Whilst I was writing that publication, in 1807 and 1808, Mr. Hobhouse was desirous that I should express our mutual opinion of Pope, and of Mr. Bowles's edition of his works. As I had completed my outline, and felt lazy, I requested that *he* would do so. He did it. His fourteen lines on Bowles's Pope are in the first edition of "English Bards and Scotch Reviewers," and are quite as severe and much more poetical than my own in the second. On reprinting the work, as I put my name to it, I omitted Mr. Hobhouse's lines, and replaced them with my own, by which the work gained less than Mr. Bowles. I have stated this in the preface to the second edition. It is many years since I have read that poem; but the Quarterly Review, Mr. Octavius Gilchrist, and Mr. Bowles himself, have been so obliging as to refresh my memory, and that of the public. I am grieved to say, that in reading over those lines, I repent of their having so far fallen short of what I meant to express upon the subject of Bowles's edition of Pope's Works. Mr. Bowles says that "Lord Byron *knows* he does *not* deserve this character." I know no such thing. I have met Mr. Bowles occasionally, in the best society in London; he appeared to me an amiable, well-informed, and extremely able man. I desire nothing better than to dine in company with such a mannered man every day in the week: but of "his character" I know nothing personally; I can only speak to his manners, and these have my warmest approbation. But I never judge from manners, for I once had my pocket picked by the civilest gentleman I ever met with; and one of the mildest persons I ever saw was Ali Pacha. Of Mr. Bowles's "*character*" I will not do him the *injustice* to judge from the edition of Pope, if he prepared it heedlessly; nor the *justice*, should it be otherwise, because I would neither become a literary executioner, nor a personal one. Mr. Bowles the individual, and Mr. Bowles the editor, appear the two most opposite things imaginable;

"And he himself one——antithesis."

I won't say "vile," because it is harsh; nor "mistaken," because it has two syllables too many; but every one must fill up the blank as he pleases.

What I saw of Mr. Bowles increased my surprise and regret that he should ever have lent his talents to such a task. If he had been a fool, there would have been some excuse for him; if he had been a needy or a bad man, his conduct would have been intelligible; but he is the opposite of all these; and feeling as I do of Pope, to me the whole thing is unaccountable. However, I must call things by their right names. I cannot call his edition of Pope a "candid" work; and I still think that there is an affectation of that quality, not only in those volumes, but in the pamphlets lately published.

"Why *yet* he doth *deny* his prisoners!"

Mr. Bowles says, that he "has seen passages in his letters to Martha Blount, which were never published by me, and I *hope never will be* by others, which are *so gross* as to imply the *grossest* licentiousness." Is this fair play? It may or it may not be that such passages exist; and that Pope, who was not a monk, although a Catholic, may have occasionally sinned in

word and in deed with woman in his youth; but is this a sufficient ground for such a sweeping denunciation? Where is the unmarried Englishman of a certain rank of life, who (provided he has not taken orders) has not to reproach himself between the ages of sixteen and thirty with far more licentiousness than has ever yet been traced to Pope? Pope lived in the public eye from his youth upwards; he had all the dunces of his own time for his enemies, and, I am sorry to say, some, who have not the apology of dulness for detraction, since his death; and yet to what do all their accumulated hints and charges amount?—to an equivocal *liaison* with Martha Blount, which might arise as much from his infirmities as from his passions; to a hopeless flirtation with Lady Mary W. Montagu; to a story of Cibber's; and to two or three coarse passages in his works. *Who* could come forth clearer from an invidious inquest on a life of fifty-six years? Why are we to be officiously reminded of such passages in his letters, provided that they exist? Is Mr. Bowles aware to what such rummaging among "letters" and "stories" might lead? I have myself seen a collection of letters of another eminent, nay, pre-eminent, deceased poet, so abominably gross, and elaborately coarse, that I do not believe that they could be paralleled in our language. What is more strange, is, that some of these are couched as *postscripts* to his serious and sentimental letters, to which are tacked either a piece of prose, or some verses, of the most hyperbolical indecency. He himself says, that if "obscenity (using a much coarser word) be the sin against the Holy Ghost, he most certainly cannot be saved." These letters are in existence, and have been seen by many besides myself; but would his *editor* have been "*candid*," in even alluding to them? Nothing would have even provoked *me*, an indifferent spectator, to allude to them, but this further attempt at the depreciation of Pope.

What should we say to an editor of Addison, who cited the following passage from Walpole's letters to George Montagu? "Dr. Young has published a new book, etc. Mr. Addison sent for the young Earl of Warwick, as he was dying, to show him in what peace a Christian could die; unluckily he died of *brandy*: nothing makes a Christian die in peace like being maudlin! but don't say this in Gath, where you are." Suppose the editor introduced it with this preface: "One circumstance is mentioned by Horace Walpole, which, if true, was indeed *flagitious*. Walpole informs Montagu that Addison sent for the young Earl of Warwick, when dying, to show him in what peace a Christian could die; but unluckily he died drunk, etc., etc." Now although there might occur on the subsequent, or on the same page, a faint show of diabolical, seasoned with the expression of "the some *condour*" (the some exactly as throughout the book), I should say that this editor was either foolish or false to his trust; such a story ought not to have been admitted, except for one brief mark of crushing indignation, unless it were *completely proved*. Why the words "*if true?*" that "*if*" is not a peace-maker. Why talk of "Cibber's testimony" to his licentiousness? to what does this amount? that Pope, when very young, was *once* decoyed by some nobleman and the player to a house of carnal recreation. Mr. Bowles was not always a clergyman; and when he was a very young man, was he never seduced into as much? If I were in the humour for story-telling, and relating little anecdotes, I could tell a much better story of Mr. Bowles than Cibber's, upon much better authority, viz. that of Mr. Bowles himself. It was not related by *him* in my presence, but in that of a third person, whom Mr. Bowles names oftener than once in the course of his replies. This gentleman related it to me as a humorous and witty anecdote; and so it was, whatever its other characteristics might be. But should I, from a youthful frolic, brand Mr. Bowles with a "libertine sort of love," or with "licentiousness?" is he the less now a pious or a good man for not having always been a priest? No such thing; I am willing to believe him a good man, almost as good a man as Pope, but not better.

The truth is, that in these days the grand "*primum mobile*" of England is *cant*; cant political, cant poetical, cant religious, cant moral; but always cant, multiplied through all the varieties of life: It is the fashion, and while it lasts will be too powerful for those who can only exist by taking the tone of the time. I say *cant*, because it is a thing of words, without the smallest influence upon human actions; the English being no wiser, no better, and much poorer, and more divided amongst themselves, as well as far less moral, than they were before the prevalence of this verbal decorum. This hysterical horror of poor Pope's not very well ascertained and never fully proved amours (for even Cibber owns that he prevented the somewhat perilous adventure in which Pope was embarking), sounds very virtuous in a controversial pamphlet; but all men of the world who know what life is, or at least what it was to them in their youth, must laugh at such a ludicrous foundation of the charge of a "libertine sort of love;" while the more serious will look upon those who bring forward such charges upon an insulated fact, as fanatics or hypocrites, perhaps both. The two are sometimes compounded in a happy mixture.

Mr. Octavius Gilchrist speaks rather irreverently of a "second tumbler of *hot* white wine negus." What does he mean? Is there any harm in negus? or is it the worse for being *hot*? or does Mr. Bowles drink negus? I had a better opinion of him. I hoped that whatever wine he drank was neat; or at least that, like the ordinary in Jonathan Wild, "he preferred *punch*, the rather as there was nothing against it in scripture." I should be sorry to believe that Mr. Bowles was fond of negus; it is such a "candid" liquor, so like a washy-wishy compromise between the passion for wine and the propriety of water. But different writers have divers tastes. Judge Blackstone composed his "Commentaries" (he was a poet too in his youth), with a bottle of port before him. Addison's conversation was not good for much

till he had taken a similar dose. Perhaps the prescription of these two great men was not inferior to the very different one of a *soi-disant* poet of this day, who, after wandering amongst the hills, returns, goes to bed, and dictates his verses, being fed by a bystander with bread and butter during the operation.

I now come to Mr. Bowles's "invariable principles of poetry." These Mr. Bowles and some of his correspondents pronounce "unanswerable;" and they are "unanswered," at least by Campbell, who seems to have been astounded by the title. The sultan of the time being, offered to ally himself to a king of France, because "he hated the word league;" which proves that the Padishan understood French. Mr. Campbell has no need of my alliance, nor shall I presume to offer it; but I do hate that word "*invariable*." What is there of *human*, be it poetry, philosophy, wit, wisdom, science, power, glory, mind, matter, life, or death, which is "*invariable?*" Of course I put things divine out of the question. Of all arrogant baptisms of a book, this title to a pamphlet appears the most complacently conceited. It is Mr. Campbell's part to answer the contents of this performance, and especially to vindicate his own "ship;" which Mr. Bowles most triumphantly proclaims to have struck to his very first fire.

> "Quoth he, there was a *ship*;
> Now let me go, thou gray-hair'd loon,
> Or my staff shall make thee skip."

It is no affair of mine, but having once begun (certainly not by my own wish, but called upon by the frequent recurrence to my name in the pamphlets), I am like an Irishman in a "row," any body's customer." I shall therefore say a word or two on the "ship."

Mr. Bowles asserts that Campbell's "ship of the line" derives all its poetry, not from "*art*," but from "*nature*." "Take away the waves, the winds, the sun, etc., etc. *one* will become a stripe of blue bunting, and the other a piece of coarse canvas on three tall poles." Very true; take away the "waves," the "winds," and there will be no ship at all, not only for poetical, but for any other purpose; and take away "the sun," and we must read Mr. Bowles's pamphlet by candle-light. But the "poetry" of the "ship" does *not* depend on "the waves," etc.; on the contrary, the "ship of the line" confers its own poetry upon the waters, and heightens *theirs*. I do not deny, that the "waves and winds," and above all "the sun," are highly poetical; we know it to our cost, by the many descriptions of them in verse; but if the waves bore only the foam upon their bosoms, if the winds wafted only the sea-weed to the shore, if the sun shone neither upon pyramids, nor fleets, nor fortresses, would its beams be equally poetical? I think not: the poetry is at least reciprocal. Take away "the ship of the line" "swinging round" the "calm water," and the calm water becomes a somewhat monotonous thing to look at, particularly if not transparently *clear*; [illegible] the thousands who pass by without looking on it at all. What was it attracted the thousands to the launch? they might have seen the poetical "calm water" at Wapping, or in the "London Dock," or in the Paddington Canal, or in a horse-pond, or in a slop-basin, or in any other vase. They might have heard the poetical winds howling through the chinks of a pig-stye, or the garret-window; they might have seen the sun shining on a footman's livery, or on a brass warming-pan; but could the "calm water," or the "wind," or the "sun," make all, or any of these "poetical?" I think not. Mr. Bowles admits "the ship" to be poetical, but only from those accessaries: now if they *confer* poetry so as to make one thing poetical, they would make other things poetical; the more so, as Mr. Bowles calls a "ship of the line" without them, that is to say, its "masts and sails and streamers," "blue bunting," and "coarse canvas," and "tall poles." So they are; and porcelain is clay, and man is dust, and flesh is grass, and yet the two latter at least are the subjects of much poesy.

Did Mr. Bowles ever gaze upon the sea? I presume that he has, at least upon a sea-piece. Did any painter ever paint the sea *only*, without the addition of a ship, boat, wreck, or some such adjunct? Is the sea itself a more attractive, a more moral, a more poetical object, with or without a vessel breaking its vast but fatiguing monotony? Is a storm more poetical without a ship? or, in the poem of the Shipwreck, is it the storm or the ship which most interests? both *much*, undoubtedly; but without the vessel, what should we care for the tempest? It would sink into mere descriptive poetry, which in itself was never esteemed a high order of that art.

I look upon myself as entitled to talk of naval matters, at least to poets:—with the exception of Walter Scott, Moore, and Southey, perhaps (who have been voyagers), I have *swam* more miles than all the rest of them together now living ever *sailed*, and have lived for months and months on ship-board; and during the whole period of my life abroad, have scarcely ever passed a month out of sight of the ocean: besides being brought up from two years till ten on the brink of it. I recollect, when anchored off Cape Sigæum, in 1810, in an English frigate, a violent squall coming on at sunset, so violent as to make us imagine that the ship would part cable, or drive from her anchorage. Mr. Hobhouse and myself, and some officers, had been up the Dardanelles to Abydos, and were just returned in time. The aspect of a storm in the Archipelago is as poetical as need be, the sea being particularly short, dashing, and dangerous, and the navigation intricate and broken by the isles and currents. Cape Sigæum, the tumuli of the Troad, Lemnos, Tenedos, all added to the associations of the time. But what seemed the most "*poetical*" of all, at the moment, were the numbers (about two hundred) of Greek and Turkish craft, which were obliged to "cut and run" before the wind, from their unsafe anchorage, some for Tenedos, some for other isles, some for the main, and some it

might be for eternity. The sight of these little scudding vessels, darting over the foam in the twilight, now appearing and now disappearing between the waves in the cloud of night, with their peculiarly *white* sails (the Levant sails not being of "*coarse canvas*," but of white cotton), skimming along as quickly, but less safely than the sea-mews which hovered over them; their evident distress, their reduction to fluttering specks in the distance, their crowded succession,—their *littleness*, as contending with the giant element, which made our stout forty-four's *teak* timbers (she was built in India) creak again; their aspect and their motion, all struck me as something far more "poetical" than the mere broad, brawling, shipless sea, and the sullen winds, could possibly have been without them.

The Euxine is a noble sea to look upon, and the port of Constantinople the most beautiful of harbours, and yet I cannot but think that the twenty sail of the line, some of one hundred and forty guns, rendered it more "poetical" by day in the sun, and by night perhaps still more, for the Turks illuminate their vessels of war in a manner the most picturesque, and yet all this is *artificial*. As for the Euxine, I stood upon the Symplegades—I stood by the broken altar still exposed to the winds upon one of them—I felt all the "*poetry*" of the situation, as I repeated the first lines of Medea; but would not that "poetry" have been heightened by the *Argo*? It was so even by the appearance of any merchant vessel arriving from Odessa. But Mr. Bowles says, "why bring your ship off the stocks?" for no reason that I know, except that ships are built to be launched. The water, etc., undoubtedly HEIGHTENS the poetical associations, but it does not *make* them; and the ship amply repays the obligation; they aid each other; the water is more poetical with the ship—the ship less so without the water. But even a ship, laid up in dock, is a grand and a poetical sight. Even an old boat, keel upwards, wrecked upon the barren sand, is a "poetical" object (and Wordsworth, who made a poem about a washing-tub and a blind boy, may tell you so as well as I); whilst a long extent of sand and unbroken water, without the boat, would be as like dull prose as any pamphlet lately published.

What makes the poetry in the image of the "*marble waste of Tadmor*," or Grainger's "Ode to Solitude," so much admired by Johnson? Is it the "*marble*," or the "*waste*," the *artificial* or the *natural* object? The "waste" is like all other *wastes*; but the "*marble*" of Palmyra makes the poetry of the passage as of the place.

The beautiful but barren Hymettus, the whole coast of Attica, her hills and mountains, Pentelicus, Anchesmus, Philopappus, etc., etc., are in themselves poetical, and would be so if the name of Athens, of Athenians, and her very ruins, were swept from the earth. But am I to be told that the "nature" of Attica would be *more* poetical without the "art" of the Acropolis? of the Temple of Theseus? and of the still all Greek and glorious monuments of her exquisitely artificial genius? Ask the traveller what strikes him as most poetical, the Parthenon, or the rock on which it stands? The COLUMNS of Cape Colonna, or the Cape itself? The rocks at the foot of it, or the recollection that Falconer's *ship* was bulged upon them? There are a thousand rocks and capes, far more picturesque than those of the Acropolis and Cape Sunium in themselves; what are they to a thousand scenes in the wilder parts of Greece, of Asia Minor, Switzerland, or even of Cintra in Portugal, or to many scenes of Italy, and the Sierras of Spain? But it is the "*art*," the columns, the temples, the wrecked vessel, which give them their antique and their modern poetry, and not the spots themselves. Without them, the *spots* of earth would be unnoticed and unknown; buried, like Babylon and Nineveh, in indistinct confusion, without poetry, as without existence: but to whatever spot of earth these ruins were transported, if they were *capable* of transportation, like the obelisk, and the sphinx, and the Memnon's head, *there* they would still exist in the perfection of their beauty and in the pride of their poetry. I opposed, and will ever oppose, the robbery of ruins from Athens, to instruct the English in sculpture; but why did I so? The *ruins* are as poetical in Piccadilly as they were in the Parthenon; but the Parthenon and its rock are less so without them. Such is the poetry of art.

Mr. Bowles contends again that the pyramids of Egypt are poetical, because of "the association with boundless deserts," and that a "pyramid of the same dimensions" would not be sublime in "Lincoln's Inn Fields:" not so poetical certainly; but take away the "pyramids," and what is the "*desert?*" Take away Stone-henge from Salisbury Plain, and it is nothing more than Hounslow Heath, or any other uninclosed down. It appears to me that St. Peter's, the Coliseum, the Pantheon, the Palatine, the Apollo, the Laocoon, the Venus di Medicis, the Hercules, the dying Gladiator, the Moses of Michael Angelo, and all the higher works of Canova (I have already spoken of those of ancient Greece, still extant in that country, or transported to England), are as *poetical* as Mont Blanc or Mount Ætna, perhaps still more so, as they are direct manifestations of mind, and *presuppose* poetry in their very conception; and have, moreover, as being such, a something of actual life, which cannot belong to any part of inanimate nature, unless we adopt the system of Spinosa, that the world is the deity. There can be nothing more poetical in its aspect than the city of Venice; does this depend upon the sea, or the canals?—

> "The dirt and sea-weed whence proud Venice rose?"

Is it the canal which runs between the palace and the prison, or the "Bridge of Sighs" which connects them, that renders it poetical? Is it the "Canal Grande," or the Rialto which arches it, the churches which tower over it, the palaces which line, and the gondolas which glide over the waters, that render this city more poetical than Rome itself? Mr. Bowles will say, perhaps, that the Rialto is but marble, the palaces and churches

only stone, and the gondolas a "coarse" black cloth, thrown over some planks of carved wood, with a shining bit of fantastically-formed iron at the prow, "*without*" the water. And I tell him that without these the water would be nothing but a clay-coloured ditch; and whoever says the contrary, deserves to be at the bottom of that where Pope's heroes are embraced by the mud-nymphs. There would be nothing to make the canal of Venice more poetical than that of Paddington, were it not for the artificial adjuncts above mentioned, although it is a perfectly natural canal, formed by the sea, and the innumerable islands which constitute the site of this extraordinary city.

The very Cloacæ of Tarquin at Rome are as poetical as Richmond Hill; many will think more so. Take away Rome, and leave the Tiber and the seven hills, in the nature of Evander's time; let Mr. Bowles, or Mr. Wordsworth, or Mr. Southey, or any of the other "naturals," make a poem upon them, and then see which is most poetical; their production, or the commonest guide-book which tells you the road from St. Peter's to the Coliseum, and informs you what you will see by the way. The ground interests in Virgil, because it *will* be *Rome*, and not because it is Evander's rural domain.

Mr. Bowles then proceeds to press Homer into his service, in answer to a remark of Mr. Campbell's, that "Homer was a great describer of works of art." Mr. Bowles contends that all his great power, even in this, depends upon their connexion with nature. The "shield of Achilles derives its poetical interest from the subjects described on it." And from what does the *spear* of Achilles derive its interest? and the helmet and the mail worn by Patroclus, and the celestial armour, and the very brazen greaves of the well-booted Greeks? Is it solely from the legs, and the back, and the breast, and the human body, which they inclose? In that case, it would have been more poetical to have made them fight naked; and Gulley and Gregson, as being nearer to a state of nature, are more poetical, boxing in a pair of drawers, than Hector and Achilles in radiant armour, and with heroic weapons.

Instead of the clash of helmets, and the rushing of chariots, and the whizzing of spears, and the glancing of swords, and the cleaving of shields, and the piercing of breast plates, why not represent the Greeks and Trojans like two savage tribes, tugging and tearing, and kicking, and biting, and gnashing, foaming, grinning and gouging, in all the poetry of martial nature, unencumbered with gross, prosaic, artificial arms, an equal superfluity to the natural warrior and his natural poet? Is there any thing unpoetical in Ulysses striking the horses of Rhesus with *his bow* (having forgotten his thong), or would Mr. Bowles have had him kick them with his foot, or smack them with his hand, as being more unsophisticated?

In Gray's Elegy, is there an image more striking than his "shapeless sculpture?" Of sculpture in general, it may be observed, that it is more poetical than nature itself, inasmuch as it represents and bodies forth that ideal beauty and sublimity which is never to be found in actual nature. This at least is the general opinion; but, always excepting the Venus di Medicis, I differ from that opinion, at least as far as regards female beauty; for the head of Lady Charlemont (when I first saw her, nine years ago) seemed to possess all that sculpture could require for its ideal. I recollect seeing something of the same kind in the head of an Albanian girl, who was actually employed in mending a road in the mountains, and in some Greek and one or two Italian faces. But of *sublimity*, I have never seen any thing in human nature at all to approach the expression of sculpture, either in the Apollo, the Moses, or other of the sterner works of ancient or modern art.

Let us examine a little further this "babble of green fields," and of bare nature in general, as superior to artificial imagery, for the poetical purposes of the fine arts. In landscape painting, the great artist does not give you a literal copy of a country, but he invents and composes one. Nature, in her actual aspect, does not furnish him with such existing scenes as he requires. Even where he presents you with some famous city, or celebrated scene from mountain or other nature, it must be taken from some particular point of view, and with such light, and shade, and distance, etc., as serve not only to heighten its beauties, but to shadow its deformities. The poetry of nature alone, *exactly* as she appears, is not sufficient to bear him out. The very sky of his painting is not the *portrait* of the sky of nature; it is a composition of different *skies*, observed at different times, and not the whole copied from any *particular* day. And why? Because Nature is not lavish of her beauties; they are widely scattered, and occasionally displayed, to be selected with care, and gathered with difficulty.

Of sculpture I have just spoken. It is the great scope of the sculptor to heighten nature into heroic beauty, *i. e.* in plain English, to surpass his model. When Canova forms a statue, he takes a limb from one, a hand from another, a feature from a third, and a shape, it may be, from a fourth, probably at the same time improving upon all, as the Greek of old did in embodying his Venus.

Ask a portrait painter to describe his agonies in accommodating the faces with which Nature and his sitters have crowded his painting-room to the principles of his art; with the exception of perhaps ten faces in as many millions, there is not one which he can venture to give without shading much and adding more. Nature, exactly, simply, barely nature, will make no great artist of any kind, and least of all a poet—the most artificial, perhaps, of all artists in his very essence. With regard to natural imagery, the poets are obliged to take some of their best illustrations from *art*. You say that "a fountain is as clear or clearer than *glass*," to express its beauty—

"O fons Blandusiæ, splendidior vitro!"

In the speech of Mark Antony, the body of Cæsar is displayed, but so also is his *mantle*:

"You all do know this *mantle*, etc.
* * * * * * * * * * *
Look! in this place ran Cassius' *dagger* through."

If the poet had said that Cassius had run his *fist* through the rent of the mantle, it would have had more of Mr. Bowles's "nature" to help it; but the artificial *dagger* is more poetical than any natural *hand* without it. In the sublime of sacred poetry, "Who is this that cometh from Edom? with *dyed garments* from Bozrah?" Would "the comer" be poetical without his "*dyed garments?*" which strike and startle the spectator, and identify the approaching object.

The mother of Sisera is represented listening for the "*wheels of his chariot.*" Solomon, in his Song, compares the nose of his beloved to a "tower," which to us appears an eastern exaggeration. If he had said that her stature was like that of "a tower," it would have been as poetical as if he had compared her to a tree.

"The virtuous Marcia *towers* above her sex,"

is an instance of an artificial image to express a *moral* superiority. But Solomon, it is probable, did not compare his beloved's nose to a "tower" on account of its length, but of its symmetry: and, making allowance for eastern hyperbole and the difficulty of finding a discreet image for a female nose in nature, it is perhaps as good a figure as any other.

Art is *not* inferior to nature for poetical purposes. What makes a regiment of soldiers a more noble object of view than the same mass of men? Their arms, their dresses, their banners, and the *art* and artificial symmetry of their position and movement. A Highlander's plaid, a Mussulman's turban, and a Roman toga, are more poetical than the tattooed or untattooed buttocks of a New Sandwich savage, although they were described by William Wordsworth himself like the "idiot in his glory."

I have seen as many mountains as most men, and more fleets than the generality of landsmen; and to my mind, a large convoy, with a few sail of the line to conduct them, is as noble and as poetical a prospect as all that inanimate nature can produce. I prefer the "mast of some great admiral," with all its tackle, to the Scotch fir or the Alpine tannen; and think that *more* poetry *has been* made out of it. In what does the infinite superiority of "Falconer's Shipwreck" over all other shipwrecks consist? In his admirable application of the terms of his art; in a poet-sailor's description of a sailor's fate. These *very terms*, by his application, make the strength and reality of his poem. Why? because he was a poet, and in the hands of a poet *art* will not be found less ornamental than nature. It is precisely in general nature, and in stepping out of his element, that Falconer fails; where he digresses to speak of ancient Greece, and "such branches of learning."

In Dyer's Grongar Hill, upon which his fame rests, the very appearance of Nature herself is moralised into an artificial image:

"Thus is Nature's *vesture* wrought,
To instruct our wandering thought;
Thus she *dresses green and gay*,
To disperse our cares away."

And here also we have the telescope, the mis-use of which, from Milton, has rendered Mr. Bowles so triumphant over Mr. Campbell:

"So we mistake the future's face,
Eyed through hope's deluding *glass*."

And here's word, *en passant*, to Mr. Campbell:

"As you summits, soft and fair,
Clad in colours of the air,
Which to those who journey near,
Barren, brown, and rough appear,
Still we tread the same coarse way—
The present's still a cloudy day."

Is not this the original of the far-famed

"'T is distance lends enchantment to the view,
And robes the mountain in its azure hue?"

To return once more to the sea. Let any one look on the long wall of Malamocco, which curbs the Adriatic, and pronounce between the sea and its master. Surely that Roman work (I mean *Roman* in conception and performance), which says to the ocean, "thus far shalt thou come, and no further," and is obeyed, is not less sublime and poetical than the angry waves which vainly break beneath it.

Mr. Bowles makes the chief part of a ship's poesy depend on the "wind:" then why is a ship under sail more poetical than a hog in a high wind? The hog is all nature, the ship is all art, "coarse canvas," "blue bunting," and "tall poles;" both are violently acted upon by the wind, tossed here and there, to and fro; and yet nothing but excess of hunger could make me look upon the pig as the more poetical of the two, and then only in shape of a griskin.

Will Mr. Bowles tell us that the poetry of an aqueduct consists in the *water* which it conveys? Let him look on that of Justinian, on those of Rome, Constantinople, Lisbon, and Elvas, or even at the remains of that in Attica.

We are asked, "what makes the venerable towers of Westminster Abbey more poetical, as objects, than the tower for the manufactory of patent shot, surrounded by the same scenery?" I will answer—the *architecture*. Turn Westminster Abbey, or Saint-Paul's, into a powder magazine, their poetry, as objects, remains the same; the Parthenon was actually converted into one by the Turks, during Morosini's Venetian siege, and part of it destroyed in consequence. Cromwell's dragoons stalled their steeds in Worcester cathedral; was it less poetical, as an object, than before? Ask a foreigner on his approach to London, what strikes him as the most poetical of the towers before him; he will point out St. Paul's and Westminster Abbey, without, perhaps, knowing the names or associations of either, and pass over the "tower for patent shot," not that, for any thing he knows to the contrary, it might not be the mausoleum of a monarch, or a Waterloo column, or a Tra-

falgar monument, but because its architecture is obviously inferior.

To the question, "whether the description of a game of cards be as poetical, supposing the execution of the artists equal, as a description of a walk in a forest?" it may be answered, that the *materials* are certainly not equal; but that "the *artist*," who has rendered the "game of cards poetical," is *by far the greater* of the two. But all this "ordering" of poets is purely arbitrary on the part of Mr. Bowles. There may or may not be, in fact, different "orders" of poetry, but the poet is always ranked according to his execution, and not according to his branch of the art.

Tragedy is one of the highest presumed orders. Hughes has written a tragedy, and a very successful one; Fenton another; and Pope none. Did any man, however,—will even Mr. Bowles himself rank Hughes and Fenton as poets above *Pope*? Was even Addison (the author of Cato), or Rowe (one of the higher order of dramatists, as far as success goes), or Young, or even Otway and Southerne, ever raised for a moment to the same rank with Pope in the estimation of the reader or the critic, before his death or since? If Mr. Bowles will contend for classifications of this kind, let him recollect that descriptive poetry has been ranked as among the lowest branches of the art, and description as a mère ornament, but which should never form "the subject" of a poem. The Italians, with the most poetical language, and the most fastidious taste in Europe, possess now five *great* poets; they say, Dante, Petrarch, Ariosto, Tasso, and lastly Alfieri; [1] and whom do they esteem one of the highest of these, and some of them the very highest? Petrarch, the *sonneteer*: it is true that some of his Canzoni are *not less* esteemed, but *not* more; who ever dreams of his Latin Africa?

Were Petrarch to be ranked according to the "order" of his compositions, where would the best of sonnets place him? with Dante and the others? No: but, as I have before said, the poet who *executes* best is the highest, whatever his department, and will ever be so rated in the world's esteem.

Had Gray written nothing but his Elegy, high as he stands, I am not sure that he would not stand higher; it is the corner-stone of his glory; without it, his odes would be insufficient for his fame. The depreciation of Pope is partly founded upon a false idea of the dignity of his order of poetry, to which he has partly contributed by the ingenuous boast,

> "That not in fancy's maze he wander'd long,
> But *stoop'd* to truth, and moralized his song."

He should have written "rose to truth." In my mind the highest of all poetry is ethical poetry, as the highest of all earthly objects must be moral truth. Religion does not make a part of my subject; it is something beyond human powers, and has failed in all human hands except Milton's and Dante's, and even Dante's powers are involved in his delineation of human passions, though in supernatural circumstances. What made Socrates the greatest of men? His moral truth—his ethics. What proved Jesus Christ the Son of God hardly less than his miracles? His moral precepts. And if ethics have made a philosopher the first of men, and have not been disdained as an adjunct to his gospel by the Deity himself, are we to be told that ethical poetry, or didactic poetry, or by whatever name you term it, whose object is to make men better and wiser, is not the *very first order* of poetry; and are we to be told this too by one of the priesthood? It requires more mind, more wisdom, more power, than all the "forests" that ever were "walked" for their "description," and all the epics that ever were founded upon fields of battle. The Georgics are indisputably, and, I believe, *undisputedly*, even a finer poem than the Æneid. Virgil knew this; he did not order *them* to be burnt.

> "The proper study of mankind is man."

It is the fashion of the day to lay great stress upon what they call "imagination," and "invention," the two commonest of qualities; an Irish peasant, with a little whiskey in his head, will imagine and invent more than would furnish forth a modern poem. If Lucretius had not been spoiled by the Epicurean system, we should have had a far superior poem to any now in existence. As mere poetry, it is the first of Latin poems. What then has ruined it? His ethics. Pope has not this defect; his moral is as pure as his poetry is glorious.

In speaking of artificial objects, I have omitted to

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[1] Of these there is one ranked with the others for his SONNETS, and *two* for compositions which belong to *no class* at all. Where is Dante? His poem is not an *epic*; then what is it? He himself calls it a "divine comedy;" and why? This is more than all his thousand commentators have been able to explain. Ariosto's is not an *epic poem*; and if poets are to be *classed* according to the *genus* of their poetry, where is he to be placed? Of these five, Tasso and Alfieri only come within Aristotle's arrangement, and Mr. Bowles's class-book. But the whole position is false. Poets are classed by the power of their performance, and not according to its rank in a gradus. In the contrary case, the forgotten epic poets of all countries would rank above Petrarch, Dante, Ariosto, Burns, Gray, Dryden, and the highest names of various countries. Mr. Bowles's title of "*invariable* principles of poetry," is, perhaps, the most arrogant ever prefixed to a volume. So far are the principles of poetry from being "*invariable*," that they never were nor ever will be settled. These "principles" mean nothing more than the predilections of a particular age; and every age has its own, and a different from its predecessor. It is now Homer, and now Virgil; once Dryden, and since Walter Scott; now Corneille, and now Racine; now Crebillon, now Voltaire. The Homerists and Virgilists in France disputed for half a century. Not fifty years ago the Italians neglected Dante—Bettinelli reproved Monti for reading "that Barbarian;" at present they adore him. Shakspeare and Milton have had their rise, and they will have their decline. Already they have more than once fluctuated, as must be the case with all the dramatists and poets of a living language. This does not depend upon their merits, but upon the ordinary vicissitudes of human opinions. Schlegel and Madame de Staël have endeavoured also to reduce poetry to *two* systems, classical and romantic. The effect is only beginning.

touch upon one which I will now mention. Cannon may be presumed to be as highly poetical as art can make her objects. Mr. Bowles will, perhaps, tell me that this is because they resemble that grand natural article of sound in heaven, and simile upon earth—thunder. I shall be told triumphantly, that Milton made sad work with his artillery, when he armed his devils therewithal. He did so; and this artificial object must have had much of the sublime to attract his attention for such a conflict. He *has* made an absurd use of it; but the absurdity consists not in using *cannon* against the angels of God, but any *material* weapon. The thunder of the clouds would have been as ridiculous and vain in the hands of the devils, as the "villanous saltpetre:" the angels were as impervious to the one as to the other. The thunderbolts became sublime in the hands of the Almighty, not as such, but because *he* deigns to use them as a means of repelling the rebel spirits; but no one can attribute their defeat to this grand piece of natural electricity: the Almighty willed, and they fell; his word would have been enough; and Milton is as absurd (and, in fact, *blasphemous*) in putting material lightnings into the hands of the Godhead, as in giving him hands at all.

The artillery of the demons was but the first step of his mistake, the thunder the next, and it is a step lower. It would have been fit for Jove, but not for Jehovah. The subject altogether was essentially unpoetical; he has made more of it than another could, but it is beyond him and all men.

In a portion of his reply, Mr. Bowles asserts that Pope "envied Phillips" because he quizzed his pastorals in the Guardian, in that most admirable model of irony, his paper on the subject. If there was anything enviable about Phillips, it could hardly be his pastorals. They were despicable, and Pope expressed his contempt. If Mr. Fitzgerald published a volume of sonnets, or a "Spirit of Discovery," or a "Missionary," and Mr. Bowles wrote in any periodical journal an ironical paper upon them, would this be "envy?"* The authors of the "Rejected Addresses" have ridiculed the sixteen or twenty "first living poets" of the day; but do they "envy" them? "Envy" writhes, it don't laugh. The authors of the "Rejected Addresses" may despise some, but they can hardly "envy" any of the persons whom they have parodied; and Pope could have no more envied Phillips than he did Welsted, or Theobald, or Smedley, or any other given hero of the Dunciad. He could not have envied him, even had he himself *not* been the greatest poet of his age. Did Mr. Ings "envy" Mr. Phillips, when he asked him, "how came your Pyrrhus to drive oxen, and say, I am *goaded* on by love?" This question silenced poor Phillips; but it no more proceeded from "envy" than did Pope's ridicule. Did he envy Swift? Did he envy Bolingbroke? Did he envy Gay the unparalleled success of his "Beggar's Opera? We may be answered that these were his friends—true: but does *friendship* prevent *envy*? Study the first woman you meet with, or the first scribbler, let Mr. Bowles himself (whom I acquit fully of such an odious quality) study some of his own poetical intimates: the most envious man I ever heard of is a poet, and a high one; besides, it is an *universal* passion. Goldsmith envied not only the puppets for their dancing, and broke his shins in the attempt at rivalry, but was seriously angry because two pretty women received more attention than he did. *This is envy*; but where does Pope show a sign of the passion? In that case, Dryden envied the hero of his Mac-Flecknoe. Mr. Bowles compares, when and where he can, Pope with Cowper (the same Cowper whom, in his edition of Pope, he laughs at for his attachment to an old woman, Mrs. Unwin; search and you will find it; I remember the passage, though not the page); in particular, he re-quotes Cowper's Dutch delineation of a wood, drawn up like a seedsman's catalogue, with an affected imitation of Milton's style, as burlesque as the "Splendid Shilling." These two writers (for Cowper is no poet) come into comparison in one great work—the translation of Ho-

* I will submit to Mr. Bowles's own judgment a passage from another poem of Cowper's, to be compared with the same writer's Sylvan Sampler. In the lines to Mary,

> "Thy *needles*, once a shining store,
> For my sake restless heretofore,
> Now rust disused, and shine no more,
> My Mary."

contain a simple, household, "*indoor*," artificial, and ordinary image. I refer Mr. Bowles to the stanza, and ask if these three lines about "*needles*" are not worth all the boasted twaddling about trees, so triumphantly re-quoted? and yet in *fact* what do they convey? A homely collection of images and ideas associated with the darning of stockings, and the hemming of shirts, and the mending of breeches; but will any one deny that they are eminently poetical and pathetic as addressed by Cowper to his nurse? The trash of trees reminds me of a saying of Sheridan's. Soon after the "Rejected Address" scene, in 1812, I met Sheridan. In the course of dinner, he said, "Lord Byron, did you know that amongst the writers of addresses was Whitbread himself?" Answered by an enquiry of what sort of an address he had made, "Of that," replied Sheridan, "I remember little, except that there was a *phœnix* in it." "A phœnix?! Well, how did he describe it?" "*Like a poulterer*," answered Sheridan; it was green, and yellow, and red, and blue: he did not let us off for a single feather." And just such as this poulterer's account of a phœnix, is Cowper's stick-picker's detail of a wood, with all its petty minutiæ of this, that, and the other.

One more poetical instance of the power of art, and even its *superiority* over nature, in poetry, and I have done:—the bust of *Antinous!* Is there any thing in nature like this marble, excepting the Venus? Can there be more *poetry* gathered into existence than in that wonderful creation of perfect beauty? But the poetry of this bust is in no respect derived from nature, nor from any association of moral exaltedness; for what is there in common with moral nature and the male minion of Adrian? The very execution is *not natural*, but *super*-natural, or rather *super-artificial*, for nature has never done so much.

Away, then, with this cant about nature and "invariable principles of poetry!" A great artist will make a block of stone as sublime as a mountain, and a good poet can imbue a pack of cards with more poetry than inhabits the forests of America. "It is the business and the proof of a poet to give the lie to the proverb, and sometimes to "*make a silken purse out of a sow's ear*;" and, to conclude with another homely proverb, "a good workman will not find fault with his tools."

mer. Now, with all the great, and manifest, and manifold, and reproved, and acknowledged, and uncontroverted faults of Pope's translation, and all the scholarship, and pains, and time, and trouble, and blank verse of the other, who can ever read Cowper? and who will ever lay down Pope, unless for the original? Pope's was "not Homer, it was Spondanus;" but Cowper's is not Homer, either; it is not even Cowper. As a child I first read Pope's Homer with a rapture which no subsequent work could ever afford; and children are not the worst judges of their own language. As a boy I read Homer in the original, as we have all done, some of us by force, and a few by favour; under which description I come is nothing to the purpose, it is enough that I read him. As a man I have tried to read Cowper's version, and I found it impossible. Has any human reader ever succeeded?

And now that we have heard the Catholic reproached with envy, duplicity, licentiousness, avarice—what was the Calvinist? He attempted the most atrocious of crimes in the Christian code, viz. suicide—and why? Because he was to be examined whether he was fit for an office which he seems to wish to have made a sinecure. His connexion with Mrs. Unwin was pure enough, for the old lady was devout, and he was deranged; but why then is the infirm and then elderly Pope to be reproved for his connexion with Martha Blount? Cowper was the almoner of Mrs. Throgmorton; but Pope's charities were his own, and they were noble and extensive, far beyond his fortune's warrant. Pope was the tolerant yet steady adherent of the most bigoted of sects; and Cowper the most bigoted and despondent sectary that ever anticipated damnation to himself or others. Is this harsh? I know it is, and I do not assert it as my opinion of Cowper *personally*, but to *show what might* be said, with just as great an appearance of truth and candour, as all the odium which has been accumulated upon Pope in similar speculations. Cowper was a good man, and lived at a fortunate time for his works.

Mr. Bowles, apparently not relying entirely upon his own arguments, has, in person or by proxy, brought forward the names of Southey and Moore. Mr. Southey "agrees entirely with Mr. Bowles in his *invariable* principles of poetry." The least that Mr. Bowles can do in return is to approve the "invariable principles of Mr. Southey." I should have thought that the word "*invariable*" might have stuck in Southey's throat, like Macbeth's "Amen!" I am sure it did in mine, and I am not the least consistent of the two, at least as a voter. Moore (*et tu, Brute!*) also approves, and a Mr. J. Scott. There is a letter also of two lines from a gentleman in asterisks, who, it seems, is a poet of "the highest rank"—who can this be? not my friend Sir Walter, surely. Campbell it can't be; Rogers it won't be.

"You have hit the nail in the head, and" [Pope, I presume] on the head also. I *remain*, yours, affectionately."

(Five *Asterisks*.)

And in asterisks let him remain. Whoever this person may be, he deserves, for such a judgment of Midas, that "the nail" which Mr. Bowles has hit "*in* the head" should be driven through his own ears; I am sure that they are long enough.

The attempt of the poetical populace of the present day to obtain an ostracism against Pope, is as easily accounted for as the Athenian shell against Aristides; they are tired of hearing him always called "the Just." They are also fighting for life; for if he maintains his station, they will reach their own by falling. They have raised a mosque by the side of a Grecian temple of the purest architecture; and, more barbarous than the barbarians from whose practice I have borrowed the figure, they are not contented with their own grotesque edifice, unless they destroy the prior and purely beautiful fabric which preceded, and which shames them and theirs for ever and ever. I shall be told that amongst those I *have* been (or, it may be still, *am*) conspicuous—true, and I am ashamed of it. I *have* been amongst the builders of this Babel, attended by a confusion of tongues, but *never* amongst the envious destroyers of the classic temple of our predecessor. I have loved and honoured the fame and name of that illustrious and unrivalled man, far more than my own paltry renown, and the trashy jingle of the crowd of "schools" and upstarts, who pretend to rival, or even surpass him. Sooner than a single leaf should be torn from his laurel, it were better that all which these men, and that I, as one of their set, have ever written, should

"Line trunks, clothe spice, or fluttering in a row
Befringe the rails of Bedlam or Soho!"

There are those who will believe this, and those who will not. You, Sir, know how far I am sincere, and whether my opinion, not only in the short work intended for publication, and in private letters which can never be published, has or has not been the same. I look upon this as the declining age of English poetry; no regard for others, no selfish feeling, can prevent me from seeing this, and expressing the truth. There can be no worse sign for the taste of the times than the depreciation of Pope. It would be better to receive for proof Mr. Cobbett's rough but strong attack upon Shakspeare and Milton, than to allow this smooth and "candid" undermining of the reputation of the most *perfect* of our poets and the purest of our moralists. Of his power in the *passions*, in description, in the mock-heroic, I leave others to descant. I take him on his strong ground, as an *ethical* poet: in the former none excel; in the mock-heroic and the ethical none equal him; and, in my mind, the latter is the highest of all poetry, because it does that in *verse*, which the greatest of men have wished to accomplish in prose. If the essence of poetry must be a *lie*, throw it to the dogs, or banish it from your republic, as Plato would have done. He who can reconcile poetry with truth and wisdom, is the only true "*poet*" in its real sense; "the *maker*," the *creator*"—why must this mean the "liar," the "feigner,"

the "tale-teller?" A man may make and create better things than these.

I shall not presume to say that Pope is as high a poet as Shakspeare and Milton, though his enemy, Warton, places him immediately under them.[1] I would no more say this than I would assert in the mosque (once Saint Sophia's), that Socrates was a greater man than Mahomet. But if I say that he is very near them, it is no more than has been asserted of Burns, who is supposed

"To rival all but Shakspeare's name below."

I say nothing against this opinion. But of what "*order*," according to the poetical aristocracy, are Burns's poems? There are his *opus magnum*, "Tam O'Shanter," a *tale*; the "Cotter's Saturday Night," a descriptive sketch; some others in the same style; the rest are songs. So much for the rank of his *productions*; the rank of *Burns* is the very first of his art. Of Pope I have expressed my opinion elsewhere, as also of the effect which the present attempts at poetry have had upon our literature. If any great national or natural convulsion could or should overwhelm your country in such sort as to sweep Great Britain from the kingdoms of the earth, and leave only that, after all, the most living of human things, a *dead language*, to be studied and read, and imitated by the wise of future and far generations upon foreign shores; if your literature should become the learning of mankind, divested of party cabals, temporary fashions, and national pride and prejudice; an Englishman, anxious that the posterity of strangers should know that there had been such a thing as a British Epic and Tragedy, might wish for the preservation of Shakspeare and Milton; but the surviving world would snatch Pope from the wreck, and let the rest sink with the people. He is the moral poet of all civilization, and, as such, let us hope that he will one day be the national poet of mankind. He is the only poet that never shocks; the only poet whose *faultlessness* has been made his reproach. Cast your eye over his productions; consider their extent, and contemplate their variety:—pastoral, passion, mock-heroic, translation, satire, ethics,—all excellent, and often perfect. If his great charm be his *melody*, how comes it that foreigners adore him even in their diluted translation? But I have made this letter too long. Give my compliments to Mr. Bowles.

Your's ever, very truly,

BYRON.

To J. Murray, Esq.

Post Scriptum.—Long as this letter has grown, I find it necessary to append a postscript,—if possible, a short one. Mr. Bowles denies that he has accused Pope of "a sordid money-getting passion;" but he adds, "if I had ever done so, I should be glad to find any testimony that might show me he was *not* so." This testimony he may find, to his heart's content, in Spence and elsewhere. First, there is Martha Blount, who, Mr. Bowles charitably says, "probably thought he did not save enough for her as legatee." Whatever she *thought* upon this point, her words are in Pope's favour. Then, there is Alderman Barber; see Spence's Anecdotes. There is Pope's cold answer to Halifax, when he proposed a pension; his behaviour to Craggs and to Addison upon like occasions; and his own two lines—

"And, thanks to Homer, since I live and thrive,
Indebted to no prince or peer alive—"

written when princes would have been proud to pension, and peers to promote him, and when the whole army of dunces were in array against him, and would have been but too happy to deprive him of this boast of independence. But there is something a little more serious in Mr. Bowles's declaration, that he "*would* have spoken" of his "noble generosity to the outcast, Richard Savage," and other instances of a compassionate and generous heart, "*had they occurred to his recollection when he wrote.*" What! is it come to this? Does Mr. Bowles sit down to write a minute and laboured life and edition of a great poet? Does he anatomize his character, moral and poetical? Does he present us with his faults and with his follies? Does he sneer at his feelings, and doubt of his sincerity? Does he unfold his vanity and duplicity? and then omit the good qualities which might, in part, have "covered this multitude of sins?" and then plead that "*they did not occur to his recollection?*" Is this the frame of mind and of memory with which the illustrious dead are to be approached? If Mr. Bowles, who must have had access to all the means of refreshing his memory, did not recollect these facts, he is unfit for his task; but if he *did* recollect, and omit them, I know not what he is fit for, but I know what would be fit for him. Is the plea of "not recollecting" such prominent facts to be admitted? Mr. Bowles has been at a public school, and, as I have been publicly educated also, I can sympathise with his predilection. When we were in the third form even, had we pleaded on the Monday morning, that we had not brought up the Saturday's exercise, because "we had forgotten it," what would have been the reply? And is an excuse, which would not be pardoned to a schoolboy, to pass current in a matter which so nearly concerns the fame of the first poet of his age, if not of his country? If Mr. Bowles so readily forgets the virtues of others, why complain so grievously that others have a better memory for his own faults? They are but the faults of an author; while the virtues

[1] If the opinions cited by Mr. Bowles, of Dr. Johnson *against* Pope, are to be taken as decisive authority, they will also hold good against Gray, Milton, Swift, Thomson, and Dryden: in that case what becomes of Gray's poetical, and Milton's moral character? even of Milton's *poetical* character, or, indeed, of *English* poetry in general? for Johnson strips many a leaf from every laurel. Still Johnson's is the finest critical work extant, and can never be read without instruction and delight.

he omitted from his catalogue are essential to the justice due to a man.

Mr. Bowles appears, indeed, to be susceptible beyond the privilege of authorship. There is a plaintive dedication to Mr. Gifford, in which *he* is made responsible for all the articles of the Quarterly. Mr. Southey, it seems, "the most able and eloquent writer in that Review," approves of Mr. Bowles's publication. Now, it seems to me the more impartial, that, notwithstanding that the great writer of the Quarterly entertains opinions opposite to the able article on Spence, nevertheless that essay was permitted to appear. Is a review to be devoted to the opinions of any one man? Must it not vary according to circumstances, and according to the subjects to be criticised? I fear that writers must take the sweets and bitters of the public journals as they occur, and an author of so long a standing as Mr. Bowles might have become accustomed to such incidents; he might be angry, but not astonished. I have been reviewed in the Quarterly almost as often as Mr. Bowles, and have had as pleasant things said, and some as *unpleasant*, as could well be pronounced. In the review of "The Fall of Jerusalem," it is stated that I have devoted "my powers, etc. to the worst parts of Manicheism," which, being interpreted, means that I worship the devil. Now I have neither written a reply, nor complained to Gifford. I believe that I observed in a letter to you, that I thought "that the critic might have praised Milman without finding it necessary to abuse me;" but did I not add at the same time, or soon after (à propos, of the note in the book of Travels), that I would not, if it were even in my power, have a single line cancelled on my account in that nor in any other publication?—Of course, I reserve to myself the privilege of response when necessary. Mr. Bowles seems in a whimsical state about the author of the article on Spence. You know very well that I am not in your confidence, nor in that of the conductor of the journal. The moment I saw that article, I was morally certain that I knew the author "by his style." You will tell me that I do *not know* him: that is all as it should be; keep the secret, so shall I, though no one has ever intrusted it to me. He is not the person whom Mr. Bowles denounces. Mr. Bowles's extreme sensibility reminds me of a circumstance which occurred on board of a frigate in which I was a passenger and guest of the captain's for a considerable time. The surgeon on board, a very gentlemanly young man, and remarkably able in his profession, wore a *wig*. Upon this ornament he was extremely tenacious. As naval jests are sometimes a little rough, his brother-officers made occasional allusions to this delicate appendage to the doctor's person. One day a young lieutenant, in the course of a facetious discussion, said, "Suppose now, doctor, I should take off your *hat*." "Sir," replied the doctor, "I shall talk no longer with you; you grow *scurrilous*." He would not even admit so near an approach as to the hat which protected it. In like manner, if any body approaches Mr. Bowles's laurels, even in his outside capacity of an *editor*, "they grow *scurrilous*." You say that you are about to prepare an edition of Pope; you cannot do better for your own credit as a publisher, nor for the redemption of Pope from Mr. Bowles, and of the public taste from rapid degeneracy.

A SECOND LETTER TO JOHN MURRAY, ESQ.

ON THE REV. W. L. BOWLES'S STRICTURES ON THE LIFE AND WRITINGS OF POPE.

Ravenna, March 25, 1821.

DEAR SIR,

In the further "Observations" of Mr. Bowles, in rejoinder to the charges brought against his edition of Pope, it is to be regretted that he has lost his temper. Whatever the language of his antagonists may have been, I fear that his replies have afforded more pleasure to them than to the public. That Mr. Bowles should not be pleased is natural, whether right or wrong; but a temperate defence would have answered his purpose in the former case—and, in the latter, no defence, however violent, can tend to any thing but his discomfiture. I have read over this third pamphlet, which you have been so obliging as to send me, and shall venture a few observations, in addition to those upon the previous controversy.

Mr. Bowles sets out with repeating his "*confirmed conviction*," that "what he said of the moral part of Pope's character was, generally speaking, true; and that the principles of *poetical* criticism which he has laid down are *invariable* and *invulnerable*," etc.; and that he is the *more* persuaded of this by the "*exaggerations* of his opponents." This is all very well, and highly natural and sincere. Nobody ever expected that either Mr. Bowles, or any other author, would be convinced of human fallibility in their own persons. But it is nothing to the purpose—for it is not what Mr. Bowles thinks, but what is to be thought of Pope, that is the question. It is what he has asserted or insinuated against a name which is the patrimony of posterity, that is to be tried; and Mr. Bowles, as a party, can be no judge. The more

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he is persuaded, the better for himself, if it give him any pleasure: but he can only persuade others by the proofs brought out in his defence.

After these prefatory remarks of "conviction," etc., Mr. Bowles proceeds to Mr. Gilchrist; whom he charges with "slang" and "slander," besides a small subsidiary indictment of "abuse, ignorance, malice," and so forth. Mr. Gilchrist has, indeed, shown some anger; but it is an honest indignation, which rises up in defence of the illustrious dead. It is a generous rage which interposes between our ashes and their disturbers. There appears also to have been some slight personal provocation. Mr. Gilchrist, with a chivalrous disdain of the fury of an incensed poet, put his name to a letter avowing the production of a former essay in defence of Pope, and consequently of an attack upon Mr. Bowles. Mr. Bowles appears to be angry with Mr. Gilchrist for four reasons:—firstly, because he wrote an article in "The London Magazine;" secondly, because he afterwards avowed it; thirdly, because he was the author of a still more extended article in "The Quarterly Review;" and, fourthly, because he was NOT the author of the said Quarterly article, and had the audacity to disown it—for no earthly reason but because he had NOT written it.

Mr. Bowles declares, that "he will not enter into a particular examination of the pamphlet," which by a *misnomer* is called "Gilchrist's Answer to Bowles," when it should have been called "Gilchrist's Abuse of Bowles." On this error in the baptism of Mr. Gilchrist's pamphlet, it may be observed, than an answer may be abusive and yet no less an answer, though indisputably a temperate one might be the better of the two: but if *abuse* is to cancel all pretensions to reply, what becomes of Mr. Bowles's answer to Mr. Gilchrist?

Mr. Bowles continues:—"But as Mr. Gilchrist derides my *peculiar sensitiveness to criticism*, before I show how *destitute of truth is this representation*, I will here explicitly declare the only grounds," etc. etc.—Mr. Bowles's sensibility in denying his "sensitiveness to criticism" proves, perhaps, too much. But if he has been so charged, and truly—what then? There is no moral turpitude in such acuteness of feeling: it has been, and may be, combined with many good and great qualities. Is Mr. Bowles a poet, or is he not? If he be, he must, from his very essence, be sensitive to criticism; and even if he be not, he need not be ashamed of the common repugnance to being attacked. All that is to be wished is, that he had considered how disagreeable a thing it is, before he assailed the greatest moral poet of any age, or in any language.

Pope himself "sleeps well,"—nothing can touch him further; but those who love the honour of their country, the perfection of her literature, the glory of her language—are not to be expected to permit an atom of his dust to be stirred in his tomb, or a leaf to be stripped from the laurel which grows over it.

Mr. Bowles assigns several reasons why and when "an author is justified in appealing to every *upright* and *honourable* mind in the kingdom." If Mr. Bowles limits the perusal of his defence to the "upright and honourable" only, I greatly fear that it will not be extensively circulated. I should rather hope that some of the downright and dishonest will read and be converted, or convicted. But the whole of his reasoning is here superfluous—"*an author is justified in appealing*," etc., when and why he pleases. Let him make out a tolerable case, and few of his readers will quarrel with his motives.

Mr. Bowles "will now plainly set before the literary public all the circumstances which have led to *his name* and Mr. Gilchrist's being brought together," etc. Courtesy requires, in speaking of others and ourselves, that we should place the name of the former first—and not "*Ego et Rex meus*." Mr. Bowles should have written "Mr. Gilchrist's name and his."

This point he wishes "particularly to address to those *most respectable characters* who have the direction and management of the periodical critical press." That the press may be, in some instances, conducted by respectable characters is probable enough; but if they are so, there is no occasion to tell them of it; and if they are not, it is a base adulation. In either case, it looks like a kind of flattery, by which those gentry are not very likely to be softened: since it would be difficult to find two passages in fifteen pages more at variance, than Mr. Bowles's prose at the beginning of this pamphlet, and his verse at the end of it. In page 4 he speaks of "those most respectable characters who have the direction, etc., of the periodical press," and in page 10, we find—

> "Ye *dark inquisitors*, a monk-like band,
> Who o'er some shrinking victim-author stand,
> A solemn, secret, and *vindictive brood*,
> *Only* terrific in your cowl and hood."

And so on—to "bloody law" and "red scourges," with other similar phrases, which may not be altogether agreeable to the above-mentioned "most respectable characters." Mr. Bowles goes on, "I concluded my observations on the last Pampleteer with feeling *not unkind* towards Mr. Gilchrist, or" [it should be *nor*] "to the author of the review of Spence, be he who he might."—"I was in hopes, *as I have always been ready to admit any errors* I might have been led into, or prejudice I might have entertained, that even Mr. Gilchrist might be disposed to a more *amicable* mode of discussing what I had advanced in regard to Pope's moral character." As Major Sturgeon observes, "There never was a set of more *amicable* officers—with the exception of a boxing-bout between Captain Shears and the Colonel."

A page and a half—nay only a page before—Mr. Bowles re-affirms his conviction, that "what he has said of Pope's moral character is (*generally speaking*) *true*, and that his "poetical principles are *invariable* and *invulnerable*." He has also published three pamphlets,—ay, four of the same tenour,—and yet, with this declaration and these declamations staring him and his adversaries in the face, he speaks of his "readi-

ness to admit errors or to abandon prejudices!!!" His use of the word "amicable" reminds me of the Irish Institution (which I have somewhere heard or read of) called the "*Friendly* Society," where the president always carried pistols in his pocket, so that when one amicable gentleman knocked down another, the difference might be adjusted on the spot, at the harmonious distance of twelve paces.

But Mr. Bowles "has since read a publication by him (Mr. Gilchrist), containing such vulgar slander, affecting private life and character," etc. etc.; and Mr. Gilchrist has also had the advantage of reading a publication by Mr. Bowles sufficiently imbued with personality; for one of the first and principal topics of reproach is that he is a *grocer*, that he has a "pipe in his mouth, ledger-book, green canisters, dingy shop-boy, half a hogshead of brown treacle," etc. Nay, the same delicate raillery is upon the very title-page. When controversy has once commenced upon this footing, as Dr. Johnson said to Dr. Percy, "Sir, there is an end of politeness—we are to be as rude as we please—Sir, you said that I was *short-sighted*." As a man's profession is generally no more in his own power than his person—both having been made out for him—it is hard that he should be reproached with either, and still more that an honest calling should be made a reproach. If there is any thing more honourable to Mr. Gilchrist than another, it is, that being engaged in commerce he has had the taste, and found the leisure, to become so able a proficient in the higher literature of his own and other countries. Mr. Bowles, who will be proud to own Glover, Chatterton, Burns, and Bloomfield for his peers, should hardly have quarrelled with Mr. Gilchrist for his critic. Mr. Gilchrist's station, however, which might conduct him to the highest civic honours, and to boundless wealth, has nothing to require apology; but even if it had, such a reproach was not very gracious on the part of a clergyman, nor graceful on that of a gentleman. The allusion to "*Christian* criticism" is not particularly happy, especially where Mr. Gilchrist is accused of having "*set the first example of this mode in Europe.*" What *Pagan* criticism may have been, we know but little; the names of Zoilus and Aristarchus survive; and the works of Aristotle, Longinus, and Quintilian: but of "Christian criticism" we have already had some specimens in the works of Philelphos, Poggius, Scaliger, Milton, Salmasius, the Cruscanti (versus Tasso), the French Academy (against the Cid), and the antagonists of Voltaire and Pope—to say nothing of some articles in most of the reviews, since their earliest institution in the person of their respectable and still prolific parent "The Monthly." Why, then, is Mr. Gilchrist to be singled out "as having set the first example?" A sole page of Milton or Salmasius contains more abuse—rank, rancorous, *unleavened* abuse—than all that can be raked forth from the whole works of many recent critics. There are some, indeed, who still keep up the good old custom, but fewer English than foreign. It is a pity that Mr. Bowles cannot witness some of the Italian controversies, or become the subject of one. He would then look upon Mr. Gilchrist as a panegyrist.

In the long sentence quoted from the article in "The London Magazine," there is one coarse image, the justice of whose application I shall not pretend to determine:—"The pruriency with which his nose is laid to the ground" is an expression which, whether founded or not, might have been omitted. But the "anatomical minuteness" appears to me justified even by Mr. Bowles's own subsequent quotation. To the point:—"*Many facts* tend to prove the peculiar susceptibility of his passions; nor can we implicitly believe that the connexion between him and Martha Blount was of a nature so pure and innocent as his panegyrist Ruffhead would have us believe," etc.—"At *no time* could she have regarded *Pope personally* with attachment," etc.—"But the most extraordinary circumstance in regard to his connexion with female society, was the strange mixture of *indecent* and even *profane* levity which his conduct and language often exhibited. The cause of this particularity may be sought, perhaps, in his consciousness of physical defect, which made him affect a character uncongenial, and a language opposite to the truth."—If this is not "minute moral anatomy," I should be glad to know what is! It is dissection in all its branches. I shall, however, hazard a remark or two upon this quotation.

To me it appears of no very great consequence whether Martha Blount was or was not Pope's mistress, though I could have wished him a better. She appears to have been a cold-hearted, interested, ignorant, disagreeable woman, upon whom the tenderness of Pope's heart in the desolation of his latter days was cast away, not knowing whither to turn, as he drew towards his premature old age, childless and lonely,—like the needle which, approaching within a certain distance of the pole, becomes helpless and useless, and, ceasing to tremble, rusts. She seems to have been so totally unworthy of tenderness, that it is an additional proof of the kindness of Pope's heart to have been able to love such a being. But we must love something. I agree with Mr. B. that *she* "could at no time have regarded *Pope personally* with attachment," because she was incapable of attachment; but I deny that Pope could not be regarded with personal attachment by a worthier woman. It is not probable, indeed, that a woman would have fallen in love with him as he walked along the Mall, or in a box at the opera, nor from a balcony, nor in a ball-room; but in society he seems to have been as amiable as unassuming, and, with the greatest disadvantages of figure, his head and face were remarkably handsome, especially his eyes. He was adored by his friends—friends of the most opposite dispositions, ages, and talents—by the old and wayward Wycherley, by the cynical Swift, the rough Atterbury, the gentle Spence, the stern attorney-bishop Warburton, the virtuous Berkeley, and the "cankered Bolingbroke." Bolingbroke wept over him like a child; and Spence's description of his last moments is at least as edifying as the more osten-

tatious account of the deathbed of Addison. The soldier Peterborough and the poet Gay, the witty Congreve and the laughing Rowe, the eccentric Cromwell and the steady Bathurst, were all his intimates. The man who could conciliate so many men of the most opposite description, not one of whom but was a remarkable or a celebrated character, might well have pretended to all the attachment which a reasonable man would desire of an amiable woman.

Pope, in fact, wherever he got it, appears to have understood the sex well. Bolingbroke, "a judge of the subject," says Warton, thought his "Epistle on the Characters of Women" his masterpiece." And even with respect to the grosser passion, which takes occasionally the name of "*romantic*," accordingly as the degree of sentiment elevates it above the definition of love by Buffon, it may be remarked, that it does not always depend upon personal appearance, even in e women. Madame Cottin was a plain woman, and might have been virtuous, it may be presumed, without much interruption. Virtuous she was, and the consequences of this inveterate virtue were that two different admirers (one an elderly gentleman) killed themselves in despair (see Lady Morgan's "France"). I would not, however, recommend this rigour to plain women in general, in the hope of securing the glory of two suicides apiece. I believe that there are men who, in the course of their observations on life, may not have perceived that it is not the greatest female beauty who forms the longest and strongest passions.

But, à propos of Pope,—Voltaire tells us that the Maréchal Luxembourg (who had precisely Pope's figure) was not only somewhat too amatory for a great man, but fortunate in his attachments. La Vallière, the passion of Louis XIV., had an unsightly defect. The Princess of Eboli, the mistress of Philip II. of Spain, and Maugiron, the minion of Henry III. of France, had each of them lost an eye; and the famous Latin epigram was written upon them, which has, I believe, been either translated or imitated by Goldsmith:

> "Lumine Acon dextro, capta est Leonilla sinistro,
> Et potis est forma vincere uterque Deos;
> Blande puer, lumen quod habes concede sorori,
> Sic tu cæcus Amor, sic erit illa Venus."

Wilkes, with his ugliness, used to say that "he was but a quarter of an hour behind the handsomest man in England;" and this vaunt of his is said not to have been disproved by circumstances. Swift, when neither young, nor handsome, nor rich, nor even amiable, inspired the two most extraordinary passions upon record, Vanessa's and Stella's.

> "Vanessa, aged scarce a score,
> Sighs for a gown of *forty-four*."

He requited them bitterly; for he seems to have broken the heart of the one, and worn out that of the other; and he had his reward, for he died a solitary idiot in the hands of servants.

For my own part, I am of the opinion of Pausanias, that success in love depends upon Fortune. "They particularly renounce Celestial Venus, into whose temple, etc. etc. etc. I remember, too, to have seen a building in Ægina in which there is a statue of Fortune, holding a horn of Amalthea; and near her there is a winged Love. The meaning of this is, that the success of men in love affairs depends more on the assistance of Fortune than the charms of beauty. I am persuaded, too, with Pindar (to whose opinion I submit in other particulars), that Fortune is one of the Fates, and that in a certain respect she is more powerful than her sisters."—See Pausanias, Achaics, book vii. chap. 26, p. 246, Taylor's "Translation."

Grimm has a remark of the same kind on the different destinies of the younger Crebillon and Rousseau. The former writes a licentious novel, and a young English girl of some fortune and family (a Miss Strafford) runs away, and crosses the sea to marry him; while Rousseau, the most tender and passionate of lovers, is obliged to espouse his chambermaid. If I recollect rightly, this remark was also repeated in the Edinburgh Review of Grimm's correspondence, seven or eight years ago.

In regard "to the strange mixture of indecent, and sometimes *profane* levity, which his conduct and language *often* exhibited," and which so much shocks Mr. Bowles, I object to the indefinite word "*often*;" and in extenuation of the occasional occurrence of such language it is to be recollected, that it was less the tone of *Pope*, than the tone of the *time*. With the exception of the correspondence of Pope and his friends, not many private letters of the period have come down to us; but those, such as they are—a few scattered scraps from Farquhar and others—are more indecent and coarse than any thing in Pope's letters. The comedies of Congreve, Vanbrugh, Farquhar, Cibber, etc., which naturally attempted to represent the manners and conversation of private life, are decisive upon this point; as are also some of Steele's papers, and even Addison's. We all know what the conversation of Sir R. Walpole, for seventeen years the prime minister of the country, was at his own table, and his excuse for his licentious language, viz. "that every body understood *that*, but few could talk rationally upon less common topics." The refinement of latter days,—which is perhaps the consequence of vice, which wishes to mask and soften itself, as much as of virtuous civilisation,—had not yet made sufficient progress. Even Johnson, in his "London," has two or three passages which cannot be read aloud, and Addison's "Drummer" some indelicate allusions.

The expression of Mr. Bowles, "his consciousness of physical defect," is not very clear. It may mean deformity or debility. If it alludes to Pope's deformity, it has been attempted to be shown that this was no insuperable objection to his being beloved. If it alludes to debility, as a consequence of Pope's peculiar conformation, I believe that it is a physical and known fact that hump-backed persons are of strong

and vigorous passions. Several years ago, at Mr. Angelo's fencing rooms, when I was a pupil of him and of Mr. Jackson, who had the use of his rooms in Albany on the alternate days, I recollect a gentleman named B—ll—gh—t, remarkable for his strength, and the fineness of his figure. His skill was not inferior, for he could stand up to the great Captain Barclay himself, with the muffles on,—a task neither easy nor agreeable to a pugilistic aspirant. As the bystanders were one day admiring his athletic proportions, he remarked to us, that he had five brothers as tall and strong as himself, and that their *father and mother were both crooked, and of very small stature*;—I think he said, neither of them five feet high. It would not be difficult to adduce similar instances; but I abstain, because the subject is hardly refined enough for this immaculate period, this moral millennium of expurgated editions in books, manners, and royal trials of divorce.

This laudable delicacy—this crying-out elegance of the day—reminds me of a little circumstance which occurred when I was about eighteen years of age. There was then (and there may be still) a famous French "entremetteuse," who assisted young gentlemen in their youthful pastimes. We had been acquainted for some time, when something occurred in her line of business more than ordinary, and the refusal was offered to me (and doubtless to many others), probably because I was in cash at the moment, having taken up a decent sum from the Jews, and not having spent much above half of it. The adventure on the tapis, it seems, required some caution and circumspection. Whether my venerable friend doubted my politeness I cannot tell, but she sent me a letter couched in such English as a short residence of sixteen years in England had enabled her to acquire. After several precepts and instructions, the letter closed. But there was a postscript. It contained these words:—"Remember, Milor, that *delicaci ensure* everi succès." The *delicacy* of the day is exactly, in all its circumstances, like that of this respectable foreigner. "It ensures every *succès*," and is not a whit more moral than, and not half so honourable as, the coarser candour of our less polished ancestors.

To return to Mr. Bowles. "If what is here extracted can excite in the mind (I will not say of any 'layman,' of any 'Christian,' but) of any *human being*," etc. etc. Is not Mr. Gilchrist a "human *being?*" Mr. Bowles asks "whether in *attributing* an article," etc. etc. "to the critic, he had *any reason* for distinguishing him with that courtesy," etc. etc. But Mr. Bowles was wrong in "attributing the article" to Mr. Gilchrist at all; and would not have been right in calling him a dunce and a grocer, if he had written it.

Mr. Bowles is here "peremptorily called upon to speak of a circumstance which gives him the greatest pain,—the mention of a letter he received from the editor of 'The London Magazine.'" Mr. Bowles seems to have embroiled himself on all sides, whether by editing, or replying, or attributing, or quoting,—it has been an awkward affair for him.

Poor Scott is now no more. In the exercise of his vocation, he contrived at last to make himself the subject of a coroner's inquest. But he died like a brave man, and he lived an able one. I knew him personally, though slightly. Although several years my senior, we had been schoolfellows together at the "grammar-schule" (or as the Aberdonians pronounce it, "*squeel*") of New Aberdeen. He did not behave to me quite handsomely in his capacity of editor a few years ago, but he was under no obligation to behave otherwise. The moment was too tempting for many friends and for all enemies. At a time when all my relations (save one) fell from me like leaves from the tree in autumn winds, and my few friends became still fewer,—when the whole periodical press (I mean the daily and weekly, *not* the *literary* press) was let loose against me in every shape of reproach, with the two strange exceptions (from their usual opposition) of "The Courier" and "The Examiner,"—the paper of which Scott had the direction was neither the last nor the least vituperative. Two years ago I met him at Venice, when he was bowed in griefs by the loss of his son, and had known, by experience, the bitterness of domestic privation. He was then earnest with me to return to England; and on my telling him, with a smile, that he was once of a different opinion, he replied to me, 'that he and others had been greatly misled; and that some pains, and rather extraordinary means, had been taken to excite them. Scott is no more, but there are more than one living who were present at this dialogue.' He was a man of very considerable talents, and of great acquirements. He had made his way, as a literary character, with high success, and in a few years. Poor fellow! I recollect his joy at some appointment which he had obtained, or was to obtain, through Sir James Mackintosh, and which prevented the further extension (unless by a rapid run to Rome) of his travels in Italy. I little thought to what it would conduct him. Peace be with him!—and may all such other faults as are inevitable to humanity be as readily forgiven him, as the little injury which he had done to one who respected his talents, and regrets his loss.

I pass over Mr. Bowles's page of explanation, upon the correspondence between him and Mr. S——. It is of little importance in regard to Pope, and contains merely a re-contradiction of a contradiction of Mr. Gilchrist's. We now come to a point where Mr. Gilchrist has, certainly, rather exaggerated matters; and, of course, Mr. Bowles makes the most of it. Capital letters, like Kean's name, "large upon the bills," are made use of six or seven times to express his sense of the outrage. The charge is, indeed, very boldly made; but, like "Ranold of the Mist's" practical joke of putting the bread and cheese into a dead man's mouth, is, as Dugald Dalgetty says, "somewhat too wild and salvage, besides wasting the good victuals."

Mr. Gilchrist charges Mr. Bowles with "suggesting" that Pope "attempted" to commit "a rape" upon Lady M. Wortley Montague. There are two reasons why this could not be true. The first is, that like chaste Letitia's prevention of the intended ravishment by Fireblood (in Jonathan Wild), it might have been impeded by a timely compliance. The second is, that however this might be, Pope was probably the less robust of the two; and (if the Lines on Sappho were really intended for this lady) the asserted consequence of her acquiescence in his wishes would have been a sufficient punishment. The passage which Mr. Bowles quotes, however, insinuates nothing of the kind: it merely charges her with encouragement, and him with wishing to profit by it,—a slight attempt at seduction, and no more. The phrase is, "a step beyond decorum." Any physical violence is so abhorrent to human nature, that it recoils in cold blood from the very idea. But, the seduction of a woman's mind as well as person is not, perhaps, the least heinous sin of the two in morality. Dr. Johnson commends a gentleman who, having seduced a girl who said, "I am afraid we have done wrong," replied, "Yes, we *have* done wrong,—for I would not *pervert* her mind also." Othello would not "kill Desdemona's *soul*." Mr. Bowles exculpates himself from Mr. Gilchrist's charge; but it is by substituting another charge against Pope. "A step beyond decorum," has a soft sound, but what does it express? In all these cases, "ce n'est que le premier pas qui coûte." Has not the Scripture something upon "the lusting after a woman" being no less criminal than the crime? "A step beyond decorum," in short, any step beyond the instep, is a step from a precipice to the lady who permits it. For the gentleman who makes it, it is also rather hazardous if he does not succeed, and still more so if he does.[1]

Mr. Bowles appeals to the "Christian reader!" upon this "*Gilchristian* criticism. Is not this play upon such words "a step beyond decorum" in a clergyman? but I admit the temptation of a pun to be irresistible.

But "a hasty pamphlet was published, in which some personalities respecting Mr. Gilchrist were suffered to appear." If Mr. Bowles will write "hasty pamphlets," why is he so surprised on receiving short answers? The grand grievance to which he perpetually returns is a charge of "*hypochondriacism*," asserted or insinuated in the Quarterly. I cannot conceive a man in perfect health being much affected by such a charge, because his complexion and conduct must amply refute it. But were it true, to what does it amount?—to an impeachment of a liver complaint. "I will tell it to the world," exclaimed the learned Smelfungus.—"You had better," said I, "tell it to your physician." There is nothing dishonourable in such a disorder, which is more peculiarly the malady of students. It has been the complaint of the good, and the wise, and the witty, and even of the gay. Regnard, the author of the best French comedy after Molière, was atrabilious; and Molière himself, saturnine. Dr. Johnson, Gray, and Burns, were all more or less affected by it occasionally. It was the prelude to the more awful malady of Collins, Cowper, Swift, and Smart; but it by no means follows that a partial affliction of this disorder is to terminate like theirs. But even were it so,—

> "Nor best, nor wisest, are exempt from thee;
> Folly—folly's only free." PERSIUS.

If this be the criterion of exemption, Mr. Bowles's last two pamphlets form a better certificate of sanity than a physician's. Mendelsohn and Bayle were at times so overcome with this depression, as to be obliged to recur to seeing "puppet-shows, and counting tiles upon the opposite houses," to divert themselves. Dr. Johnson at times "would have given a limb to recover his spirits." Mr. Bowles who is (strange to say) fond of quoting Pope, may perhaps answer,—

> "Go on, obliging creatures, let me see
> All which disgraced my betters met in me."

But the charge, such as it is, neither disgraces them nor him. It is easily disproved if false; and even if proved true, has nothing in it to make a man so very indignant. Mr. Bowles himself appears to be a little ashamed of his "hasty pamphlet; for he attempts to excuse it by the "great provocation;" that is to say, by Mr. Bowles's supposing that Mr. Gilchrist was the writer of the article in the Quarterly, which he was *not*.

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[1] I think that I could show, if necessary, that Lady Mary Wortley Montague was also greatly to blame in that quarrel, not for having rejected, but for having encouraged him: but I would rather decline the task—though she should have remembered her own line. "*He comes too near, that comes to be denied.*" I admire her so much—her beauty, her talents—that I should do this reluctantly. I, besides, am so attached to the very name of *Mary*, that, as Johnson once said, "if you called a dog *Harvey*, I should love him;" so, if you were to call a female of the same species "Mary," I should love it better than others (biped or quadruped) of the same sex with a different appellation. She was an extraordinary woman: she could translate *Epictetus*, and yet write a song worthy of Aristippus. The lines,

> "And when the long hours of the public are past,
> And we meet, with champaigne and a chicken, at last,
> May every fond pleasure that moment endeat!
> Be banish'd afar both discretion and fear!
> Forgetting or scorning the airs of the crowd,
> He may cease to be formal, and I to be proud,
> Till," etc. etc.

There, Mr. Bowles!—what say you to such a supper with such a woman? and her own description too? Is not her "*champaigne and chicken*" worth a forest or two? Is it not poetry? It appears to me that this stanza contains the "*purée*" of the whole philosophy of Epicurus:—I mean the *practical* philosophy of his school, not the precepts of the master, for I have been too long at the university not to know that the philosopher was himself a moderate man. But, after all, would not some of us have been as great fools as Pope? For my part, I wonder that, with his quick feelings, her coquetry, and his disappointment, he did no more,—instead of writing some lines, which are to be condemned if false, and regretted if true.

"But, in extenuation, not only the *great* provocation should be remembered, but it ought to be said, that orders were sent to the London booksellers, that the most direct personal passages should be *omitted entirely*," etc. This is what the proverb calls "breaking a head and giving a plaster;" but, in this instance, the plaster was not spread in time, and Mr. Gilchrist does not seem at present disposed to regard Mr. Bowles's courtesies like the rust of the spear of Achilles, which had such "skill in surgery."

But "Mr. Gilchrist has no *right* to object, as the reader will see." I am a reader, a "gentle reader," and I see nothing of the kind. Were I in Mr. Gilchrist's place, I should object exceedingly to being abused; firstly, for what I *did* write, and, secondly, for what I did *not* write; merely because it is Mr. Bowles's will and pleasure to be as angry with me for having written in the London Magazine, as for not having written in the Quarterly Review.

"Mr. Gilchrist has had ample revenge; for he has, in his answer, said so and so," etc. etc. There is no great revenge in all this; and I presume that nobody either seeks or wishes it. What revenge? Mr. Bowles calls names, and he is answered. But Mr. Gilchrist and the Quarterly Reviewer are not poets, nor pretenders to poetry; therefore they can have no envy nor malice against Mr. Bowles: they have no acquaintance with Mr. Bowles, and can have no personal pique; they do not cross his path of life, nor he theirs. There is no political feud between them. What, then, can be the motives of their discussion of his deserts as an editor?—veneration for the genius of Pope, love for his memory, and regard for the classic glory of their country. Why would Mr. Bowles edit? Had he limited his honest endeavours to poetry, very little would have been said upon the subject, and nothing at all by his present antagonist.

Mr. Bowles calls the pamphlet a "mud-cart," and the writer a "scavenger." Afterwards he asks, "Shall he fling dirt and receive *rose-water?*" This metaphor, by the way, is taken from Marmontel's Memoirs, who lamenting to Chamfort the shedding of blood during the French revolution, was answered, "Do you think that revolutions are to be made with *rose-water?*"

For my own part, I presume that "rose-water" would be infinitely more graceful in the hands of Mr. Bowles than the substance which he has substituted for that delicate liquid. It would also more confound his adversary, supposing him a "scavenger." I remember, (and do you remember, reader, that it was in my earliest youth, "Consule Planco,")—on the morning of the great battle (the second)—between Gulley and Gregson,—*Cribb*, who was matched against Horton for the second fight, on the same memorable day; awaking me (a lodger at the inn in the next room) by a loud remonstrance to the waiter against the abomination of his towels, which had been laid in *lavender*. Cribb was a coal-heaver—and was much more discomfited by this odoriferous effeminacy of fine linen, than by his adversary Horton, whom he "finished in style," though with some reluctance; for I recollect that he said, "he disliked hurting him, he looked so pretty."—Horton being a very fine fresh-coloured young man.

To return to "rose-water"—that is, to gentle means of rebuke. Does Mr. Bowles know how to revenge himself upon a hackney-coachman when he has overcharged his fare? In case he should not, I will tell him. It is of little use to call him "a rascal, a scoundrel, a thief, an impostor, a blackguard, a villain, a ragamuffin, a—what you please;" all that he is used to—it is his mother-tongue, and probably his mother's. But look him steadily and quietly in the face, and say—"Upon my word, I think you are the *ugliest fellow* I ever saw in my life," and he will instantly roll forth the brazen thunders of the charioteer Salmoneus as follows:—"*Hougly!* what the h—ll are *you?* *You* o *gentlemon!* Why——!" So much easier it is to *provoke*—and therefore to vindicate—(for passion punishes him who *feels* it more than those whom the passionate would excruciate)—by a few quiet words the aggressor, than by retorting violently. The "coals of fire" of the Scriptura are *benefits*;—but they are not the less "coals of *fire*."

I pass over a page of quotation and reprobation—"Sin up to my song"—"Oh let my little bark"—"Arcades ambo"—"Writer in the Quarterly Review and himself"—"In-door avocations, indeed"—"Kings of Brentford"—"One nosegay"—"Perennial nosegay"—"Oh Juvenes,"—and the like.

Page 12 produces "more reasons,"—(the task ought not to have been difficult, for as yet there were none)—"to show why Mr. Bowles attributed the critique in the Quarterly to Octavius Gilchrist." All these "reasons" consist of *surmises* of Mr. Bowles, upon the presumed character of his opponent. "He did not suppose there could exist a man in the kingdom so *impudent*, etc. etc., except Octavius Gilchrist."—"He did not think there was a man in the kingdom who would *pretend ignorance*, etc. etc., except Octavius Gilchrist."—"He did not conceive that one man in the kingdom would utter such stupid flippancy, etc. etc., except Octavius Gilchrist."—"He did not think there was one man in the kingdom who, etc. etc., could so utterly show his ignorance, *combined with conceit*, etc., as Octavius Gilchrist."—"He did not believe there was a man in the kingdom so perfect in Mr. Gilchrist's 'old lunes,'" etc. etc.—"He did not think the *mean mind* of any one in the kingdom," etc. and so on; always beginning with "any one in the kingdom," and ending with "Octavius Gilchrist," like the word in a catch. I am not "in the kingdom," and have not been much in the kingdom since I was one and twenty (about five years in the whole, since I was of age), and have no desire to be in the kingdom again, whilst I breathe, nor to sleep there afterwards; and I regret nothing more than having ever been "in the kingdom" at all. But though no longer a man "in the kingdom," let me hope when I have ceased to exist, it may be said, as was answered by the master of Clanronald's bench-

man, the day after the battle of Sheriff-Muir, when he was found watching his chief's body. He was asked, "who that was?" he replied—"it was a man yesterday." And in this capacity, "in or out of the kingdom," I must own that I participate in many of the objections urged by Mr. Gilchrist. I participate in his love of Pope, and in his not understanding, and occasionally finding fault with, the last editor of our last truly great poet.

One of the reproaches against Mr. Gilchrist is, that he is (it is sneeringly said) an F. S. A. If it will give Mr. Bowles any pleasure, I am not an F. S. A. but a Fellow of the Royal Society at his service, in case there should be any thing in that association also which may point a paragraph.

"There are some other reasons," but "the author is now *not* unknown." Mr. Bowles has so totally exhausted himself upon Octavius Gilchrist, that he has not a word left for the real quarterer of his edition, although now "déterré."

The following page refers to a mysterious charge of "duplicity, in regard to the publication of Pope's letters." Till this charge is made in proper form, we have nothing to do with it; Mr. Gilchrist hints it—Mr. Bowles denies it; there it rests for the present. Mr. Bowles professes his dislike to "Pope's duplicity, *not* to Pope"—a distinction apparently without a difference. However, I believe that I understand him. We have a great dislike to Mr. Bowles's edition of Pope, but *not* to Mr. Bowles. Nevertheless, he takes up the subject as warmly as if it was personal. With regard to the fact of "Pope's duplicity," it remains to be proved—like Mr. Bowles's benevolance towards his memory.

In page 14, we have a large assertion, that "the 'Eloisa' alone is sufficient to convict him of *gross licentiousness*." Thus, out it comes at last. Mr. Bowles *does* accuse Pope of "*gross* licentiousness," and grounds the charge upon a poem. The *licentiousness* is a "grand peut-être," according to the turn of the times being. The grossness I deny. On the contrary, I do believe that such a subject never was, nor ever could be, treated by any poet with so much delicacy, mingled with, at the same time, such true and intense passion. Is the "Atys" of Catullus *licentious?* No, nor even gross; and yet Catullus is often a coarse writer. The subject is nearly the same, except that Atys was the suicide of his manhood, and Abelard the victim.

The "licentiousness" of the story was *not* Pope's,—it was a fact. All that it had of gross, he has softened;—all that it had of indelicate, he has purified;—all that it had of passionate, he has beautified;—all that it had of holy, he has hallowed. Mr. Campbell has admirably marked this in a few words (I quote from memory), in drawing the distinction between Pope and Dryden, and pointing out where Dryden was wanting. "I fear," says he, "that had the subject of 'Eloisa' fallen into his (Dryden's) hands, that he would have given us but a *coarse* draft of her passion." Never was the delicacy of Pope so much shown as in this poem. With the facts and the letters of "Eloisa" he has done what no other mind but that of the best and purest of poets could have accomplished with such materials. Ovid, Sappho (in the Ode called hers)—all that we have of ancient, all that we have of modern poetry, sinks into nothing compared with him in this production.

Let us hear no more of this trash about "licentiousness." Is not "Anacreon" taught in our schools?—translated, praised, and edited? Are not his Odes the amatory praises of a boy? Is not Sappho's Ode on a girl? Is not this sublime and (according to Longinus) fierce love for one of her own sex? And is not Phillips's translation of it in the mouths of all your women? And are the English schools or the English women the more corrupt for all this? When you have thrown the ancients into the fire, it will be time to denounce the moderns. "Licentiousness!"—there is more real mischief and sapping licentiousness in a single French prose novel, in a Moravian hymn, or a German comedy, than in all the actual poetry that ever was penned, or poured forth, since the rhapsodies of Orpheus. The sentimental anatomy of Rousseau and Madame de Staël are far more formidable than any quantity of verse. They are so, because they sap the principles, by *reasoning* upon the *passions*, whereas poetry is in itself passion, and does not systematise. It assails, but does not argue; it may be wrong, but it does not assume pretensions to Optimism.

Mr. Bowles now has the goodness "to point out the difference between a *traducer* and him who sincerely states what he sincerely believes." He might have spared himself the trouble. The one is a liar, who lies knowingly; the other (I speak of a scandal-monger of course) lies, charitably believing that he speaks truth, and very sorry to find himself in falsehood;—because he

> "Would rather that the dean should die,
> Than his prediction prove a lie."

After a definition of a "traducer," which was quite superfluous (though it is agreeable to learn that Mr. Bowles so well understands the character), we are assured, that "he feels equally indifferent, Mr. Gilchrist, for what your malice can invent, or your impudence utter." This is indubitable; for it rests not only on Mr. Bowles's assurance, but on that of Sir Fretful Plagiary, and nearly in the same words—"and I shall treat it with exactly the same calm indifference and philosophical contempt, and so your servant."

"One thing has given Mr. Bowles concern." It is "a passage which might seem to reflect on the patronage a young man has received!" MIGHT seem!! The passage alluded to expresses, that if Mr. Gilchrist be the reviewer of "a certain poet of nature," his praise and blame are equally contemptible.—Mr. Bowles, who has a peculiarly ambiguous style, where it suits him, comes off with a "*not* to the *poet*, but the critic," etc. In my humble opinion, the passage

referred to both. Had Mr. Bowles really meant fairly, he would have said so from the first—he would have been eagerly transparent.—"A certain poet of nature" is not the style of commendation. It is the very prologue to the most scandalous paragraphs of the newspapers, when

"Willing to wound, and yet afraid to strike."

"A certain high personage,"—"a certain peeress,"—"a certain illustrious foreigner,"—what do these words ever precede, but defamation? Had he felt a spark of kindling kindness for John Clare, he would have named him. There is a sneer in the sentence as it stands. How a favourable review of a deserving poet can "rather injure than promote his cause" is difficult to comprehend. The article denounced is able and amiable, and it *has* "served" the poet, as far as poetry can be served by judicious and honest criticism.

With the two next paragraphs of Mr. Bowles's pamphlet it is pleasing to concur. His mention of "Pennia," and his former patronage of "Shoel," do him honour. I am not of those who may deny Mr. Bowles to be a benevolent man. I merely assert, that he is not a candid editor.

Mr. Bowles has been "a writer occasionally upwards of thirty years," and never wrote one word in reply in his life "to criticisms, merely *as* criticisms." This is Mr. Lofty in Goldsmith's Good-natured Man; "and I vow by all that's honourable, my resentment has never done the men, as mere men, any manner of harm,—that is, *as mere men*."

"The letter to the editor of the newspaper" is owned; but "it was not on account of the criticism. It was because the criticism came down in a frank *directed* to Mrs. Bowles!!!"—(the italics and three notes of admiration appended to Mrs. Bowles are copied verbatim from the quotation), and Mr. Bowles was not displeased with the criticism, but with the frank and the address. I agree with Mr. Bowles that the intention was to annoy him; but I fear that this was answered by his notice of the reception of the criticism. An anonymous letter-writer has but one means of knowing the effect of his attack. In this he has the superiority over the viper; he knows that his poison has taken effect, when he hears the victim cry;—the adder is *deaf*. The best reply to an anonymous intimation is to take no notice directly nor indirectly. I wish Mr. Bowles could see only one or two of the thousand which I have received in the course of a literary life, which, though begun early, has not yet extended to a third part of his existence as an author. I speak of *literary* life only. Were I to add *personal*, I might double the amount of *anonymous* letters. If he could but see the violence, the threats, the absurdity of the whole thing, he would laugh, and so should I, and thus be both gainers.

To keep up the farce,—within the last month of this present writing (1821), I have had my life threatened in the same way which menaced Mr. Bowles's fame,—excepting that the anonymous denunciation was addressed to the Cardinal Legate of Romagna, instead of to Mrs. Bowles. The Cardinal is, I believe, the elder lady of the two. I append the menace in all its barbaric but literal Italian, that Mr. Bowles may be convinced; and as this is the only "promise to pay," which the Italians ever keep, so my person has been at least as much exposed to a "shot in the gloaming," from "John Heatherblutter" (see Waverley), as ever Mr. Bowles's glory was from an editor. I am, nevertheless, on horseback and lonely for some hours (*one* of them twilight) in the forest daily; and this, because it was my "custom in the afternoon," and that I believe if the tyrant cannot escape amidst his guards (should it be so written), so the humbler individual would find precautions useless.

Mr. Bowles has here the humility to say, that "he must succumb; for with Lord Byron turned against him, he has no chance,"—a declaration of self-denial not much in unison with his "promise," five lines afterwards, that "for every twenty-four lines quoted by Mr. Gilchrist, or his friend, to greet him with as many from the 'Gilchristiad';" but so much the better. Mr. Bowles has no reason to "succumb" but to Mr. Bowles. As a poet, the author of "The Missionary" may compete with the foremost of his contemporaries. Let it be recollected, that all my previous opinions of Mr. Bowles's poetry were *written* long before the publication of his last and best poem; and that a poet's *last* poem should be his best, is his highest praise. But, however, he may duly and honourably rank with his living rivals. There never was so complete a proof of the superiority of Pope, as in the lines with which Mr. Bowles closes his "*to be concluded in our next*."

Mr. Bowles is avowedly the champion and the poet of nature. Art and the arts are dragged, some before, and others behind his chariot. Pope, where he deals with passion, and with the nature of the naturals of the day, is allowed even by themselves to be sublime; but they complain that too soon—

"He stoop'd to truth and moralised his song."

and *there* even *they* allow him to be unrivalled. He has succeeded, and even surpassed them, when he chose, in their own *pretended* province. Let us see what their Coryphœus effects in Pope's. But it is too pitiable, it is too melancholy, to see Mr. Bowles "*sinning*" not "*up*" but "*down*" as a poet to his lowest depth as an editor. By the way, Mr. Bowles is always quoting Pope. I grant that there is no poet—not Shakspeare himself—who can be so often quoted, with reference to life;—but his editor is so like the devil quoting Scripture, that I could wish Mr. Bowles in his proper place, quoting in the pulpit.

And now for his lines. But it is painful—painful—to see such a suicide, though at the shrine of Pope. I can't copy them all:—

"Shall the rank, loathsome miscreant of the age
Sit, like a night-mare grinning o'er a page?"

"Whose piebald character so aptly suit
The two extremes of Baniam and of Brute,

Compound grotesque of sullenness and show,
The chattering magpie, and the croaking crow."

"Whose heart contends with thy Saturnian head,
A root of hemlock, and a lump of lead,
Gilchrist, proceed," etc., etc.

"And thus stand forth, spite of thy venom'd foam,
To give thee *bite for bite*, or lash thee limping home."

With regard to the last line, the only one upon which I shall venture, for fear of infection, I would advise Mr. Gilchrist to keep out of the way of such reciprocal morsure—unless he has more faith in the "Ormskirk medecine" than most people, or may wish to anticipate the pension of the recent German professor (I forget his name, but it is advertised and full of consonants), who presented his memoir of an infallible remedy for the hydrophobia to the German Diet last month, coupled with the philanthropic condition of a large annuity, provided that his cure cured. Let him begin with the editor of Pope, and double his demand.

Your's ever,
BYRON.

To John Murray, Esq.

P. S. Amongst the above-mentioned lines there occurs the following, *applied* to Pope—

"The assassin's vengeance and the coward's lie."

And Mr. Bowles persists that he is a well-wisher to Pope!!! He has, then, edited an "assassin" and a "coward" wittingly, as well as lovingly. In my former letter I have remarked upon the editor's forgetfulness of Pope's benevolence. But where he mentions his faults it is "with sorrow"—his tears drop, but they do not blot them out. The "recording angel" differs from the recording clergyman. A fulsome editor is pardonable though tiresome, like a panegyrical son whose pious sincerity would demi-deify his father. But a detracting editor is a parricide. He sins against the nature of his office, and connexion—he murders the life to come of his victim. If his author is not worthy to be mentioned, do not edit at all: if he be, edit honestly, and even flatteringly. The reader will forgive the weakness in favour of mortality, and correct your adulation with a smile. But to sit down "mingere in patrios cinares," as Mr. Bowles has done, merits a reprobation so strong, that I am as incapable of expressing as of ceasing to feel it.

FURTHER ADDENDA.

It is worthy of remark that, after all this outcry about "*in-door* nature" and "artificial images," Pope was the principal inventor of that boast of the English, *Modern Gardening*. He divides this honour with Milton. Hear Warton:—"It hence appears, that this *enchanting* art of modern gardening, in which this kingdom claims a preference over every nation in Europe, chiefly owes *its origin* and its improvements to two great poets, Milton and *Pope*."

Walpole (no friend to Pope) asserts that Pope formed *Kent's* taste, and that Kent was the artist to whom the English are chiefly indebted for diffusing "a taste in laying out grounds." The design of the Prince of Wales's garden was copied from *Pope's* at Twickenham. Warton applauds "his singular effort of art and taste, in impressing so much variety and scenery on a spot of five acres." Pope was the *first* who ridiculed the "formal, French, Dutch, false and unnatural taste in gardening," both in *prose* and verse. (See, for the former, "The Guardian.")

"Pope has given not only some of our *first* but *best* rules and observations on *Architecture* and *Gardening*," (See Warton's Essay, vol. ii. p. 237, etc., etc.)

Now, is it not a shame, after this, to hear our Lakers in "Kendal Green," and our Bucolical Cockneys, crying out (the latter in a wilderness of bricks and mortar) about "Nature," and Pope's "artificial in-door habits?" Pope had seen all of nature that *England* alone can supply. He was bred in Windsor Forest, and amidst the beautiful scenery of Eton; he lived familiarly and frequently at the country seats of Bathurst, Cobham, Burlington, Peterborough, Dighy, and Bolinghroke; amongst whose seats was to be numbered *Stowe*. He made his own little "five acres" a model to princes, and to the first of our artists who imitated nature. Warton thinks "that the most engaging of *Kent's* works was also planned on the model of Pope's—at least in the opening and retiring shades of Veous's Vale."

It is true that Pope was infirm and deformed; but he could walk, and he could ride (he rode to Oxford from London at a stretch), and he was famous for an exquisite eye. On a tree at Lord Bathurst's is carved "Here Pope sang,"—he composed beneath it. Bolinghroke, in one of his letters, represents them both writing in the hay-field. No poet ever admired Nature more, or used her better, than Pope has done, as I will undertake to prove from his works, *prose* and *verse*, if not anticipated in so easy and agreeable a labour. I remember a passage in Walpole, somewhere, of a gentleman who wished to give directions about some willows to a man who had long served Pope in his grounds: "I understand, sir," he replied: "you would have them hang down, sir, *somewhat poetical*." Now, if nothing existed but this little anecdote, it would suffice to prove Pope's taste for *Nature*, and the impression which he had made on a common-minded man. But I have already quoted Warton and Walpole (*both* his enemies), and, were it necessary, I could amply quote Pope himself for such tributes to *Nature* as no poet of the present days has even approached.

His various excellence is really wonderful: architecture, painting, *gardening*, all are alike subject to his genius. Be it remembered, that English *gardening* is the purposed perfectioning of niggard *Nature*, and that without it England is but a hedge-and-ditch, double-post-and-rail, Hounslow Heath and Clapham Common sort of country, since the principal forests have been felled. It is, in general, far from a picturesque country. The case is different with Scot-

land, Wales, and Ireland; and I except also the lake counties and Derbyshire, together with Eton, Windsor, and my own dear Harrow on the Hill, and some spots near the coast. In the present rank fertility of "great poets of the age," and "schools of poetry"—a word which, like "schools of eloquence" and of "philosophy," is never introduced till the decay of the art has increased with the number of its professors—in the present day, then, there have sprung up two sorts of Naturals;—the Lakers, who whine about Nature because they live in Cumberland; and their *under-sect* (which some one has maliciously called the "Cockney School") who are enthusiastical for the country because they live in London. It is to be observed, that the rustical founders are rather anxious to disclaim any connexion with their metropolitan followers, whom they ungraciously review, and call cockneys, atheists, foolish fellows, bad writers, and other hard names not less ungrateful than unjust. I can understand the pretensions of the aquatic gentlemen of Windermere to what Mr. Braham terms "*entusumusy*" for lakes, and mountains, and daffodils, and buttercups; but I should be glad to be apprised of the foundation of the London propensities of their imitative brethren to the same "high argument." Southey, Wordsworth, and Coleridge have rambled over half Europe, and seen Nature in most of her varieties (although I think that they have occasionally not used her very well); but what on earth—of earth, and sea, and Nature—have the others seen? Not a half, nor a tenth part so much as Pope. While they sneer at his Windsor Forest, have they ever seen any thing of Windsor except its *brick?*

The most rural of these gentlemen is my friend Leigh Hunt, who lives at Hampstead. I believe that I need not disclaim any personal or poetical hostility against that gentleman. A more amiable man in society I know not; nor (when he will allow his sense to prevail over his sectarian principles) a better writer. When he was writing his "Rimini," I was not the last to discover its beauties, long before it was published. Even then I remonstrated against its vulgarisms; which are the more extraordinary, because the author is any thing but a vulgar man. Mr. Hunt's answer was, that he wrote them upon principle; they made part of his "*system!!!*" I then said no more. When a man talks of his system, it is like a woman's talking of her *virtue*. I let them talk on. Whether there are writers who could have written "Rimini" as it might have been written, I know not; but Mr. Hunt is, probably, the only poet who could have had the heart to spoil his own Capo d'Opera.

With the rest of his young people I have no acquaintance, except through some things of theirs (which have been sent out without my desire), and I confess that till I had read them I was not aware of the full extent of human absurdity. Like Garrick's "Ode to Shakspeare," *they* "*defy criticism.*" These are of the personages who decry Pope. One of them, a Mr. John Ketch, has written some lines against him, of which it were better to be the subject than the author. Mr. Hunt redeems himself by occasional beauties; but the rest of these poor creatures seem so far gone that I would not "march through Coventry with them, that's flat!" were I in Mr. Hunt's place. To be sure, he has "led his ragamuffins where they will be well peppered;" but a system-maker must receive all sorts of proselytes. When they have really seen life—when they have felt it—when they have travelled beyond the far distant boundaries of the wilds of Middlesex—when they have overpassed the Alps of Highgate, and traced to its sources the Nile of the New River—then, and not till then, can it properly be permitted to them to despise Pope; who had, if not *in Wales*, been *near* it, when he described so beautifully the "*artificial*" works of the Benefactor of Nature and mankind, the "Man of Rosa" whose picture, still suspended in the parlour of the inn, I have so often contemplated with reverence for his memory, and admiration of the poet, without whom even his own still existing good works could hardly have preserved his honest renown.

I would also observe to my friend Hunt, that I shall be very glad to see him at Ravenna, not only for my sincere pleasure in his company, and the advantage which a thousand miles or so of travel might produce to a "natural" poet, but also to point out one or two little things in "Rimini," which he probably would not have placed in his opening to that poem, if he had ever seen Ravenna;—unless, indeed, it made "part of his system!!" I must also crave his indulgence for having spoken of his disciples—by no means an agreeable or self-sought subject. If they had said nothing of *Pope*, they might have remained "alone with their glory," for aught I should have said or thought about them or their nonsense. But if they interfere with the "little Nightingale" of Twickenham, they may find others who will bear it—*I* won't. Neither time, nor distance, nor grief, nor age, can ever diminish my veneration for him, who is the great moral poet of all times, of all climes, of all feelings, and of all stages of existence. The delight of my boyhood, the study of my manhood, perhaps (if allowed to me to attain it) he may be the consolation of my age. His poetry is the Book of Life. Without canting, and yet without neglecting religion, he has assembled all that a good and great man can gather together of moral wisdom clothed in consummate beauty. Sir William Temple observes, "that of all the members of mankind that live within the compass of a thousand years, for one man that is born capable of making a *great poet*, there may be a *thousand* born capable of making as great generals and ministers of state as any in story." Here is a statesman's opinion of poetry: it is honourable to him and to the art. Such a "poet of a thousand years" was *Pope*. A thousand years will roll away before such another can be hoped for in our literature. But I can *want* them—he himself is a literature.

One word upon his so brutally abused translation

of Homer, "Dr. Clarke, whose critical exactness is well known, has *not been* able to point out above three or four mistakes in *the sense* through the whole Iliad. The real faults of the translation are of a different kind." So says Warton, himself a scholar. It appears by this, then, that he avoided the chief fault of a translator. As to its other faults, they consist in his having made a beautiful English poem of a sublime Greek one. It will always hold. Cowper and all the rest of the blank pretenders may do their best and their worst: they will never wrench Pope from the bands of a single reader of sense and feeling.

The grand distinction of the under forms of the new school of poets is their *vulgarity*. By this I do not mean that they are *coarse* but "shabby-genteel," as it is termed. A man may be *coarse*, and yet not *vulgar*, and the reverse. Burns is often coarse; but never *vulgar*. Chatterton is never vulgar, nor Wordsworth, nor the higher of the Lake school, though they treat of low life in all its branches. It is in their *finery* that the new under school are *most* vulgar, and they may be known by this at once, as what we called at Harrow "a Sunday blood" might be easily distinguished from a gentleman, although his clothes might be the better cut, and his boots the best blackened, of the two—probably because he made the one, or cleaned the other, with his own hands.

In the present case, I speak of writing, not of persons. Of the latter, I know nothing; of the former, I judge as it is found. Of my friend Hunt, I have already said, that he is any thing but vulgar in his manners; and of his disciples, therefore, I will not judge of their manners from their verses. They may be honourable and *gentlemanly* men, for what I know; but the latter quality is studiously excluded from their publications. They remind me of Mr. Smith and the Miss Broughtons at the Hampstead Assembly, in "Evelina." In these things (in private life, at least), I pretend to some small experience; because, in the course of my youth, I have seen a little of all sorts of society, from the Christian prince and the Mussulman sultan and pacha, and the higher ranks of their countries, down to the London boxer, the "*flash and the swell*," the Spanish muleteer, the wandering Turkish dervise, the Scotch highlander, and the Albanian robber;—to say nothing of the curious varieties of Italian social life. Far be it from me to presume that there ever was, or can be, such a thing as an *aristocracy of poets*; but there *is* a nobility of thought and of style, open to all stations, and derived partly from talent, and partly from education,—which is to be found in Shakspeare, and Pope, and Burns, no less than in Dante and Alfieri, but which is nowhere to be perceived in the mock birds and bards of Mr. Hunt's little chorus. If I were asked to define what this gentlemanliness is, I should say that it is only to be defined by *examples*—of those who have it, and those who have it not. In *life*, I should say that most *military* men have it, and few *naval*;—that several men of rank have it, and few lawyers;—that it is more frequent among authors than divines (when they are not pedants); that *fencing*-masters have more of it than dancing-masters, and singers than players; and that (if it be not an Irishism to say so) it is far more generally diffused among women than among men. In poetry, as well as writing in general, it will never *make* entirely a poet or a poem; but neither poet nor poem will ever be good for any thing without it. It is the *salt* of society, and the seasoning of composition. *Vulgarity* is far worse than downright *blackguardism*; for the latter comprehends wit, humour, and strong sense at times; while the former is a sad abortive attempt at all things, "signifying nothing." It does not depend upon low themes, or even low language, for Fielding revels in both;—but is he ever *vulgar?* No. You see the man of education, the gentleman, and the scholar, sporting with his subject,—its master, not its slave. Your vulgar writer is always most vulgar, the higher his subject; as the man who showed the menagerie at Pidcock's was wont to say:—"This, gentlemen, is the *eagle* of the sun, from Archangel, in Russia; the *otterer* it is, the *igherer* he flies." But to the proofs. It is a thing to be felt more than explained. Let any man take up a volume of Mr. Hunt's subordinate writers, read (if possible) a couple of pages, and pronounce for himself, if they contain not the kind of writing which may be likened to "shabby-genteel" in actual life. When he has done this, let him take up Pope;—and when he has laid him down, take up the cockney again—if he can.

FINIS.

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1790—1791. Taken by his mother to Aberdeen, iv. The malformation of his foot a source of pain and uneasiness to him, i. xii. Death of his father, iv.
1793. Sent to a day-school at Aberdeen, iv.
1796—1797 Removed into the Highlands, iv. His boyhood, i. v. vi. ix. His early love of mountain scenery, v. ix. 667. Attachment for Mary Duff, vi.
1798. Succeeds to the title, iv. Removed to Newstead, v. Arrival there, vii. Placed under the care of an empiric at Nottingham for the cure of his lameness, viii.
1799 First symptom of a tendency towards rhyming, viii. Removed to London, and put under the care of Dr. Bathie, viii. Becomes the pupil of Dr. Glennie, at Dulwich, viii.
1800—1801. His 'first dash into poetry,' ix. His boyish love for his cousin, Margaret Parker, ix. Is sent to Harrow, ix. Notices of his school life, x. His school friendships, xii x ii. His music of life as a schoolboy, xii. His early attachment to Miss Chaworth, xi. His extensive reading, xi.
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1809. His coming of age, xv. Takes his seat in the House of Lords, xv. Sets out on his travels, xv. Visits Lisbon, Seville, Cadiz. Leaves Gibraltar, xvi. Arrives at Malta, xvii. Sails from Malta to Prevesa, xvii. Halts at Zitza, xx. Arrives at Tepaleen, xxi. Is introduced to Ali Pacha, xxi. Begins 'Childe Harold' at Ioannina, in Albania, xi. Nearly lost in a Turkish ship of war, xxv. Proceeds through Acarnania and Ætolia towards the Morea, xxvi. Reaches Missolonghi, xxvii. Visits Patras. Vostizza, Mount Parnassus, Delphi, Lepanto, Thebes, Mount Cithæron, xxviii. Arrives, on Christmas-day, at Athens, xxviii.
1810. Spends ten weeks, in visiting the monuments of Athens; makes excursions to several parts of Attica, xxx.—xxxiv. The Maid of Athens, xxxii. Leaves Athens for Smyrna, xxxiv. Visits ruins of Ephesus, xxxvi. Concludes, at Smyrna, the second canto of 'Childe Harold,' xxxvi. April, leaves Smyrna for Constantinople, xxxvii. Visits the Troad, xxxvii. Swims from Sestos to Abydos, xxxviii. May, arrives at Constantinople, xii. June, expedition through the Bosphorus to the Black Sea, xliv. July, visits Corinth, xlv. Aug.—Sept., makes a tour of the Morea, xlv. Returns to Athens, *ib.*
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